1575.

The holy Byble,

conteynyng the olde Teſtament and the newe.

Set foorth by auctoritie

Search the ſcriptures, for in them ye thinke ye haue eternal lyfe: and they are they whiche teſtifie of me. Iohn.5.verſe.39.

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God ſaue the Queene.

¶ A Preface into the Byble following.

OF al the ſentences pronounced by our ſauiour Chriſte in his whole doctrine, none is more ſerious, or more worthie to be borne in remembraunce, than that which he ſpake openly in his Goſpell, ſaying, Scrutamini ſcripturas, quia vos putatis in ipſis vitam æternam habere, & ille ſunt quæ teſtimonium perhibent de me. Search ye the ſcriptures, for in them ye thynke to haue eternall lyfe, and thoſe they be which beare witneſſe of me. Theſe wordes were firſt ſpoken vnto the Iewes by our ſauiour, but by hym in his doctrine ment to all: for they concerne all, of what nation, of what tongue, of what profeſſion ſoeuer any man be. For to all belongeth it to be called vnto eternall lyfe, ſo many as by the witneſſe of the ſcriptures deſire to finde eternall lyfe. No man, woman, or chylde, is excluded from this ſaluation, and therefore to euery of them is this ſpoken proportionally yet, and in their degrees and ages, and as the reaſon and congruitie of their vocation may aſke. For not ſo lyeth in charge to the worldly artificer to ſearche, or to any other priuate man ſo exquiſitely to ſtudie, as it lieth to the charge of the publike teacher to ſearch in the ſcriptures, to be the more able to walke in the houſe of God (whiche is the Churche of the liuyng God, the piller and ground of trueth) to the eſtabliſhyng of the true doctrine of the ſame, and to the impugnyng of the falſe. And though whatſoeuer difference there may be betwixt the preacher in office, and the auditour in his vocatiõ, yet to both is it ſayd, Search ye the ſcriptures, whereby ye may find eternal life, and gather witneſſes of that ſaluation which is in Chriſt Ieſus our Lorde. For although the prophete of God Moſes, biddeth the kyng when he is once ſet in the throne of his kyngdome, to deſcribe before his eyes the volume of Gods lawe, accordyng to the example which he ſhould receiue of the prieſts of the Leuitical tribe, to haue it with him, and to reade in it all the dayes of his life, to the ende that he might learne to feare the Lord his God, & to obſerue his lawes, that his hart be not aduaunced in pryde ouer his brethren, not to ſwarue eyther on the right hande, or on the left: yet the reaſon of this precept, for that it concerneth all men, may reaſonably be thought to be commaunded to all men, and all men may take it to be ſpoken to themſelfe in their degree. Though almightie God himſelf ſpake to his captayne Ioſue in precise wordes, Non recedat volumen legis huius ab ore tuo, ſed meditaberis in eo diebus ac noctibus. &c. Let not the volume of this booke depart from thy mouth, but muſe therin both dayes and nights, that thou mayeſt keepe and perfourme all things which be written in it, that thou mayeſt direct wel thy way, and vnderſtand the ſame: yet aſwel ſpake almightie God this precept to all his people in the directions of theyr wayes to him warde, as he ment it to Ioſue: For that he hath care of all, he accepteth no mans perſon, his will is that all men ſhould be ſaued, his wyl is that al men ſhould come to the way of truth. How could this be more conueniently declared by God to man, than when Chriſt his welbeloued ſonne our moſt louing ſauiour, the way, the trueth, & the life of vs al, did byd vs openly Search the ſcriptures, aſſuryng vs therein to finde eternal life, to finde ful teſtification of al his graces & benefites towards vs in the treaſure therof? Therefore it is moſt conuenient that we ſhould al ſuppoſe that Chriſte bake to vs al in this his precept of ſearching the ſcriptures. If this celeſtial doctour (ſo authorized by the father of heauen, and commaunded as his onely ſonne to be heard of vs all) biddeth vs buſily to Search the ſcriptures: of what ſpirite can it proceede to forbidde the readyng and ſtudying of the ſcriptures? If the groſſe Iewes vſed to reade them, as ſome men thinke that our ſauiour Chriſte did ſhew by ſuch kinde of ſpeaking, their vſage, with their opinion they had therein to finde eternal life, & were not of Chriſt rebuked or diſproued, eyther for their ſearchyng, or for the opinion they had, how ſuperſtitiouſly or ſuperficially ſoeuer ſome of them vſed to expend the ſcriptures. How much more vnaduiſedly do ſuche as boaſt them ſelfe to be eyther Chriſtes vicars, or be of his garde, to loth chriſten men from readyng, by their couert ſlaunderous reproches of the ſcriptures, or in theyr auctoritie by lawe or ſtatute to contract this libertie of ſtudying the worde of eternal ſaluation? Chriſte calleth them not onely to the ſingle readyng of ſcriptures (ſayth Chryſoſtome) but ſendeth them to the exquiſite ſearchyng of them, for in them is eternall lyfe to be found, and they be (ſayth himſelf) the witneſſe of me: for they declare out his office, they com-

Iohn.5.

1.Tim.3.

Deut.17.

Ioſue.1.

1.Pet.5. Epheſ.6. 1.Tim.2. Iohn.14.

Mat.17.

mende his benevolence toward vs, they recorde his whole workes wrought for vs to our saluation. Antichrist therfore he must be, that vnder whatsoeuer colour would giue contrarie precept or counsayle, to that which Christe did giue vnto vs. Very litle do they resemble Christes louyng spirite moving vs to search for our comfort, that will discourage vs from such searchyng, or that woulde wish ignorance and forgetfulnesse of his benefite to raygne in vs, so that they might by our ignorance raigne the more frankely in our consciences, to the daunger of our saluation. Who can take the light from vs in this miserable vale of blindnesse, and meane not to haue vs stumble in the pathes of perdition to the ruine of our soules? who will enuie vs this bread of lyfe prepared and set on the table for our eternal sustenance, and meane not to famishe vs, or in steede thereof, with their corrupt traditions and doctrines of man, to infect vs? All the whole scripture, saith the holy Apostle saincte Paul, inspired from God aboue, is profitable to teache, to reproue, to reforme, to instruct in righteousnesse, that the man of God may be sound and perfect, instructed to euery good worke.

Pſal.22.

2.Tim.3.

Search therfore good reader (on Gods name) as Christ biddeth thee, the holy scripture, wherin thou mayest finde thy saluation: Let not the volume of this booke (by Gods owne warrant) depart from thee, but occupie thy selfe therein, in the whole iourney of this thy worldly pylgrimage, to vnderstand the way how to walke rightly before him al the dayes of thy life. Remember that the prophete Dauid pronounceth him the blessed man whiche will muse in the lawe of God both day and night, remember that he calleth him blessed which walketh in the way of the Lord, which wil search diligently his testimonies, and will in their whole hart seeke the same. Let not the couert suspitious insinuations of the aduersaries driue thee from the search of the holy scripture, eyther for the obscuritie which they lay is in them, or for the inscrutable hidden mysteries they talke to be comprysed in them, or for the strangenesse and homelynesse of the phrases they would charge Gods booke with. Christ exhorteth thee therefore the rather for the difficultie of the same, to searche them diligently. Saint Paul willeth thee to haue thy senses exercised in them, and not to be a chylde in thy senses, but in malice. Though many things may be difficult to thee to vnderstand, impute it rather to thy dull hearyng and readyng, than to thinke that the scriptures be inseperable, to them whiche with diligent searchyng labour to discerne the euill from the good. Onely search with an humble spirite, aske in continual prayer, seeke with puritie of life, knocke with perpetuall perseuerance; and crye to that good spirite of Christ the comforter: and surely to euery such asker it will be giuen, suche searchers must needes finde, to them it wyl be opened. Christe himselfe wil open the sense of the scriptures, not to the proude, or to the wise of the world, but to the lowly and contrite in hart: for he hath the key of Dauid, who openeth, and no man shutteth, who shutteth, and no man openeth. For as this spirite is a benigne and a liberal spirite, and wil be easily founde of them whiche will early in carefulnesse ryse to seeke him, and as he promiseth he wil be the comforter from aboue to teach vs, and to leade vs into all the wayes of trueth, if that in humilitie we bowe vnto him, denying our owne natural senses, our carnal wittes and reasons: so is he the spirite of puritie and cleannesse, & will receede from him whole conscience is subiect to filthynesse of life. Into such a soule this heauenly wisedome will not enter, for al peruerse cogitations will separate vs from God: & then how busily soeuer we search this holy table of the scripture, yet wil it then be a table to such to their owne snare, a trap, a stumblyng stocke, and a recompence to themselfe. We ought therfore to search to finde out the trueth, not to oppresse it, we ought to seeke Christe, not as Herode did, vnder the pretence of worshippyng him to destroy hym, or as the Pharisees searched the scriptures to disproue Christe, and to discredite him, and not to folow him: but to embrace the saluation whiche we may learne by them. Nor yet is it inough so to acknowledge the scriptures as some of the Iewes did, of the holyest of them, who vsed such diligence, that they could number precisely, not onely euery verse, but euery worde and syllable, how oft euery letter of the alphabet was repeated in the whole scriptures: they had some of them such reuerence to that booke, that they would not suffer in a great heape of bookes, any other to lay ouer them, they would not suffer that booke to fall to the ground as nigh as they could, they would costly bind the bookes of holy scriptures, and cause them to be exquisitely and ornately written. Which deuotion yet though it was not to be discommended, yet was it not for that intent why Christe commended the scriptures, nor they therof alowed before God: For they dyd not call vpon God in a true fayth, they were not charitable to their neyghbours, but in the middest of all this deuotion, they dyd steale, they were adulterers, they were slaunderers and backbyters, euen muche lyke many of our Christian men and women now a dayes, who glory much that they reade the scriptures, that they search them and loue them, that they frequent the publique sermons in an outward shewe of al honestie and perfection, yea they can pyke out of the scriptures vertuous sentences and godly precepts to lay

Matth.7.

Matth.11.
Esai.61.
1.Cor.12.
Apoc.3.
Sapi.1.
Iob.14.
Sapi.1.

Pſal.68.

before

before other men. And though these maner of men do not much erre to suche searchyng and studying, yet they see not the scope and the pyncipall state of the scriptures, whiche is, as Christ declareth it, to find Christ as theyr sauiour, to cleaue to his saluation and merites, to be brought to the lowe repentance of theyr lyues, and to amende themselfe, to rayse vp their fayth to our sauiour Christe, so to thynke of hym as the scriptures do testifie of hym. These be the principall causes why Christe dyd sende the Iewes to search the scriptures: for to this ende were they written, sayth S. John, Hæc scripta sunt vt credatis, & vt credentes vitam habeatis æternam. Iohn.20.
These were written to this intent, that ye should beleeue, & that through your beliefe ye shoulde haue euerlastyng lyfe.

And here good reader, great cause we haue to extol the wonderous wisedome of God, and with great thankes to prayse his prouidence, considering howe he hath preserued and renewed from age to age by special miracle, the incomparable treasure of his Church. For first he did inspire Moses, as Iohn Chrysostome doth testifie, to wryte the stonie tables, and kepte him in the Hebr.5.
mountayne fourtie dayes to gyue him his lawe: after him he sent the prophetes, but they suffered many thousand aduersities, for battailes did folow, al were slayne, al were destroyed, bookes were brent vp. He then inspired agayne another man to repayre these miraculous scriptures, Esdras I meane, who of their leauyngs set them agayne together: after that, he prouided that the seuentie interpreters shoulde take them in hand: at the last came Christ himself, the Apostles dyd receyue them, and spread them throughout all nations. Christe wrought his miracles and wonders: and what folowed? after these great volumes the Apostles also did wryte, as S. Paul doth say, These be written to the instruction of vs that be come into the end of the worlde: and 1.Cor.10.
Christe doth say, Ye therefore erre, bycause ye know not the scriptures, nor the power of God: Matth.22.
and Paul dyd say, Let the worde of Christ be plentifull among you: and agayne sayth Dauid, Oh how sweete be thy wordes to my throte: he sayde not to my hearyng, but to my throte, a- Coloss.3.
boue the hony or the hony combe to my mouth. Yea Moses sayth, Thou shalt meditate in them Psal.119.
euermore, when thou ryselt, when thou sittest downe, when thou goest to sleepe, continue in Deut.16.
them he sayth? and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not yet so much as know what the scriptures be: wherevpon nothing is in good state amongst vs, nothyng worthyly is done amongst vs. In this whiche partayne to this life, we make very great hast, but of spiritual goodes we haue no regard. Thus farre Iohn Chrysostome. It must needes signifie some great thing to our vnderstāding, that almightie God hath had such care to prescribe these bookes thus vnto vs: I say, not prescribe them only, but to mainteyne them, and defend them agaynst the malignitie of the deuyl and his ministers, who alway went about to destroy them: and yet coulde these neuer be so destroyed, but that he would haue them continue whole and perfect to this day, to our singular comfort and instruction, where other bookes of mortal wise men haue perished in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had gathered together in one librarie at Alexandria by his great cost and diligence, seuen hundred thousand bookes, whereof the principal were the bookes of Moses, whiche reserued not much more than by the space of two hundred yeeres, were all brent, and consumed in that battayle, when Cesar restored Cleopatra agayne after hyr expulsion. At Constantinople perished vnder Zenon by one common fire, a hundred and twentie thousand bookes. At Rome when Lucius Aurel. Antonius dyd raygne, his notable librarie Iohannes Sa-
by a lightnyng from heauen was quite consumed: yea it is recorded that Gregorie the first, dyd risberi. In po-
cause a librarie of Rome conteyning onely certaine Paynims workes to be burned, to thintent licratico. lib.
the scriptures of God shoulde be more read and studied. What other great libraries haue there 8. cap. 19.
bene consumed but of late dayes? And what libraries haue of old throughout this realme almost VV. de r
in euery Abbey of the same, bene destroyed at sundry ages, besides the losse of other mens priuate bus.
studies, it were to long to rehearse. Wherupon seyng almightie God by his deuine prouidence, hath preserued these bookes of the scriptures safe and sounde, and that in their native langnages they were first written, in the great ignorance that raygned in these tongues, and contrary to all other casualties chanced vpon all other bookes, in maugre of all worldly wittes, who would so faine haue had them destroyed, and yet he by his mightie hand, would haue them extant as witnesses and interpreters of his will towarde mankynde: we may sone see cause moste reuerently to embrace these deuine testimonies of hys will, to studie them, and to searche them, to instruct our blynde nature so sore corrupted and fallen from the knowledge in whiche first we were created. Yet hauyng occasion giuen somewhat to recouer our fall, and to returne againe to that deuine nature wherein we were once made, and at the last to be inheritours in the celestiall habitation with God almightie, after the ende of our mortalitie here brought to his dust agayne: These bookes I say beyng of suche estimation and authoritie, so muche reuerenced

of them who had any meane tall of them, could neuer be put out of the way, neyther by the spite
Galfri de Mon. of any tyrant, as that tyrãt Maximian destroyed all the holy scriptures wheresoeuer they could be founde, and burnt them in the middest of the market, neyther the hatred eyther of any Porphirian philosopher or Rhetoritian, neyther by the enuie of the Romanistes, & suche hypocrites, who from tyme to tyme dyd euer barke agaynst them, some of them not in open sorte of condemnation: but more cunnyngly vnder suttle pretences, for that as they say, they were so harde to vnderstande, and specially for that they affirme it to be a perillous matter to translate the text of the holy scripture, and therefore it can not be well translated. And here we may beholde the endeuour of some mens cauillations, who labour all they can to slaunder the translatours, to finde faulte in some wordes of the translation: but them selfe wyll neuer set penne to the
Tho. Arundel in concilio apud Oxon. an. 1407. articulo. 7. booke, to set out any translation at all. They can in theyr constitutions prouincial, vnder payne of excommunication, inhibite al other men to translate them without the ordinaries or the prouincial counsayle agree thereunto: But they wyll be well ware neuer to agree or to gyue counsayle to set them out. Whiche their suttle compasse in effect, tendeth but to bewray what inwardly they meane, if they coulde bryng it about, that is, vtterly to suppresse them: beyng in this theyr iudgement farre vnlyke the olde fathers in the primatiue Churche, who hath exhorted indifferently all persons, aswell men as women, to exercise themselues in the scriptures, whiche by S. Hieroms authoritie, be the scriptures of the people. Yea they be farre vnlyke theyr olde forefathers that haue ruled in this realme, who in theyr tymes, and in diuers ages, dyd their diligence to translate the whole bookes of the scriptures, to the erudition of the laytie, as yet at this day be to be seene diuers bookes translated into the vulgar tongue, some by kings of the realme, some by Bishops, some by Abbots, some by other deuoute godly fathers: so desirous they were of olde tyme to haue the lay sorte edified in godlynesse by readyng in their vulgar tongue, that very many bookes be yet extant, though for the age of the speach and strangenesse of the charect of many of them almost worne out of knowledge. In whiche bookes may be seene euidently how it was vsed among the Saxons, to haue in theyr churches read the foure Gospels, so distributed and pyked out in the body of the euangelistes bookes, that to euery sunday and festiual day in the yeere, they were sorted out to the common ministers of the Churche in theyr common prayers to
1. Pet. 1. be read to their people. Now as of the most ancient fathers the prophets, S. Peter testifieth that these holy men of God had the impulsiõ of the holy ghost, to speake out these diuine testimonies: so it is not to be doubted, but that these latter holy fathers of the englith church, had the impulsiõ
Actes. 17. of the holy ghost, to set out these sacred bookes in their vulgar language, to the edification of the people, by the helpe wherof they might the better folow the example of the godly Christians, in the beginnyng of the Churche, who not onely receyued the worde with all readinesse of harte, but also did search diligently in the scriptures, whether the doctrine of the Apostles were agree-
1. Pet. 1. able to the same scriptures. And these were not of the rascal sort (sayth the diuine storie) but they
Augu. contra epistolã Parmeniani. were of the best and of most noble birth among the Thessalonians, Birrhenses by name. Yea
Hieronimus. the prophets themselues in theyr dayes, wryteth S. Peter, were diligent searchers to inquire out
Tertul. de doctri. christiana. this saluation by Christe, searchyng when and at what article of tyme this grace of Christes dispensatiõ should appeare to the world. What meant the fathers of the church in their writings,
Chrysost. in Matth. Hom. but the aduaunncing of these holy bookes, where some do attribute no certayntie of vndoubted veritie, but to the canonical scriptures? Some do affirme it to be a foolishe rashe boldnesse to beleeue him, who proueth not by the scriptures that whiche he affirmeth in his worde. Some do
. accurse al that is deliuered by tradition, not found in the legal and euangelical scriptures. Some
asilius. say that our sayth muste needes stagger, if it be not grounded vpon the authoritie of the scripture. Some testifieth that Christ and hys Churche ought to be auouched out of the scriptures, &
Hieronimus. do contende in disputation, that the true Church can not be knowen, but onely by the holy scriptures: For al other thyngs (sayth the same authour) may be found among the heretikes. Some
1. Pet. 1. affirme it to be a sinfull tradition that is obtruded without the scripture. Some plainely pronounce, that not to knowe the scriptures, is not to know Christe. Wherefore let men extoll out the Churche practises as highly as they can, and let them set out their traditions and customes, theyr decisions in Synodes and counsayles, with vauntyng the presence of the holy ghost among them really, as some dothe affirme it in theyr wrytyng, let theyr groundes and theyr demonstrations, theyr fundations, be as stable and as strong as they blase them out: Yet wyll we be bolde to say with saynt Peter, Habemus nos firmiorem sermonem propheticum: We haue for our part a more stable ground, the prophetical wordes (of the scriptures) and doubt not to be cõmended therfore of the same S. Peter with these wordes: Cui dum attenditis seu lucernæ apparenti in obscuro loco, recte facitis donec dies illucescat, &c. Wherunto sayth he, while ye do attend as to a light shining in a darke place, ye do wel, vntil the day light appeare, & til ỹ bright

starre

ſtarre do ariſe into our heartes. For this we knowe, that all the prophetical ſcripture ſtandeth not in any priuate interpretation of vaine names, of ſeuerall Churches, of catholike and vniuerſall Seas, of ſingular and wilfull heades, whiche will chalenge by cuſtome all deciſion to pertayne to them onely, who by working ſo much for their vaine ſuperiorite, that they be not aſhamed nowe to be of that number, Qui dixerunt, linguam noſtram magnificabimus, labia noſtra a nobis ſunt, quis noſter dominus eſt? Which haue ſayd, with our tongue will we preuaile, we are they that ought to ſpeake, who is Lorde ouer vs? And while they ſhall thus contend for their ſtraunge claymed authoritie, we will procede in the reformation begunne, and doubt no more, by the helpe of Chriſt his grace, of the true vnitie to Chriſtes catholike Church, and of the vprightneſſe of our fayth in this prouince, than the Spaniſh cleargie once gathered togither in counſayle (onely by the commaundement of their king, before which time the Pope was not ſo acknowledged in his authoritie which he now claymeth) I ſay as ſurely dare we truſt, as they did truſt of their fayth and vnitie. Yea no leſſe confidence haue we to profeſſe that, which the fathers of the vniuerſall counſayle at Carthage in Affrike, as they wryte themſelfe, did profeſſe in their Epiſtle written to Pope Celeſtine, laying before his face the foule corruption of himſelfe (as two other of his predeceſſours did the like errour) in falſifying the canons of Nicene counſaile, for his wrong chalenge of his newe claymed authoritie: Thus wryting. Prudentiſsime enim iuſtiſsimeque prouiderunt (Nicena & Affricana decreta) quæcunque negotia in ſuis locis (vbi ſunt orta) finienda, nec vnicuique prouinciæ gratiam ſancti ſpiritus defuturam, qua æquitas a Chriſti ſacerdotibus & prudenter videatur, & conſtantiſsime teneatur, maxime, quia vnicuique conceſſum eſt, ſi iudicio offenſus fuerit cognitorum, ad conſilia ſuæ prouinciæ, vel etiam vniuerſale prouocare. That (the Nicene and Affritane decrees) haue moſt prudently and iuſtly prouided for all maner of matters to be ended in their territories, where they had their beginning, and they truſted, that not to any one prouince ſhould want the grace of the holy ghoſt, wherby both the truth or equitie might prudently be kepte of the chriſtian prelates of Chriſt, and might be alſo by them moſt conſtantly defended, ſpecially for that it is graunted to euery man (if hee bee greeued) by the iudgement of the cauſe once knowne, to appeale to the counſayles of his owne prouince, or elſe to the vniuerſall. Except there be any man, which may beleeue that our Lorde God would inſpire the righteouſneſſe of examination to any one ſingular perſon, and to denie the ſame to prieſtes gathered togither into counſaile without number. &c. And there they do require the biſhop of Rome to ſende none of his clearkes to execute ſuch prouinciall cauſes, leaſt elſe, ſay they, mought be brought in the vaine pride of the worlde into the Church of Chriſt. In this antiquitie may we in this chriſtian catholike Church of Englande repoſe our ſelfe, knowing by our owne annales of auncient recorde, that king Lucius, whoſe conſcience was muche troubled with the myracles which the ſeruants of Chriſt wrought in dyuers nations, therevpon being in great loue with the true fayth, ſent vnto Eleutherius then Biſhop of Rome, requyring of him the chriſtian religion. But Eleutherius did redily giue ouer that care to king Lucius in his Epiſtle, for that the king, as he wryteth, the vicar of God in his owne kingdome, and for that he had receyued the faith of Chriſt, and for that he had alſo both teſtaments in his realm, he wylled hym to draw out of them by the grace of God, and by the counſayle of his wiſe men, his lawes, and by that lawe of God to gouerne his Realme of Brytaine, and not ſo much to deſire the Romaine and Emperours lawes, in the which ſome default might be founde, ſayth he, but in the lawes of God nothing at all. With which anſwere the Kings Legates, Eluanus, and Medwinus ſent as meſſengers by the king to the Pope, returned to Britayne againe, Elnanus being made a Byſhop, and Medwine allowed a publike teacher: who for the eloquence and knowledge they had in the holy ſcriptures, they repayred home againe to king Lucius, and by their holy preachings, Lucius and the noble men of the whole Brytanie receyued their Baptiſme. &c. Thus farre in the ſtorie. Nowe therefore knowing and beleeuing wyth Saint Paul, Quod quæcunque præſcripta ſunt, ad noſtram doctrinam præſcripta ſunt, vt per patientiam & conſolationem ſcripturarum ſpem habeamus: Whatſoeuer is afore written, is written before for oure inſtruction, that wee throughe the pacience and comfort of Scriptures might haue hope: the onely ſurety to our fayth and conſcience, is to ſticke to the Scriptures. Wherevpon while this eternall worde of God be our rocke and anker to ſticke vnto, we will haue pacience with all the vaine inuentions of men, who labour ſo bigbly to magnifie their tongues, to exalt themſelues aboue all that is God. We will take comfort by the holy ſcriptures againſt the maledictions of the aduerſaries, and doubt not to nouriſhe our hope continually therewith, ſo to liue and die in this comfortable hope, and doubt not to pertayne to the elect number of Chriſtes Church, how farre ſo euer we be excommunicated out of the ſinagogue of ſuch, who ſuppoſe themſelues to be the vniuerſal Lordes of all the worlde, Lordes of our fayth

Pſal. 11.

Conſilium Braccar. ſecundum.

Inter leges Edwardi.

Ex archiuis de ſtatu landauenſi eccleſie, in vita archiepiſcopi Eburitii & in I. Caggra. Rom. 15. And yet may it be true that W. of Malsberie writeth, that Phaganus and Deruuianus were ſent after (as coadiutors) with theſe learned men to the preaching of the Goſpel, which was neuer extinguiſhed in Britanie, from Ioſeph of Arimathea hys time, as to S. Auſten the firſt Biſhop of Canterberie, they do openly auouch.

and consciences, at pleasure. Finally, to commende further vnto thee good reader the cause in part before intreated, it shall be the lesse needfull, hauing so nigh followed that learned preface, which sometime was set out by the diligence of that godly father Thomas Cranmer, late Bishop in the sea of Canterburie, which he caused to be prefixed before the translation of that Bible that was then set out. And for that the copies thereof be so wasted, that very many Churches do want their conuenient Bybles, it was thought good to some well disposed men, to recognise the same Byble againe into this fourme as it is now come out, with some further diligence in the printing, and with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, which was followed mostly of any other translation, excepting the original text, from which as little variance was made as was thought meete to such as woke paynes therein: desiring the good reader if ought be espied, either by such as had the expending of the bookes, or by the ouersight of the Printer, to correct the same in the spirite of charitie, calling to remembrance what diuersitie hath beene seene in mens iudgements in the translation of these bookes before these dayes, though all directed their labours to the glorie of God, to the edification of the Churche, to the comfort of their christian brethren, and alwayes as God did further open vnto them, so euermore desirous they were to reforme their former humane ouersights, rather than in a stubborne wilfulnesse to quit the gyft of the holy ghost, who from tyme to time is resident as that heauenly teacher and leader into al truth, by whose direction the Church is ruled and gouerned. And let all men remember in them selfe howe errour and ignorance is created wyth oure nature: let frayle man confesse wyth that great wise man, that the cogitations and inuentions of mortall men be verie weake, and our opinions sone deceyued: For the bodie so subiect to corruption doth oppresse the soule, that it can not aspire so high as of dutie it ought. Men we be all, and that wyth we know, is not the thousande part of that we knowe not. Wherevpon sayth saint Austen, otherwise to iudge than the truth is, this temptation ryseth of the frayltie of man. Al men so to loue and sticke to hys owne iudgement, or to enuie his brothers, to the peril of dissoluing the christian communion, or to the peril of schisme, and of heresie, this is diabolicall presumption: but so to iudge in euery matter as the truth is, this belongeth onely to the angelicall perfection. Notwithstanding good reader, thou mayest be well assured nothing to be done in this translation eyther of malice or wilfull meaning, in altering the text, eyther by putting more or lesse to the same, as of purpose to bring in any priuate iudgement by falsification of the words, as some certain men haue bene ouerbolde so to doe, little regarding the maiestie of God his scripture: but so to make it serue to their corrupt errour, as in alledging the sentence of saint Paul to the Romanes the sixth, one certaine writer to proue his satisfaction, was bolde to turne the worde of Sanctificationem, into the worde of Satisfactionem, Thus, Sicut exhibuimus antea membra nostra seruire immunditiæ & iniquitati, ad iniquitatem: ita deinceps exhibeamus membra nostra seruire iustitiæ in satisfactionem. That is, As we haue giuen our members to vncleannesse, from iniquitie to iniquitie: euen so from henceforth let vs giue our members to serue righteousnesse into satisfaction: where the true worde is, into sanctification. Euen so likewise for the aduantage of his cause, to proue that men maye haue in their prayer sayth vpon saints, corruptly alledgeth saint Paules text, ad Philemonem. Thus, Fidem quam habes in domino Iesu & in omnes sanctos, leauing out the worde, Charitatem, which woulde haue rightly bene distributed vnto Omnes sanctos. As fidem vnto in domino Iesu. Where the text is, Audiens charitatem tuam & fidem quá habes in domino Iesu, & in omnes sanctos. &c. It were to long to bring in many examples as may be openly found in some mens writings in these dayes, who would be counted the chief pillers of the catholike fayth, or to note how corruptly they of purpose abuse the text to the commoditie of their cause. What maner of translation may men thinke to looke for at their handes, if they shoulde translate the scriptures to the comfort of Gods elect, which they neuer did, nor be not like to purpose it, but be rather studious onely to seeke quarels in other mens wel doings, to picke fault where none is: and where any is escaped through humane negligence, there to crie out wyth their tragicall exclamations, but in no wise to amende by the spirite of charitie and lenitie that which might be more aptly set. Wherevpon for frayle man (compassed himselfe wyth infirmitie) it is most reasonable not to be too seuere in condemning his brothers knowledge or diligence, where he doth erre, not of malice, but of simplicitie, and specially in handling of these so diuine bookes, so profounde in sense, so farre passing our naturall vnderstanding. And with charitie it standeth, the Reader not to be offended with the diuersitie of translatours, nor with the ambignitie of translations: For as saint Austen doth witnesse, by Gods prouidence it is brought about that the holy scriptures whiche bee the saues for euery mans sore, though at the first they came from one language, and therby might haue bene spread to the whole worlde:

Eccle. 9. Sapi. 9.

De doctri. christia.

Hosius in confessione catholicæ fidei, de Sacr. penitentiæ. Idem Hosius de Spe & oratione.

De doctri. christi. lib. 2. cap. 3.

now

nowe by diuerſitie of many languages, the tranſlatours ſhould ſpread the ſaluation (that is conteyned in them) to al nations by ſuch wordes of vtterance, as the reader might perceiue the mind of the tranſlatour, and ſo conſequently to come to the knowledge of God his will and pleaſure. And though many raſh readers be deceyued in the obſcurities and ambiguities of their tranſlations, while they take one thing for another, and while they vſe much labour to extricate themſelues out of the obſcurities of the ſame: yet I thinke (ſayeth he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his ſuch labour of ſearching, as alſo to keepe his minde from lothſomneſſe and contempt, where if the ſcriptures vniuerſally were to eaſie, he woulde leſſe regarde them. And though (ſayeth he) in the primitiue Church the late interpreters which did tranſlate the ſcriptures, be innumerable, yet wrought this rather an helpe, than an impediment to the readers, if they be not too negligent. For, ſayeth he, diuerſe tranſlations haue made many tymes the harder and darker ſentences, the more open and plaine: So that of congruence, no offence can iuſtly be taken for this new labour, nothing preiudicing any other mans iudgement by this doing, nor yet hereby profeſſing this to be ſo abſolute a tranſlation, as that hereafter might follow none other that might ſee that which as yet was not vnderſtanded. In this poynt it is conuenient to conſider the iudgement that Iohn Articulo.17. once Biſhop of Rocheſter was in, who thus wrote: It is not vnknowne, but that many things cont.Luth. hath bene more diligētly diſcuſſed, and more clearely vnderſtanded by the wittes of theſe latter dayes, aſwell concerning the Goſpels as other ſcriptures, than in olde time they were. The cauſe whereof is (ſayth he) for that to the olde men the yee was not broken, or for that theyr ages was not ſufficient exquiſitely to expende the whole mayne ſea of the ſcriptures, or elſe for that in this large fielde of the ſcriptures, a man may gather ſome eares vntouched after the harueſt men, howe diligent ſoeuer they were. For there be yet (ſayth he) in the Goſpels verie many darke places, whiche without all doubt to the poſteritie ſhall bee made muche more open. For why ſhoulde we diſpayre herein, ſeeing the Goſpel (wryteth hee) was deliuered to this intent, that it might be vtterly vnderſtanded of vs, yea to the very ynche. Wherefore, foraſmuche as Chriſt ſheweth no leſſe loue to his Church nowe, than hytherto he hath done, the auctoritie whereof is as yet no whit diminiſhed, and foraſmuch as that holy ſpirit, the perpetuall keeper and gardian of the ſame Church, whoſe gyftes and graces doe flow as continually and as abundantly as from the beginning: who can doubt, but that ſuche things as remayne yet vnknowne in the Goſpel, ſhall be hereafter made open to the latter wittes of our poſteritie, to their cleare vnderſtanding: (Thus farre this wryter) Onely good readers let vs oft call vpon the holy ſpirite of God our heauenly father, by the mediation of our Lorde and Sauiour, with the wordes of Pſal.119. the octonarie Pſalme of Dauid, who did ſo importunately craue of God to haue the vnderſtanding of his lawes and teſtament: let vs humbly on our knees pray to almightie God, with that wiſe king Solomon in his verie wordes, ſaying thus.

O God of my fathers, and Lord of mercies (thou that haſt made al things with thy word, and diddeſt ordaine man through thy wiſedome, that he ſhould haue dominion ouer thy creatures which thou haſt made, and that he ſhoulde order the worlde according to holineſſe and righteouſneſſe, and that he ſhould execute iudgement with a true heart) giue me wiſedome, which is euer about thy ſeate, and put mee not oute from among thy children: For I thy ſeruant and ſonne of thy handmayden am a feeble perſon, of a ſhort time, and too weake to the vnderſtanding of thy iudgements and lawes. And though a man be neuer ſo perfect among the children of men, yet if thy wiſdome be not with him, he ſhall be of no value. O ſende hir out therefore from thy holy heauens, and from the throne of thy maieſtie, that ſhee may bee with me, and labour with me, that I may knowe what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth al things, and ſhe ſhal lead me ſoberly in my workes, and preſerue me in hir power. So ſhall my workes be acceptable by Chriſt our Lorde, To whome with the father and the holye ghoſt, be all honour and glorie worlde without ende. Amen. Sap.9.

¶ A prologue or preface made, by Thomas Cranmer, late Archbiſhop of *Canterburie.*

Oncerning tvvo ſundrie ſorts of people, it ſeemeth much neceſſarie that ſomething be ſayde in the entrie of thys booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto could not wel beare it, and alſo the better vſed of them which heretofore haue miſuſed it. For truly ſome there are that bee too ſlowe, and neede the ſpurre, ſome other ſeeme too quick, and neede more of the brydle: ſome looſe their game by ſhort ſhooting, ſome by ouer ſhooting, ſome walke too much on the left hande, ſome too muche on the right. In the former ſort be all they that refuſe to reade, or to heare read the ſcripture in the vulgar tongue, much worſe they that let alſo or diſcourage the other from the reading or hearing thereof. In the latter ſort be they which by their inordinate reading, vndiſcrete ſpeaking, contencious diſputing, or otherwiſe by their licencious liuing, ſlaunder and hinder the woorde of God moſte of all other, wherof they would ſeeme to be greateſt furtherers. Theſe two ſorts, albeit they be moſt farre vnlike the one to the other, yet they both deſerue in effect like reproch: neither can I wel tell whether of them I may iudge the more offender, him that doth obſtinately refuſe ſo godly and goodly knowledge: or him that ſo vngodly and ſo vngoodly doth abuſe the ſame. And as touching the former, I woulde maruell much that any man ſhould be ſo madde, as to refuſe in darkeneſſe, *Pſal.*109.*a.* light: in hunger, foode: in colde, fire: for the worde of God is light: *Lucerna pedibus meis verbum tuum.* *Math.*4.*a.* Thy word is a lanterne vnto my feete. It is food: *Non in ſolo pane viuit homo, ſed in omni verbo Dei.* *Luke.*12.*g.* Man ſhall not liue by bread onely, but by euery worde of God. It is fire: *Ignem veni mittere in terram, & quid volo, niſi vt ardeat?* I am to come to ſende fire on the earth, and what is my deſire, but that it bee kindled? I woulde maruell (I ſay at this) ſaue that I conſider how much cuſtome and vſage may do. So that if there were a people as ſome write, *de Cymerijs*, which neuer ſawe the Sunne, by reaſon that they be ſituated farre toward the North pole, and be incloſed and ouerſhadowed with high mountaynes: it is credible and like ynoughe, that if by the power and will of God, the mountaynes ſhould ſinke downe, and giue place, that the light of the ſun might haue entrance to them, at the firſt ſome of them woulde be offended therwith. And the olde prouerbe affirmeth, that after tillage of corne was firſt founde, many delighted more to feede of maſt and acornes, wherewith they had bene accuſtomed, than to eate bread made of good corne. Such is the nature of cuſtome, that it cauſeth vs to beare all things well and eaſily wherewith we haue bene accuſtomed, and to be offended with all things therevnto contrary. And therefore I can wel think them worthie pardon, which at the comming abrode of ſcripture doubted and drew backe. But ſuch as will perſiſt ſtill in their wilfulneſſe, I muſt needes iudge not onely fooliſh, frowarde, and obſtinate: but alſo peeuiſh, peruerſe, and indurate. And yet, if the matter ſhoulde be tried by cuſtome, wee might alſo alledge cuſtome for the reading of the ſcripture in the vulgar tongue, and preſcribe the more auncient cuſtome. For it is not much aboue one hundred yeare ago, ſince ſcripture hath not bene accuſtomed to be read in the vulgar tongue within this realme, and many hundred yeares before that, it was tranſlated and read in the Saxons tongue, whiche at that tyme was our mother tongue, whereof there remayne yet diuerſe copies found lately in olde Abbeyes, of ſuch antique maner of wryting and ſpeaking, that fewe men nowe be able to reade and vnderſtande them. And when this language waxed olde and out of common vſage, bycauſe folke ſhould not lacke the fruit of reading, it was againe tranſlated into the newer language, whereof yet alſo many copies remayne, and be dayly founde. But now to let paſſe cuſtome, and to way as wyſe men euer ſhoulde the thing in his owne nature: let vs here diſcuſſe what it auayleth ſcripture to be had and read of the lay and vulgar people. And to this queſtion I intende here to ſay nothing, but that was ſpoken and written by the noble doctour and moſt morall diuine, ſaint Iohn Chryſo- *S. Chryſoſtom.* ſtome, in his thirde ſermon *de Lazaro*, albeit I will be ſomething ſhorter, and gather the matter into fewer wordes and leſſe roome than he doth there, bycauſe I woulde not be tedious. He exhorteth there his audience, that euerie man ſhoulde reade by himſelfe at home in the meane dayes and tyme, betweene ſermon and ſermon, to the intent they might both more profoundly fixe in

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their mindes and memories that he had ſayd before vpon ſuch textes, wherevpon he had already preached: and alſo that they might haue their myndes the more readie and better prepared to receyue and perceyue that which he ſhoulde ſay from thenceforth in his Sermons, vpon ſuch texts as he had not yet declared and preached vpon: therefore, ſayth he there, My common vſage is to gyue you warning before what matter I entende after to entreate vpon, that you your ſelues in the meane dayes, may take the boke in hād, reade, way, and perceyue the ſumme and effect of the matter, and marke what hath bene declared, & what remayneth yet to be declared, ſo that therby your minde may be the more furniſhed to heare the reſt that ſhall bee ſayde. And that I exhort you (ſayth he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is ſayde by the Preacher: but that alſo when you be at home in your houſes, ye applie your ſelues from time to time to the reading of holy Scriptures: which thing alſo I neuer lin to beate into the eares of them that be my familiars, and with whom I haue priuate acquaintarce and conuerſation. Let no man make excuſe and ſay (ſayth he) I am buſied about matters of the common wealth, I beare this office, or that, I am a craftes man, I muſt applie mine occupation, I haue a wife, my children muſt be fed, my houſholde muſt I prouide for, briefly I am a man of the worlde, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the worlde farewell, which liue in ſolitarineſſe, and contemplation, and haue bene brought vp and cōtinually nouſelled in lerning and religion. To this anſwering, VVhat ſayeſt thou man (ſaith he) is it not for thee to ſtudy and to reade the ſcripture, by cauſe thou art encumbered and diſtract with cares and buſineſſe? So much the more it is behoueful for thee to haue defence of ſcriptures, how much thou art the more diſtreſſed in worldly dangers. They that be free and far from trouble and intermedling of worldly things, liue in ſafegard, and tranquilitie, and in the calme, or within a ſure hauen. Thou art in the middeſt of the ſea of worldly wickednesſe, and therefore thou needeſt the more of ghoſtly ſuccour and comfort: They ſit farre from the ſtrokes of battaile, and farre out of gunne ſhotte, and therefore they be but ſeldome wounded. Thou that ſtandeſt in the forefront of the hoſt, and higheſt to thine enimies, muſt needes take now and then many ſtrokes, and be greeuouſly wounded, and therefore thou haſt moſt neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occaſion to take ſorowe and penſiueneſſe, thine enimyes lye in wayte for thee, thy friende (as thou takeſt hym) ſometyme enuieth thee, thy neighbour miſreporteth thee, or pyketh quarelles agaynſt thee, thy mate or partner vndermyneth thee, thy Lorde, Iudge, or iuſtice, threatneth thee, pouertye is painefull vnto thee, the loſſe of thy deare and welbeloued cauſeth thee to mourne, proſperitie exalteth thee, aduerſitie bringeth thee lowe: briefly, ſo diuerſe and ſo manyfold occaſions of cares, tribulations, and temptations, beſet thee, and beſiege thee rounde aboute. VVhere canſt thou haue armour or fortreſſe agaynſt thine aſſaultes? VVhere canſt thou haue ſalues for thy ſoares, but of holy Scripture? Thy fleſhe muſt needes bee prone and ſubiect to fleſhly luſtes, which dayly walkeſt and art conuerſant among women, ſeeſt their beauties ſet forth to the eye, heareſt their nice and wanton wordes, ſmelleſt their balme, ciuet, and muske, with many other like prouocations and ſtyrrings: except thou haſt in a readineſſe wherewith to ſuppreſſe and auoyde them, which cannot elſewhere be had, but onely out of the holy ſcriptures. Let vs reade and ſeeke all remedies that wee can, and all ſhall bee little ynough. Howe ſhall we then doe, if we ſuffer and take dayly woundes, and when we haue done, will ſit ſtill and ſearch for no medicines? Doeſt thou not marke and conſider howe the Smyth, Maſon, or Carpenter, or any other handicraftes man, what neede ſoeuer he be in, what other ſhift ſoeuer he make, he will not ſell nor lay to pledge the tooles of his occupation: for then howe ſhoulde he worke his feate, or get his liuing thereby? Of like mind and affection ought we to be towards holy Scripture. For as mallets, hammers, ſawes, cheſils, axes, and hatchets, be the tooles of theyr occupation: ſo be the bookes of the Prophets, and Apoſtles, and all holy wryters inſpyred by the holy ghoſt, the inſtruments of our ſaluation. VVherefore let vs not ſticke to buy and prouide vs the Byble, that is to ſay, the bookes of holy ſcripture, and let vs thinke that to be a better iewel in our houſe, than eyther gold or ſiluer. For like as theeues bee loth to aſſaulte an houſe where they knowe to be good armour and artillerie: ſo whereſoeuer theſe holy and ghoſtly bookes be occupied, there neither the diuel nor none of his angels dare come neare. And they that occupie them be in much ſafegarde, and haue a great conſolation, and be the readier vnto all goodneſſe, the ſlower vnto all euil: and if they haue done any thing amiſſe, anon euen by the ſight of the bookes their cōſciences be admoniſhed, and they wax ſory & aſhamed of the fact. Peraduenture they will ſay vnto me, How and if we vnderſtand not that we read, that is conteined in the bookes? VVhat then? Suppoſe thou vnderſtand not the deepe and profound miſteries of ſcriptures, yet can it not be but that much fruit and holyneſſe muſt come and grow vnto thee by the reading: for it cannot be that thou ſhouldeſt be ignorant in al things alike. For the holy ghoſt hath ſo ordered & attempred the ſcriptures, that

in them

in them aſwel publicans, fiſhers, and ſhepheards, may find their edification, as great doctors theyr erudition. For thoſe bookes were not made to vaineglorie, like as were the wrytings of the gentile Philoſophers and Rhethoritians, to the intent the makers ſhoulde be had in admiration for their hie ſtiles and obſcure maner and wryting, whereof nothing can bee vnderſtanded wythout a maiſter or an expoſitour: But the Apoſtles and Prophetes wrote their bookes ſo, that their ſpeciall entent and purpoſe might be vnderſtanded and perceyued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. VVho is it that reading or hearing read in the Goſpel, *Bleſſed are they that bee meeke, Bleſſed are they that be mercifull, Bleſſed are they that be of clene heart*, and ſuche other lyke places, can perceyue nothing except hee haue a maiſter to teache him what it meaneth? Likewiſe the ſignes and myracles, with all other hyſtories of the doings of Chriſt or his Apoſtles, who is there of ſo ſimple witte and capacitie, but he may be able to perceyue and vnderſtand them? Theſe be but excuſes and clokes for the raine, and couerings of their owne ſlouthfulneſſe. But ſtill ye will ſay, I cannot vnderſtand it. VVhat maruell? How ſhouldeſt thou vnderſtande, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole ſtorie, and that thou vnderſtandeſt keepe it well in memorie: that thou vnderſtandeſt not reade it againe, and againe: if thou can neither ſo come by it, ce unſaile with ſome other that is better learned. Go to thy curate and preacher, ſhewe thy ſelfe to be deſirous to know and learne: and I doubt not but God ſeeing thy diligence and redineſſe (if no man elſe teach thee) will himſelfe vouchſafe with his holy ſpirite to illuminate thee, and to open vnto thee that which was locked from thee. Remember the *Eunuch* of *Candace* Queen of *Ethiopia*, which albeit he was a man of a wilde and barbarous countrey, and one occupied with worldly cares and buſineſſe, yet riding in his charet, he was reading the ſcripture. Nowe conſider, if this man paſsing in his iourney was ſo diligent as to read the ſcripture: what thinkeſt thou of like was he wont to do ſitting at home? Againe, he that letted not to reade, albeit he did not vnderſtand: what did he then troweſt thou, after that when he had learned and gotten vnderſtanding? For that thou mayeſt wel know that he vnderſtood not what he read, hearken what Philip ſayth there vnto him, Vnderſtandeſt thou what thou readeſt? And he nothing aſhamed to confeſſe hys ignorance, anſwered, How ſhould I vnderſtand hauing no bodie to ſhew me the way? Lo when he lacked one to ſhewe him the way, and to expounde to him the ſcriptures, yet did he reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderſtand it. God perceyued his willing and towarde minde, and therefore hee ſent him a teacher by and by. Therfore let no man be negligent about his owne health and ſaluation. Though thou haue not Philip alwayes when thou wouldeſt, the holy ghoſt which then moued and ſtirred vp Philip, will be redie and not faile thee, if thou do thy diligence accordingly. Al theſe things be written vnto vs for our edification and amendment, which be borne towards the latter end of the world. The reading of the ſcriptures is a great and ſtrong bulwarke or fortreſſe agaynſt ſin: the ignorance of the ſame is a greater ruine & deſtruction of them that wil not know it. That is the thing that bringeth in heriſie, that is it that cauſeth al corrupt and peruerſe liuing, that is it that bringeth al things out of good order Hitherto al that I haue ſaid, I haue taken and gathered out of the foreſaid ſermon of this holy doctor S. Iohn Chryſoſtome. Nowe if I ſhoulde in like maner bring forth what the ſelfe ſame doctor ſpeaketh in other places, and what other doctors and writers ſay concerning the ſame purpoſe, I might ſeeme to you to write an other Bible, rather than to make a preface to the Bible. VVherfore in few words to comprehend the largeneſſe and vtilitie of the ſcriptures, how it conteyneth fruitful inſtruction and erudition for euery man, if any thing be neceſſarie to be lerned, of the holy ſcripture we may learne it. If falſhood ſhal be reproued, therof we may gather wherwithal. If any thing be to be corrected and amended, if there neede any exhortation or conſolation, of the ſcripture we may wel learne. In the ſcriptures be the fat paſtures of the ſoule, therein is no venemous meate, no vnwholſome thing, they be the very daintie & pure feeding. He that is ignorant ſhal find there what he ſhould learne. He that is a peruerſe ſinner, ſhal there find his damnation, to make him to tremble for feare. He that laboreth to ſerue god, ſhal find there his glory, & the promiſsions of eternal life, exhorting him more diligently to labor. Herein may princes learn how to gouerne their ſubiects: ſubiects obedience, loue, and dread to their princes: husbandes how they ſhould behaue them vnto their wiues, how to educate their children and ſeruants: And contrarie, the wiues, children and ſeruants, may knowe their dutie to their husbandes, parents, and maiſters. Here may all maner of perſons, men, women, yong, olde, learned, vnlearned, rich, poore, prieſtes, lay men, lordes, ladyes, officers, tenantes, and meane men, virgins, wiues, widowes, lawyers, marchantes, artificers, husbandmen, and al maner of perſons, of what eſtate or condition ſoeuer they be, may in this booke learne all things what they ought to beleue, what they ought to doe, and what they ſhoulde not do, aſwel concerning almightie God, as alſo concerning themſelues and all other. Briefly, to the reading of the Scripture none can bee enimie, but that eyther be ſo ſicke

that

that they loue not to heare of any medicin, or elſe that be ſo ignorant that they know not ſcripture to be the moſt healthfull medicine. Therfore as touching this former part, I will here conclude, and take it for a concluſion, ſufficiently determined and appoynted, that it is cõuenient and good the ſcriptures to be read of all ſorts and kinds of people, and in the vulgar tongue, without further allegations or probations for the ſame, which ſhal not need, ſince that this one place of Iohn Chryſoſtome is ynough, and ſufficient to perſwade all them that be not frowardly and peruerſly ſet in their owne wilful opinion, ſpecially now that the kings highneſſe being ſupreme head next vnder Chriſt of this Church of Englande, hath approued with his royall aſſent the ſetting forth hereof, whiche only to al true & obedient ſubiects ought to be a ſufficient reaſon for the allowance of the ſame, without further delay, reclamation, or reſiſtance, although there were no Preface, or other reaſon herein expreſſed. Therefore now to come to the ſecond or latter part of my purpoſe: here is nothing ſo good in this worlde, but it may be abvſed, and turned from vnhurtful and wholſome, to hurtful and noyſome. VVhat is there aboue better than the Sunne, the Moone, and the Sarres? Yet was there that tooke occaſion by the great beautie and vertue of them, to diſhonour God, and to defile themſelues with ydolatrie, giuing the honour of the liuing God and creator of all things, to ſuch things as he had created. VVhat is there here beneath better than fire, water, meates, drinks, mettals of golde, ſiluer, iron, and ſteele? Yet we ſee dayly great harme and much miſchief done by euery one of theſe, aſwell for lacke of wiſdom and prouidence of them that ſuffer euill, as by the malice of them that worke the euil. Thus to them that be euil of themſelues, euery thing ſetteth forwarde and encreaſeth their euil, be it of his owne nature a thing neuer ſo good: lyke as contrarily, to them that ſtudie and endeuor themſelues to goodneſſe, euery thing preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer ſo bad, as S. Paul ſayth, *Hijs qui diligunt Deum, omnia cooperantur in bonum*, All things doe bring good ſucceſſe, too ſuche as doe loue God, euen as out of moſt venemous wormes is made triacle, the moſt ſoueraine medicine for the preſeruation of mans health in time of daunger. VVherefore I would aduiſe you all that come to the reading or hearing of this booke, which is the word of God, the moſt precious iewel, and moſt holy relike that remayneth vpon earth, that yee bring wyth you the feare of GOD, and that yee doe it wyth all due reuerence, and vſe your knowledge thereof, not too vayne glorye of fryuolous diſputation: but to the honour of GOD, encreaſe of vertue, and edifycation both of youre ſelues and others. And to the intent that my woordes maye bee the more regarded, I will vſe in this part the authoritie of Saint Gregorie *Nazianzene*, like as in the other I did of Saint Iohn Chryſoſtome. It appeareth that in his time there were ſome (as I feare mee there bee alſo now at theſe dayes a great number) which were idle brablers, and talkers of the ſcripture out of ſeaſon & al good order, and without any increaſe of vertue, or example of good liuing: to them he writeth all his firſt booke, *de Theologia*. VVherefore I ſhal briefly gather the whole effect, and recite it here vnto you. There be ſome (ſayth he) whoſe not onely eares and tongues, but alſo their fiſts be whetted and redie bent al to contention and vnprofitable diſputation, whom I would wiſh as they be vehement and earneſt to reaſon the matter with tongue, ſo they were all redie and practiue to do good deedes. But foraſmuch as they ſubuerting the order of all godlineſſe, haue reſpect only to this thing how they may binde and looſe ſubtil queſtions, ſo that now euery market place, euery alehouſe and tauerne, euery feaſt houſe, briefly euery companie of men, euery aſſembly of women, is filled with ſuch talke: Since the matter is ſo (ſayth he) and that our fayth and holy religion of Chriſt beginneth to waxe nothing elſe but as it were a ſophiſtrie or a talking craft, I can no leſſe doe but ſay ſome thing thereunto. It is not fit (ſayth he) for euery man to diſpute the high queſtions of diuinitie, neither is it to be done at al times, neither in euery audience muſt we diſcuſſe euery doubt: but we muſt know when, to whom, and how farre we ought to enter into ſuch matters. Firſt, it is not for euery man, but it is for ſuch as be of exact, and exquiſit iudgements, & ſuch as haue ſpent their time before in ſtudie and contemplation, and ſuch as before haue clenſed themſelues aſwel in ſoule as body, or at the leaſt endeuored thẽſelues to be made cleane. For it is dangerous (ſayth he) for the vnclene to touch that thing which is moſt cleane, like as the ſore eie taketh harme by looking vpon the Sun. Secondarily, not at al times, but when we be repoſed, and at reſt from al outward dregs and trouble, & when that our heads be not encombered with other worldly and wandring imaginations: as if a man ſhould mingle balme and dirt togyther. For he that ſhall iudge and determin ſuch matters and doubts of ſcriptures, muſt take his time when he may apply his wittes therevnto, that he may thereby the better ſee and diſcerne what is truth. Thirdely, where, and in what audience. There and among thoſe that haue bene ſtudious to learne: And not among ſuch as haue pleaſure to trifle with ſuch matters, as with other things of paſtime, which repute for their chiefe delicates, the diſputation of high queſtions, to ſhew their wittes, learning, and eloquence in reaſoning of high matters. Fourthly, it is to be conſidered how farre to wade in ſuch matters of difficultie. No further (ſayth he) but as euery mans owne capacitie will ſerue him, and againe no further than the weakneſſe or intelligence of the other audience may beare. For like as too great noyſe hurteth the eare, too much meate hurteth the mans body, heauy burdens hurt the bearers of them, too much raine doth more hurt than good to the ground: briefly in al things too much is noyous: euen ſo weake wittes, and weake conſciences, may ſoone be oppreſſed with ouer hard queſtions. I ſay not this to diſſuade men from the knowledge of God, and reading or ſtudying of the ſcripture: For I ſay that it is as neceſſarie for the life of mans ſoule, as for the body to breath. And if it were poſsible ſo to liue, I would thinke it good for a man to ſpende all his life in that, and to do none other thing. I commend the law which biddeth to meditate & ſtudie the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euen-

The Concluſion

The kings highneſſe hath allowed the Scripture as neceſſary for vs.

There is nothing but it may be abuſed. Rom. 8.

tide, and God to be lauded and bleſſed in al times, to bedward, from bed, in our iourneyes, and in al other works. I forbid not to read, but I forbid to reaſon. Neither forbid I to reaſon ſo farre as is good and godly: but I alow not that is done out of ſeaſon, and out of meaſure and good order. A man may eate too much of honie be it neuer ſo ſweete, and there is time for euery thing, and that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of ſeaſon, and as a womans apparel becommeth not a man, neither cõtrarily, the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a burial. Now if we can obſerue & keepe that is comly and timely in all other things: ſhal not we then the rather do the ſame in the holy ſcriptures? Let vs not run forth as it were wild horſes, that can ſuffer neither bridle in their mouthes, nor ſitter on their backs. Let vs kepe vs in our bounds, and neither let vs go to farre on the one ſide, leaſt we returne into Egypt, neither to far ouer the other, leaſt we be caried away to Babilon. Let vs not ſing the ſong of our lord in a ſtrange land, that is to ſay, let vs not diſpute the word of god at al aduentures, aſwel where it is not to be reaſoned, as where it is, & aſwel in the eares of them that be not fit therfore, as of thẽ that be. If we can in no wiſe forbeare, but that we muſt nedes diſpute, let vs forbeare thus much at the leaſt, to do it out of time and place conuenient: And let vs entreate of thoſe things which be holy, holily: and vpon thoſe things that be myſtical, myſtically: and not to vtter the diuine myſteries in the eares vnworthy to heare them, but let vs know what is comly, aſwel in our ſilence and talking, as in our garments wearing, in our feeding, in our geſture, in our goings, in al our other behauing. This cõtention & debates about ſcriptures and doubts therof (ſpecially when ſuch as do pretend to be the fauourers and ſtudentes therof, cãnot agree within themſelues) doth moſt hurt to our ſelues, and to the furthering of the cauſe & quarels that we ſhould haue furthered aboue all other things. And we in this (ſayth he) be not vnlike to them that being mad, ſet their owne houſes on fire, and that ſlay their owne children, or beat their own parents. I maruell much (ſaithe he) to recount whereof cõmeth al this deſire of vainglory, wherof commeth al this tong itch, that we haue ſo much delight to talke and clatter? And wherin is our cõmunication? Not in the commendation of vertuous & good deedes, of hoſpitalitie, of loue betwene chriſtian brother and brother, of loue betwene man and wife, of virginitie and chaſtitie, and of almes toward the pore: not in Pſalmes & godly ſongs, not in lamenting for our ſinns, not in repreſsing the affections of the body, not in prayers to God. VVe talke of ſcripture, but in the meane time we ſubdue not our fleſh by faſting, watching and weeping, we make not not this life a meditation of death, we do not ſtriue to be lords ouer our appetites and affections, we go not about to pul downe our proud & high minds, to abate our fumiſh and rancorous ſtomacks, to reſtraine our luſt and bodily delectations, our vndiſcret ſorowes, our laſciuious mirth, our inordinat looking, our inſatiable hearing of vanities, our ſpeaking without meaſure, our inconuenient thoughts, and briefly, to reforme our life and maners: but all our holineſſe cõſiſteth in talking. And we pardon ech other from al good liuing, ſo that we may ſtick faſt togither in argumentation, as though ther were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very deede it is rather the way of ſuperfluous cõtention & ſophiſtication. Hitherto haue I recited the minde of *Gregory Nazianzene* in that boke which I ſpake of before. The ſame author ſaith alſo in another place, that the lerning of a chriſtian man ought to begin of the feare of God, to end in matters of high ſpeculation: and not contrarily to begin with ſpeculation, & to end in feare. For ſpeculation (ſaith he) either high cunning or knowledge, if it be not ſtayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man hedlong downe the hil. Therfore, ſaith he, the feare of God muſt be the firſt beginning, and as it were an A.B.C. or an introduction to al them that ſhal enter into the very true and moſt fruitful knowledge of holy ſcriptures. VVhere as is the feare of God, there is (ſayth he) the keping of the cõmaundements: and where as is the keping of the commaundements, there is the clenſing of the fleſh: which fleſh is a cloude before the ſoules eie, and ſuffereth it not purely to ſee the beame of the heauenly light. VVhere as is the clenſing of the fleſh, there is the illumination of the holy ghoſt, the end of all our deſires, and the very light wherby the veritie of ſcriptures is ſeene and perceiued. This is the minde, and almoſt the words of *Gregorie Nazianzene*, doctor of the Greeke Church, of whom Saint Ierom ſayth, that vnto his time the latin Church had no writer able to be compared, and to make an euen match with him. Therfore to conclude this latter part, euery man that commeth to the reading of this holy boke, ought to bring with him firſt and formoſt this feare of almightie God, and then next, a firme and ſtable purpoſe to reforme his own ſelf according thervnto, and ſo to continue, proceede, and proſper from time to time, ſhewing himſelf to be a ſober and fruitful hearer and learner: which if he do, he ſhal proue at length wel able to teach, though not with his mouth, yet with his liuing and good example, which is ſure the moſt liuely and effectuous forme and maner of teaching. He that otherwiſe intermedleth with this booke, let him be aſſured that once he ſhal make account therfore, when he ſhal
Pſal. 50. haue ſaid to him as it is written in the Prophet Dauid, *Peccatori dicit Deus. &c.* Vnto the vngodly ſaid God, VVhy doeſt thou preach my lawes, and takeſt my teſtament in thy mouth? VVheras thou hateſt to be reformed, and haſt bene partaker with adulterers. Thou haſt let thy mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth deceyt. Thou ſateſt and ſpakeſt againſt thy brother, and haſt ſlandered thine owne mothers ſonne. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelf: But I will reproue thee, and ſet before thee the things that thou haſt done. O conſider this, ye that forget God, leaſt I plucke you away, and there be none to deliuer you. VVho ſo offereth me thankes and prayſe, he honoreth me: and to him that ordereth his conuerſation right, will I ſhew the ſaluation of God.

The ſumme of the whole Scripture
of the bookes of the olde and new Teſtament.

Eſai.45.c.14. Geneſis.21.d.33. Daniel.7.c.9. Geneſis.2.a.2. Eſai.45.c.18. Exodus.9.f.27. Pſalme.10.b.7. Eſai.45.d.21. Exod.22.d.27. 1.Corin.12.a.6. Roman.9.d.20. Eſai.45.b.9. Ieremie.18.a.6.

The bookes of the olde Teſtament, do teach vs that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is the onely true God, and that he the ſame is almightie and euerlaſting: Who of his meere gwdneſſe hath created by his worde heauen and earth, and all that is in them: From whome all things doe come: without whom there is nothing at all. And that he is iuſt and mercifull: who alſo worketh al in al after his owne wil: To whō it is not lawful to ſay, wherfore he doth thus or thus. God.

Geneſis.1.d.27. Sapiens.2.d.24. Romanes.5.c.14 and.d.18. Epheſians.2.a.3.

Moreouer, theſe bookes teach vs, that this verie God almightie, after hee created al things, hope alſo Adam the firſt man, to the Image and ſpirituall ſimilitude of him ſelfe, and that he did conſtitute him Lorde ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuil, tranſgreſſing the precept of his creator, by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſhe, be in nature the children of wrath, and therebpon we be made ſubiect and thraule to death, to damnation, to the yoke, and tyrannie of the diuil. Creation of man. Sinne.

Geneſis.3.c.15. Geneſis.12.a.3. Geneſis.26.a.4. Geneſis.28.c.14. Hebrues.2.d.14. 2.Samuel.7.c.12. Pſalme.132.c.11.

Furthermore, we are taught by theſe excellent bookes, that God promiſed to Adam, Abraham, Iſaac, Iacob, Dauid, and to other fathers of the olde time, that he would ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, whiche ſhoulde deliuer all thoſe from ſinne, and from the tyrannie of the diuell, which by a liuely and working fayth ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him they ſhould obteyne this deliuerance. Chriſt promiſed

Exodus. 20.a.1. Roman.3.c. 20. Galath.3.c. 19. Hebrues.7.c. 18. and.10.a.1. Iohn.1.d.29.

Alſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had need of the ſauiour promiſed) God the creator gaue by Moſes his law written in two tables of ſtone: that by it, ſinne and the malice of mans heart being knowne, men mought more vehemently thyrſte for the comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the lawe, nor yet the ſacrifices and oblations of the lawe dyperfourme. For they were ſhadowes and figures of the true oblation of the bodie of Chriſt: by which oblation all ſinne ſhould be blotted out, and quite put away. The lawe.

Romans.9.b.5. Luke.1.c.31. Galath.4.a.3. Epheſi.1.b.10. Roman.5.b.8. Epheſi.2.b.9. Titus.3.a.5. Roman.15.b.8. Epheſi.2.b.7. Eſai.53. b.7. Iohn.1.d.29. Epheſians.5.a.2. Hebrues.9.g.26 Actes.3.g.29. Ephe.2.c.14.1. Apocal. 1.a. Hebrues.2.d4. Galath.4.a. Epheſians.1.a.5. Roman.8.c.17. Ephesians.3.a.5. Roman8. c.15. Galath.4.a.6. Epheſians.1.a.1. Galath.5.d.23. Epheſi.1.c.13. and. 1.g.30. 1.Corin.12.a.3. Roman.8.c.16. Roman.5.a.5. 1.Corin.13. a.4. Epheſi.1.c.14.

By the bookes of the newe Teſtament we bee taught, that Chriſt ſo afore promiſed (which is God about all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that he was ſent at the laſt from the father the ſelfe ſame time which the father did conſtitute within himſelfe: I ſay, at that time, when all wickednesſe abounded in the worlde, then he was ſent: And this Ieſus our ſauiour, being borne in the fleſh, ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the good workes of any man (for we were al ſinners) but that this good will of the father ſhould appeare true, in exhibiting the abundant riches of his grace which he promiſed, and that through his mercie he mought bring vs to ſaluation. Chriſt came our ſauiour.

Whereupon it is euidently ſhewed in the new Teſtament, that Ieſus Chriſt, being the true lambe, the true ſacrifice of the worlde, putting away the ſinnes of men, came into this worlde to purchaſe grace and peace for vs with the father, waſhing vs from our ſinnes in his owne bloud, and ſhould deliuer vs from the bondage of the diuel, whom by ſinne we did ſerue: And ſo wee ſhoulde be adopted by him to bee the ſonnes of God, made heyres with him of that moſt excellent and euerlaſting kingdome. A lambe. A ſacrifice. Peace. Adoption.

Now, that we ſhoulde acknowledge this ſingular and excellent benefite of God towardes vs, almightie God giueth vs his holy ſpirite: the fruite and effect of the which is fayth in God, and in his Chriſt. For, without the holy ghoſt, by which we are inſtructed and ſealed, neyther can wee beleeue that God the father ſent Meſſias, nor yet that Ieſus is Chryſt: For no man (ſayth Paul) can ſay that Ieſus is the Lorde, but by the holy ghoſt. The ſame ſpirit witneſſeth to our ſpirite, that we are the children of of God, and poureth into our bowels that charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy ſpirite doth giue vs hope, which is The holy ghoſte Fayth. Charitie. Hope.

a sure loking for eternall life, whereof he himselfe is the certaine token and pledge. Also he giueth vs other spiritual gyftes, of the which Paul writeth to the Galathians. Therfore the benefit of fayth is not yet to be despised, or little to be set by. For by the meanes of this trust and faith in Christ, whiche worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man therto, we are iustified and sanctified: that is to say, God and the father of our Lord Jesus Christ (whiche is made our father also by him, beeing our brother) doth accompt vs to be iust and holy through his grace, and through the merite of his sonne Jesus Christ, not imputing our sinnes to vs, so farre forth, that we should suffer the paynes of hel for them.

Galath.5.d.2.2, Galath.5.a.6. Ephes.5.a.2. Hebrues.13.d.12 Roman.3.f.30. and.4.a.2. Galath.2.c.16. Matth.5.g.48. Hebrues.2.c.11. and.23.g. 2.Corin.5.d.19. Titus.2.c.12.b. and.13.14. Luke.1.g.74.

Iustification and sanctification.

Finally, Christ himselfe came into the worlde, to the intent that wee through him beeing sanctified and clensed from our sinnes, following his wil in good workes, should dense the things parteyning to the flesh, and freely serue him in righteousnesse and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shewe our selues to be called to his grace and gyft of fayth: which good workes who so hath not, doth shew himselfe not to haue such a fayth in Christ as is requyred in vs.

Good workes.

Ephes.2.b.10.

To Christ must we come, and follow him with a cheerefull mynde, that he may teache vs: For he is our maister, lowly and humble of heart: he is to vs an example, whereby wee must learne the rule to liue well.

Christ our maister and teacher.

2.Pet.1.b.10. Ephesia.5.a.2. Matth.23.b.8.

Moreouer, he is our Bishop and our high priest, which did himselfe offer vp for vs his owne blood, beeing the onely mediatour betweene God and men: Who nowe sitteth at the ryght hande of God the father, being made our aduocate, making prayer and intercession for vs: who doubtlesse shal obteyne for vs whatsoeuer we shal desire, either of him or else of his father in his name, if so be that we thus desiring, shall beleeue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the whiche he doth inuite and stirre vs at the very beginning of his preaching) & with sure trust to the throne of his grace, with this beleefe, that we shall obteine mercy: For therfore came he into the worlde, that he mought saue sinners by his grace.

Bishop. Mediatour. Aduocate.

Matth.21.d.29. Iohn.13.c.15. 1.Pet.2.c.20. Hebrues.4.c.14 1.Tim.2.a.5. 1.Iohn.2.a.2. Iohn.4.b.13. and.16.c.13. Marke.2.c.24. Matth.4.c.17. Hebrues.4.d.16. 1.Tim.1.c.15.

This is verily Christ Iesus, which shal come at a certain time appointed by his father, and shal sit in great maiestie to iudge all men, and to render to euery man the workes of his body according to that he hath done, whether it be good or euill. And he shal say to them which shal be on the right side, which in this worlde did looke for the good things to come (that is to say, life euerlasting:) Come ye blessed of my father, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which shal be on the left side, he shal say: Depart from me ye cursed into euerlasting fire prepared for the diuel and his angels. And then shal the ende be, when Christ, hauing vtterly vanquished al maner of enimies, shal deliuer vp the kingdome to God the father.

Iudgement. Eternal life. Eternal fire.

Matth.25.c.13. 2.Timo.4.a.1. 2.Corin.5.b.10. Matth.25.c.13. 1.Corin.15.a.2.

To the intent that we mought vnderstande these things, the sacred bookes of the Bible were deliuered to vs by the goodnesse of God through his holy spirite, vyth the preaching of that doctrine which is contayned in them, and with his Sacraments by which the truth of this doctrine is sealed vp to vs: that we mought vnderstand, I say, and beleeue that there is one onely true God, and one sauiour Jesus Christ, whom (as he had promised) he hath sent: and that, we beleeuing, mought haue in his name life euerlasting.

To what intent the scriptures were written.

2.Pet.1.d.19. Iohn.17.a.3. Iohn.20.f.31.

Beside this foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doth stande sure and stedfast. And Paul willeth him to be accursed which shall preach any other faith and saluation, than by Jesus Christ, yea although he were an angel from heauen.

Christ the onely foundation.

1.Corin.3.b.11. Galath.1.b.8.

For of him, through him, and for him, are all things: To whom with the father and the holy ghost, be all honour and glory, worlde without ende. Amen.

Roman.11.d.28.

¶ *The whole Scripture of the Bible is diuided into two testa-*
ments, the olde testament and the newe, which booke is of diuerse natures, some legall, some historicall, some sapientiall, and some prophetical. The olde teacheth by figures and ceremonies, that the law was giuen terribly in lightning and thundering, to induce the people to the obseruance thereof by feare. The newe Testament came in more gloriously with the gentle name of the Gospel, and good tydings, to induce men to obserue it by loue.

Bookes. Legal, be so named, wherein the lawes and iudgements of god be pronounced by his owne mouth, and they be fiue bookes, which is to say,

- Genesis. — Which doth treate of the beginning of the world, & of al creatures, of the deluge, of Noes ship, and the confusion of tongues, of the election of Gods people, and of the going downe of the people into Egypt. Chapters. 50.
- Exodus. — Sheweth of the ten plagues of Pharao, and of the departing of the children of Israel out of Egypt, of the ten precepts and iudgements, and of the instruction of Gods people, of the arke of Gods couenant, and of the tabernacle of the aulter, of Aarons vestures. Chapters. 40.
- Leueticus. — It doth treate of sacrifices and oblations to be offered of the pot, and the vestures of Aaron, of the order and ministerie of the Leuites. Chapters. 27.
- Numeri. — It treateth of the numbring of the people of the tribes of Israel, of the prophecie of Balaam, of the mansions in wildernesse. Chapters. 36.
- Deuteronomie. — Doth repeat again those things that were done in the former foure bookes. Chapters. 34.

Bookes. Historical, be so called wherein histories of diuerse acts be expressed, and there be of the bookes xix.

- Iosua. — Which doth treate of the passing ouer the floud of Iordan, and of the subuersion of the kingdoms that were the Iewes aduersaries, of the bringing in of Gods people into the land of behest, and of the diuision of the land. cha. 24
- Iudges. — Which treateth of Princes and Iudges, and of the defence of the people of Israel, and of their conquest & triumphes had against their enimies. chap. 21.
- Ruth. — Which treateth of matrimonie betwixt Booz and Ruth, of whom christ did spring. Chapters. 4.
- Samuel. — 1 Which treateth of the gouernance of the people of Israel by Iudges, and of the election of king Saul, of his gouernaunce, of his actes and of hys death. Chapters. 31.
  2 Whiche treateth howe King Dauid gouerned the people, and of his deedes. Chapters. 24.
- Kings. — 3 Treateth of king Dauids death, and of the succession, of his rule, and of Solomons actes, and of other kings of Iuda and Israel. Chapters. 22.
  4 Of the fall of the kingdome of Iuda and Israel for the synnes of theyr kings, of the captiuitie of the people, and of the ouerthrowe of the Citie and Temple. Chapters. 25.
- Paralipomenon. — 1 It treateth of the Genealogie of king Dauid, where is also a rehearsal of his election, of his gouernance, and of his actes. Chapters. 29.
  2 Wherein is rehearsed againe the gouernance of the people by Solomon, and other kings of Iuda and Israel. Chapters. 36.
- Esdras. — 1 Whiche treateth howe the people of Israel were brought out of captiuitie from Babilon, and of the instruction of the people so returned by Esdras doctor of the lawes. Chapters. 10.
  2 Whose authour is Nehemias, which treateth of the building againe of the walles of the city of Hierusalem, and of the correction of euil men, and of the disorders that rose in the absence of Nehemias. Chapters. 13.
  3 Which booke is Apocriphus, wherin be repeated things otherwhere written about the captiuitie of Babilon in the time of Iosias, some things that chaunced in the time of Zorobabel and Esdras. And there is also a solution to a certaine question. Chapters. 9.
  4 Which booke is also Apocryphus, wherein bee put certaine visions and dreames ouer the people of the Iewes, of their deliuerie, and their captiuitie, and of the restoring of the temple of Hierusalem. Chapters. 16.
- Tobi. — Whiche treateth of his probation and diuerse vertues, of the ministerie of Raphael the Archangel, of the instruction of his childe, and of the honestie of matrimonie. Chapters. 14.

Bookes. Historical also.

- Iudith. — Which doth treat of the besieging of Hierusalem, and of the people of Israel: of the honestie and vertue of Judith, of the slaughter of Holopherne, and deliuerie of the people of Israel. Chapters 16.
- Hester. — Which treateth of the cruelnie of Ammon, and of his hanging, so procured by the prudence and humilitie of Hester, and of the promoting of Mardocheus, and deliuerie of the Iewes. Chapters 16.
- Iob. — Whiche treateth of the pacience of Job, and hys disputation that he had wyth hys frendes, of Gods prouidence, and of the last rising againe. Chapters 42.
- Machabees. — 1 Which treateth of the battayles betweene the Iewes and the people of Persia, and of the deliuerie of the people by Mathathias, Judas, Jonathas, and Simon. Chapters 16.
  2 Wherein be repeated againe some things which be in the first booke, and of the tribulation of the people, of the constancie of the seuen brethren, and of their mother, and of the deliuerie of the people by Judas Machabeus. cha 15.

Bookes. Sapiential, be so called, for in them prudence and true wisedome is taught, and there be of them bokes fiue.

- Prouerbs. — Which doth treate of instruction and nurture of such as beginne to serue God Chapters 31.
- Eccles. — Which treateth of the vanitie of the worlde, of the hate of the vice, and of the going forwarde in Gods wayes Chapters 12.
- Canticles. — Which treateth of the perfection of the righteous man, of the contemplation of a holye soule, and of the coniunction of Christ and of hys Churche. Chapters 8.
- Sapiens. — Which teacheth how Prelates shoulde gouerne, and of the conseruation of iustice, and of the dispraise of Idolles, and of the comming and passion of Christ, which is the true wisdome. Chapters 19.
- Ecclesiasticus. — Which treateth of the obedience of subiects, of the discription of good maners, and of the worthinesse of wisedome, and of the commendation of vertuous men Chapters 51.

Bookes. Propheticall be such wherein are shewed and propheried afore, things to come & there be in number of these bokes eightene.

- Psalter. — Whiche treateth of the diuinitie of Christ, of his humanitie: and all other mysteryes of the same, and of diuers poyntes of christian religion: and be in number 150.
- Esay. — Which treateth of the faultes of the Iewes, of Christes incarnation, and of his passion, and of the vocation of the Gentiles, of the raigne of Juda and Israel. Chapters 66.
- Ieremi. — Which treateth of the captinitie of the Iewes, and of the destruction of Hierusalem, of his lamentation for the destruction of the citie. Chapters 52. The lamentations hath. Chapters 5.
- Baruch. — Which treateth of the wordes whiche bee read to the captiues in Babilon howe bee foretolde the returne of the Iewes, and of theyr laste fortunes. Chapters 6.
- Ezechiel. — Which treateth of his visions, and of the Iewes sinnes, of the fall of Hierusalem, and of their reparation. Chapters 48.
- Daniel. — Which treateth of the Monarchie of the world, and of the change of times, of the power and eternitie of Christes kingdome, of the storie of Susanna, of the destruction of Bel, and of the Dragon. Chapters 14.
- Osee. — Whiche telleth of the Idolatrie of the people of Israel figured by a common harlot, of the ouerflowe of sinnes, and of the warning of the Iewes to turne to the God of Israel. Chapters 14.
- Ioel. — Which speaketh of the destruction of the people of Israel by the Caterpyller, the Grashopper, and the Locust, of their inducement to penance, and of the day of dome. Chapters 3.
- Amos. — He speaketh of the sinnes of the Iewes and Gentiles, of Gods wrath to fall vpon them, and of mouing them to penance, and prophecieth of the finall restitution. Chapters 9
- Abdi. — Whiche cryeth out, and threatneth the destruction of Edom and Esau. Chapter 1.
- Ionas. — He speaketh of the shypwracke, and in this figuring before the passion of Christ, he calleth backe the worlde to repentance vnder the name of Ninive, and prefigureth the saluation of the Gentiles. Chapters 4.

Which

Micheas. Which prophecieth of the destruction of Samaria, and of the captiuitie and destruction of the chiefe men of Israel, and of the false prophetes, and of the vnkyndnesse and malice of them. Chapters. 7.

Naum. Which speaketh of Gods wrath, and of hys greuous vengeaunce agaynst Niniue, which dyd penance for theyr sinnes at the preachyng of Jonas, afterwarde they were wrapped in great offences. Chapters. 3.

Abacuc. Whiche speaketh of the disputation whiche the prophete had of God and of thys worlde, and howe that good men be troden downe, and wicked men prosper. Chapters. 3.

Sophoni. Which speaketh of the iudgement of God agaynst the Jewes, & to strange nations, and of the comforteyng of the people of Israel. Chapters. 3.

Aggei. He prophecieth of the reuertion of the people of the Jewes, and of the buyldyng agayne of the temple, and of the callyng backe agayne of the citie. Chapters. 2.

Zachari. Whiche speaketh of the deliuerie of the Jewes, and of theyr punishment by theyr enimies, and of the humilitie of Christes commyng, and of his passion. Chapters. 14.

Malachi. Who speaketh of the abiection of the people of Israel, and of theyr sacrifices, and of Christes commyng. Chapters. 4.

¶ The new Testament in like maner.

Bookes. Legales, as it were where Christes lawes be expressed: & conteyneth. 4. bookes, or Gospels.

Matth. Who principally treateth of the actes of Christ, of his humanitie, of his death, resurrection, and ascention. Chapters. 20.

Marke. Wherein chiefly is treated the fortitude of Christe, and doth repeate moste things of Matthewe. Chapters. 16.

Luke. Which speaketh chiefly of the Annunciation of the blessed virgin, & Christes actes, death, and resurrection. Chapters. 24.

Iohn. In whom Christes deuinitie is chiefly shewed, and other actes of hys deuine power. Chapters. 21.

Bookes. Historical, shewyng the actes & deedes of the Apostles, and is one booke.

Actes of Apostles. Wherein S. Luke declareth the sendyng of the holy ghost after hys visible ascention into heauen, and of the actes of the Apostles, especially of Paul, wherein is also set out as it were the young age of the Churche in hyr firste growth. Chapters. 28.

Bookes. Sapientiall, be named these, wherin the wysedome of Christ is expressed by exãples & precepts of godly liuing giuen by his Apostles, & be bookes. 21.

Romanes Wherein Paul dothe reuoke the Romanes from the errours of the Gentiles, declaring the order of theyr iustification, what should proceede, and what should folow theyr iustification. Chapters. 16.

Corinth. 1 Wherein he doth call backe some that were deceyued of false Apostles and Philosophers by theyr eloquence, some whiche were deceyued by the Iudaical obseruation of the lawe, he calleth them backe to true fayth, and to the wysedome of God. Chapters. 16.

2 Wherein Paul vpon theyr conuersion and repentance, prayseth and comforteth them. Chapters. 13.

Galath. Wherin Paul calleth home agayne such as were deceiued by false prophets, that they should returne backe to the lawe and to their ceremonies, and wylleth them to come agayne to the true fayth of the Gospel. Chapters. 6.

Ephesiãs. Wherein the Apostle prayseth the Ephesians, which did persist constantly in the fayth of the Gospel receyued. Chapters. 4.

Philip. Wherin the Apostle prayseth the Philippians, for that after they had receiued the worde of truth, they did not receyue the false Apostles. Chapters. 4.

Colossiãs Wherin Paul blameth the Colossians for that they were seduced by the false Apostles, and exhorteth them to returne to the veritie of the Gospell. Chapters. 4.

Thessal. 1 Wherin he doth commend the Thessalonians, which receyuyng the worde of trueth, though they suffered persecution of theyr owne kynred, yet they dyd persist in the fayth, nor would receyue the false Apostles. Chapters. 4.

2 Wherin the Apostle instructeth the of the last times, of the cõmyng & of the persecution, of Antichrist, of hys aduancement and ouerthrowe. Chapters. 2.

Bookes.

Sapiential also.

Timothe. 1 Wherein Paul instructeth hym of the order and office of bysshops and deacons, and of al ecclesiasticall discipline. Chapters. 6.

Timothe. 2 Wherein Paul doth exhorte hym to the crowne of martyrdome, and doth enfourme him of all the rules of the catholicke veritie, and what shal be done in the last dayes, and of hys owne suffering. Chapters. 4.

Titus. Wherein Paul doeth instruct Titus hys disciple of the constitutyng and orderyng of priestes & elders, and of all spirituall conuersation, and of the eschewyng of heretikes. Chapters. 3.

Philemon Wherein the Apostle commendeth Philemon of hys fayth to Christe, and of his charitie to the godly, and he prayeth hym to deale gently with Onesimus his seruant, and to entertayne hym friendly. Chapter. 1.

Hebre. Wherein the Apostle sheweth the weakenesse and the abolishment of Moses lawe, and the perfection of the doctrine of the Gospel, & that Christ is true God and man, and a mediatour betweene God and man. Chapters. 13.

Iames. Wherein Iames giueth exhortation vnto patient suffering, and that there is no exception of persons before God: & doth also open the hurtes that come by an euyl tongue, he forbiddeth warres and dissentions, he rebuketh the riche that be vncharitable, and doth stirre men to vertue. Chapters. 5.

Peter. 1 Wherein Peter giueth thankes vnto God, whiche by the death of hys sonne dyd mercyfully saue al mankynde, and doth instruct to good lyfe diuers states of men. Chapters. 5.

Peter. 2 In which the Apostle inuyeth the beleeuers to hold the true fayth, he doth note and condemne the falsenesse of heretikes, and doth describe the seconde commyng of Christe. Chapters. 3.

Iohn. 1 In which saint John doth testifie of the worde of truth and lyfe, exhorting men to confesse theyr sinnes, affirmyng that we haue Jesus Christe an aduocate with the father, dissuading men from the loue of the world, and perswadyng them to loue God and theyr neyghbours. Chapters. 5.

Iohn. 2 Wherin he cõmendeth the elect Lady and hyr sonnes, & doth exhort them to brotherly loue, and doth admonish them to eschew heretikes. Chapter. 1.

Iohn. 3 In this he prayseth the godlynesse of hys beloued Gaius, which he extended vnto strangers, and he doth exhort hym to persteuer styll in that godlynesse and well doyng. Chapter. 1.

Iude. In the which the Apostle doth admonish all men of theyr owne saluation, and he doth bryng in by the way the altercation that was betwixt Michael & the deuill, and doth detest the lyfe of the heretikes. Chapter. 1.

Prophetical.

Apocalip. Whiche treateth of reuelations shewed vnto John by an angel in the Ile of Pathmos, of the tribulations which the Churche of Christe did then suffer, and propheciethe also of such tribulations whiche the Church shal suffer hereafter, and especially in the tyme of Antichrist, and of the punishments of them whiche be damned, and of the rewards of the elect. Chapters. 22.

HEre is to be noted, that suche partes and chapters whiche he marked and noted with suche semycircles at the head of the verse or lyne, with suche other textes, may be left vnread in the publique readyng to the people, that thereby other chapters and places of the scripture, makyng more to their edifications and capacitie, may come in their roomes. And here let the minister of Christe and dispenser of the mysteries of God, haue a due and weyghtie consideration, to reade this hygh treasure of Gods worde with al reuerence and grauitie, truely, distinctly, and sensibly: for it is the mightie power of God to saluation to euery one that beleeueth: So let the hearers also with al meekenesse and lowlynesse, receyue this woorde that is thus grafted and grounded amongst them by the great mercies of God, whiche worde is able to saue theyr soules, sayth the Apostle saint Iames. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the woorde of God, and do fulfill it: So be they pronounced both reader and hearer by the holy prophete Ieremie accursed, which do the worke of God fraudulently, and negligently: From the whiche he defend vs who bought vs with his moste pretious bloud, to whom with the father and the holy ghost be al honour and glorie, Amen.

Rom. 1.

Iam. 2.

Luke. 2.

Ieremie.

A descriptiō of the yeeres *from the creation of the worlde, vntil this present yeere of 1575.* drawen for the moſt part out of the holy ſcripture, with declaration of certayne places, wherein is certayne difference of the reckonyng of the yeeres.

The yeres from the creation of the world.	
1948.	WE recken from Adam vntyl the floud, a thouſand, ſixe hundred fiftie and ſixe yeeres. Gen.5.and.6. and from the floud vntil Abraham.292. yeeres. Gen.11.
2308.	* From Abraham vntil Iſahac, a hundred yeeres.Gen.17. From Iſahac vntil Iacob.60. Gen.25.And from Iacob to Ioſeph.90.yeeres. Ioſeph lyued afterwarde.110.yeeres.Gen.50.
2448.	Frō the death of Ioſeph vntil Moſes, there is(according to Philo)60.yeeres. And from Moſes til the departure of the chyldren of Iſrael out of Egypt. 80.yeeres.Actes.7.
2520.	* The people remayned in the wilderneſſe.40.yeeres.Deut.29. And then were brought into the lande of Chanaan by Ioſuah, who was gouernour ouer the ſayde people after Moſes.32.yeeres.
2688.	After Ioſuah, Othoniel gouerned eyght yeeres.Iudg.9.then Aod 80.Iudg.3. After Aod, Debora fourtie, Iudg.4.Then Gedeon other.40.yeeres.Iudg.8.
2732.	Abimelech gouerned after Gedeon three yeeres.Iudg.9. then Thola.23. yeeres.Iudg.10. Thola beyng deceaſſed, the people were eyghtiene yeeres vnder the tyrannie of the Ammonites.Iudg.10.
2755	Iephte deliuered the people from the handes of the Ammonites,and gouerned ſixe yeeres.Iudg.12. After Iephte Abeſſan gouerned ſeuen yeeres.Iudg. 12.Then Elon ten yeeres.Iudg.12.
2833.	Abdon gouerned after Elon eyght yeeres.Iudg.12. Then Sampſon twentie yeeres.Iudg.13. Then Eli fourtie yeeres.1.Samuel.4.
2863.	After Eli, Samuel and Saul gouerned fourtie yeeres: but the ſcripture, bycauſe of Sauls royal dignitie,attributeth al this gouernment to him.Actes.7.
2943.	Dauid raigned after Saul fourtie yeeres.2.Sam.5. Solomō his ſonne raigned three yeeres before the buyldyng of the temple, whiche is foure hundred and foureſcore yeeres after the departure out of Egypt. 3.Kings.6. and raygned in al fourtie yeeres.3.Kyng.11.
3004.	Rehoboam the ſonne of Solomon raigned ſeuentiene yeeres.3.Kings.12. Alſo Abiam his ſonne raigned three yeeres.3 King.15. Then Aſa fourtie and one yeeres. 3.King.15.
3041.	Ioſaphat raygned after Aſa.25. yeeres. 3.Kings. 15. And Ioram his ſonne raygned three yeeres with his father,and fiue yeeres alone. 4.King.8. Ochozias raigned after Ioram ſeuen yeeres.2.Chro.22.
3117.	Athalia the mother of Ochozias raigned ſeuen yeeres.4 Reg.11. Ioas raigned after hir fourtie yeeres.4 Reg.12.After him, Amaſias his ſonne raigned 29.yeeres 4.Reg.15.
3180.	* After Amaſias the people were without kyng eleuen yeeres, as wee may gather by the.14.and.15.Chapter of the,4 Reg. Then Azarias raigned fiftie and two yeeres,4 Reg.14.
3241.	Ioathan raygneth after Azarias ſixtene yeeres.4.Reg.15.After Ahaz his ſonne raigned 16.yeeres. 4.Reg.16.And after him Ezechias 29.yeeres 4.Reg.18.
3323 and.3 moneths.	Manaſſes the ſonne of Ezechias raygned fiftie and fiue yeeres. 4.Reg.21. Amon his ſonne two yeeres, 4.Reg.21.Then Ioſia.31.yeeres.4.Reg.22. And Iehoaz three moneths.4.Reg.23.
3340.& 6. moneths.	Eliachim, otherwiſe called Ioachin raygned eleuen yeeres. 4.Reg.23. And after him Iechonias three monethes, after whiche tyme he was led captiue into Babylon.4.Reg.24.
3421.& 6. moneths.	Sedechias raygned eleuen yeeres,and then was ſlayne, the citie of Hieruſalem with the temple raſed downe, and the people led captiue into Babylon,where they remayned ſeuentie yeeres.4.Reg.25.

* After

* Abraham was taken from Hur, in Chaldei the place of hys birth, the.70. yeere of hys age, and came to dwell in Charran where hys father dyed: then beyng. 75. yeeres, came to the lande of Chanaan. Gene.12. Fyue and twentie yeeres after, he begat Iſaac. Gene.21. So he ther reckeneth the yeeres of the peregrination of Abraham and his ſucceſſours, til the deliuerance of Egypt, beginnyng at that time that he departed out of his countrey, he ſhal finde.430. yeeres mētioned. Exod.12. but beginning their reckening at the birth of Iſaac, they ſhal find only.400. yeeres. And thus ought. Gen.15. and Act.7. treatyng thereon, to be vnderſtanded.

* The yeeres that the people were gouerned by thoſe that the ſcriptures called Iudges, includyng from Ioſua to Samuel (excepting the time of the oppreſſiō vnder the Ammonites) amounteth to 357. yeeres. How it is ſayde. Actes.13. that this tyme amounteth to about.450. yeares. Where is to be noted, that this place hath bene corrupted, and in ſteede of three hundred, they haue ſet foure hundred. Whiche reading of three hundred agreeth very wel with that which is conteyned in the ſcriptures touching the ſayd yeeres.

Of Ahaziahu.

* Amaſias raygned.29. yeeres, the fiftienth yeere of the ſayde Ieroboam, and began to raigne ouer Iſrael in Samaria 4.Reg.14. So the.29. yeeres of the raigne of Amaſias, finiſhed the fiftienth yeere of the ſayde Ieroboam: nowe it is manifeſt that Azarias the ſonne of Amaſias began to raigne but the.27. yeere of the ſayde Ieroboam. 4.Reg.15. then it followeth, that betwene the ende of the raigne of Amaſias, and the beginnyng of Azarias, there falleth out eleuen yeeres, that are left out.

1975. & 6 monethes	* After the ſeuentie yeeres of captiuitie, Cyrus the firſt Monarke of the Perſians, ſet the people at libertie agayn, and ſuffered them to returne into their owne lande. *It was reuealed to Daniel the prophete, that there ſhoulde be ſeuentie weekes of yeeres, (whiche is foure hundred and nientie yeeres) reckenyng from the commaundement giuen to buylde the citie, vntil Ieſus Chriſte. Daniel. 9. And this commaundement was gyuen by Darius Longimanus, the twentieth yeere of his empire. Nehem. 2. whiche was threeſcore and foure yeeres after the aforeſayde deliuerance. VVherefore reckenyng the ſayde threeſcore and foure yeeres after the deliuerance, and addyng thereto the ſeuentie weekes afore ſayde reuealed vnto Daniel, we ſhal finde that from the ſayde deliuerance vntil the death of Chriſte, there is fiue hundred, fiftie, and foure yeeres.	* There is ditference betweene authours touchyng the beginnyng of the ſeuentie weekes of Daniel: ſome beginne the ſayde weekes from the firſt yeere of Cyrus: other from the tenth yeere of Darius Longimanus, and ſome other from the ſixth yeere of the ſame: but it is lykelyeſt that it ſhould be the twentieth yeere, becauſe that that whiche is written Daniel. 9. hath relation to Nehemias the ſecond.
5512. & 6. monethes.	From the natiuitie of Chriſt to this preſent yeere, we recken a thouſand, fiue hundred, ſeuentie and fiue: from whiche number if we ſubtract the yeeres from his byrth vntil his death (whiche is three and thirtie) we ſhal finde that frō the end of the ſayd ſeuentie weekes of Daniel, vntil this preſent yeere, it is a thouſande, fiue hundred, fourtie and two yeeres.	
	Al whiche afore ſayde beyng wel examined and reckened, ye ſhall finde that ſince the creation of the worlde to this preſent yeere of a thouſande, fiue hundred ſcuentie and fiue, the yeeres amount to fiue thouſand, fiue hundred, and ten yeeres, and ſixe monethes.	

¶ The order of the bookes of the old Teſtament.

¶ The firſt parte.

Geneſis.	Leuiticus.	Deuteronomium.
Exodus.	Numerus.	

¶ The ſecounde parte.

Ioſuah.	2. Kinges, or Samuel.	2. Chronicle.
Iudges.	3. Kings.	1. Eſdras.
Ruth.	4. Kings.	2. Eſdras.
1. Kinges, or Samuel.	1. Chronicle.	Eſther. Iob.

¶ The thirde parte.

The Pſalter.	Ezechiel.	Micheas.
Prouerbes of Solomon.	Daniel.	Nahum.
Eccleſiaſtes or Preacher.	Oſea.	Habacuc.
Cantica canticorum.	Ioel.	Sophonias.
Eſai.	Amos.	Aggeus.
Ieremi.	Abdias.	Zacharias.
Lamentation of Ieremi.	Ionas.	Malachias.

¶ The fourth parte of the Byble called Apocryphus.

3. Eſdras.	Eccleſiaſticus, or the booke of Ieſus Syrach.	The ſtory of Suſanna.
4. Eſdras.		The ſtory of Bel, and the Dragon.
Tobias.	The reſte of the booke of Eſther.	The prayer of Manaſſes.
Iudith.	Baruch.	1. Machabees.
Booke of wyſedome.	The ſong of the 3. childrē.	2. Machabees.

¶ The order of the bookes of the new Teſtament.

¶ The fyfth parte.

The Goſpel of { S. Matthewe. S. Marke. S. Luke. S. Iohn.

The Actes of the Apoſtles.

S. Pauls Epiſtle to the Romanes.	1. To the Theſſalonians.		1. Of S. Peter.
1. To the Corinthians.	2. To the Theſſalonians.		2. Of S. Peter.
2. To the Corinthians.	1. Timothe.	2. Timothe.	1. Of S. Iohn.
To the Galathians.	To Titus.		2. Of S. Iohn.
To the Epheſians.	To Philemon.		3. Of S. Iohn.
To the Philippians.	To the Hebrues.		The Epiſtle of S. Iude.
To the Coloſsians.	The Epiſtle of S. Iames.		The Reuelation.

¶ Proper leſsons to be read for the firſt leſsons both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſeconde leſſons.

Sundayes of Aduent.	Mattens.	Euenſong.
The firſt.	Eſai.j.	Eſai.ij.
ij	v	xxiiij
iij	xxv	xxvj
iiij	xxx	xxxij

Sundayes after Chriſtmas.	Mattens.	Euenſong.
The firſt.	xxxvij	xxxviij
ij	xlj	xlvij

Sundayes after the Epiphanie.	Mattens.	Euenſong.
The firſt.	xliiij	xlvi
ij	lj	lvij
iij	lv	lvj
iiij	lvij	lviij
v	lix	lxiij
Septuageſima.	Gene.j.	Gene.ij.
Sexageſima.	iij	vj
Quinquageſima.	ix	xij

Lent.	Mattens.	Euenſong.
Firſt Sunday.	Gen.xix.	Gene.xxij.
ij	xxvij	xxxiiij
iij	xxxix	xlij
iiij	xliij	xlv
v	Exod.iij.	Exod.v.
vj	ix	x

Ealter day.	Mattens.	Euenſong.
j. Leſſon.	Exod.xij.	Exod.xiij.
ij. Leſſon.	Rom.vj.	Actes.ij.

¶ Sundayes after Eaſter.

	Mattens.	Euenſong.
The firſt.	Num.xvi.	Num.xxii.
ij	xxiiij	xxv
iij	Deut.iij.	Deut.v.
iiij	vj	vii
v	viii	ix

Sunday after Aſcention day.	Deut.xii.	Deut.xiii.

VVhitſunday.	Mattens.	Euenſong.
j. Leſſon.	Deut.xvi.	Wiſdome.i.
ij. Leſſon.	Actes.x. Then Peter opened his mouth.&c.	Actes.xix. It fortuned when Apollo went to Corinth.&c. vnto. After theſe thyngs.

Trinitie Sunday.	Mattens.	Euenſong.
j. Leſſon.	Gene.xviii.	Joſue.i.
ij. Leſſon.	Math.iii.	

¶ Sundayes after Trinitie.

	Mattens.	Euenſong.
The fyrſt.	Joſue.x.	Joſue.xxiii.
ii	Judic.iiii.	Judic.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvi
vi	ii.King.xii.	ii.King.xxi.
vii	xxii	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii.King.v.	iiii.King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jeremi.v.	Jeremie.xxii.
xv	xxxv	xxxvi
xvi	Ezechi.ii.	Ezechiel.xliii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacuc.ii.	Prouer.i.
xxii	Prouer.ii.	iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Leſſons proper for holy dayes.

	Mattens.	Euenſong.
S.Andrew.	Prouer.xx.	Prou.xxi.
S. Thomas apoſt.	xxiii	xxiiii
Natiui.of Chriſt.		
j. Leſſon.	Eſai.ix.	Eſai.vii. God ſpake once agayne to Ahaz.
ij. Leſſon.	Luke.ii. vnto. And vnto men of good will.&c.	Titus.iii. The kyndneſſe and loue.&c.
S.Steuen.		
i. Leſſon.	Prou.xxviii.	Preacher.iiii.
ij. Leſſon.	Acte.vi. and.vii. Steuen full of fayth and power &c. vnto. And when fourtie yeeres,&c.	Actes.vii. And when fourtie yeeres were expired, there appeared vnto Moſes,&c. vnto. Steuen full of the holy ghoſt,&c.

	Mattens.	Euenſong.
S. Iohn.		
j. Leſſon.	Preacher. v.	Preacher. vj.
ij. Leſſon.	Apoca. j.	Apoc. xxij.
Innocentes.	Iere. xxxj. vnto. Moreouer I heard Ephraim.	Wiſdome. j.
Circumciſion day.		
j. Leſſon.	Gene. xvij.	Deut. x. And now Iſrael.
ij. Leſſon.	Rom. ij.	Coloſ. ij.
Epiphanie.		
j. Leſſon.	Eſai. lx.	Eſai xlix.
ij. Leſſon.	Luke. iij. vnto. So that he was ſuppoſed to be the ſonne of Ioſeph.	John. ij. vnto. After this he went to Capernaum.
Conuerſion of S. Paul.		
j. Leſſon.	Wiſdome. v.	Wiſdome. vj.
ij. Leſſon.	Actes. xxij. vnto. They hearde him.	Actes. xxvj.
Purification of the virgin Mary.	Wiſdome. ix.	Wiſdome. xij.
S. Matthias.	Wiſdome. xix.	Eccle. j.
Annunciation of our Ladie.	Eccle. ij.	Eccle. iij.
VVedneſday afore Eaſter.	Oſea. xiij.	Oſea. xiiij.
Thurſday afore Eaſter.	Daniel. ix.	Iere. xxxj.
Good Fryday.	Gene. xxij.	Eſai. liij.
Eaſter euen.	Zacharie. ix.	Exodus. xiij.
Munday in Eaſter weeke.		
j. Leſſon.	Exodus. xvj.	Exodus. xvij.
ij. Leſſon.	Matth. xxviij.	Act. iij.
Tueſday in Eaſter weeke.		
j. Leſſon.	Exodus. xx.	Exodus. xxxij.
ij. Leſſon.	Luke. xxiiij. vnto. And behold two of them.	i. Cozinth. xv.

	Mattens.	Euenſong.
S. Marke.	Eccle. iiij.	Eccle. v.
Philip and Iacob.	Eccle. vij.	Eccle. ix.
Aſcention day.	Deut. x.	iiii. King. ij.
Munday in whitſun weeke.		
j. Leſſon.	Gene. xj. vnto. Theſe are the generation of Sem.	Gene. xli. Gather vnto mee ſeuentie men. &c. vnto. Moſes and the elders returned.
ij. Leſſon.	j. Coz. xij.	
Tueſday in whitſun weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
S. Barnabe.		
j. Leſſon.	Eccle. x.	Eccle. xii.
ij. Leſſon.	Actes. xiiij.	Actes. xv. vnto. After certayne dayes.
S. Iohn Baptiſt.		
j. Leſſon.	Mala. iii.	Mala. iiii.
ij. Leſſon.	Matth. iii.	Matth. xiiii. vnto. VVhen Ieſus heard.
S. Peter.		
j. Leſſon.	Eccle. xv.	Eccle. xix.
ij. Leſſon.	Actes. iij.	Actes. iiii.
S. Iames.	Eccle. xxi.	xxiii
S. Bartholomew.	xxv	xxix
S. Matthew.	xxxv	xxxviii
S. Michael.	xxxix	xliiii
S. Luke.	li	Iob. i.
S. Simon & Iude.		
j. Leſſon.	Iob. xxiiii. xxv.	xlii
Al Sainctes.		
j. Leſſon.	Wiſdome. iii. vnto. Bleſſed is rather the barren.	Wiſdome. vi. vnto. His ielouſie alſo.
ij. Leſſon.	Hebr. xi. xii. Sainctes by fayth. vnto. If ye endure chaſtenyng.	Apoc. xix. vnto. And I ſaw an angel ſtand.

Proper Pſalmes on certaine dayes.

	Matrens.	Euensong.			
Chriſtmas day.	xix. xlv. lxxxv	lxxxix. Cx. Cxxxii.	Septuageſima. Sexageſima. Quinquageſima Quadrageſima.	before Eaſter	ix xviii vii vi
Eſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.			
Aſcention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.	Rogations. VVhitſunday. Trinitie ſunday.	after Eaſter	v vii viii
VVhitſunday.	xlv. lxviii.	Ciiii. Cxlv.			

The order howe the reſt of holy ſcripture beſide the Pſalter, is appointed to be read.

THe old Teſtament is appointed for the firſt leſſons at morning and euening prayer, and ſhall bee read through euerie yeare once, excepte certaine bookes and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore be left vnread.

¶ The newe Teſtament is appointed for the ſeconde Leſſons at Morning and Euening prayer, and ſhal be read ouer orderly euery yeare thrise, beſide the Epiſtles and Goſpels: except the Apocalips, out of the which there be only certaine Leſſons appointed vpon diuerſe proper feaſtes.

¶ And to knowe what Leſſons ſhall bee read euery day: find the day of the moneth in the kalender folowing, and there ye ſhal perceyue the bookes and Chapters that ſhall bee read for the Leſſons both at Morning and Euening prayer.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt mouable or vnmoueable: then the Pſalmes and Leſſons appoynted in the Kalender, ſhal be omitted for that time.

¶ Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

¶ When the yeares of our Lorde may be diuided into foure euen parties, which is euery fourth yeare, then the Sunday letter leapeth. & that yeare the Pſalmes & leſſons which ſerue for the .xxiii. day of Februarie, ſhal be read again the day folowing, except it be Sunday, which hath proper leſſons of the olde teſtamẽt appointed in ẏ table ſerning to that purpoſe.

¶ Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle or Goſpell is not expreſſed: there ye ſhall begime at the begimning of the Chapter.

¶ And, whereſoeuer is not expreſſed how farre ſhal be read: there ſhall you read to the ende of the Chapter.

¶ Item, ſo often as the firſt Chapter of Saint Matthew, is read either for Leſſon or Goſpel, ye ſhall begin the ſame at: The birth of Ieſus Chriſt was on this wiſe. &c. And the thirde Chapter of Saint Lukes Goſpel ſhall be read vnto: So that he was ſuppoſed to be the ſonne of Ioſeph.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowne that Eaſter Tearme beginneth alwayes the .xviii. daye after Eaſter, reckening Eaſter day for one: and endeth the Munday next after the Aſcention day.

¶ Trinitie Tearme beginneth .xi. dayes after Whitſunday, and cõtinueth .xix. dayes.

¶ Michaelmas Terme beginneth the .ix. or .x. day of October, and endeth the .xxviii. or .xxix. day of Nouember.

¶ Hyllarie Terme beginneth the .xxii. or xxiiii. day of Januarie, and endeth the xii. or xiii. day of Februarie.

¶ In Eaſter Terme, on the Aſcention day. In Trinitie Terme, on the Natiuitie of S. Iohn Baptiſt. In Michaelmas Terme, on the feaſt of al Saints. In Hillary Terme, on the feaſt of the Purification of our Lady, the Queenes Iudges of Weſtminſter do not vſe to ſit in iudgement, nor vpõ any Sundayes.

The yeares of our Lorde.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascention day.	Whitsunday.	Aduent sunday.
1572	xv	FE	3. Febru.	20. Febru.	6. April.	xii. May.	xv. May.	25. May.	30. Nouē.
1573	xvi	D	18. Janu.	4	22. Mar.	27. April.	30. April.	9. May.	xxix
1574	xvii	C	7. Febru.	24	11. April.	17. May.	20. May.	xxx	xxviii
1575	xviii	B	30. Janu.	16	ix	xii	xv	xxii	xxvii
1576	xix	AG	19. Febru.	7. March	22	xxvii	xxxi	10. June.	2. Decem.
1577	i	F	3	20. Febru	7	xiii	xvi	26. May.	i
1578	ii	E	26. Janu.	12	30. Mar.	v	viii	xviii	30. Nouē.
1579	iii	D	15. Febru.	4. March	19. April.	xxv	xxviii	7. June.	xxix
1580	iiii	CB	31. Janu.	17. Febru.	3	ix	xii	xxii	xxvii
1581	v	A	22	8	26. Mar.	i	iiii	xiiii	3. Decem.
1582	vi	G	11. Febru.	28	15. April.	xxi	xxiiii	3. June.	2
1583	vii	F	27. Janu.	13	31. March	vi	ix	19. May.	1
1584	viii	ED	16. Febru.	3. March	19. April.	xxv	xxvii	7. June.	29. Nouē.
1585	ix	C	7	24. Febr.	ii	xvii	xx	30. May.	xxviii
1586	x	B	30. Janu.	16	3	ix	xii	xxii	xxvii
1587	xi	A	12. Febru.	1. March	16	xxii	xxv	4. June.	3. Decem.
1588	xii	GF	4. Febru.	21. Febru	7	ix. May.	16. May.	26. May.	i
1589	xiii	E	26. Janu.	12. Febr.	30. Mar.	v	viii	xviii	30. Nouē.
1590	xiiii	D	15. Febru.	4. Mar.	19. April.	xxv	xxviii	7. June.	xxix
1591	xv	C	31. Janu.	17. Febr.	4	xv	xviii	23. May.	xxviii
1592	xvi	BA	23	9	26. Mar.	1. May	iiii	xviii	3. Decem.
1593	xvii	G	11. Febru.	28	15. April.	xxi	xxiiii	3. June.	ii
1594	xviii	F	27. Janu.	13	31. Mar.	vi	ix	19. May.	i
1595	xix	E	16. Febru.	5. Mar.	20. April.	xxvi	xxix	8. June	30. Nouē.
1596	i	DC	8	25. Febr.	xi	xvii	xx	30. May.	xxviii
1597	ii	B	23 Janu.	9	27. Mar.	ii	v	xv	xxvii
1598	iii	A	12. Febru.	1. Mar.	16. April.	xxii	xxv	4. June.	3. Decem.
1599	iiii	G	4	21. Febr.	8	xiiii	xvii	27. May.	ii.
1600	v	FE	20. Janu.	vi	23. Mar.	28. April.	i	xi	30. Nouē.
1601	vi	D	8. Febru.	25	12. April.	18. May.	xxi	xxxi	xxix
1602	vii	C	31. Janu.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Febr.	9. March	24	xxx	2. June.	12. June.	xxvii
1604	ix	AG	5. Febru.	22. Febr.	8	xiiii	17. May.	27. May.	2. Decem.
1605	x	F	27. Janu.	13	31. Mar.	vi	ix	xix	i
1606	xi	E	16. Febr.	5. Mar.	20. April.	xxvi	xxix	8. June.	30. Nouē.
1607	xii	D	30. Janu.	18. Febr.	5	xi	xiiii	24. May.	xxix
1608	xiii	CB	24	10	27. Mar.	ii	v	xv	xxvii
1609	xiiii	A	12. Febr.	1. Mar.	16. April.	xxii	xxv	4. June.	3. Decem.
1610	xv	G	4	21. Febru.	8	xiiii	xvii	27. May.	ii

¶ Note, that the supputation of the yeare of our Lorde, in the Church of Englande, beginneth the xxv. day of March, the same day supposed to bee the first day vpon whiche the worlde was created, and the daye when Christ was conceyued in the wombe of the virgin Marie.

To finde Easter for euer.

The Golden number.	A	B	C	D	E	F	G
i	Apryll.ix.	x	xi	xii	vi	vii	viii
ii	March.26.	xxvii	xxviii	xxix	xxx	xxxi	Apryll.i.
iii	Apryll.xvi.	xvii	xviii	xix	xx	xiiii	xv
iiii	Apryll.ix.	ix	iiii	v	vi	vii	viii
v	March.26.	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	Apryll.xvi.	xv i	xi	xii	xiii	xiiii	xv
vii	Apryll.ii.	iii	iiii	v	vi	March.xxxi	Apryll.i.
viii	Apryll.23.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Apryll.ix.	x	xi	xii	xiii	xiiii	viii
x	Apryll.ii.	iii	March.28	xxx	xxx	xxxi	Apryll.i.
xi	Apryll.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apryll.ix.	x	xi	v	vi	vii	viii
xiii	March.26.	xxvii	xxv ii	xxix	xxx	xxxi	xxv
x iii	Apryll.xvi.	xv i	xviii	xix	xiii	xiiii	xv
xv	Apryll.ii.	iii	iiii	v	vi	vii	viii
xvi	March.26.	xxvii	xxviii	xxii	xx ii	xxiiii	xxv
xvii	Apryll.xvi.	x	xi	xii	xiii	xiiii	xv
xv ii	Apryll.ii.	iii	iii	v	March.30.	xxxi	Apryll.i.
xix	Apr.l.23.	xxiiii	xviii	xix	xx	xxi	xxii

When ye haue founde the Sundayletter in the vppermoſt lyne, guide your eye downewarde from the ſame, tyll ye come right ouer againſt the ſame, and there is ſhewed both what moneth, and what daye of the moneth Easter falleth that yeare.

These to be obſerued for holy *dayes, and none other.*

That is to ſaye: All Sundayes in the yeare.

The dayes of the feaſtes of the Circumciſion of our Lorde Jeſus Chriſt.
Of the Epiphanie.
Of the purification of the bleſſed virgin.
Of ſaint Matthias the Apoſtle.
Of the Annunciation of the bleſſed Virgin.
Of Saint Marke the Euangeliſt.
Of Saint Philip and Jacob the Apoſtles.
Of the Aſcention of oure Lorde Jeſus Chriſt.
Of the Nativitie of ſaint John Baptiſt.
Of Saint Peter the Apoſtle.
Of Saint James the Apoſtle.
Of Saint Bartholomew Apoſtle.
Of Saint Matthew the Apoſtle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangeliſt.
Of Saint Simon and Jude the Apoſtles.
Of all Saintes.
Of Saint Andrew the Apoſtle.
Of Saint Thomas the Apoſtle.
Of the Nativitie of our Lorde.
Of Saint Steuen the Martyr.
Of Saint John the Euangeliſt.
Of the holy Innocents.
Munday and Tueſday in Eaſter weeke.
Munday and Tueſday in Whitſun weeke.

A Table for the order of the Psalmes, to be sayd at Morning and Euening prayer

	Morning prayer.	Euening prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x. xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	ci.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
xxv	Iude.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvij.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.c xlix.cl.

The Moone.xxx.

riseth vi.min.xviii.
Hours
falleth v.min. xlii.

						Morning prayer.		Euening prayer.	
						i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
		Kalend.	Circumcision			Gen. xvii.	Rom. ii.	Deut. x.	Colos. ii.
	b	iiii. No.			ii	Gene. i.	Math. i.	Gene ii.	Rom. i.
	c	iii No			iii	iii	ii	iiii	ii
	d	pꝛid. No.			iiii	v	iii	vi	iii
	e	Nonas			v	vii	iiii	viii	iiii
	f	viii. Id.	Epiphanie.		vi	Esai. lx.	Luke. iii.	Esai xlix	John. ii.
	g	vii Id.	Perpetue.		vii	Gene. ix.	Math. v.	Gen. xii.	Rom. v.
	A	vi Id.	Lucian.		viii	xiii	vi	xiiii	vi
	b	v Id.			ix	xv	vii	xvi	vii
	c	iii Id.			x	xvii	viii	xviii	viii
	d	iii Id.			xi	xix	ix	xx	ix
	e	pꝛid. Id.	Sol in Aquario		xii	xxi	x	xxii	x
	f	Idus.	Hyllarie.		xiii	xxiii	xi	xxiiii	xi
	g	xix Kl.	Februarj.		xiiii	xxv	xii	xxvi	xii
	A	xviii Kl.			xv	xxvii	xiii	xxviii	xiii
	b	xvii Kl.			xvi	xxix	xiiii	xxx	xiiii
	c	xvi Kl.			xvii	xxxi	xv	xxxii	xv
	d	xv Kl.	Pisces.		xviii	xxxiii	xvi	xxxiiii	xvi
	e	xiiii Kl.			xix	xxxv	xvi	xxxvii	i. Cor. i.
	f	xiii Kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
	g	xii Kl.	Agnes.		xxi	xl	xix	xli	iii
	A	xi Kl.	Vincent.		xxii	xlii	xx	xliii	iiii
	b	x Kl.			xxiii	xliiii	xxi	xlv	v
	c	ix Kl.			xxiiii	xlvi	xxii	xlvii	vi
	d	viii Kl.	Conuer. Paul.	xxv	Wisd. v.	Acts. xxii.	Wisd. vi	Ac. xxvi	
	e	vii Kl.		xxvi	Gene. 48.	Mat. xxiii	Gene. 49.	i. Cor. vii	
	f	vi Kl.		xxvii	l	xxiiii	Exod. i.	viii	
	g	v Kl.		xxviii	Exod. ii.	xxv	iii	ix	
	A	iiii Kl.		xxix	iiii	xxvi	v	x	
	b	iii Kl.		xxx	vii	xxvii	viii	xi	
	c	pꝛid. Kl.		xxxi	ix	xxviii	x	xii	
								***.iij.	

Februarie hath.xxviii.dayes.

¶ *The Moone.xxix.*

Sonne { riseth / falleth } Hour { vii.min.xv. / iiii.min.xlv. }

							Morning prayer.		Euening prayer.	
							i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
	d	Kl.	mo.	Fall.	℞		Exod. xi.	Mark. i.	Exod. xi.	i. Cor. xiii
xi	e	iiii	No.	Purific. of Ma.	ii		Wisd. ix.	ii	Wisd. xii.	xiiii
xii	f	iii	No.	Blasij	iii		Exod. xiii.	iii	Exo. xiiii	xv
viii	g	pꝛid.	No.		v		xv	iiii	xvi	xvi
	A	Nonas		Agathe.	vi		xvii	v	xviii	ii. Cor. i.
xvi	b	viii.	Id.		vii		xix	vi	xx	ii
v	c	vii	Id.		viii		xxi	vii	xxii	iii
	d	vi	Id.		ix		xxiii	viii	xxiiii	iiii
xiii	e	v	Id.		x		xxxii	ix	xxiii	v
ii	f	iiii	Id.		xi		xxxiiii	x	Leu. xviii	vi
	g	iii	Id.	Sol in Piscibus.	xii		Deuit. xix	xi	xx	vii
x	A	pꝛid.	Id.		xiii		xxvi	xii	Num. xi.	viii
	b	Idus			xiii		Num. xii	xiii	xiii	ix
xviii	c	xvi	Kl.	Valentine.	xv		xiiii	xiii	xvi	x
viii	d	xv	Kl.	Marche.	xvi		xvii	xv	xx	xi
	e	xiiii	Kl.		xvii		xxi	xvi	xxii	xii
xv	f	xiii	Kl.		xviii		xxiiii	Luke. vi. i.	xxiiii	xiii
iii	g	xii	Kl.		xix		xxv	vi. i.	xxvii	Galat. i.
	A	xi	Kl.		xx		xxx	ii	xxxi	ii
xii	b	x	Kl.		xxi		xxxii	iii	xxxv	iii
	c	ix	Kl.		xxii		xxxvi	iiii	Deut. i.	iiii
	d	viii	Kl.	Fall.	xxiii		Dent. ii.	v	iii	v
x	e	vii	Kl.	S. Mathias.	xxiiii		iiii	vi	v	vi
	f	vi	Kl.		xxv		Wisd. xix	vii	Eccle. i.	Ephe. v.
xvii	g	v	Kl.		xxvi		Deut. vi.	viii	Deut. vii	ii
vi	A	iiii	Kl.		xxvii		viii	ix	ix	iii
	b	iii	Kl.		xxviii		x	x	xi	iiii
xiii	c	pꝛid.	Kl.		xxix		xii	xi	xv	v

March hath.xxxi.dayes.

¶ *The Moone.xxx.*

Sunne { riseth / falleth } Houre { vi.min.xviii / v.min. xlii. }

						Mórning prayer.		Euening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	d	Kalend.	Dauid.	xxx	Deu. xvi.	Luke. xii.	Deu. xvii.	Ephe. vi.	
	e	vi. No.	Cedde	i	xviii	xiii	xix	Phil. i.	
xi	f	v No		ii	xx	xiiii	xxi	ii	
	g	iiii No.		iii	xxii	xv	xxiii	iii.	
xix	A	iii No.		iiii	xxv	xvi	xxvi	iiii	
viii	b	prid. No.		v	xxvii	xvii	xxvii	Colos. i.	
	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii	
xvi	d	viii Id.		vii	xxxi	xix	xxxi	iii	
v	e	vii Id.		viii	xxxiii	xx	xxxiiii	iiii	
	f	vi Id.		ix	Iosue. i.	xxi	Iosue. ii.	i. Thes. i.	
xiii	g	v Id.		x	iii	xxii	iiii	ii	
ii	A	iiii Id.	Gregorie	xi	v	xxiii	vi	iii	
	b	iii Id	Sol in Ariete.	xii	vii	xxiiii	viii	iii i	
x	c	prid. Id.		xiii	ix	Iohn. i.	x	v	
	d	Idus.		xiiii	xxiii	ii	xxiiii	ii. Thes. i.	
xviii	e	xvii Kl.	Aprilis.	xv	Iudg. i.	iii	Iudg. ii.	ii	
viii	f	xvi Kl.		xvi	iii	iiii	iiii	iii	
	g	xv Kl.	Edwarde.	xvii	v	v	vi	i. Tim. i.	
xv	A	xiiii Kl.		xviii	vii	vi	viii	ii iii	
iiii	b	xiii Kl.		xix	ix	vii	x	iiii	
	c	xii Kl.	Benedict.	xx	xi	viii	xii	v	
xii	d	xi Kl.		xxi	xiii	ix	xiiii	vi	
i	e	x Kl.		xxii	xv	x	xvi	ii. Tim. i.	
	f	ix Kl.		xxiii	xvii	xi	xviii	ii	
ix	g	viii Kl.	Fast.	xxiiii	Eccle. ii.	xii	Eccle. iii	iii	
	A	vii Kl.	Annun. of Ma.	xxv	Iud. xix.	xiii	Iudg. xx.	iii	
xvii	b	vi Kl.		xxvi	xxi	xiiii	Ruth. i.	Titus i.	
vi	e	v Kl.		xxvii	Ruth. ii.	xv	iii	ii. iii	
	d	iiii Kl.		xxviii	iiii	xvi	i. king. i.	Phile. i	
xiii	e	iii Kl.		xix	i. king. ii.	xvii	iii	Hebr. i.	
ii	f	prid. Kl.		xxx	iiii	xviii	v	ii	
								***.iij.	

Aprill hath.xxx.dayes.

The Moone.xxix.

Sunne { riseth / falleth } { v.min.xv. / vi.min.xlv. }

					Pl.	Morning prayer.		Evening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g	Kalend.			i	i. Kin. vi.	John. xix.	i. Kin. vii.	Heb. iii.
xi	f	iiii. No.			ii	viii	xx	ix	iiii
	e	iii. No	Richarde.		iii	x	xxi	xi	v
xix	d	pꝛid. No.	Imbroſe.		iiii	xii	Acts. i.	xii	vi
viii	c	Nonas.			v	xiiii	ii	xv	vii
xvi	b	viii Id.			vi	xvi	iii	xvi	viii
v	a	vii Id.			vii	xviii	iiii	xix	ix
	g	vi Id.			viii	xx	v	xxi	x
xiii	f	v Id.			ix	xxii	vi	xxiii	xi
ii	e	iiii Id.			x	xxiiii	vii	xxv	xii
	d	iii Id.	Sol in Tauro.		xi	xxvi	viii	xxvii	xiii
x	c	pꝛid. Id.			xii	xxviii	ix	xxix	Jacob. i
	b	Idus.			xiii	xxx	x	xxxi	ii
xviii	a	xviii Kl.	Maij.		xiii	ii. King. i	xi	ii. king. ii	iii
vii	g	xvii Kl.			xv	iii	xii	iiii	iiii
	f	xvi Kl.			xvi	v	xiii	vi	v
xv	e	xv Kl.			xvii	vii	xiiii	viii	i. Pet. i.
iii	d	xiiii Kl.			xviii	ix	xv	x	ii
	c	xiii Kl.	Alphege.		xix	xi	xvi	xii	iii
xii	b	xii Kl.			xx	xiii	xvii	xiiii	iiii
	a	xi Kl.			xxi	xv	xviii	xvi	v
	g	x Kl.			xxii	xvii	xix	xviii	ii. Pet. i.
ix	f	ix Kl.	S. George.		xxiii	xix	xx	xx	ii
	e	viii Kl.			xxiiii	xxi	xxi	xxii.	iii
xvii	d	vii Kl.	Marke Euang.		xxv	Eccle iiii.	xxii	Ecc le.	i. John. i.
vi	c	vi Kl.			xxvi	ii. king. 23	xxiii	ii. kin. 24.	ii
	b	v. Kl.			xxvii	iii. king. i	xxiiii	iii. kin. ii.	iii
xiiii	a	iiii Kl.			xxviii	iii	xxv	iiii	iiii
iii	g	iii Kl.			xxix	v	xxvi	vi	v
	f	pꝛid. Kl.			xxx	vii	xxvii	viii	ii. iii. Job.

¶ The Moone.xxx.

Sunne { ryseth. / falleth } Houre { iiii.mi.xxvi. / vii.mi.xxiiii. }

						Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b	Kalend.	Philip & Jacob		Eccle.vii.	Act. viii.	Eccle. ix.	Jude.i.
	c	vi.	No.		ii	3. king.ix.	xxviii	iii. king. x.	Rom.i.
xix	d	v	No.	Inu. of ỳ crosse.		xi	Matth.i.	xii	ii.
viij	e	iiij	No.		iiij	xiii	ii	xiiii	iii
	f	iii	No.		v	xv	iiii	xvi	iiii
xvj	g	prid.	No.	John Euang.	vi	xvii	iiii	xviii	v
v	a	Nonas.			vii	xix	v	xx	vi
	b	viii	Id.		viii	xxi	vi	xxii	vii
xiij	c	vii	Id.		ix	4. king i.	vii	4. king. ii.	viii
ij	d	vi	Id.		x	iii	viii	iiii	ix
	e	v	Id.		xi	v	ix	xi	x
x	f	iiii	Id.	Sol in Gem.	xii	vii	x	viii	xi
	g	iii	Id.		xiii	ix	xi	x	xii
xviij	a	prid.	Id.		xiiii	xi	xii	xii	xiii
vij	b	Idus.			xv	xiii	xiii	xiiii	xiiii
	c	xvii	Kl.	Iunij.	xvi	xv	xiiii	xvi	xv
xv	d	xvi	Kl.		xvii	xvii	xv	xviii	xvi
iiij	e	xv	Kl.		xviii	xix	xvi	xx	i. Cor. i.
	f	xiiii	Kl.	Dunstane.	xix	xxi	xvii	xxii	ii
xij	g	xiii	Kl.		xx	xxiii	xviii	xxiiii	iii
	a	xii	Kl.		xxi	xxv	xix	xxv Eldr. i.	iiij
	b	xi	Kl.		xxii	i. Eldr. iii.	xx	iiii	v
ix	c	x	Kl.		xxiii	v	xxi	vi	vi
	d	ix	Kl.		xxiiii	vii	xxii	ix	vii
xvij	e	viii	Kl.		xxv	ii. Eldr. i.	xxiii	iii Eldr. ii.	viii
vj	f	vii	Kl.	Augustine	xxvi	viii	xxiiii	x	ix
	g	vi	Kl.		xxvii	vi	xxv	viii	x
xiiij	a	v	Kl.		xxviii	ix	xxvi	x	xi
iij	b	iiii	Kl.		xxix	xiii	xxvii	Esther. i.	xii
	c	iii	Kl.		xxx	Esther. ii.	xxviii	xii	xiij
xj	d	prid.	Kl.		xxxi	iiii	Mark. i.	v	xiiii

Iune hath.xxx.dayes.

¶ The Moone.xxix.

Sonne { ryseth. / falleth } Houre { iii.min.xxx. / viii.mi.xxvi. }

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e	Kalends.			Esther. vi.	Marke. ii.	Esay. vii.	i. Cor. xv.
xix	f	iiij No.			viii	iii	ix	xvi
viii	g	iii No.	Nichomede.		Job. i.	iiii	Job. ii.	ii. Cor. i.
xvi	a	prid. No.			iii.	v	iiii	ii
v	b	Nonas.	Bonifacc.		v	vi	vi	iii
	c	viii Id.			vii	vii	viii	iiii
xiii	d	vii Id.			ix	viii	x	v
ii	e	vi Id.			xi	ix	xii	vi
	f	v Id.			xiii	x	xiiii	vii
x	g	iiii Id.			xv	xi	xvi	viii
	a	iii Id.	Barnabe Apost.		Ecclc. x.	Act. xiiii.	Eccle. xii.	Act. xv.
xvii	b	pri. Id.	Sol in Cancro.		Job. 17. 18.	Mark. xii.	Job. xix.	ii. Cor. ix.
vii	c	Idus.	Solstitiũ estiuũ.		xx	xiii	xxi	x
	d	xviii Kl.	Iulij		xxii	xiiii	xxiii	xi
xv	e	xvii Kl.			xxiiii. xxv.	xv	26. 27.	xii
iv	f	xvi Kl.			xxvi	xvi	xxix	xiii
	g	xv Kl.			xxx	Luke. i.	xxxi	Galat. i.
xii	a	xiiii Kl.			xxxii	ii	xxxiii	ii
i	b	xiii Kl.			xxxiiii	iii	xxxv	iii
	c	xii Kl.	Edwarde.		xxxvi	iiii	xxxvii	iiii
ix	d	xi Kl.			xxxviii	v	xxxix	v
	e	x Kl.			xl	vi	xli	vi
xvi	f	ix Kl.	Fast.		xlii	vii	Prou. i.	Ephe. i.
vi	g	viii Kl.	Iohn Baptist.		Mala. iii.	Math. iii.	Mal. iiii.	Mat. xiiii.
	a	vii Kl.			Prou. ii.	Luke. vii.	Prou. iii.	Ephe. ii.
xiii	b	vi Kl.			viii	ix	v	iii
iii	c	v Kl.			iii	x	vii	iiii
	d	iiii Kl.	Fast.		viii	xi	ix	v
xi	e	iii Kl.	S. Peter apost		Eccle. xv.	Actes. iii.	Eccle. xix	Act. iiii.
	f	pri. Kl.			Prou. x.	Luke. xii.	Prou. xi.	Ephe. vi.

The Moone.xxx.

Sunne { ryseth. / falleth } Houre { iiii.min.xviii. / vii.mi.xxiiii. }

						Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g	Kalen.	Visitati. of Ma.		i	Prou. xii.	Luk. xiii.	Pro. xiii.	Phil. i.
viii	f	vi No.			ii	xiiii	xiiii	xv	ii
	b	v No.	Martin.		iii	xvi	xv	xvii	iii
xvi	c	iiij No.			iiii	xviij	xvi	xix	iiii
	d	iii No.			v	xx	xvii	xxi	Colos. i.
	e	prid. No.	Dogge dayes.		vi	xxii	xviii	xxiii	ii
xiii	f	Nonas			vii	xxiiii	xix	xxv	iii
	g	viii Id.			viii	xxvj	xx	xxvii	iiii
	f	vii Id.			ix	xxviii	xxi	xxix	i. Thes. i.
	b	vi Id.			x	xxxi	xxij	Prea. i.	ii
	c	v Id.			xi	Prea. ij.	xxiii	iii	iii
xviii	d	iiii Id.	Sol in Leone.		xii	iiii	xxiiii	v	iiii
xi	e	iii Id.			xiii	vi	John. i.	vii	v
	f	prid. Id.			xiiii	viii	ii	ix	ii. Thes. i.
xv	g	Idus.	Swithune.		xv	x	iii	xi	ii
iii	a	xvii Kl.	Augusti.		xvi	xii	iiii	Jere. i.	iii
	b	xvi Kl.			xvii	Jere. ii.	v	ii	i. Tim. i.
xii	c	xv Kl.			xviii	iiii	vi	v	ii, iii.
	d	xiiii Kl.			xix	vi	vii	vii	iiii
	e	xiii Kl.	Margaret.		xx	viii	viii	ix	v
ix	f	xii Kl.			xxi	x	ix	xi	vi
	g	xi Kl.	Magdalen.		xxii	xii	x	xiii	ii. Tim. i.
xvii	a	x Kl.			xxiii	xiiii	xi	xv	ii
vi	b	ix Kl.	Fast.		xxiiii	xvi	xii	xvii	iii
	c	viii Kl.	James apost.		xxv	Eccle. xxi.	xiii	Eccl. xxii	iiii
xiiii	d	vii Kl.	Anne.		xxvi	Jer. xviii.	xiiii	Jer. xix.	Titus. i.
ii	e	vi Kl.			xxvii	xx	xv	xxi.	ii. iii
	f	v Kl.			xxviii	xxii	xvi	xxiii	Phile. i.
xi	g	iiii Kl.			xxix	xxiiii	xvii	xxv	Hebr. i.
	a	iii Kl.			xxx	xxvi	xviii	xxvii	ii
xix	b	prid. Kl.			xxxi	xxviii	xix	xxix	iii

Auguſt hath.xxxi.dayes.

¶ The Moone.xxx.

Sunne { ryſeth. / fallеth } Houre { vii.mi.xxiiii. / iiii. mi.xxvi. }

					Mornyng prayer.		Euenyng prayer.	
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
	c	Kalend.	Lammas.	i	Jere.xxx.	John. xx.	Jere.xxxi.	Hebr. iiii.
viii	d	iiij No.		ii	xxxii.	xxi	xxxiii	v
xvi	e	iii No.		iii	xxxiiii	Actes. i.	xxxv	vi
ii	f	pꝛid. No.		iiii	xxxvi	ii	xxxvii	vii
	g	Nonas.		v	xxxviii	iii	xxxix	viii
xiii	a	viii Id.	Trãſfiguration.	vi	xl	iiii	xli	ix
i	b	vii Id.	Name of Jeſus.	vii	xlii	v	xliii	x
	c	vi Id.		viii	xliiii	vi	xlv. xlvi.	xi
v	d	v Id.		ix	xlvii	vii	xlviii	xii
	e	iiii Id.	Laurence.	x	xlix	viii	l	xiii
xvii	f	iii Id.		xi	li	ix	lii	Jacob. i.
ix	g	pꝛid. Id.	Sol in Virgine	xii	Lamen. i.	x	Lame. ii.	ii
	a	Idus.		xiii	iii	xi	iiii	iii
xv	b	xix Kl.	Septembꝛis.	xiiii	v	xii	Ezech. ii.	iiii
iii	c	xviii Kl.		xv	Ezech. iii.	xiii	vi	v
	d	xvii Kl.		xvi	vii	xiiii	xiii	i. Pet. i.
xii	e	xvi Kl.		xvii	xiiii	xv	xviii	ii
	f	xv Kl.		xviii	xxxiii	xvi	xxxiii	iii
	g	xiiii Kl.		xix	Daniel. i.	xvii	Dani. ii.	iiii
x	a	xiii Kl.		xx	iii	xviii	iiii	v
	b	xii Kl.		xxi	v	xix	vi	ii. Pet. i.
xviii	c	xi Kl.		xxii	vii	xx	viii	ii
ii	d	x Kl.	Fall.	xxiii	ix	xxi	x	iii
	e	ix Kl.	Barthol. apoſt.	xxiiii	Eccl. xxv.	xxii	Eccl. xxix.	i. John. i.
viii	f	viii Kl.		xxv	Dan. xi.	xxiii	Dani. xii.	ii
	g	vii Kl.		xxvi	xiii	xxiiii	xiiii	iii
	a	vi Kl.		xxvii	Ose. i.	xxv	Ose. ii. iii.	iiii
	b	v Kl.	Auguſtine.	xxviii	iiii	xxvi	v. vi.	v
	c	iiii Kl.	Behead. of Joh.	xxix	vii	xxvii	viii	2. 3. John.
v	d	iii Kl.		xxx	ix	xxviii	x	Jude. i.
	e	pꝛid. Kl.		xxxi	xi	Matth. i.	xii	Rom. i.

September hath.xxx.day

The Moone.xxix.

Sunne { ryseth / falleth } Houre { vi. min. xxvi. / vi. min. xxiiii. }

						Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi.	f	Kalen.				Osee. xiii.	Matth. ii	Ose. xiiii.	Rom. ii.
	g	iiij No.				Joel. i.	iii	Joel. ii.	
	A	iij No.				iii	iiii	Amos. i.	iij
	b	prid. No.				Amos. ii.	v		
	c	Nones.	Dog dayes end.			iiii	vj	v	vi
	d	viij Id.				vi	vii	vii	viij
	e	vij Id.				viii	viii	ix	viij
	f	vj Id.	Nati. of Marie.			Abdias. i.	ix	Jonas. i.	ix
	g	v Id.				Jona. 2. 3.	x		x
	A	iiij Id.				Miche. i.	xi	Miche. ii.	xi
	b	iij Id.				iii	xii	iiii	xij
	c	prid. Id.	Sobria Labra.			v	xiii	vi	xiii
	d	Idus.				vii	xiiii	Naum. i.	xiiij
	e	xviij Kl.	Holy crosse.			Naum. ii	xv		xv
	f	xvij Kl.	Aequinoctium.			Habac. i.	xvi	Habac. ii.	xvj
	g	xvj Kl.	Autumnale.			iii	xvii	Soph. i.	j. Cor. j.
	A	xv Kl.	Lambert.			Soph. ii.	xviii	iii	ij
	b	xiiij Kl.				Agge. i.	xix	Agge. ii.	iij
	c	xiij Kl.				Zach. i.	xx	Za. ii. iii.	iiij
	d	xij Kl.	Fast.			iiii. v.	xxj	vi	v
	e	xj Kl.	S. Matthewe			Eccle. 35.	xxii	Eccle. 38.	vi
	f	x Kl.				Zach. vii.	xxiii	Zac. viii.	vii
	g	ix Kl.				ix	xxiiii	ix	viii
	A	viij Kl.				xi	xxv	xii	ix
	b	vij Kl.				xiii	xxvi	xiij	x
	c	vj Kl.	Cipzian.			Mala. i.	xxvii	Mala. ii.	xi
	d	v Kl.				iij	xxviij	iiij	xii
	e	iiij Kl.				Tobi. i.	Marke. i.	Tobi. ii.	xiii
	f	iij Kl.	S. Michael.			Eccle. 39.	ij	Eccl. 44.	xiiij
	g	prid. Kl.	Hierome.			Tobi. iij.	iij	Tob. iiij.	xv

October hath.xxxi.dayes.

The Moone.xxx.

Sunne { ryseth / falleth } Houres { vi. min. xxxv. / v. min. xxv. }

					Pal.	Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xb.	A			Remige.	i	Tobi.b.	Mar. iiii.	Tobi. bj.	j. Cor. xbj
b	b	bj	No.		ii	biii	b	biii	ij. Cor. j.
xiii	c	b	No.		iii	ix	bi	x	ij
ii	d	iiij	No.		iiii	x	bii	xii	iij
	e	iij	No.		b	xiii	biii	xiiii	iiij
	f	pṇd.	No.	Fayth.	bi	Judic. i.	ix	Judic. ij.	b
	g	Nonas,			bii	iij	x	iiij	bi
xb:	A	biij	Id.		biii	b	xi	bi	bij
bii	b	bij	Id.	Dennis.	ix	bij	xii	biii	biij
	c	bj	Id.		x	ix	xiii	x	ix
xb	d	b	Id.		xi	xi	xiiii	xii	x
iiii	e	iiij	Id.	Sol in Scorpio.	xii	xii	xb	xiiij	xi
	f	iij	Id.	Edwarde.	xiii	xb	xbi	xbj	xij
xii	g	pṇd.	Id.		xiiii	Wisd. j.	Luk. bi. i.	Wisd. ii.	xiii
i	A	Idus			xb	bii	bi. i.	iiii	Galat. i.
	b	xbij	Kl.	Nouembris.	xbi	b	ij	bi	ij
ix	c	xbj	Kl.	Etheldrede.	xbii	biii	iii	biii	iij
	d	xb	Kl.	Luke Euang.	xbiii	Eccle. ij.	iiii	Job. i.	iiij
xbii	e	xiiij	Kl.		xix	Wisd. ix.	b	Wisd. x.	b
bi	f	xiij	Kl.		xx	xi	bj	xii	bi
	g	xij	Kl.		xxi	xiii	biii	xiiii	Ephes. i.
xiiii	A	xj	Kl.		xxii	xb	biii	xbi	ij
iii	b	x	Kl.		xxiii	xbii	ix	xbiii	iij
	c	ix	Kl.		xxiiii	xix	x	Eccle. i.	iiii
xi	d	biij	Kl.	Crispine.	xxb	Eccle. ij.	xi	iii	b
	e	bij	Kl.		xxbi	iiji	xii	b	bi
xix	f	bj	Kl.	Fast.	xxbii	bi	xiii	bii	Phil. i.
biii	g	b	Kl.	Simon & Jude.	xxbiii	Jo. 24. 25.	xiiii	Job. xlii.	ij
	A	iiij	Kl.		xxx	Eccl. biij.	xb	Eccle. ix.	iij
xbi	b	iij	Kl.		xxx	x	xbi	xi	iiii
b	c	pṇd.	Kl.	Fast.	xxx	xij	xbii	xiii	Colos. i.

Nouember hath.xxx.days

The Moone.xxix.

Sonne { ryseth / falleth } Houres { vii. mi. xxiiii. / iiii. min. xxvi. }

					Mornyng prayer.	Euenyng prayer.		
					i. Lellon.	ii. Lellon.	i. Lellon.	ii. Lellon.
	d	Kalendꝛ	All Saintes		Wisd. iii.	He. xi. xii.	Wisd. v.	Apoc. xix.
xiii	e	iiij No.			Eccl. xliii.	Lu. xviii.	Eccle. xv.	Coloss. ij.
ii	f	iij No.			xvi	xix	xx	ij
	g	pꝛid. No.			xviii	xx	xxi	iiij
x	A	Nonas.			xx	xxi	xxi	j. Thess. j.
	b	viij Id.	Leonarde.		xxii	xxii	xxiii	ij
xviii	c	vij Id.			xxiiii	xxiii	xxv ‡	iij
vii	d	vj Id.			xxvii	xxiiii	xxviii	iiij
	e	v Id.			xxix	John. i.	xxx	v
xv	f	iiij Id.			xxxi	ii	xxxii	ij. Thess. j.
iiii	g	iij Id.	S. Martine.		xxxiii	iii	xxxiiii	ij
	A	pꝛid. Id.	Solin Sagit.		xxxv	iiii	xxxvi	iij
xii	b	Idus.	Byrce.		xxxvii	v	xxxviii	j. Tim. j.
i	c	xviij Kl.	Decembꝛis.		xxxix	vi	xl	ij. iij.
	d	xvij Kl.	Machute.		xli	vii	xlii	iiij
ix	e	xvj Kl.			xliii	viii	xliiii	v
	f	xv Kl.	Initi regni Eliz.		xlv	ix	xlvi	vj
xvij	g	xiiij Kl.			xlvii	x	xlviii	ij. Tim. j.
vi	A	xiij Kl.			xlix	xi	l	ij
	b	xij Kl.	Edmund king.		li	xii	Baruc. i.	iij
xiiii	c	xj Kl.			Baru. ii.	xiii	iii	iiij
xii	d	x Kl.	Cicilie.		iiii	xiiii	v	Titus. j.
	e	ix Kl.	Clement.		vi	xv	Esai. i.	ij. iij.
xi	f	viij Kl.			Esai. ii.	xvi	iii	Phile. j.
	g	vij Kl.	Katherine.		iiii	xvii	v	Hebꝛ. j.
xix	A	vj Kl.			vi	xviii	vii	ij
viii	b	v Kl.			viii	xix	ix	iij
	c	iiij Kl.			x	xx	xi	iiij
xvi	d	iij Kl.	Fast.		xii	xxi	xiii	v
ii	e	pꝛid. Kl.	Andrewes apost.		Pꝛou. xx.	Acts. i.	Pꝛou. xxi.	vj

‡ Note, that the beginnyng of the. xxvi. Chapter of Ecclesiasticus (vnto) But when one is. &c. must be read with the. xxv. Chapter.

December hath.xxxi.dayes.

The Moone.xxx.

Sunne { ryseth / falleth } Houre { vii.mi.xxriiii. / iiii. min.xxvi. }

					Moryng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	f				Esa. xiiii.	Actes.ii.	Esai.xv.	Hebr.vii.
	g	iiij No.			xvi	iii	xvii	viii
	A	iij No.			xviii	iiii	xix	ix
	b	prid. No.			xx. xxi	v	xxxii	x
	c	Nonas.			xxiii	vi	xxxiiii	xi
	d	viij Id.	Nicholas bish.		xxv	vii.bii	xxxvi	xii
	e	vij Id.			xxvii	vii.bii	xxxviii	xiii
	f	vj Id.	Concep.of Ma.		xxix	viii	xxx	James.i.
	g	v Id.			xxxi	ix	xxxii	ij
	A	iiij Id.			xxxiii	x	xxxiiii	iij
	b	iij Id.			xxxv	xi	xxxvi	iiij
	c	prid. Id.	Sol in Capr.		xxxvii	xii	xxxviii	v
	d	Idus	Lucie virgin.		xxxix	xiii	xl	i.Pet.i.
	e	xix Kl.	Januarij.		xli	xiiii	xlii	ij
	f	xviij Kl.			xliii	xv	xliiii	iij
	g	xvij Kl.	O sapientia.		xlv	xvi	xlvi	iiij
	A	xvj Kl.			xlvii	xvii	xlviii	v
	b	xv Kl.			xlix	xviii	l	ij Pet.j.
	c	xiiij Kl.			li	xix	lii	ij
	d	xiij Kl.	Fast.		liii	xx	liiii	iij
	e	xij Kl.	Thomas apo.		Pro xxiii.	xxi	Pron.24.	j.John. j.
	f	xj Kl.			Esai.lv.	xxii	Esai.lvi.	ij
	g	x Kl.			lvii	xxiii	lviii	iij
	A	ix Kl.	Fast.		lix	xxiiii	lx	iiij
	b	viij Kl.	Christmas.		Esai.ix.	Luke.22.	Esai vii.	Tit.iii.
	c	vij Kl.	S.Steuen.		Pron.28.	Acte.6.7.	Prea. iiii.	Acte.vij.
	d	vj Kl.	S.John.		Prea.v.	Apoc.i.	Prea.vi.	Apoc.xxij.
	e	v Kl.	Innocents.		Jer. xxxi.	Act.xxv.	Mich.i.	j.John.v.
	f	iiij Kl.			Esai.lxi.	xxvi	Esai.lxii.	ij.John.
	g	iij Kl.			lxiii	xxvii	lxiiii	iij.John.
	A	prid. Kl.	Siluester bish.		lxv	xxviii	lxvi	Jude.j.

The order where Mor-

ning and Euening prayer ſhalbe vſed and ſayde.

The Morning and Euening prayer, ſhal be vſed in the accuſtomed place of the Church, Chappel, or Chauncell, except it ſhall be otherwyſe determined by the Ordinarie of the place, and the Chauncels ſhal remayne as they haue done in tymes paſt.

And here is to be noted, that the Miniſter at the tyme of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornamentes in the Church, as were in vſe by aucthoritie of Parliament in the ſeconde yeere of the raigne of king Edwarde the ſixth, accordyng to the acte of Parliament ſet in the beginning of the booke of Common prayer.

¶ An order for Mornyng prayer dayly *throughout the yeere.*

At the beginning both of Mornyng prayer, and lykewyſe of Euenyng prayer, the Miniſter ſhall reade with a loude voyce, ſome one of theſe ſentences of the Scriptures that folow. And then he ſhal ſay that which is written after the ſayde ſentences.

Ezech. 18. AT what tyme ſo euer a ſinner doeth repent him of his ſinne from the bottome of his hart, I wyl put al his wickednelle out of my remẽbraunce, ſaith the Lorde.

Pſal. 51. I do knowe mine owne wickednelle: and my ſinne is alway agaynſt me.

Pſal. 51. Turne thy face away from our ſinnes (O Lorde) and blot out al our offences.

Pſal. 51. A ſorowful ſpirit is a ſacrifice to God, deſpiſe not (O Lorde) humble and contrite hartes.

Ioel. 2. Rent your hartes, and not your garmentes, and turne to the Lorde your God, becauſe he is gentle and merciful, he is pacient, and of muche mercie, and ſuche a one that is ſorie for your afflictions.

Daniel. 9. To thee (O Lorde God) belongeth mercie and forgeuenelle, for we haue gone away from thee, & haue not hearkened to thy voyce, whereby we myght walke in thy lawes whiche thou haſt appoynted for vs.

Ierem. 2. Correcte vs, O Lorde, and yet in thy iudgement: not in thy furie, leſt we ſhoulde be conſumed and brought to nothyng.

Matth. 3. Amend your lyues, for the kingdome of God is at hande.

Luke. 15. I wyll goe to my father, and ſay to hym, Father, I haue ſinned agaynſt heauen, and agaynſt thee, I am no more worthy to be called thy ſonne.

Pſal. 142. Enter not into iudgement with thy ſeruaunt, O Lord: for no fleſhe is ryghteous in thy ſight.

1. Iohn. 1. If we ſay that we haue no ſinne, we deceyue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in ſundrie places, to acknowledge and confeſſe our manyfolde ſinnes and wickednelle, and that we ſhoulde not diſſemble nor cloke them before the face of almyghty God our heauenly father, but cõfeſſe them with an humble, lowly, penitent, and obedient hart, to the end that we may obteyne forgeuenelle of the ſame, by his infinite goodnelle and mercy. And although we ought at all tymes humbly to acknowledge our ſinnes before GOD, yet ought we moſt chiefly ſo to do, when we aſſemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to ſet forth his moſt worthy prayſe, to heare his moſt holy woorde, and to aſke thoſe thynges which be requiſite and neceſſarie, as well for the body as the ſoule. Wherfore I pray and beſeech you as many as be here preſent, to accompanie me with a pure hart and humble voyce, vnto the throne of the heauenly grace, ſaying after me.

A generall confession, to be sayde of the whole congregation after the Minister, kneeling.

Almightie and most mercifull father, we haue erred and straied from thy waies lyke lost sheepe. We haue followed to muche the deuises and desires of our owne hartes, we haue offended agaynst thy holy lawes. We haue left vndone those thinges which we ought to haue done, and we haue done those thinges which we ought not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offendours. Spare thou them, O God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christe Iesu our Lorde: and graunt, O most mercyfull father, for his sake, that we may hereafter lyue a godly, ryghteous, and sober lyfe, to the glorie of thy holy name, Amen.

The absolution to be pronounced by the Minister alone.

Almightie God, the father of our Lord Iesus Christ, which desyreth not ꝑ death of a sinner, but rather that he may turne from his wickednesse and lyue, and hath geuen power & commaundement to his ministers, to declare & pronounce to his people, being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth al them which truely repent and vnfaignedly beleeue his holy Gospell. Wherefore we beseeche him to graunt vs true repentaunce, and his holy spirite, that those thynges may please hym which we do at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christe our Lord.

The people shall aunswere.

Amen.

Then shal the Minister begin the Lordes prayer, with a loude voyce.

OUR father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But deliuer vs from euyll, Amen.

Then lyke wyse he shal say.

O Lorde open thou our lyppes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Prayse ye the Lorde.

Then shalbe sayde or song this Psalme folowing.

Come, let vs sing vnto the Lorde: let vs hartyly reioyce in the strength of our saluation. Venite exultemus. Psal. 95.

Let vs come before his presence with thankesgeuing: and shew our selues glad in him with Psalmes.

For the Lorde is a great God: and a great kyng aboue all Gods.

In his hande are all the corners of the earth: and the strength of the hyls is his also.

The sea is his, and he made it: & his handes prepared the dry lande.

O come, let vs worship and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people of his pasture, & the sheepe of his hands.

To day if ye wyl heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: proued me, and sawe my woorkes.

Fourtie yeeres long was I greeued with this generation, and sayde: It is a people that do erre in their hartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they shoulde not enter into my rest.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Then shall folowe certayne Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appoynted for that day.

Then shalbe read two Lessons distinctly with a loude voyce, that the people may heare,

heare, the first of the olde Testament, the seconde of the newe. &c.

After the first lesson shall folowe, *Te Deum laudamus*, in Englishe, dayly through the whole yeere.

Te Deum laudamus.

WE prayse thee, O God: we knowledge thee to be the Lorde.

All the earth doth woorshippe thee: the father euerlasting.

To thee all angels crye aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually do crye.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the maiestie: of thy glorie.

The glorious companie of the Apostles: prayse thee.

The goodly felowship of the Prophetes: prayse thee.

The noble armde of martyrs: prayse thee.

The holy Church throughout all the worlde: doth knowledge thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

Also the holy ghost the comforter.

Thou art the kyng of glorie: O Christe.

Thou art the euerlasting sonne of the father.

When thou tokest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the ryght hande of God: in the glorie of the father.

We beleeue that thou shalt come: to be our iudge.

We therfore pray thee helpe thy seruantes: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saintes: in glorie euerlasting.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them: and lyft them vp for euer.

Day by day: we magnifie thee.

And we woorshyp thy name: euer worlde without ende.

Vouchsafe, O Lorde: to keepe vs this day without sinne.

O Lorde haue mercy vpon vs: haue mercy vpon vs.

O Lorde let thy mercy lyghten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera domini.*

Benedicite.

O Al ye workes of the Lord, blesse ye the Lord: prayse hym, and magnifie hym for euer.

O ye angels of the lord, blesse ye the Lord: prayse ye him, and magnifie hym for euer.

O ye heauens, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye shewres and deawe, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye windes of God, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye fyre and heate, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye winter and sommer, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye deawes and frostes, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye lyght and darknesse, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye lightninges and cloudes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let the earth blesse the Lorde: yea let it prayse him, and magnifie him for euer.

O ye mountaynes and hylles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye greene thinges vpon the earth, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Welles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye seas and floodes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Whales, and all that moue in the waters, blesse ye the Lord: prayse him, and magnifie him for euer.

O al ye foules of the ayre, blesse ye the Lorde: prayse him, and magnifie him for euer.

O al ye beastes and cattel, blesse ye the Lorde:

prayse him, and magnifie him for euer.

O ye chyldren of men, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let Israel blesse the Lorde: prayse him, and magnifie him for euer.

O ye priestes of the Lord, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye spirites and soules of the ryghteous, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye holy and humble men of hart, blesse ye the Lorde: prayse him, & magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him, & magnifie him for euer.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

And after the second Lesson, shalbe vsed and said, *Benedictus dominus Israel*, in Englishe, as foloweth.

Benedictus.

BLessed be the Lorde God of Israel: for he hath visited and redeemed his people.

And hath raysed vp a myghtie saluation for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes: which hath ben sence the world began.

That we shoulde be saued from our enimies: and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenaunt.

To performe the othe which he sware to our forefather Abraham: that he woulde geue vs.

That we beyng deliuered out of the handes of our enimies: myght serue him without feare.

In holynesse and ryghteousnesse before him: all the dayes of our lyfe.

And thou chylde shalt be called the Prophete of the hyghest: for thou shalt goe before the face of the Lorde, to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: wherby the dayspryng from an hygh hath visited vs.

To geue lyght to them that sit in darkenesse, and in the shadowe of death: and to guyde our feete into the way of peace.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

Or the C. Psalme. *Iubilate.*

Iubilate deo.

BE ioyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O go your wayes into his gates with thanks geuyng, and into his courtes with prayse: be thankeful vnto hym, & speake good of his name.

For the Lord is gracious, his mercy is euerlastyng: and his trueth endureth from generation to generation.

Glorie be to the father, and to the sonne, &c.

As it was in the begynning, is nowe, &c.

Then shalbe sayd the Creede by the Minister and the people, standyng.

BEleeue in God the father almyghtie, maker of heauen and earth, and in Iesus Christ his onely sonne our Lord, which was conceiued by the holy ghost, borne of the virgin Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose agayne from the dead, he ascended into heauen, and sitteth on the right hand of god the father almyghtie, from thence shall he come to iudge the quicke and the dead. I beleeue in the holy ghost, the holy Catholique Church, the communion of Saintes, the forgeuenesse of sinnes, the resurrection of the body, and the lyfe euerlastyng, Amen.

And after that, these prayers folowing, as well at Euening prayer, as at Morning prayer, all deuoutly kneelyng.

The Minister first pronouncing with a loude voyce.

The Lorde be with you.

Aunswere.

And with thy spirite.

Minister.

Let vs pray.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Then the Minister, Clarkes, and people, shall say the Lords prayer in English, with a loude voyce.

Our father which art in heauen, &c.

Then the Minister standing vp, shall say.

O Lorde shewe thy mercy vpon vs.

Aunswere.

Aunſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lorde ſaue the Queene.

Aunſwere.

And mercyfully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with ryghteouſneſſe.

Aunſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lorde ſaue thy people.

Aunſwere.

And bleſſe thyne inheritaunce.

Prieſt.

Geue peace in our tyme, O Lorde.

Aunſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hartes within vs.

Aunſwere.

And take not thyne holy ſpirite from vs.

Then ſhall folowe three Collectes. The firſt of the day, which ſhalbe the ſame that is appoynted at the Communion. The ſeconde, for peace. The thirde, for grace to lyue well. And the two laſt Collectes ſhall neuer aulter, but dayly be ſayde at Mornyng prayer throughout all the yeere, as foloweth.

The ſeconde Collect for peace.

O God, whiche art auctheur of peace, and louer of concorde, in knowledge of whō ſtandeth our eternall lyfe, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruauntes in all aſſaultes of our enimies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the myght of Jeſus Chriſte our Lorde, Amen.

The thirde Collect for grace.

O Lorde our heauenly father, almightie and euerlaſting God, whiche haſt ſafely brought vs to ꝑ beginning of this day, defend vs in the ſame with thy myghtie power, and graunt that this day we fall into no ſinne, neyther run into any kinde of daunger, but that all our doynges may be ordered by thy gouernaunce, to doo alwayes that is ryghteous in thy ſight, through Jeſus Chriſt our lord, Amen.

An order for Euenyng

prayer throughout the yeere.

The Prieſt ſhall ſay.

Our father which art in heauen. &c.

Then likewiſe he ſhal ſay.

O Lorde open thou our lippes.

Aunſwere.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Aunſwere.

Lorde make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the begynnyng, is nowe, and euer ſhalbe: worlde without ende, Amen.

℣ Prayſe ye the Lorde.

Then Pſalmes in order as they be appoynted in the table for Pſalmes, except there be proper Pſalmes appoynted for that day. Then a Leſſon of the olde Teſtament, as is appoynted lykewyſe in the Kalender, except there be proper Leſſons appoynted for that day. After that Magnificat in Engliſh, as foloweth.

Magnificat. Luke. 1.

MY ſoule doeth magnifie the Lord: & my ſpirite hath reioyced in God my ſauiour.

For he hath regarded the lowlineſſe of his handmayden.

For beholde from henceforth: all generations ſhall call me bleſſed.

For he that is myghty hath magnified me: and holy is his name.

And his mercy is on them that feare hym: throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proude in the imagination of their hartes.

He hath put downe the mightie from their ſeate: and hath exalted the humble and meeke.

He hath filled the hungry with good thynges: and the riche he hath ſent emptie away.

He remembring his mercy, hath holpen his ſeruaunt Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glorie be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginning, is nowe. &c.

Or the 98. Pſalme.

Cantate domino.

Syng vnto the Lorde a new ſong: for he hath done marueylous thynges.

With his owne ryght hande, and with his holy arme: hath he gotten him ſelfe the victorie.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the Heathen.

He hath remembred his mercy and trueth towarde the houſe of Iſrael: and all the endes of the worlde haue ſeene the ſaluation of our God.

Shewe your ſelues ioyfull vnto the Lorde, all ye landes: ſing, reioyce, and geue thankes.

Prayſe the Lord vpon the Harpe: ſing to the Harpe with a Pſalme of thankeſgeuyng.

With trumpets alſo and ſhawmes: O ſhewe your ſelues ioyfull before the Lorde the kyng.

Let the ſea make a noyſe, and all that therein is: the round worlde, and they that dwel therin.

Let the flouddes clap their handes, and let the hylles be ioyfull togeather before the Lorde: for he is come to iudge the earth.

With righteouſneſſe ſhal he iudge the world: and the people with equitie.

Glorie be to the father, and to the ſonne. &c.
As it was in the beginning, is nowe. &c.

Then a Leſſon of the new Teſtament. And after that, *Nunc dimittis* in Engliſhe, as foloweth.

Nunc dimittis. Luke. 2.

Lorde now letteſt thou thy ſeruaunt depart in peace: accordyng to thy worde.

For myne eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a lyght to lyghten the Gentiles: and to be the glory of thy people Iſrael.

Glorie be to the father, and to the ſonne. &c.
As it was in the begynning, is nowe. &c.

Or this Pſalme.

Deus miſereatur. Pſal. 47.

GOD be mercyful vnto vs, and bleſſe vs: and ſhewe vs the lyght of his countenance, and be merciful vnto vs.

That thy way may be knowen vpon the earth: thy ſauing health among all nations.

Let the people prayſe thee, O God: yea let all the people prayſe thee.

O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.

Let the people prayſe thee, O God: let al the people prayſe thee.

Then ſhal the earth bring forth her encreaſe: and God, euen our owne God, ſhall geue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the worlde ſhall feare hym.

Glory be to the father, and to the ſonne. &c.
As it was in the begynnyng, is nowe. &c.

Then ſhall folowe the Creede, with other prayers, as is before appoynted at Mornyng prayer after *Benedictus*, and with three Collectes. Firſt, of the day. Second, of peace. Thirde, for ayde agaynſt all peryls, as hereafter foloweth, whiche two laſt Collectes ſhalbe dayly ſayde at Euenning prayer without alteration.

The ſeconde Collect at Euening prayer.

O God, from whom all holy deſyres, all good counſayles, and all iuſt workes do proceede: geue vnto thy ſeruantes that peace which the worlde can not geue, that both our hartes may be ſet to obey thy commaundementes, and alſo that by thee, we beyng defended from the feare of our enimies, may paſſe our time in reſt and quietneſſe, through the merites of Ieſus Chriſte our ſauiour, Amen.

The third Collect, for ayde agaynſt al perils.

LIghten our darkneſſe we beſeech thee, O Lorde, and by thy great mercy defende vs from all perils and dangers of this night, for the loue of thy only ſonne our Sauiour Ieſus Chriſte, Amen.

In the feaſtes of Chriſtmas, the Epiphanie, Saint Matthias, Eaſter, the Aſſention, Pentecoſt, Saint Iohn Baptiſt, S. Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, & Trinitie Sunday, ſhalbe ſong or ſaide immediatly after *Benedictus*, this confeſſion of our Chriſtian fayth.

Quicunque vult.

WHoſeuer wylbe ſaued: before all thinges it is neceſſarie that he holde the Catholique fayth.

Which fayth except euery one doo keepe holy and vndefyled: without doubt he ſhall peryſhe euerlaſtyngly.

And

And the Catholique fayth is this: that we worshyp one God in trinitie, & trinitie in vnitie.

Neyther confoundyng the persons: nor diuidyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the godhead of the father, of the sonne, and of the holy ghost is all one: the glory equal, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternals: but one eternall.

So there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almighty, the sonne almyghty: and the holy ghost almyghty.

And yet are they not three almyghties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet they are not three Gods: but one God.

So lykewyse the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by hym selfe to be God and Lorde.

So are we forbidden by the Catholique religiō: to say there be three Gods, or three Lords.

The father is made of none: neyther created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neyther made, nor created, nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternall togeather: and coequall.

So that in all thinges, as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that wyll be saued: must thus thinke of the trinitie.

Furthermore, it is necessarie to euerlastyng saluation: that he also beleeue ryghtly in the incarnation of our Lorde Jesu Christe.

For the ryght fayth is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the father, begotten before the worldes: and man, of the substaunce of his mother, borne in the worlde.

Perfite God and perfite man: of a reasonable soule, and humane flesthe subsisting.

Equal to the father as touching his godhead: and inferiour to the father touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuertion of the godhead into flesthe: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule, and flesthe is one man: so God and man is one Christe.

Who suffered for our saluation, descended into hell: rose agayne the thirde day from the dead.

He assended into heauen, he sitteth on the ryght hande of the father, GOD almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose comming al men shall ryse agayne with their bodyes: and shall geue account for their owne workes.

And they that haue done good, shall goe into lyfe euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the Catholique fayth: which except a man beleeue faythfully, he can not be saued.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

¶ *Thus endeth the order of Mornyng and Euening prayer, though the whole yeere.*

¶ Here folowveth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fry-

dayes, and at other tymes, when it shalbe commaunded by the Ordinarie.

God the father of heauen: haue mercy vpon vs miſerable ſinners.

O God the father of heauen: haue mercy vpõ vs miſerable ſinners.

O God the ſonne redeemer of the woꝛlde: haue mercy vpon vs miſerable ſinners.

O God the ſonne redeemer. &c.

O God the holy ghoſt proceedyng from the father and the ſonne: haue mercy vpon vs miſerable ſinners.

O God the holy ghoſt. &c.

O holy, bleſſed, and glorious trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious. &c.

Remember not Lorde our offences, noꝛ the offences of our foꝛefathers, neyther take thou vengeance of our ſinners: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt pꝛetious blood, and be not angry with vs foꝛ euer.

Spare vs good Lorde.

From al euyl and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuyll, from thy wꝛath, and from euerlaſtyng damnation.

Good Lorde deliuer vs.

From al blindneſſe of hart, from pꝛide, vayne glozy, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lorde deliuer vs.

From fꝛnication, and all other deadly ſinne, and from all the deceites of the woꝛlde, the fleſhe and the deuyll.

Good Lorde deliuer vs.

From lyghtning and tempeſt, from plague, peſtilence, and famine, from battel and murder, and from ſodayne death.

Good Lorde deliuer vs.

From al ſedition and pꝛiuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of hart, and contempt of thy woꝛde and commaundement.

Good Lorde deliuer vs.

By the myſterie of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy baptiſme, faſtyng, and temptation.

Good Lorde deliuer vs.

By thyne agonie and blooddy ſweate, by thy croſſe and paſſion, by thy pꝛecious death and buriall, by thy glozious reſurrection and aſſention, and by the commyng of the holy ghoſt.

Good Lorde deliuer vs.

In all tyme of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We ſinners do beſeeche thee to heare vs (O Lozde God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the ryght way.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to keepe and ſtrengthen in the true woꝛſhipping of thee, in ryghteouſneſſe and holyneſſe of lyfe, thy ſeruant Elizabeth, our moſt gratious Queene & gouernour.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to rule our hart in thy fayth, feare, and loue, and that ſhe may alwayes haue affiaunce in thee, and euer ſeke thy honour and glozy.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to be her defender and keeper, geuyng her the victozie ouer all her enimies.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to illuminate all Byſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy woꝛd, and that both by their pꝛeaching & liuing, they may ſet it fooꝛth, and ſhewe it accoꝛdyngly.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to endue the Lordes of the counſell, and all the nobilitie, with grace, wyſedome, and vnderſtandyng.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, geuing them grace to execute iuſtice, and to mainteyne trueth.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and keepe al thy people.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to geue to al nations, vnitie, peace, and concoꝛde.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to geue vs an hart to loue and dꝛead thee, and diligently to lyue after thy commaundementes.

We beſeeche thee to heare vs good Lorde.

That

That it may pleaſe thee to geue to al thy people increaſe of grace, to heare meekly thy woꝛd, and to receiue it with pure affection, & to bꝛing foꝛth the fruites of the ſpirite.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to bꝛing into the way of trueth, all ſuch as haue erred, and are deceiued.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthen ſuch as do ſtande, and to comfoꝛt and helpe the weake harted, and to rayſe vp them that fal, and fynally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to ſuccour, helpe, and comfoꝛt, al that be in daunger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauayle by lande oꝛ by water, all women labouring of chylde, all ſicke perſons and young chyldren, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to defende and pꝛouide foꝛ the fatherleſſe chyldren and widdowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to foꝛgeue our enimies, perſecutours and ſlaunderers, & to turne their hartes.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to geue and preſerue to our vſe the kindly fruites of the earth, ſo as in due tyme we may enioy them.

We beſeeche thee to heare vs good Lorde.

That it may pleaſe thee to geue vs true repentaunce, to foꝛgeue vs all our ſinnes, negligences and ignoꝛaunces, and to endue vs with the grace of thy holy ſpirite, to amende our liues accoꝛdyng to thy holy woꝛde.

We beſeeche thee to heare vs good Lorde.

Sonne of God, we beſeech thee to heare vs.

Sonne of God, we beſeeche thee to heare vs.

O Lambe of God that takeſt away the ſinnes of the woꝛlde.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the woꝛlde.

Haue mercy vpon vs.

O Chꝛiſte heare vs.

O Chriſte heare vs.

Lꝛde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chꝛiſte haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Lꝛde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll, Amen.

The Verſicle.

O Lꝛde deale not with vs after our ſinnes.

The aunſwere.

Neyther rewarde vs after our iniquities.

Let vs pray.

O God, mercyfull father, that deſpiſeſt not the ſyghing of a contrite hart, noꝛ the deſyꝛe of ſuche as be ſoꝛowful, mercifully aſſiſt our pꝛayers that we make before thee in all our troubles & aduerſities whenſoeuer they oppreſſe vs: and gratiouſly heare vs, that thoſe euyls which the craft and ſubtiltie of the deuyl oꝛ man woꝛketh againſt vs be bꝛought to nought, and by the pꝛouidence of thy goodnes they may be diſpearſed, that we thy ſeruaunte beyng hurt by no perſecutions, may euermoꝛe geue thankes vnto thee in thy holy Churche: through Ieſus Chꝛiſte our Lꝛde.

O Lorde ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue heaꝛde with our eares, and our fathers haue declared vnto vs, the noble woꝛkes that thou didſt in their dayes, and in the olde tyme before them.

O Lord ariſe, helpe vs, and deliuer vs for thyne honour.

Glꝛy be to the father, and to the ſonne. &c.

As it was in the beginning, is now, and euer ſhalbe: woꝛlde without ende, Amen.

From our enimies defende vs, O Chꝛiſte.

Gratiouſly looke vpon our afflictions.

Pitifully beholde the ſoꝛowes of our hart.

Mercifully forgeue the ſinnes of thy people.

Fauourably with mercy heare our pꝛayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chꝛiſte.

Gratiouſly heare vs, O Chꝛiſt, gratiouſly heare vs, O Lorde Chꝛiſt.

The verſicle.

O Lꝛde let thy mercy be ſhewed vpon vs.

The aunſwere.

As we do put our truſt in thee.

Let vs pray.

WE humbly beſeeche thee, O father, mercyfully to looke vpon our infirmities, & foꝛ the glꝛy of thy names ſake, turne from vs all thoſe euyls that we moſt ꝛyghteouſly haue deſerued: and graunt that in all our troubles we may put our whole truſt and confidence in thy mercy, and euermoꝛe ſerue thee in holyneſſe and pureneſſe of liuyng, to thy honour and glꝛy: through our onely mediatour and aduocate Ieſus Chꝛiſt our Lꝛde, Amen.

A prayer for the Queenes Maieſtie.

O Lorde our heauenly father, hygh and mightie, Kyng of kinges, Lorde of lordes, the onely ruler of princes, which doeſt from thy throne beholde all the dwellers vpō the earth, moſt hartyly we beſeech thee with thy fauour to beholde our moſt gratious ſoueraigne Lady Queene Elizabeth, and ſo repleniſhe her with the grace of thy holy ſpirite, that ſhe may alway encline to thy wyl, and walke in thy way, endue her plentyfully with heauenly gyfts, graunt her in health and wealth long to liue, ſtrength her, that ſhe may vanquiſh and ouercome all her enimies, and fynally after this lyfe, ſhe may atteyne euerlaſting ioy and felicitie: through Jeſus Chriſte our Lord, Amen.

ALmyghtie and euerlaſtyng God, whiche onely worketh great marueyles, ſende downe vpon our Biſhops and Curates, and al congregations committed to their charge, the healthful ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall deawe of thy bleſſing: graunt this (O Lorde) for the honour of our aduocate and mediatour Jeſus Chriſte, Amen.

A prayer of Chriſoſtome.

ALmightie GOD, whiche haſt geuen vs grace at this tyme with one accorde to make our common ſupplications vnto thee, and doeſt promiſe, that when two or three be geathered togeather in thy name, thou wylt graunt their requeſtes: fulfyll nowe, O Lord, the deſyres and petitions of thy ſeruants, as may be moſt expedient for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlaſtyng, Amen.

2. Cor. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the felowſhip of the holy ghoſt, be with vs all euermore, Amen.*

For rayne, if the tyme require.

O GOD heauenly father, whiche by thy ſonne Jeſus Chriſte haſt promiſed to al them that ſeeke thy kingdome, and the ryghteouſneſſe therof, al thinges neceſſarie to their bodyly ſuſtenaunce: Sende vs we beſeeech thee, in this our neceſſitie, ſuche moderate rayne and ſhewres, that we may receiue the fruites of the earth to our comfort, & to thy honour: through Jeſus Chriſte our Lord, Amen.

For fayre weather.

O Lorde God, which for the ſinne of man diddſt once drowne all the worlde, except eyght perſons, and afterwarde of thy great mercy diddſt promiſe neuer to deſtroy it ſo agayne: we humbly beſeech thee, that although we for our iniquities haue worthyly deſerued this plague of rayne, and waters, yet vpon our true repentaunce, thou wylt ſende vs ſuch weather whereby we may receiue ꝑ fruites of the earth in due ſeaſon, and learne both by thy punihſment to amend our lyues, and for thy clemencie to geue thee prayſe and glory: through Jeſus Chriſte our Lorde, Amen.

In the tyme of dearth and famine.

O God heauenly father, whoſe gyft it is that the raine doth fal, the earth is fruitful, beaſtes encreaſe, and fyſhes do multiply: beholde we beſeeche thee, the afflictions of thy people, and graunt that the ſcarſitie and dearth (whiche we doo now moſt iuſtly ſuffer for our iniquitie) may through thy goodneſſe be mercyfully turned into cheapneſſe and plenty, for the loue of Jeſu Chriſte our Lord, to whom with thee and the holy ghoſt, be praiſe for euer, Amen.

In the tyme of warre.

O Almightie God, Kyng of all kinges, & gouernour of all thynges, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſhe ſinners, and to be mercyfull vnto them that truely repent: Saue and deliuer vs (we humbly beſeeche thee) from the handes of our enimies, abate their pride, aſſwage their malice, and confounde their deuiſes, that we being armed with thy defence, may be preſerued euermore from all perils, to glorifie thee which art the only geuer of all victorie: through the merites of thy only ſonne Jeſus Chriſt our Lorde, Amen.

In the tyme of any common plague or ſickeneſſe.

ALmyghty God, whiche in thy wrath, in the time of king Dauid, diddeſt ſlea with the plague of peſtilence threeſcore & ten thouſande, and yet remembryng thy mercy diddeſt ſaue the reſt: haue pitie vpon vs miſerable ſinners, that nowe are viſited with great ſickneſſe and mortalitie, that like as thou diddeſt then commaunde thine angel to ceaſſe from puniſhing: ſo it may now pleaſe thee to withdraw from vs this plague and greeuous ſickeneſſe: through Jeſus Chriſte our Lorde, Amen.

O God whoſe nature & propertie is euer to haue mercy, and to forgeue, receiue our humble petitions: And though we be tyed and bounde with the chayne of our ſinnes, yet let the pitifulneſſe of thy great mercy loſe vs, for the honour of Jeſus Chriſtes ſake, our mediatour and aduocate, Amen.

The ende of the Letanie.

The Collectes orderly fo-

lowyng, as they are appoynted by the booke of Common

Prayer, for the ſeuerall Sundayes and Holydayes

throughout the yeere.

The firſt Sunday in Aduent.

The Collect.

ALmyghtie God, geue vs grace that we may caſt away the workes of darkeneſſe, and put vpon vs the armour of lyght, nowe in the tyme of this mortall lyfe (in the whiche thy ſonne Jeſus Chriſte came to viſite vs in great humilitie) that in the laſt day, when he ſhal come agayne in his glorious maieſtie, to iudge both the quicke and the dead, we may riſe to lyfe immortall: through him who liueth & raigneth with thee and the holy ghoſt, now & euer. Amen.

The.ij. Sunday in Aduent.

The Collect.

BLeſſed Lorde, whiche haſt cauſed all holy ſcriptures to be wrytten for our learnyng, graunt vs that we may in ſuch wyſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy worde, we may embrace and euer hold faſt the bleſſed hope of euerlaſtyng lyfe, whiche thou haſt geuen vs in our ſauiour Jeſus Chriſte.

The.iij. Sunday in Aduent.

The Collect.

LOrde we beſeeche thee geue eare to our prayers, and by thy gracious viſitation, lyghten the darknes of our hartes, by our Lorde Jeſus Chriſte.

The.iiij. Sunday in Aduent.

The Collect.

LOrd rayſe vp, we pray thee, thy power, & come among vs, & with great myght ſuccour vs, that whereas through our ſinnes and wickednes we be ſore let & hindered, thy bountifull grace and mercy (through the ſatisfaction of thy ſonne our Lorde) may ſpeedyly delyuer vs, to whom with thee & the holy ghoſt, be honour and glorie world without end. Amen.

On Chriſtmas day.

The Collect.

ALmightie God, which haſt geuen vs thy onely begotten ſonne to take our nature vppon hym, and this day to be borne of a pure virgin: graunt that we, being regenerate and made thy children by adoption and grace, may dayly be renued by thy holy ſpirite: through the ſame our Lorde Jeſus Chriſt, who lyueth and raigneth, &c.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enimies, by the example of thy martyr Saint Steuen, who prayed for his perſecutours to thee, whiche lyueſt and raigneſt, &c.

Then ſhall folowe a Collect of the Natiuitie, whiche ſhalbe ſayde continually vntyll Newe yeeres day.

Saint Iohn Euangeliſtes day.

The Collect.

MErcyfull Lorde, we beſeeche thee to caſt thy bryght beames of lyght vpon thy Churche, that it being lyghtened by the doctrine of thy bleſſed Apoſtle, and Euangeliſt John, may attayne to thy euerlaſting gyftes: through Jeſus Chriſt our Lorde.

Innocentes day.

The Collect.

ALmyghtie GOD, whoſe prayſe this day the young Innocentes thy witneſſes haue confeſſed and ſhewed forth, not in ſpeakyng, but in dying: Mortifie and kyll all vices in vs, that in our converſation our lyfe may expreſſe thy fayth, whiche with our tongues we doo confeſſe: through Jeſus Chriſte our Lorde.

Sunday

Sunday after Christmas day.

The Collect.

ALmyghtie God, which hast geuen vs thy onely begotten sonne to take our nature vpon him, & this day to be borne of a pure virgin, graunt that we being regenerate and made thy chyldren by adoption and grace, may daily be renued by thy holy spirite: through the same our Lorde Jesus Chryst, who lyueth & raigneth, &c.

The Circumcision of Christe.

The Collect.

ALmighty God, which madest thy blessed sonne to be circumcised, & obedient to the lawe for man, graunt vs the true circumcision of the spirit, that our harts & al our members being mortified from all worldly and carnal lustes, may in al thynges obey thy blessed wyll: through the same thy sonne Jesus Chryste our Lorde.

If there be a Sunday betwene the Epiphany and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel, at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, whiche by the leadyng of a starre didst manifest thy only begotten sonne to the Gentiles, mercifully graunt, that we whiche knowe thee nowe by fayth, may after this lyfe haue the fruition of thy glorious Godhead: through Chryste our Lorde.

The first Sunday after the Epiphanie.

The Collect.

LOrd we beseche thee mercifully to receiue the prayers of thy people which cal vpon thee, and graunt that they may both perceyue & knowe what thynges they ought to doo, and also haue grace & power faithfully to fulfyl the same: through Jesus Chryst our Lord.

The.ij. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, whiche doest gouerne all thynges in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

The.iij. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vppon our infirmities, and in all our daungers and necessities stretche forth thy right hande to helpe and defend vs: through Chryste our Lorde.

The.iiij. Sunday after the Epiphanie.

The Collect.

GOD whiche knowest vs to be set in the mydst of so many and great daungers, that for mans frayletie we can not alwayes stand vpryghtly: graunt to vs the health of body and soule, that all those thynges whiche we suffer for sinne, by thy helpe we may wel passe & ouercome: through Christ our Lord.

The.v. Sunday after the Epiphanie.

The Collect.

LOrd we beseche thee to keepe thy Church and housholde continually in thy true religion, that they which doo leane only vpon hope of thy heauenly grace, may euermore be defended by thy myghtie power: through Chryste our Lorde.

The.vj. Sunday (yf there be so many) shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the. v. Sunday.

Septuagesima Sunday.

The Collect.

O Lorde we beseeche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glorie of thy name: through Jesus Chryst our sauiour, who lyueth, &c.

Sexagesima Sunday.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doo, mercifully graunt, that by thy power we may be defended agaynst al aduersitie: through Jesus Chryste our Lorde.

Quinqua-

Quinquagesima Sunday.

The Collect.

O Lorde, whiche doest teache vs that all our doynges without charitie are nothyng worthy, sende thy holy ghost, and powre into our hartes that moste excellent gyft of charitie, the very bonde of peace and all vertues, without the whiche whosoeuer liueth, is counted dead before thee: graunt this for thy onely sonne Iesus Christes sake.

The first day of Lent.

The Collect.

Almyghtie and euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the sinnes of all them that be penitent: Create & make in vs newe and contrite harts, that we worthyly lamenting our sinnes, and knowledging our wretchednes, may obteyne of thee the God of all mercy, perfect remission and forgeuenesse: through Iesus Christe.

The first Sunday in Lent.

The Collect.

O Lorde, whiche for our sakes dydst fast fourtie dayes & fourtie nyghtes: geue vs grace to vse suche abstinence, that our flesshe beyng subdued to the spirite, we may euer obey thy godly motions in ryghteousnesse and true holynesse, to thy honour and glorie, whiche liuest and raignest. &c.

The.ij.Sunday in Lent.

The Collect.

Almightie God, whiche doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from al euyl thoughts which may assault and hurt the soule: through Iesus Christe. &c.

The.iij.Sunday in Lent.

The Collect.

We beseeche thee almyghtie God, looke vpon the hartie desyres of thy humble seruantes, and stretch forth the ryght hande of thy maiestie, to be our defence agaynst al our enimies: through Iesus Christe our Lorde.

The.iiij.Sunday in Lent.

The Collect.

Graunt we beseche thee almightie God, that we whiche for our euyll deedes are worthyly punished, by the comforte of thy grace, may mercifully be releeued: through Iesus Christe our Lorde.

The.v.Sunday in Lent.

The Collect.

We beseech thee almightie God, mercifully to loke vpon thy people, that by thy great goodnes, they may be gouerned and preserued euermore both in body and soule: through Iesus Christe our Lord.

Sunday next before Easter.

The Collect.

Almyghtie and euerlastyng God, whiche of thy tender loue towardes man, hast sent our sauiour Iesus Christe, to take vpon him our flesshe, & to suffer death vpon the crosse, that al mankinde shoulde folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his pacience, & be made partakers of his resurrection: through the same Iesus Christe our Lorde.

On Good Friday.

The Collectes.

Almyghtie God, we beseech thee graciously to beholde this thy familie, for the whiche our Lord Iesus Christe was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the crosse, who liueth and raigneth. &c.

Almyghtie and euerlastyng GOD, by whose spirit the whole body of the Churche is gouerned and sanctified, receyue our supplications and prayers, whiche we offer before thee for all estates of men in thy holy congregation, that euery member of ỹ same in his vocation and ministerie, may truely and godly serue thee through our lord Iesus Christ.

Mercyful God, who hast made al men, & hatest nothyng that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercie vpon al Iewes, Turkes, Infidelles,

idelles, and Heretiques, and take from them al ignorance, hardneſſe of hart, and contempt of thy worde, and ſo fetche them home (bleſſed Lorde) to thy flocke, that they may be ſaued among the remnaunt of the true Iſraelites, and be made one folde vnder one Shepheard Ieſus Chriſte our Lorde, who lyueth and raigneth. &c.

¶ Eaſter day.

At Mornyng prayer in ſteade of the Pſalme, O come let vs. &c. Theſe Anthemes ſhalbe ſong or ſayde.

CHriſt ryſing agayne from the dead, nowe dyeth not, death from henceforth hath no power vpon hym, for in that he dyed, he dyed but once to put away ſin, but in that he lyueth, he lyueth vnto God. And ſo lykewyſe count your ſelues dead vnto ſinne, but lyuyng vnto God, in Chriſte Ieſus our Lorde.

CHriſt is ryſen agayne, the firſt fruites of them that ſleepe, for ſeeing that by man came death, by man alſo commeth the reſurrection of the dead: for as by Adam al men doo dye, ſo by Chriſte all men ſhalbe reſtored to lyfe.

The Collect.

ALmyghtie God, which through thy only begotten ſonne Ieſus Chriſte, haſt ouercome death, & opened vnto vs the gate of euerlaſtyng lyfe, we humbly beſech thee, that as by thy ſpecial grace preuenting vs, thou doeſt put in our myndes good deſyres, ſo by thy continual helpe, we may bring the ſame to good effect: through Ieſus Chriſte our Lorde, who lyueth and raigneth. &c.

Munday in Eaſter weeke.

The Collect.

Almighty God. &c. (As vpon Eaſter day.)

Tueſday in Eaſter weeke.

The Collect.

ALmyghtie father, which haſt geuen thy onely ſonne to dye for our ſinnes, and to ryſe agayne for our iuſtification, graunt vs ſo to put away the leauen of malice and wickednes, that we may alway ſerue thee in purenes of lyuyng and trueth: through Ieſus Chriſte our Lorde.

The firſt Sunday after Eaſter.

The Collect.

Almyghtie God. &c. (As vpon Eaſter day.)

The.ii. Sunday after Eaſter.

The Collect.

ALmighty God, which haſt geuen thy holy ſonne to be vnto vs both a ſacrifice for ſinne, and alſo an example of godly lyfe, geue vs the grace that we may alwayes moſte thankefully receyue that his inestimable benefite, and alſo dayly endeuour our ſelues to folowe the bleſſed ſteppes of his moſte holy lyfe.

The.iii. Sunday after Eaſter.

The Collect.

ALmyghtie God, whiche ſhewest to all men that be in errour, the lyght of thy trueth, to thintent that they may returne into the way of ryghteouſnes, graunt vnto all them that be admitted into the felowſhyp of Chriſtes religion, that they may eſchewe thoſe things that be contrary to their profeſſion, and folowe al ſuche thynges as be agreeable to the ſame: through our Lorde Ieſus Chriſte.

The.iiii. Sunday after Eaſter.

The Collect.

ALmyghtie God, whiche doeſt make the myndes of al faythful men to be of one wyll, graunt vnto thy people, that they may loue the thyng whiche thou commaundeſt, and deſyre that which thou doeſt promiſe, that among the ſundry & manifolde changes of the worlde, our hartes may ſurely there be fixed, whereas true ioyes are to be founde: through Chriſte our Lorde.

The.v. Sunday after Eaſter.

The Collect.

LOrde from whom all good thynges doo come, graunt vs thy humble ſeruauntes, that by thy holy inſpiration, we maye thinke thoſe thynges that be good, and by thy merciful guyding may perfourme the ſame: through our Lorde Ieſus Chriſte.

Aſſention day.

The Collect.

GRaunt we beſeche thee almyghty God, that lyke as we doo beleeue thy onely begotten ſonne our Lorde to haue aſſen-

ded

ded into the heauens, so we may also in hart and mynde thyther assende, and with hym continually dwell.

Sunday after Assention day.

The Collect.

O God, the kinge of glorie, which hast exalted thyne onely sonne Iesus Christe with great triumphe into thy kyngdome of heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thyne holy ghost to comfort vs, and exalte vs vnto the same place whyther our sauiour Christe is gone before, who lyueth and raigneth. &c.

VVhitsunday.

The Collect.

GOd which as vpon this day hast taught the hartes of thy faythful people, by the sendyng to them the lyght of thy holy spirit, graunt vs by ꝑ same spirit to haue a ryght iudgement in al thynges, and euermore to reioyce in his holy comfort, through the merites of Christe Iesus our sauiour, who lyueth and raigneth with thee in the vnitie of the same spirite, one God worlde without ende. Amen.

Munday in VVhitsun weeke.

The Collect.

God whiche. &c. (As vpon VVhitsunday.)

Tuesday in VVhitsun weeke.

The Collect.

God which. &c. (As vpon VVhitsunday.)

Trinitie Sunday.

The Collect.

ALmyghtie and euerlastyng God, whiche hast geuen vnto vs thy seruantes grace by the confession of a true fayth, to acknowledge the glorie of the eternall Trinitie, and in the power of the deuine Maiestie, to worshyp the vnitie: we beseeche thee, that through the stedfastnes of this fayth, we may euermore be defended from al aduersitie, which lyuest. &c.

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercyfully accept our prayers: and because the weaknesse of our mortal nature can doo no good thyng without thee, graunt vs the helpe of thy grace, that in keping of thy commaundementes, we may please thee both in wyll & deede: through Iesus Christ our Lord.

The .ij. Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bryng vp in thy stedfast loue: graunt this. &c.

The .iij. Sunday after Trinitie.

The Collect.

LOrde we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray, graunt that by thy myghtie ayde we may be defended: thorowe Iesus Christe our Lorde.

The .iiij. Sunday after Trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothyng is holy, encrease and multiply vppon vs thy mercy, that thou beyng our ruler and gyde, we may so passe through thynges temporall, that we finally loose not the thynges eternall: graunt this heauenly father for Iesus Christes sake our Lorde.

The .v. Sunday after Trinitie.

The Collect.

GRaunt Lorde, we beseeche thee, that the course of this world may be so peaceably ordered by thy gouernaunce, that thy congregatiō may ioyfully serue thee in al godly quietnesse: through Iesus Christ our Lord.

The .vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to al them that loue thee, such good thynges as passe al mans vnderstandyng: powre into our hartes suche loue towarde thee, that we louyng thee in al thyngs, may obteyne thy promyses, which exceede all that we can desyre: through Iesus Christe. &c.

The

The.vij.Sunday after Trinitie.

The Collect.

LOrde of all power and myght, whiche art the aucthour and geuer of al good things, graffe in our hartes the loue of thy name, encreale in vs true religion, nourylhe vs with al goodneſſe, and of thy great mercy kepe vs in the ſame: thyough Jeſus Chriſt our Lord.

The.viij.Sunday after Trinitie.

The Collect.

GOD whoſe prouidence is neuer deceiued, we humbly beſeeche thee, that thou wylt put away from vs all hurtful thynges, and geue thoſe thynges whiche be profitable for vs: thyough Jeſus Chriſt our lord.

The.ix.Sunday after Trinitie.

The Collect.

GRaunt vs Lorde, we beſeeche thee, the ſpirite to thynke and doo alwayes ſuche thynges as be ryghtfull, that we which can not be without thee, may by thee be able to line accordyng to thy wyl: thyough Jeſus Chriſte our Lorde.

The.x.Sunday after Trinitie.

The Collect.

LET thy mercifull eares, O Lorde, be open to the prayers of thy humble ſeruantes: and that they may obteyne their petitions, make them to aſke ſuch thinges as ſhal pleaſe thee: thyough Jeſus Chriſt our Lord.

The.xj.Sunday after Trinitie.

The Collect.

GOD which declareſt thy almyghtie power, moſte cheefely in ſhewyng mercy and pitie, geue vnto vs abundantly thy grace, that we runnyng to thy promiſes, may be made partakers of thy heauenly treaſure: thyough Jeſus Chriſte our Lorde.

The.xij.Sunday after Trinitie.

The Collect.

ALmyghtie and euerlaſtyng God, whiche art alwayes more redie to heare, then we to pray, and art woont to geue more then either we deſyre or deſerue: powre downe vpon vs the abundaunce of thy mercy, forgeuyng vs thoſe thynges whereof our conſcience is afraide, and geuyng vnto vs that, that our prayer dare not preſume to aſke: thyough Jeſus Chriſte our Lord.

The.xiij.Sunday after Trinitie.

The Collect.

ALmightie & merciful God, of whoſe only gift it commeth, that thy faithfull people doo vnto thee true and laudable ſeruice: Graunt we beſeche thee, that we may ſo runne to thy heauenly promiſes; that we faple not finally to attayne the ſame: thyough Jeſus Chriſte our Lorde.

The.xiiij.Sunday after Trinitie.

The Collect.

ALmightie & euerlaſtyng God, geue vnto vs the encreaſe of faith, hope, & charitie, and that we may obteine that which thou doſt promiſe, make vs to loue that which thou doſt commaund: thyough Jeſus Chriſt our Lord.

The.xv.Sunday after Trinitie.

The Collect.

KEepe we beſeeche thee, O Lorde, thy Churche with thy perpetual mercy, and becauſe the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thynges profitable to our ſaluation: thyough Jeſus Chriſte our Lorde.

The.xvj.Sunday after Trinitie.

The Collect.

LOrde we beſeeche thee, let thy continuall pitie cleanſe and defende thy congregation, and becauſe it can not continue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe: thyough Jeſus Chriſte our Lorde.

The.xvij.Sunday after Trinitie.

The Collect.

LOrde we pray thee that thy grace may alwayes preuent and folowe vs, and make vs continually to be geuen to all good woorkes: thyough Jeſus Chriſte our Lorde.

The

The.xviij.Sunday after Trinitie.

The Collect.

LOrde we beseeche thee graunt thy people grace to auoyde the infections of the deuyll, and with pure hart and mynde to followe thee the onely God: through Jesus Christe our Lorde.

The.xix.Sunday after Trinitie.

The Collect.

O God, for as muche as without thee we are not able to please thee, graunt that the worckyng of thy mercy, may in all thynges direct and rule our hartes: throwe Jesus Christe our Lorde.

The.xx.Sunday after Trinitie.

The Collect.

ALmyghtie and merciful GOD, of thy bountifull goodnesse keepe vs from all thynges that may hurt vs, that we being redy both in body & soule, may with free harts accomplishe those thinges that thou wouldest haue done: through Jesus Christ our Lord.

The.xxj.Sunday after Trinitie.

The Collect.

GRaunt we beseeche thee merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sinnes, and serue the with a quiet mind: through Jesus Christe our Lorde.

The.xxij.Sunday after Trinitie.

The Collect.

LOrde we beseeche thee to keepe thy housholde the Churche in contynuall godlynesse, that through thy protection it may be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glorie of thy name: through Jesus Christ our Lorde.

The.xxiij.Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the aucthour of all godlynesse, be redy to heare the deuout prayers of the Churche, and graunt that those thynges whiche we aske faythfully, we may obteyne effectually: through Jesus Christ our Lorde.

The.xxiiij.Sunday after Trinitie.

The Collect.

LOrde we beseeche thee assoyle thy people from their offences, that through thy bountyfull goodnesse we may be deliuered from the bondes of al those sinnes, whiche by our frayletie we haue committed. Graunt this. &c.

The.xxv.Sunday after Trinitie.

The Collect.

STyrre vp, we beseeche thee, O Lorde, the wylles of thy faythfull people, that they plenteously hyngyng foorth the fruite of good workes, may of thee be plenteously rewarded: through Jesus Christe our Lorde.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, whiche didst geue suche grace vnto thy holy Apostle Saint Andrewe, that he redily obeyed the callyng of thy sonne Jesus Christe, and followed hym without delay: Graunt vnto vs al, that we, being called by thy holy worde, may forthwith geue ouer our selues obediently to followe thy holy commaundementes: through the same Jesus Christe our Lorde.

Saint Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the fayth, dydest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly, and without all doubte to beleeue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued: Heare vs, O Lorde, through the same Jesus Christe, to whom with. &c.

The

The Conuerſion of Saint Paul.

The Collect.

GOD whiche haſt taught all the worlde thꝛough the preachyng of thy bleſſed Apoſtle Saint Paul: Graunt, we beſeche thee, that we which haue his wonderful conuertion in remembꝛance, may folowe and fulfyl thy holy doctrine that he taught: thorowe Jeſus Chriſte our Lorde.

Purification of Saint Marie the Virgin.

The Collect.

ALmighty and euerlaſting God, we humbly beſech thy Maieſtie, that as thy only begotten ſonne was this day preſented in the temple in the ſubſtance of our fleſh: ſo graunt that we may be preſented vnto thee with pure & cleare minds, by Jeſus Chriſt our Lord.

Saint Matthias day.

The Collect.

ALmyghtie God, whiche in the place of the traytour Judas, dyddeſt chooſe thy faythfull ſeruaunt Matthias to be of the number of thy twelue Apoſtles: graunt that thy Churche beyng alway preſerued from falſe Apoſtles, may be ordered and guyded by faythfull & true paſtours: thꝛough Jeſus Chriſt our Lorde.

Annuntiation of the Virgin Marie.

The Collect.

WE beſeeche thee Lorde powre thy grace into our hartes, that as we haue knowen Chriſt thy ſonnes incarnation by the meſſage of an Angel: ſo by his croſſe and paſſion, we may be bꝛought vnto the glory of his reſurrection: thorowe the ſame Chriſte our Lorde.

Saint Markes day.

The Collect.

ALmighty God, which haſt inſtructed thy holy Churche with the heauenly doctrine of thy Euangeliſt Saint Marke, geue vs grace, that we be not like children, caried away with euery blaſt of vaine doctrine, but firmely to be eſtabliſhed in the trueth of thy holy Goſpel: thꝛough Jeſus Chriſt our lord. Amen.

Saint Philip and Iames day.

The Collect.

ALmyghtie God, whom truely to knowe, is euerlaſtyng lyfe: graunt vs perfectly to knowe thy ſonne Jeſus Chriſte, to be the way, the trueth, and the lyfe, as thou haſt taught Saint Philip, and other the Apoſtles: thꝛough Jeſus Chriſte our Lorde.

Saint Barnabe Apoſtle.

The Collect.

LOrde almyghtie, whiche haſt indued thy holy Apoſtle Barnabas, with ſynguler giftes of the holy ghoſt, let vs not be deſtitute of thy manyfolde gyftes, nor yet of grace to vſe them alway to thy honour & glorie, thꝛough Jeſus Chriſte. &c.

Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy ſonne our Sauiour by preachyng of penaunce, make vs ſo to folowe his doctrine and holy lyfe, that we may truely repent accordyng to his preachyng, & after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the truethes ſake: thꝛough Jeſus Chriſte our Lorde.

Saint Peters day.

The Collect.

ALmightie God, whiche by thy ſonne Jeſus Chriſte, haſt geuen to thy Apoſtle Saint Peter may excellent gyftes, and commaundedſt him earneſtly to feede thy flocke: make, we beſeeche thee, all Byſhoppes and Paſtours diligently to preache thy holy worde, and the people obediently to folowe the ſame, that they may receyue the crowne of euerlaſtyng glorie: thꝛough Jeſus Chriſt our Lord.

Saint Iames Apoſtle.

The Collect.

GRaunt, O mercyful God, that as thine holy Apoſtle James, leauing his father and all that he had, without delay was obedient vnto the callyng of thy ſonne

Jeſus

Iesus Christ, and folowed him: so we, forsaking all worldly and carnall affections, may be euermore redie to folowe thy commaundementes, through Iesus Christe our Lorde.

Saint Bartholomewe Apostle.

The Collect.

O Almyghtie and euerlasting GOD, whiche hast geuen grace to thy Apostle Bartholomewe truely to beleeue and to preache thy worde: graunt, we beseche thee, vnto thy Church, both to loue that he beleeued, and to preache that he taught: throwe Christe our Lorde.

Saint Matthæwe Apostle.

The Collect.

Almyghtie God, whiche by thy blessed sonne dyddest cal Matthewe from the receite of custome, to be an Apostle and Euangelist: graunt vs grace to forsake all couetous desyres and inordinate loue of richesse, & to folowe thy sayd sonne Iesus Christ: who lyueth and raigneth. &c.

Saint Michael and all Angelles.

The Collect.

Euerlasting God, which hast ordeined and constituted the seruice of al Angelles and men in a woonderfull order, mercifully graunt, that they whiche alway doo thee seruice in heauen, may by thy appoyntment succour & defend vs in earth: through Iesus Christ our lord.

Saint Luke Euangelist.

The Collect.

Almyghtie God, which calledst Luke the Phisition, whose prayse is in the Gospel, to be a Phisition of ỹ soule: it may please thee by the wholesome medicine of his doctrine, to heale all the diseases of our soules: through thy sonne Iesus Christe our Lorde.

Simon and Iude Apostles.

The Collect.

Almyghtie God, whiche hast buylded thy congregation vppon the fundation of the Apostles & Prophets, Iesus Christ himselfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable vnto thee, through Iesus Christe our Lord.

All Saintes day.

The Collect.

Almightie God, which hast knit together thy elect in one communion & felowshyp in the mysticall body of thy sonne Iesus Christ our Lorde: graunt vs grace so to folowe thy holy saintes in all vertuous & godly lyuyng, that we may come to those inspeakable ioyes, which thou hast prepared for them that vnfaignedly loue thee: through Iesus Christe our Lorde. Amen.

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The first booke of Moſes,

called in Hebrewe, of the firſt worde of the booke, (a) Bereſchith, and in Greeke (b) Geneſis.

(a) That is, in the beginning.

(b) That is, generation or creation.

¶ The firſt Chapter.

1. How heauen and earth, 3. the lyght, 6. the firmament, 16. the ſunne, the moone, the ſtarres, 21. and fiſhes in the ſea, 24. and all beaſtes, and foules, were made by the worde of God, 26. and how man alſo was created.

IN the beginning GOD created ẏ heauen and the earth.

2 And ẏ earth was (a) without fourme, & was voyde: and darkneſſe (was) vpon the face of the deepe, and the (b) ſpirite of God moued vpon the face of the waters.

3 And God ſayde, Let there be light: and there was light.

4 And God ſawe the light that it was good: and God deuided the light from the darkeneſſe.

5 And God called the light, Day, and the darkeneſſe, Night: and the euening and the morning were the firſt day.

The. 1. day.

6 And God ſayde, Let there be a "firmament betwene the waters, and let it make a diuiſion betweene waters and waters.

"Heb. A ſtretching out, or ſetting abrode

Pſal. 33. b.

7 And God made the firmament, and ſet a diuiſiō betwene the waters which (were) vnder (c) the firmament, & the waters that (were) aboue the firmament: & it was ſo.

(c) As the ſea & riuers from thoſe waters that are in the cloudes, which are vpholden by Gods power, leaſt they ſhould ouerwhelme the worlde.

8 And God called the firmament, the Heauen: and the euenyng and the morning were the ſecond day.

The. 2. day.

9 And God ſayde, Let the waters vnder the heauen be gathered togither into one place, and let the drie lande appeare: and it was ſo.

10 And God called the drie land the earth, and the gatheryng togither of waters called he the Seas: and God ſawe that it was good.

11 And God ſayd, Let the earth bring forth budde and greene hearbe apt to ſeede, and fruitefull trees, yeeldyng fruyte after his kinde, which hath ſeede in it ſelfe vpon the earth: and it was ſo.

12 And the earth brought forth budde and greene hearbe apt to ſeede after his kinde, and tree yeeldyng fruite, whiche had ſeede in it ſelfe, after his kinde.

13 And God ſawe that it was good. And the euenyng and the morning were the thirde day.

The. 3. day.

14 And God ſayde, Let there be lightes in the firmament of the heauen, that they may diuide the day and the night, and let them be for (d) ſignes, and ſeaſons, and for dayes, and yeares.

Gen. 4. day. Pſalm. 136. b Deut. 4. b.

(d) Theſe lights were not made to ſerue Aſtronomers phantaſies, but for ſignes in Aduerſall things, and tokens of Gods mercy or wrath.

15 And let them be for lightes in the firmament of the heauen, that they may giue light vpon the earth: and it was ſo.

16 And God made two great lightes: a greater light to rule the day, & a leſſe light to rule the night, & (he made) ſtarres alſo.

17 And God ſet them in the firmament of the heauen, to ſhine vpon the earth.

18 And to rule the day and the night, and to make difference betweene the light and the darkeneſſe: and God ſawe that was good.

19 And the euening and the morning were the fourth day.

20 And God ſayde, Let the waters bring forth (e) mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen.

The. 5. day. Gen. 21. d.

(e) As fiſh and wormes, which ſlide, ſwimme, or creepe.

21 And God created great Whales, and euery liuing and mouing creature, whiche the waters brought forth after their kinde, and euery feathered foule after their kind: and God ſawe that it was good.

22 And God (f) bleſſed them, ſaying, Be fruitefull, and multiply, and fill the waters of the ſea, and let foule multiplie in the earth.

(f) Bleſſing in Scripture ſignifyeth abundance: that is, he gaue them fruitfulneſſe by his worde.

23 And the euening and morning were the fifth day.

24 And God ſayd, Let the earth bring forth liuing creature after his kinde, cattell, worme, and beaſtes of the earth after his kinde: and it was ſo.

The. 6. day.

25 God made the beaſt of the earth after his kinde, and cattell after his kinde, and euery thing that creepeth vpon the earth after his kinde: and God ſawe that it was good.

(g) Moſes ſpeaketh in the plurall nūber, ſignifying mo perſons to be in God, & that the father in the creation of man, conſulted with his wiſedome & ſpirit.

26 God ſayde, Let vs (g) make man in our image, after our likeneſſe, & let them haue rule of the fyſhe of the ſea, and of the foule of the ayre, and of cattel, and of al the earth,

and of euery creeping thing that creepeth vpon the earth.

27 So God created man in his (h) owne image, in the image of God created he him, male and female created he them.

(h) This Image & likenesse of God in man is expoũded, where it is written that man was created after God, in righteousnesse and true holinesse, meaning by these two wordes, all perfection, as immortalitie, wisdom, truth, innocencie, power, &c.

28 And God blessed them, and God sayde vnto them, Be fruitfull, and multiply, and replenish the earth, and subdue it, and haue dominion of the fishe of the Sea, and foule of the ayre, and of euery liuing thing that moueth vpon the earth.

29 And God sayde, Beholde, I haue gyuen you euery hearbe bearyng seede, whiche is in the vpper face of all the earth, and euery tree, in the whiche is the fruite of a tree, bearyng seede, (that) they may be meate vnto you:

30 To euery beast of the earth also, and to euery byrde of the ayre, and to euery suche thing that creepeth vpon the earth, whiche "dothe liue, I haue giuen euery greene hearbe for meate: and it was so.

"Heb. hath a liuing soule.

31 And God sawe euery thing that he had made: and behold, it was exceeding good. And the euenyng and the mornyng were the sixth day.

The. ij. Chapter.

2. The day of rest is blessed. 4. A repeating of things foretolde in the first. 6. The cloude from the earth, is a well to water it. 7. He rehearseth agayne the fashioniyng of man. 8. Man in the paradise of pleasure. 10. The wood of lyfe, the wood of knowledge. 11. 13. 14. The riuers name. 16. God forbiddeth man the tree of knowledge of good & euill. 19. Adá giueth names vnto all liuing things. 22. VVoman is created. 23. The institution of holy mariage.

1 THe heauens also and the earth were finished, and all the host of them.

(a) No more new creations of creatures are to be loked for: yet God still cõtinually gouerneth and preserueth all things. Ioh. 18. Exod. 20. b. Hebr. 4. a.

2 And in the seuenth day God (a) ended his worke whiche he had made. And the seuenth day he rested frõ all his worke which he had made.

3 And God (b) blessed the seuenth day, and sanctified it: bycause that in it he had rested from all his worke whiche God ordeyned to make.

(b) The seuenth day cõsecrated to the seruice of God, for man in his perfect state.

4 These are the generations of the Heauens, and of the earth, when they were created, in the day when the Lord God made the earth and the heauens,

5 And euery plant of the fielde, before it was in the earth, and euery hearbe of the fielde before it grewe. For the Lorde God had not (yet) caused it to rayne vpon the earth, neyther (was there) a man to till the grounde.

6 But there went vp a mist from the earth, & watered the whole face of the grounde.

7 The Lord God also did shape man, (euẽ) (c) dust from of the grounde, and breathed into his nosethyrles the breath of life, and man was a liuyng soule.

(c) This beginning should remember, least he waxe proude the image of God.

8 And the Lord God (d) planted a "garden eastwarde in * Eden, and there he put the man whom he had shapte.

(d) By the singular cõsent of God, this parte of the earth eastward from Hierusalem, was most fruitefull and pleasaunt. "Or, Paradise of pleasure. *Other Edē was. Esaias. 37. Ezech. 27.

9 Moreouer, out of the grounde made the Lord God to grow (e) euery tree that was fayre to sight, and pleasant to eate: The tree (f) of life in the middest of the garden, and the tree of (g) knowledge of good & euill.

(e) In suche marcellous abundaunce & prouisiõ, mans lust was incurable, that coulde not refrayne from one fruite.

10 And out of Eden there wente forth a flood to water the garden, and from thence it was diuided, & became into foure heads.

11 The name of the firste is Pison, the same is it that compasseth the whole lande of (h) Hauilah, where there is golde:

12 And the golde of the lande is very good. There is also Bdelliũ, & the Onire stone.

13 The name of the second riuer is Gyhon: the same is it that compasseth the whole lande of (i) Ethiopia.

14 The name of the thirde riuer is "Hidekel, and it goeth towarde the East side of Assyria: & the fourth riuer is Euphrates.

15 And the Lorde God toke the man, and put him in the garden of Eden, that he might (k) worke it, and keepe it.

16 And the Lorde God (l) commaunded the man, saying, Eating, thou shalt eate of euery tree of the garden:

17 But as touchyng the tree of knowledge of good and euill: thou shalt not eate of it: For in what day so euer thou eatest therof, thou shalt dye the (m) death.

18 And the Lord God sayde, It is not good that the man should be alone, I will make him an (n) helpe "like vnto him.

19 And so out of the grounde the Lord God had shaped euery beast of the fielde, and euery foule of the ayre, and brought it vnto man, that he might see how he woulde call it. For lykewise as man him selfe named euery liuing thing, euen so was the name thereof.

20 And the man (o) gaue names to al cattel, and foule of the ayre, and euery beast of the fielde: but for man founde he not an helpe lyke vnto him.

21 The Lorde God caused a deepe sleepe to fall vpon Adam, and he slept, and he toke one of his ribbes, and closed vp the place with flesh, in steede thereof.

22 And the ribbe which the Lorde God had taken

(i) Chus, conteyning also the regions of the Madianites and Arabians. "Or, Tigris.

(k) God like neither idle nor negligẽt.

(l) Thus man for al his gyftes should learne obedience to God.

(m) By death is signified all the miseries wherein Adam wrapped him selfe by his fall from God.

(n) What the husband ought to thinke of his wife: and what the wife owes to hir husband. "Heb. Ouer against him.

(o) Mã shewed himselfe Lorde of all beastes, by giuing them names.

taken from man, "made he a woman, and (p)brought hir vnto the man.

23 And man sayd, This is now bone of my bones, and flesh of my flesh, she shalbe called (q)woman, bycause she was taken out of man.

24 For this cause shall man leaue his father and his mother, and shalbe ioyned with his wife: and they shall become one flesh.

25 And they were both naked, the man and his wife, and were(r)not ashamed.

The.iiij. Chapter.

1. The serpent beguyleth the woman. 6. The transgression of the commaundement. 14. The serpent is cursed. 15. The seede of Iesus is promised a sauiour. The Gospel. 16. VVomans miseries for sinne. 17. The punishment of Adam. Man is appoynted to labour.

A 1 AND the Serpent was suttiller than euery beast of the field whiche the Lord God had made, and he sayde vnto the woman, Yea, hath(a)God sayde, ye shall not eate of euery tree of the garden?

2 And the woman sayde vnto the Serpent, We eate of the fruite of the trees of the garden.

3 But as for the fruite of the tree, which is in the middes of the garde, God hath sayd, Ye shall not eate of it, neyther shall ye touche of it, (b) least peraduenture ye die.

4 And the serpent sayde vnto the woman, Ye shall(c)not die the death.

5 For God doth knowe, that the same day that ye eate thereof, your eyes shalbe opened, & (d) ye shalbe euen as goddes, knowyng good and euill.

6 And so the woman, seyng that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruyte thereof, and did (e)eate, and gaue also vnto hir husband beyng with hyr, and he did eate.

7 (f)Then the eyes of them both were opened, and they knew that they were naked, and they sewed (g) figge leaues together, and made themselues apernes.

8 And they hearde the voyce of the Lorde God, walkyng in the garden in the cole of the day: and Adam and his wife (h)hid themselues from the presence of the Lorde God amongst the trees of the garden.

9 And the Lord called Adam, and sayd vnto him, Where art thou?

10 Whiche sayde, I hearde thy voyce in the garden, and was afrayd, (i) bicause I was naked, and hid myselfe.

11 And he sayde, Who tolde thee, that thou waste naked? Haste thou not eaten of the same tree, concernyng the whiche I commaunded thee that thou shouldest not eate of it?

12 And Adam sayde, The woman whome thou gauest (to be) with me, (k) she gaue me of the tree, and I did eate.

13 And the Lorde God sayde vnto the woman, "Why hast thou done this? And the woman sayde, The Serpent beguyled mee and I did eate.

14 And the Lord God sayde vnto the(l)serpent, Bycause thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the fielde: vpon thy belly shalte thou goe, and dust shalt thou eate all the dayes of thy life.

15 I will also put (m)enmitie betweene thee and the woman, betweene thy seede and hir seede: ¶ (n) * it shal treade downe thy head, and thou shalt treade vpon his heele.

16 But vnto the woman he sayde, (o) I will very muche multiply thy sorowe, and thy greefes of chylde bearyng, In sorowe shalt thou bryng forth chyldren: thy desire (shal be) to thy husbande, and he shall haue the rule of thee.

17 Vnto Adam he sayde, Bicause thou hast hearkened vnto (p) the voyce of thy wyfe, and haste eaten of the tree concernyng the which I commaunded thee, saying, Thou shalt not eate of it, cursed is the grounde for thy sake, in sorow shalt thou eate of it al the dayes of thy life.

18 Thorne also and thistle shal it bring forth (q) to thee, and thou shalt eate the hearbe of the fielde.

19 In the sweate of thy face shalt thou eate thy bread, till thou be turned agayne into the grounde, for out of it waste thou taken: For dust thou art, and into dust shalte thou be turned againe.

20 And Adam called his wifes(r)name Heua, bicause she was the mother of al liuing.

21 Unto Adam also and to his wyfe did the Lorde God (l)make garments of skinnes, and he put them on.

22 And the Lorde God sayde, Beholde, the man is become as one of vs, (t) in knowing good and euill: And now least peraduenture he put forth his hande, and take also of the tree of lyfe, and eate, and lyue for euer. (v)

23 Therefore the Lorde God sent him forth from the garden of Eden, to worke the grounde whence he was taken.

24 And so he (x) droue out man, and at the East side of the garden of Eden he set Cherubins,

a Heb. builded

(p) The firste institution of matrimonie by God: So all lawfull mariages are made by God.

1. Co. 11. b.

(q) The Hebrue wordes are ich & ischa, which properly can not be translated.

Mat. 19. a.
Mar. 10. b.
1. Cor. 6. c.
Eph. 5. c.

(r) The shame of nakednesse is a token of our nature corrupted.

(a) The deuyll first would make Heua doubt of Gods good will towarde hir.

(b) Heua rehearseth not Gods punishmēt according to his worde.

1. Co. 11. a.

(c) Frō doubting, the diuell bringeth to denying.

(d) Satan tempteth the woman also with ambition.

(e) The acte of sinne followeth the misbelieuing of Gods worde.

Eccl. 25.
1. Tim. 2. d.

(f) The corruptiō of al the nature of man by sinne.

(g) Suche are the clokes we make to couer our sinne.

(h) The corruption of mans nature after sinne, here appeareth.

(i) Adā playeth the hypocrite.

(k) Adam burdeneth God & the woman with his fault.

" Or, howe.

(l) In the minister is the auctour of this mischiefe punished.

(m) The continuall fight of the children of God.

* Christe.

(n) Victorie is promised by Christe, to mans comfort.

(o) The calamities and miseries whiche cōtinually follow mankinde for sinne.

1. Co. 14. f.

(p) He shoulde haue bene his wiues scholemaister, and preferred Gods voyce before his wyues.

(q) It is not the age of the earth, but the increase of sinne, that maketh the earth more barraine.

(r) Adam setteth foorth the benefite of life, whiche he receiued at Gods handes.

(l) It was Gods gift, that Adam thus prouided for himselfe.

(t) God would haue man and his posteritie to remember the cause of their miserie.

(v) You may supply the sentēce with these wordes: let vs cast him forth.

(x) Adam can neuer in this life obtayne the felicitie whiche he lost by sinne.

rubins, and a fierie two edged ſwoꝛde, to keepe the way of the tree of lyfe.

The.iiij. Chapter.

1. Cain. 3. Habel and Cain do offer giftes vnto the Lord. 6. Cain is rebuked of the Lord. 8. He kylleth his brother Habel. 11. Cain is curſed. 13. Cain diſpayreth. 17. Henoch, 18. Irad, Meuiael, Methuſael.

AND Adam knew Heua his wife, who conceyuing bare Cain, (a) ſaying, I haue gotten a man of "the Lord.

And ſhe proceedyng, brought forth his brother Habel, (b) and Habel was a keeper of ſheepe, but Cain was a tyller of the grounde.

And in proceſſe of dayes it came to paſſe, that Cain brought of the fruite of the grounde, an oblation (c) vnto the Lord.

Habel alſo brought of the firſtlings of his ſheepe, and of the fat thereof: and the Lord had reſpect (d) vnto Habel, and to his oblation.

But vnto Cain and to his offeryng he had no reſpect: (e) for the which cauſe Cain was exceeding wroth, and his countenance abated.

And the Lord ſayde vnto Cain, Why art thou wroth, and why is thy countenãce abated?

If thou do well, ſhalt "thou not (f) receyue? and if thou do not wel, lieth not thy ſinne at the doꝛes? Alſo vnto (g) thee ſhall his deſire be, and thou ſhalt haue dominion ouer him.

And Cain (h) talked with Habel his brother: and it came to paſſe when they were in the field, Cain roſe vp agaynſt Habel his brother, and ſlue him.

And the Lord ſayde vnto Cain, Where is Habel thy brother? Whiche ſayde, (i) I wote not: Am I my brothers keeper?

And he ſaid, What haſt thou done? (k) the voyce of thy brothers bloud crieth vnto me out of the grounde.

(l) And nowe art thou curſed from the earth, whiche hath opened hir mouth to receyue thy brothers bloud from thy hand.

If thou til the ground, ſhe ſhal not yeelde vnto thee hir ſtrength. (m) A fugitiue and a vagabounde ſhalt thou be in the earth.

And Cain ſayde vnto the Lord, "My iniquitie is more, (n) than that it may be forgiuen.

Beholde, thou haſt caſt me out this day from the vpper face of the earth: and from thy face ſhal I be hid, (o) fugitiue alſo and a vagabounde ſhall I be in the earth: and it ſhall come to paſſe, that euery one that findeth me, ſhall ſlay me.

And the Lord ſayde vnto him, (p) Verily whoſoeuer ſlayeth Cain, he ſhalbe puniſhed ſeuen folde. And the Lord ſet a marke vpon Cain, leaſt any man findyng him ſhould kill him.

(q) And Cain went out from the preſence of the Lord, & dwelt in the lande of Nod, eaſtwarde from Eden.

(r) Cain alſo knew his wife, which conceiued and bare Henoch, and building a citie, he called the name of the ſame citie, after the name of his ſonne Henoch.

Unto the ſame Henoch was borne Irad: Irad begate Mehuiael, Mehuiael begate Methuſael, Methuſael begate Lamech.

(s) And Lamech toke vnto him two wiues, the name of the one was Ada, and the name of the other, was Sella.

And Ada bare Jabel, which was the father of ſuche as dwell in the tentes, and of ſuch as haue cattell.

His brothers name was Jubal, whiche was the father of ſuch as handle Harpe and Organe.

And Sella alſo bare Thubalcain, which wrought cunningly euery crafte of braſſe and of yron, the ſiſter of Thubalcain, was Noema.

(t) And Lamech ſayde vnto his wyues Ada and Sella, Heare my voyce ye wiues of Lamech, hearken vnto my ſpeache: for I haue ſlayne a man to the woundyng of my ſelfe, and a young man to mine owne puniſhment.

If Cain ſhalbe auenged ſeuen folde, truely Lamech ſeuentie times and ſeuen times.

Adam knew his wife agayne, & ſhe bare a ſonne, and called his name Seth: For God (ſayd ſhe) hath appoynted me another ſeede, in ſteede of Habel whom Cain ſlue.

And vnto the ſame Seth alſo there was borne a ſonne, & he called his name Enos: then began men to make (v) inuocation in the name of the Lord.

The.v. Chapter.

1. He repeateth the creation of man. 3. Men. 5. Adams age. 6. Seth. 9. Enos. 12. Mahalaleel. 21. Henoch. 25. Methuſelah. 29. Noah. 32. The ſonnes of Noah.

THis is the booke of the (a) generations of Adam. In the day that God created man, in the (b) likeneſſe of God made he him.

Male and female created he them, & bleſſed

(a) Heua thanketh God for the bleſsing of children.
1. "Heb. a man, God.
(b) Though Adam were Lorde of all the earth, yet he brought not vp his children idelly.
(c) Theſe children were taught to worſhip God of their father. Heb. 11. a.
(d) The fayth of Habel made his oblation acceptable.
(e) The goodneſſe of God towarde the godly, greeueth the wicked.
B
5 "oꝛ, ſhall there not be an acceptation.
(f) That is, god will accept thy ſacrifices alſo, if they be offred faithfully.
(g) Cain had no iuſt cauſe of enuie, ſeeing his auctoritie ouer Habel remayned ſure vnto him.
(h) Hypocrites diſſemblingly ſpeake fayre.
(i) With impietie and miſchief is foliſhneſſe ioyned.
(k) God hath great care for his holy ſaints.
(l) The very earth abhorreth ſheddyng of bloud.
(m) A fearfull conſcience findeth reſt no where.
12 "oꝛ, my puniſhment is greater than that I may beare.
C
(n) See the degrees by the which Cain fel into deſperatiõ
(o) A great puniſhment, not to be vnder the tuition of god.
(p) God would haue Cain remayne for an example of his vengeance vpon murderers.
(q) The excõmunication or baniſhment of Cain.
(r) Temporall giftes whiche God beſtowed vpon Cain and his poſteritie.
(s) For whatſoeuer cauſe this was done, it was againſt the inſtitution of matrimonie
D
(t) Lamech a tyraunt regardeth no mans counſell, but thinketh that he may more ſafely perſecute the iuſte men thã Cain.
(v) By the chief part, the whole ſeruice of God is ſignified, whiche the godly beganne now to reſtore
The preſeruation of the Churche.
(a) The reherſal of his ſucceſsion or poſteritie.
(b) Mã a liuely image of Gods wiſdome and iuſtice.

ſed them, and called their name (c) Adam, in the day of theyr creation.

3 And Adam liued an hundred and thirtie yeares, & begate a ſonne in his owne likeneſſe, after his image, and called his name (d) Seth.

4 All the dayes of Adã, after he had begotten Seth, were eight hundred yeares, and he begate ſonnes and daughters.

5 (e) And al the dayes that Adã liued, were nine hundred & thirtie yeares (i) and he died.

6 Seth liued an hundred and fiue yeeres, and begate Enos.

7 And Seth liued after he begate Enos (g) eyght hundred and ſeuen yeeres, and begate ſonnes and daughters.

8 And al the daies of Seth were nine hundred and twelue yeeres, and he died.

9 Enos liued ninetie yeres, & begat Kenã.

10 And Enos liued after he begat Kenan, eight hundred and fiftie yeeres, and begat (h) ſonnes and daughters.

11 And all the dayes of Enos were nine (i) hundred and fiue yeeres, and he died.

12 Kenan liued ſeuentie yeeres, and begate Mahalaleel.

13 And Kenan liued after he begat Mahalaleel, eyght hundred and fourtie yeeres, & begate ſonnes and daughters.

14 And all the dayes of Kenan, were nine hundred and ten yeeres, and he died.

15 Mahalaleel lyued ſixtie and fiue yeeres, and begate Jered.

16 And agayne Mahalaleel lyued after he begate Jered, eight hundred and thirtie yeeres, and begate ſonnes and daughters.

17 And al ỹ daies of Mahalaleel were eight hundred ninetie and fiue yeeres, and he died.

18 Jered liued an hundred ſixtie and two yeeres, and he begate Henoch.

19 And Jered liued after he begate Henoch, eyght hundred yeeres, and begate ſonnes and daughters.

20 And all the dayes of Jered were nine hundred ſixtie and two yeeres, and he died.

21 Henoch liued ſixtie and fiue yeeres, and begate Methuſelah.

22 (k) And Henoch walked with God after he begate Methuſelah, three hundred yeeres, and begate ſonnes and daughters.

23 (l) And al the dayes of Henoch were three hundred ſixtie and fiue yeeres.

24 And Henoch walked wt̃ God: & he was no more ſeene, for God toke him away.

25 (m) Methuſelah alſo liued an hundred eightie and ſeuen yeeres, & begate Lamech.

26 And agayne Methuſelah lyued after he begat Lamech, ſeuen hundred eightie & two yeeres, and begate ſonnes and daughters.

27 And al the dayes of Methuſelah (n) were nine hundred ſixtie & nine yeeres, & he died.

28 Lamech lyued an hundred eyghtie and two yeeres, and begate a ſonne,

29 (o) And called his name Noah, ſaying, This ſame ſhall comfort vs as concerning our worke, and ſorow of our handes about the earth, whiche God curſed.

30 And Lamech liued after he begat Noah, fiue hundred ninetie and fiue yeeres, and begate ſonnes and daughters.

31 (p) And all the dayes of Lamech were ſeuen hundred ſeuentie and ſeuen yeeres, and he died.

32 Noah was fiue hundred yeeres olde, and Noah begate Sem, Ham, and Japheth.

The.vi. Chapter.

2. The cauſe of the deluge. 3. An hundred and twentie yeeres gyuen for conuerſion and amendment of life. 4. Giantes. 5. The wickednes of man prouoketh Gods anger. 7. It repenteth God, that he had made man. 9. The generation of Noah the iuſt. 13. God foreteileth vnto Noah himſelfe the generall deluge. 18. VVho ſhould enter the arke.

1 AND it came to paſſe, that when men (a) beganne to be multiplied in the vpper face of the earth, there were daughters borne vnto them:

2 And the (b) ſonnes of God alſo ſawe the daughters of men that they were fayre, and they toke them wyues, ſuche as they lyked, from among them all.

3 And the Lorde ſayde, (c) My ſpirite ſhall not alwayes ſtriue with man, bycauſe he is fleſhe: yet his dayes ſhalbe (d) an hundred and twentie yeeres.

4 But there were Giaunts in thoſe dayes in the earth: (e) yea and after that the ſonnes of God came vnto the daughters of men, and had begotten children of them, the ſame became mightie men of the worlde, and me of renowme.

5 (f) But God ſaw that the malice of man was greate in the earth, and all the imagination of the thoughtes of his hart (was) onely euill euery day:

6 And it repented the Lorde that he had made man vpon the earth, (g) and he was touched with ſorowe in his hart.

7 And the Lorde ſayd, I wil frõ the vpper face of the earth, deſtroy mã, whom I haue created, frõ man vnto cattell, vnto worme, and vnto foules of the ayre: For it (h) repenteth me that I haue made them.

8 But Noah (i) founde grace in the eyes of the Lorde.

(c) The husbãd and the wife, as one man.

(d) Moſes ſpeaketh not of Cain & ſuch for that they were not of the church, neither came Chriſt of their line. 1. Co. 11. a.

(e) Adã liued vnto Noahs fathers dayes.

(f) Thus the reward of ſinne is death, thorowout al ages

(g) Many holy patriarkes liued in the church at one time.

(h) They be only rehearſed by name, who were as lightes in the Church.

(i) He liued vntill the. 84. yeere of Noahs life.

Ecclꝛ.44.c. Heb.11.a.

(k) He directed his life not after the maners of the worlde then, but according to Gods worde.

(l) Why God toke away this godly preacher frõ the world, ſee Wiſd. the 4. Chapter.

(m) As he was a ſingular patrone of godly life, ſo was he an enſample of immortall life & reſurrectiõ.

(n) He liued ſixe yeeres before the floud as S. Auguſtine reckeneth.

(o) Lamech prophecieth of the reliefe whiche the godly looked for in thoſe miſerable times.

(p) Al the holy patriarkes rehearſed before, died in this mãs daies.

(a) This corruption began long before Noahs time.

(b) The ſonnes of the godly ioined them ſelues with the daughters of the wicked, without all feare of God.

(c) God had gone about diuers waies to cal the worlde to repentance, but mans obſtinacie was ſuch as would not obey, but waxed beaſtly.

(d) Time of repentance granted to the wicked world.

(e) Tirannie and oppreſſiõ, an other cauſe of the floud.

(f) God ſawe not onely the outward dedes of mẽ nought, but their harts ſet vpõ wickedneſſe altogether, ſo that there was no hope they would amend.

(g) Our ſinne and the puniſhment thereof greueth God.

(h) Moſes writeth of God to our vnderſtanding.

(i) That is, God fauoured hym, and was mercyfull vnto him.

9 These are the generations of Noah: Noah (was) a iust man, & perfect in his(k) generatiõs: and Noah walked with God.

10 Noah begate three sonnes, Sem, Ham, and Japheth.

11 The earth also was corrupt(l) before god, & the same earth was filled with crueltie.

12 And God loked vpon the earth, and beholde it was corrupt: for all (m) flesh had corrupt his way vpon earth.

13 And God sayde vnto Noah, The(n) ende of al flesh is come before me, for the earth is filled with crueltie through them, and behold I will destroy them with the earth.

14 Make thee an Arke of(o) Pine trees: Habitations shalt thou make in the Arke, and shalt pitche it within and without with pitche.

15 And of this fashion shalt thou make it: The length of the Arke (shalbe) three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, & (p) in a cubite shalt thou finishe it aboue: but the doore of the Arke shalte thou set in the side therof. With three loftes one aboue another shalt thou make it.

17 And beholde (q) I, euen I do bring a flood of waters vpon the earth, to destroy al flesh wherein is the breath of lyfe vnder heauen, and euery thing that is in the earth shall perishe.

18 With thee also will I make my couenaunt: and thou shalt come into the Arke, thou and thy Sonnes, thy wyfe, and thy sonnes wiues with thee.

19 And of euery lyuyng thing of all flesh, a payre of euery one shalt thou bring into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of feathered foules also after their kind, and of all cattell after their kinde: of euery worme of the earth after his kinde, two of euery sorte shall come vnto thee, to keepe (them) alyue.

21 And take thou with thee of all meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them.

22 Noah therfore did according vnto al that God commaunded him, (euen) so did he.

(k) In those most corrupt times, Noah continued iust and vpright.
(l) To the eies of the worlde, the wicked seemed as pure as Noah.
(m) Bycause all the inhabitantes had corrupted bothe religiõ & life.
(n) God by his threatnings, sturreth Noah to great care and feare.
(o) Gopher, a very light kind of wood.
(p) The legth of the window was a cubite.
(q) God doth repeate I, for the certaintie of the floud, whiche the world thought vnpossible.

The.vij. Chapter.

1. Noah with them that were with him, entreth into the arke. 20. The floud destroyeth all the rest vpon the earth.

1 AND the Lord sayd vnto Noah, Come thou and (a) al thy house into the arke: for thee haue I seene righteous before me in this generation.

2 Of euery cleane beast thou shalte take with thee seuen (b) and seuen, the male and his female: but of vncleane cattel, two, the male and his female.

3 Of foules also of the ayre seuen & seuen, the male and the female, to keepe seede aliue vpon the face of all the whole earth.

4 For after (c) seuen dayes, I will rayne vppon the earthe fourtie dayes and fourtie nights: and al substance that I haue made, will I destroy from the vpper face of the earth.

5 Noah therefore did according vnto all that God commaunded hym.

6 And Noah was (d) fyre hundred yeeres olde, when the flouddes of water came vpõ the earth.

7 And Noah came, and his sonnes, and his wife, and his sonnes wiues with him, to the arke, bycause of the waters of the flood.

8 Of cleane beastes, & of vncleane beastes, and of foules, and of euery such as creepeth vpon the earth,

9 There (e) came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah.

10 And so it came to passe after seuen dayes, that the waters of the floud were vpon the earth.

11 In the fyre hundred yeere of Noahs lyfe, in the (f) seconde moneth, the seuentenih day of the moneth, in the same day were al the (g) fountaynes of the great deepe broken vp, and the windowes of heauen were opened.

12 And the rayne was vpon the earth fourtie dayes and fourtie nightes.

13 In the selfe same day entred Noah, and Sem, & Ham, and Japheth, the sonnes of Noah, & Noahs wife, and the three wyues of his sonnes with them, into the arke.

14 They, (h) and euery beast after his kinde, and all the cattell after their kinde, yea and euery worme that creepeth vpon the grounde after his kinde, and euery byrde after his kinde, and euery fleyng and feathered foule.

15 And they came vnto Noah into the arke, two and two, of all flesh wherein is the breath of lyfe.

16 And they entring in, came, male and female of all flesh, as God had comaunded him: and God shut him in rounde about.

17 And the floud came fourtie dayes vpon the earth, and the waters were increased, & bare vp the arke, whiche was lift vp aboue the earth.

(a) Temporall benefites God bestoweth vpõ the childrẽ, for the fathers godlines sake. 2. Pet. 2. 8.
(b) Not seuen payre, but three, and one for sacrifice.
(c) God would not haue Noah to be in doubt of any circumstance.
(d) Age did not make Noah the slower to obey Gods will.
(e) As to Adam, so nowe to Noah, God caused al cattel to come.
(f) In the latter end of April, when all things were most pleasant, then this destructiõ came.
(g) Both the waters in the earth, rising vp, did ouerflowe, and also the cloudes beyng open, powred downe
(h) This is oft times repeated, for that it seemeth vncredible to the sense of man.

18 The waters alſo wared ſtrong, & were encreaſed exceedingly vpō the earth: & ſo the arke went vpo the vpper face of ỹ waters.
19 And the waters preuayled exceedingly vpon the earth, & all the high hilles, that are vnder the whole heauen, were couered.
20 Fiftene cubites vpwarde did the waters preuayle, ſo that the mountaynes were couered.
D 21 And (i) al fleſh periſhed that moued vpon the earth, in foule, in cattell, in beaſt, and in euery worme that creepeth vpon the earth, yea, and euery man alſo.
22 So that (k) al that had the breath of life in his noſethrilles, throughout all that was on the (l) drie lande, died.
23 And euery ſubſtance was deſtroyed that remayned, and that was in the vpper parte of the grounde, bothe man, and cattell, and worme, and the foule of heauen, they were deſtroyed from of the earth, and (m) Noah onely remayned alyue, and they that were with him in the arke.
24 But the waters preuayled vpō the earth, an hundred and fiftie dayes.

(i) The greeuous punishment of God for ſinne. Wiſd. 10. a. Eccleſ. 40.
(k) That is, al that liued.
(l) Of hether is no mētion made by Moſes.
(m) Thus was he rewarded, that rather followed god, thā the multitude of the wicked.

The. viij. Chapter.

3. The waters of the floud being diminiſhed, Noah ſendeth forth the Rauen & the Doue. 16. Noah goeth out of the Arke, and offreth ſacrifice vnto God.

I 1 AND God (a) remembred Noah, and euery beaſt, and all the cattell that were with him in the Arke: and God made (b) a winde to paſſe vpon the earth, and the waters ceaſſed.
2 The fountaines alſo of the deepe, and the windowes of heauen were ſtopped, and the rayne from heauen was reſtraigned.
3 And the waters from the earth returned, goyng and commyng agayne: and after the ende of the hundred and fiftie dayes, the waters were abated.
4 And in the (c) ſeuenth moneth, in the ſeuententh day of the moneth, the Arke reſted vpon the mountaynes of "Armenia.
5 And the waters were goyng and decreaſing vntill the tenth moneth: In the tenth moneth, & in the firſt day of the ſame moneth, were the toppes of the mountaynes ſeene.
6 And after the ende of the fourtie dayes, it came to paſſe (that) Noah opened the windowe of the Arke, which he had made.
B 7 And he ſent forth a Rauen, whiche went out, goyng forth, and returning, vntill the waters were dried vp vpon the earth.
8 And agayne he ſent forth a Doue from him, that he might ſee if the waters were abated from the vpper face of the ground.
9 And the Doue founde no reſt for the ſole of hir foote, and ſhe returned vnto him into the Arke: for the waters (were) in the vpper face of the whole earth. Then he put forth his (d) hande, and toke hir, and pulled hir to him into the arke.
10 And he abode yet other ſeuen dayes, and agayne he ſent forth the Doue out of the Arke:
11 And the Doue came to hym in the euentide, and loe, in hyr mouth was an Olyue leafe that ſhe had pluckt, whereby Noah dyd know that the waters were abated vpon the earth.
12 And he abode yet other ſeuen dayes, and ſent forth the Doue, whiche returned not vnto him any more.
13 And it came to paſſe in the ſix hundred & one yeare, in the firſt moneth, the firſte (day) of the moneth, the waters were dried vp frō the earth, and Noah remoued the couering of the Arke, and looked, and behold, the vpper face of the grounde was dryed vp.
14 And in the (e) ſecond moneth, in the ſeuen and twentieth day of the moneth, was the earth dryed.
15 And God ſpake vnto Noah, ſaying,
16 (f) Goe forth of the Arke, thou, and thy wife, thy ſonnes, and thy ſonnes wyues with thee.
17 And bring forth with thee euery beaſt that is with thee, of all fleaſhe, bothe foule and cattell, and euery worme that creepeth vpon the earth, that they may breede in the earth, and bryng forth fruite, and multiplie vpon the earth.
18 And ſo Noah came forth, and his ſonnes, & his wife, and his ſonnes wiues with him:
19 Euery beaſt alſo, and euery worme, euery foule, and whatſoeuer creepeth vpon the earth, after theyr kindes, went out of the Arke.
20 And Noah buylded an aulter vnto the Lorde, and toke of euery cleane beaſt, and of euery cleane foule, (g) and offred a whole burnt offering on the aulter.
21 And the Lord ſmelled a ſweete (or quiet) ſauour, and the Lorde ſayde in his harte, I will not hencefoorth curſe the grounde any more for mans ſake, for the imagination of mans hart is euill from his youth: neither will I ſmyte any more euery thing liuing, as I haue done.
22 Yet therefore ſhall not (h) ſowyng time, and harueſt, colde and heate, ſommer and winter, day and night, ceaſſe all the dayes of the earth.

(a) Not that God forgetteth his at any time, but whē he ſendeth ſuccour, thē he is ſayd to remēber them.
(b) As God by a vehement winde in Moſes tyme dried vp the red ſea: ſo here God rayſed vp a winde to deliuer the lande from waters.
(c) The waters encreaſed fortie dayes, and were at one ſtay. xxx. dayes, and ſo continued frō the latter ende of April, vntill the beginning of October.
"Heb. Ararat.

(d) It ſeemeth that the Raue being a wylde & an vncleane foule, fed of the dead carkaſes, & therfore refuſed to turne agayn into the arke, but reſted thereon: But the Doue beyng of nature a tamer foule, and vſed to cleaner foode, and findyng no place to reſt on, ſuffered hir ſelf to be receyued in agayne.

E (e) Noah was in the arke one yeere and ten dayes.
(f) Noah goeth neither in nor out, without Gods commaundement.

(g) It is called a whole burnt offring, becauſe the whole ſacrifice was conſumed with fire, by the whiche is ſignified, that the perſon which did offer the ſame, ſhuld haue his hart & mind wholly vpon God, as it is written, Loue thy God with all thy hart, and with all thy ſoule. &c.
(h) The order of nature deſtroyed by the floud, is reſtored by Gods promiſe.

The.ix.Chapter.

1. God blesseth Noah and his sonnes. 3. God giueth libertie of meates, & forbiddeth the eatyng of bloud. 9. He promiseth no more to destroye the worlde with water, 13. and giueth the raynebow for a token thereof.

A

1 AND God blessed Noah & his sonnes, and sayde vnto them, Be fruitefull, and multiplie, and replenishe the earth.

(a) By the vertue of this cōmaundement, beasts rage not not so much agaynst man, as otherwise they woulde, but are appoynted to serue mans necessary vses.

2 The (a) feare of you, and the dread of you, shalbe vpon euery beast of the earth, & vpon euery foule of the ayre, vpon all that moueth vpon the earth, and vpon all the fishes of ỹ sea: into your hāds are they delinered.

(b) By this graūt of God, man may with a good conscience vse all the creatures of God for his foode.

3 Euery thing that moueth it selfe, and that liueth, shalbe (b) meate for you, euen as the greene hearbe haue I gyuen you all things.

(c) That is, liuing creatures, and the flesh of beastes whiche are strāgled, wher by all crueltie is forbidden.

4 But (c) flesh in the lyfe thereof (which is) the bloud therof, shall ye not eate.

B

5 And surely your bloud of your liues will (d) I requyre: at the hande of euery beaste will I require it, and at the hande of man, at the hande of mans " brother will I require the lyfe of man.

(d) Punishment for murder.

6 Who so sheddeth mans bloud, by man shall his bloud be shed, for in the image of God made he man.

" or, neyghbour.

7 But be fruitefull, & multiplie you, breede in the earth, and increase therein.

8 God spake also vnto Noah, and to his sonnes with him, saying,

9 Behold I, euen I establish my couenant with you, & with (e) your seede after you:

(e) The children whiche are not yet borne, are comprehended in Gods couenāt made with their fathers.

10 And with euery liuyng creature that is with you, in foule, in cattell, in euery beast of the earth, whiche is with you, of all that goe out of the Arke, whatsoeuer liuing thing of the earth it be.

11 And my couenaunt I make with you, that from henceforth euery flesh be not rooted out with the waters of a floud, neyther shall there be a floudde to destroy the earth any more.

12 And God sayde, This is the token of the couenaunt whiche I make betweene me and you, and euery liuyng creature that is with you for euer.

(f) The rainebowe is nowe firste made a signe of Gods couenant.

13 I do set my (f) bowe in the cloude, and it shalbe for a token betweene me & the earth,

14 And it shall come to passe, that when I bryng a cloude vpon the earth, the bowe also shalbe seene in the same cloude.

C

15 And I will thinke vpon my couenaunt whiche is betweene me and you, and euery liuyng creature in all flesh, and it shall no more come to passe that waters make a floud to destroy all flesh.

16 And the bowe shalbe in the cloude, and I will looke vpon it, that I may thynke vpon the euerlasting couenaunt, betweene God and euery liuing creature in all flesh that is vpon the earth.

17 And God sayde vnto Noah, This is the token of the couenaunt which I haue made betweene me and all flesh that is vpon earth.

18 The sonnes of Noah goyng forth of the Arke, were Sem, Ham, and Japheth: and Ham is the father of " Chanaan.

" Heb. Kenaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread.

" Heb. a man of the earth.

20 Noah also began to be an "husbandmā, and planted a vineyarde.

D

21 And he, drinking of the wine, was dronken, and (g) vncouered within his tent.

(g) How filthy a sinne dronkennesse is, & how greuously God doth punish it.

22 And Ham, the father of Chanaan, seyng the nakednesse of his father, tolde his two brethren without.

23 And Sem and Japheth takyng a garment, layde it vpon their shoulders, & comming backwarde, couered the nakednesse of their father, namely their faces beyng turned away, least they should see their fathers nakednesse.

24 And Noah awoke from his wine, and knewe what his younger sonne had done vnto him.

(h) He pronounceth as a prophete the curse of God agaynst Chanaan, to the more greefe of his father Ham.

25 And he sayde, Cursed (h) be Chanaan, a seruaunt of seruauntes shall he be vnto his brethren.

" or, persuade.

26 He sayde moreouer, Blessed be the Lord God of Sem, and Chanaan shalbe his seruaunt.

(i) He declareth that the Gētiles which came of Japheth, & were departed frō the Churche, should be ioyned to the same by the persuasion of Gods spirite, and preaching of the Gospell.

27 God shall " enlarge (i) Japheth, and he shal dwel in the tentes of Sem, and Chanaan shalbe his seruant.

28 Noah liued after the floud, three hundred and fiftie yeares.

29 And all the dayes of Noah, were nine hundred and fiftie yeares, and he died.

The.x.Chapter.

1. The encrease of mankinde by Noah and his sonnes. 10. The beginning of cities, countreys, and nations, after the floud.

A

1 THese are the generatiōs of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them were children borne after the floud.

(a) Those children are rehearsed of Moses, which were princes of nations.

2 The children of Japheth: (a) Gomer, & Magog, and Madai, & Iauan, and Thubal, Meseth, and Thiras.

3 The children of Gomer: Askenas, and Riphath,

Riphath, and Thogarma.
4 The children of Iauan: Elisa, and Tharsis, Kittim, and Dodanim.
5 Of these were the (b) Iles of the Gentiles diuided in their landes, euery one after his tong, and after his kynred, in their nations.
6 The children of Ham: Chus, and Mizraim, and Phut, and Chanaan.
7 And the children of Chus: Seba, and Hauilah, and Sabthah, and Raamah, and Sabthecah.
8 The children of Raamah: Seba, and Dedan. Chus also begat Nimrod.
9 The same began (c) to be mightie in the earth, for he was a mightie (d) hunter before the Lord: Wherefore it is said, Euen as (e) Nimrod the mightie hunter before the Lorde.
10 The beginning of his kingdome was Babel, and Erech, and Acad, and Calneh, in the lande of Sinar.
11 Out of that lande came Assur, and builded Ninive, and the citie "Rehoboth, and Calah.
12 Resen also betweene Ninive and Calah, and it is a great citie.
13 Mizraim begat (f) Ludim and Anamim, and Lehabim, and Nepthuim,
14 Pathrusim also, and Casluhim, (out of whom came Philisthiim) and Capthorim.
15 Chanaan begat (g) Sidon his first borne sonne, and (h) Heth,
16 And Iebusi, and Emori, and Girgasi,
17 And Heui also, and Arki, and Sini,
18 And Aruadi, and Semari, & Hamathi: and afterwarde were the kyndreds of the Chanaanites spread abroad.
19 The border of the Chanaanites, was from Sidon as thou commest to Gerer, vnto Azah, and as thou goest vnto Sodoma, and Gomorra, and Adama, and Seboiim, euen vnto Lesa.
20 These are the children of Ham in their kinreds, in their tongs, and countreys, and in their nations.
21 Unto Sem also the father of all the children of (i) Heber, and eldest brother of Japheth, there were children borne.
22 The children of Sem: Elam, and Assur, Arpharad, and Lud, and Aram.
23 The children of Aram: Uz, and Hul, Gether, and Mas.
24 Arpharad, begat Selah, and Selah (k) begat Heber.
25 Unto Heber also were borne two sonnes: the name of the one was (l) Peleg, for in his dayes was the earth diuided, and his brothers name was Jactan.
26 Jactan begat Almadad: & Saleph, Hazarmaueth, and Jerah,
27 And Hadoram, and Usal, and Dicla,
28 Obal also, and Abimael, and Seba,
29 And Ophir, and Hauilah, and Jobab, all these were the children of Jactan.
30 And their dwelling was from Mesa, as thou goest vnto Sapher, a mount of the east.
31 These are the children of Sem, after their kindreds and tongs, in their lands and nations.
32 And so these are the kyndreds of the children of Noah after their generations in their peoples: and of these were the nations diuided in the earth after the flood.

The. xi. Chapter.

3. The building of the tower of Babel. 7. The confusion of tongs. 10. The generation of Sem the sonne of Noah, vnto Abram, which goeth with Lot to Haran.

1 AND al the whole earth (a) was of one language and lyke "speach.
2 And when (b) they went forth from the east, they found a playne in the land of Sinar, and there they abode.
3 And "one sayde to another, Come, let vs prepare (c) bricke, and burne them in the fire. And they had bricke for stones, and slyme had they in steade of morter.
4 And they sayd, Goe to, let vs builde vs a citie and a tower, (d) whose top may reach vnto heauen, and let vs make vs (e) a name, least peraduenture we be scattered abroade into the vpper face of the whole earth.
5 But the Lorde (f) came downe to see the citie and tower, which the children of men builded.
6 And the Lord sayde, Behold, (g) the people is one, and they haue all one language, and this they begin to doe: neither is there any let to them from al those things, which they haue imagined to do.
7 Come on, let (h) vs go downe, and there (i) confound their language, that euery one perceiue not his neighbors speach.
8 And so the Lord (k) scattered them from that place, into the vpper face of all the earth, and they left off to build that citie.
9 And therefore is the (l) name of it called Babel, bycause the Lorde did there confound the language of all the earth: & from thence did the Lorde scatter them abroade vpon the face of all the earth.
10 These are the (m) generations of Sem: Sem was an hundred yeeres olde, and begat Arpharad, two yeeres after the flood.

I.v. 11 And

(b) All landes beyond the sea they cal Ilands as Grecia and Italia.
(c) This tyrant waxed mighty with inuading & oppressing his neighbors.
(d) Cruel princes are called in scripture, hunters.
(e) God made the first author of tyrannie odious to the world by a cōmon prouerbe.
"Or, the streats of the citie.
(f) Names of the prouinces & people that came of Mizraim.
(g) The ende of this temporall felicitie was Gods curse.
(h) The seuen nations that came of these, were destroied afterwarde by the people of God.
(i) For the blissing promised to Sem, rested but in the familie of Heber.
1. Chro. 1. c.
(k) The seuētie interpreters adde here Cainam.
(l) Heber a preacher gaue his sonne his name of the diuision of tongs.
(a) This vnitie continued a hūdred yeres.
"Or, Wordes.
(b) Nimrod and his posteritie, inuading other mēs possessions.
"Hebrue, Ma sayde to his neighbors.
(c) Though they wanted necessarie stuf, yet they wold goe forwarde with great paines.
(d) Here appeareth their wilfull pride, ambition, and contempt of God.
(e) They leauing heauen, seeke immortalitie vpon earth.
(f) God seemed slowe in taking vengeance vpon the wicked.
(g) The deuises of the wicked, seeme very harde to be ouerthrowne.
(h) An argument of the three persons in one Godhed
(i) God most easily ouerthroweth the practizes of the wicked.
(k) The diuersitie of language brought in also diuersitie of myndes, and manners, & many other mischiefes.
(l) They lok ambitiously for glorie, b they get pertuall shame.
1. Chro. 1. c.
(m) Thou mē were pu shed for the pride, yet God delt mercifully with his Church.

(a) Manye of the posteritie of godly Sem fell from the true religion.

11 And Sem lyued after he begat Arpharad an hundred yeares, and begat (n) sonnes and daughters.
12 Arpharad lyued fyue and thirtie yeeres, and begat Selah.
13 And Arpharad lyued after he begate Selah, foure hundred and three yeeres, and begate sonnes and daughters.
14 Selah lyued thirtie yeeres, and begate Heber.
15 And Selah lyued after he begate Heber, foure hundred and three yeeres, and begate sonnes and daughters.
16 And Heber lyued thirtie and four yeeres, and begat Peleg.

(o) This Heber kept in his familie the auncient tong of the Iewes.

17 And (o) Heber liued after he begat Peleg, foure hundred and thirtie yeeres, and begat sonnes and daughters.
18 And Peleg liued thirtie yeeres, and begate Reu.

1. Chro. 1. d.

19 And Peleg liued after he begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.
20 And Reu liued two and thirtie yeeres, and begate Serug.
21 And Reu liued after he begate Serug, two hundred and seuen yeeres, and begate sonnes and daughters.
22 And Serug liued thirtie yeeres, and begate Nachor.
23 And Serug liued after he begate Nachor, two hundred yeeres, and begat sonnes and daughters.
24 And Nachor lyued nyne and twentie yeeres, and begate Tarah.

1. Chron. 1. d. Iosua. 24. a.

25 And Nachor liued after he begate Tarah, an hundreth and ninetene yeeres, and begate sonnes and daughters.

(p) Abraham was not the first born though he be first placed.

26 Tarah liued seuentie yeeres, and begate (p) Abram, Nachor, and Haran.

(q) Abraham was born when his father was 130. yeares old.

27 These are the generations of Tarah: Tarah begate (q) Abram, Nachor, and Haran: Haran begate Lot.
28 And Haran dyed in the presence of his father Tarah, in the lande of his nativitie, euen in Ur of the Chaldees.

(r) The godlie shunned the mariages of strangers.

29 Abram & Nachor (r) toke them wiues: the name of Abrams wyfe (was) Sarai, and the name of Nachors wife (was) Milcha, the daughter of Haran, the father of Milcha, and the father of Iiscka.

(f) It was a temptation to Abram to see the wicked blessed with children, and his wife barren.

30 But Sarai was (f) barren, and had no childe.

(t) God was the authour of his departure, and Tarah is named the chiefe instrument for his authorities sake.

31 And (t) Tarah toke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abrams wyfe, and they departed togither from Ur of the Chaldees, that they myght go into the lande of Chanaan: and they came vnto "Haran, (v) and dwelt there.
32 And the dayes of Tarah were two hundred and fyue yeeres, and Tarah dyed in Haran.

"or, Charran.

(v) The time is not expressed, it semeth they dwelt not long there.

The. xij. Chapter.

1. Abram is blessed of God, and goeth with Lot to the lande of Chanaan, whiche God promised to gyue to him and to his seede. 10. Abram goeth into Egypt. 13. His wyfe calleth hir selfe his sister, for whom Pharao is plagued.

1 NOW (a) the Lorde had sayde vnto Abram, Get thee out of thy country, and out of thy nation, and from thy fathers house, vnto a lande that * I wyll shewe thee.

(a) Abram left not his owne cuntrie but at Gods cõmaundement, before he dwelte in Charran.

* Act. 7. a.

2 And I wyll make of thee a great people, and wyll blesse thee, and make thy name great, that thou shalt be (euen) a blessing.

(b) The enemies of the Church, God wil ouerthrwo

3 I will also blesse them that blesse thee, and (b) curse them that curse thee: (c) and in thee shall all kinreds of the earth be blessed.

(c) Christ the seede of Abraham, blessed al the cursed kinreds of the worlde.

4 And so Abram (d) departed, euen as the Lord had spoken vnto him, and Lot went with him: and Abram was seuentie & fyue yeeres old, when he departed out of Haran.

(d) After his father was deade, and he chief of the familie.

5 And Abram (e) toke Sarai his wyfe, and Lot his brothers sonne, and all their substance that they had in possession, and the (f) soules that they had begotten in Haran, & they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

(e) The faithfull obedience of Abraham.

(f) He meaneth bought seruauntes, and such other of Abrams house.

6 Abram (g) passed through the lande, vnto the place of "Sichem, vnto the playne of Moreh, and the "Chanaanite (was) then in the lande.

(g) Abrams fayth is tryed by hauyng no restyng place, & wanderyng among the wicked.

"Heb. Schichem.

"Heb. Kenaanite.

7 And the Lorde appearing vnto Abram, sayd, Vnto thy seede wil I giue this land: And there (h) builded he an aulter vnto the Lorde, which appeared vnto him.

(h) Abram is thankfull to God for his comfort: and professeth outwardly his religion.

8 And remouing thence vnto a mountaine that was Eastwarde from Bethel, he pytched his tent, hauing (i) Bethel on the weste side, and Hai on the east: and there he builded an aulter vnto the Lorde, did (k) call vpon the name of the Lorde.

(i) Moses nameth places so as they were called when he wrote.

(k) There Abram professed the true woorshyp of God: thoughe the countrie were Idolaters.

9 And Abram toke his iourney, going and iourneying toward the South.
10 (And) then there was (l) a famine in that land, and therefore went Abram downe into Egypt, that he myght soiourne there, for there was a greeuous famine in the lande.

(l) Another trial of Abrahams faith.

11 And when hee was come neere to enter into Egypt, he sayde vnto Sarai his wyfe, Beholde, I know that thou art a (m) fayre woman to looke vpon.

(m) It is dangerous keping that which lyketh the world

12 Therfore

12 Therefore ſhall it come to paſſe, that whē the Egyptians ſee thee, they ſhall ſay, She is his wife, and they will kill me, but they will ſaue thee alyue:

13 (n) Say, I pray thee, that thou art my ſyſter, that I may fare well for thy ſake, & that my ſoule may liue through thy occaſion.

14 And ſo when Abram was come into Egypt, the Egyptians beheld the woman, for ſhe was very faire.

15 The (o) Princes alſo of Pharao ſawe hir, and commended hir before Pharao, and the woman was taken vnto Pharaos houſe.

16 And (p) he entreated Abram well for hir ſake: and he had ſheepe and oxen, and bee Aſſes, men ſeruants, and mayde ſeruantes, ſhe Aſſes, and Camels.

17 But the (q) Lorde plagued Pharao and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharao calling Abram, ſayde, Why haſt thou done this vnto me?

19 Why diddeſt thou not tell me that ſhe was thy wife? Why ſaydeſt thou, She is my ſyſter? and ſo (r) I might haue taken hir to be my wife? Now therfore behold, there is thy wife, take hir, and go thy way.

20 And Pharao gaue (ſ) his men commaūdement concerning hym: and they conueyed him forth, and his wife, and all that he had.

(n) Abram ſhould in ſo doutful a matter haue committed all to the prouidence of God.

(o) The corruptiō of Pharaos court.

(p) Princes are liberal to them that ſatiſfie their affectiōs.

(q) God defended the chaſtitie of Sara, and reſtrained the libertie of the Prince.

(r) Though Pharao were innocent touching Abram, yet he and his courte wanted not ſinne.

(ſ) Thus God maruellouſly bringeth his ſeruantes out of temptation.

The.xiij. Chapter.

1. Abram and Lot depart out of Egypt. 8. Abram diuideth the lande and cattel with Lot his brothers ſonne. 14. The promyſe made to Abram, is renued.

1 AND ſo Abram gate (a) him vp out of Egypt, he and his wife, & all that he had, & Lot with him, toward the ſouth.

2 And Abram was verie ryche, in cattel, in ſiluer, and in golde.

3 And he wente forth on his iourney, from the ſouth towarde Bethel, vnto the place where his tent had bene at the beginning, betweene Bethell and Hai:

4 Euen (b) vnto the place of the aulter, whiche he had made there at the firſt, and there Abram (c) called on the name of the Lorde.

5 Lot alſo which wente with Abram, had ſheepe, cattel, and tentes.

6 And (d) the lande was not able to beare them, that they might dwell together: for their ſubſtance was great, ſo that they could not (e) dwell together.

7 And there fel a ſtrife betwene (f) the heardmen of Abrams cattel, and the heardemen of Lottes cattel: Moreouer, the Chanaanites, and Pherezites, dwelled at that time in the lande.

8 Then ſayd (g) Abram vnto Lot, Let there be no ſtrife I praye thee, betweene thee and me, and betwene my heardmen and thyne, for we (h) be brethren.

9 Is not the whole lande before thee? Separate thy ſelfe, I praye thee, from me: if thou wilt take the left hande, (i) I will go to the right: or if thou departe to the right hande, I will goe to the left.

10 And ſo Lot lyfting vp his eyes, beheld all "the countrey of Iordane, whiche was well watered euerie where, before the Lord deſtroyed Sodome and Gomorrhe, euen as the Garden of the Lorde, lyke the lande of Egypt, as thou commeſt vnto Soar.

11 Then Lot (k) chooſe all the playne of Iordane, and toke his iourney from the eaſt, & ſo departed the one (brother) from the other.

12 Abram dwelled in the land of Chanaan, and Lot abode in the cities of the playne, and pytched his tent vntill Sodome,

13 But the (l) men of Sodome (were) wicked, and exceeding ſinners againſt the Lord.

14 And the Lorde ſayd (m) vnto Abram, after that Lot was departed from him, Lifte vp thyne eyes nowe, and loke from the place where thou arte, northwarde, ſouthward, eaſtward, and weaſtward.

15 For all the lande, which thou ſeeſt, will I gyue vnto thee, and to thy ſeede for euer.

16 And I will make thy ſeede as the duſt of the earth, ſo that if a man can number the duſt of the earth, then ſhall thy ſeede alſo be numbred.

17 Aryſe, and (n) walke about in the land, after the length of it, and after the breadth of it: for I will giue it vnto thee.

18 Then Abram taking downe his tente, came and dwelled in the plaine "of Mamre, which is in Hebron, and builded there an aulter vnto the Lorde.

g. Though they dwelt among their enimes, yet the ſtrife was not abated.

h. An example howe to pacify them that are falne out.

i. To yeld part of mans right, it is a remedie againſt ſtryfe.

" or, playne.

k. Lot dealeth very inconſiderately.

l. Lots choyſe was not verie luckie, who had nowe ſuch neyghbours.

m. God comforteth Abram in his grief, for the departure of Lot.

Gen. 12. h. Deut. 34. a.

n. Though Abraham had no quietneſſe in this lande, yet he ſatiſfied him ſelfe with Gods word.

The.xiiij. Chapter.

11. Lot after the ſpoyle of Sodome is taken priſoner. 16. Abram deliuereth him. 20. Abram giueth tithes to Melchiſedech.

1 AND it came to paſſe in the dayes of Amraphael king of Sinar, Arioch king of Elaſar, Chodorlaomer kyng of "Elam, and Thidal kyng of (a) nations:

2 (Theſe) (b) made warre with Bera kyng of Sodome, and with Birſa kyng of Gomorrhe, and with Sinab kyng of Adma, and wyth Semeber kyng of Seboym, and with the (c) king of Bela, the ſame is Soar.

«Hebrue. Set with trees.

By this war God calleth the Sodomites to repentance, correcteth Lots couetous deſire, and aduanceth his ſeruant Abraham.

" or, Babylon.

" or, Perſia.

(a) His armie was of ſouldiers which were runnagates out of diuers nations.

(b) Ambitiō & pride, cauſes of the firſt warre.

(c) This king is not named for the ſmalnes of his towne.

3 All

3 All theſe were ioyned together in the vale of Siddim, where (nowe) the ſalt ſea is.

4 For twelue yeeres (d) were they ſubiect to king Chodorlaomer, and in the thirteenth yeere rebelled.

5 And in the fourteenth yeere came Chodorlaomer, and the kings that were with him and ſmote the "Giauntes in Aſtaroth-carnaim, and the Suſimes in Ham, and the Emims in the playne of Ciriathaim,

6 And the Horites in their mount Seir, vnto the playne of Paran, which boordereth vpon the wildernesse.

7 And they returning, came to En-miſpat, which is Cades, and ſmote all the countrey of the Amalekites, and alſo the Amorites that dwelt in Haſezon-thamer.

8 And there went out the king of Sodome, and the king of Gomorrhe, and the king of Adma, & the king of Seboiim, and the king of Bela, which is Soar.

9 And (e) they ioyned battell with them in the vale of Siddim: that is to ſaye, wyth Chodorlaomer the king of Elam, and with Thidal king of nations, and with Amraphel king of Sinar, and with Arioch king of Elaſar, foure kynges againſt (f) fiue.

10 And the vale of Siddim was ful of ſlime pittes: and (g) the kinges of Sodome and Gomorrhe fled and fell there, and they that remayned, fled to the mountaine.

11 And they, taking all the goodes of Sodome and Gomorrhe, and al their victuals, went their way.

12 And they caryed awaye (h) Lot alſo Abrams brothers ſonne, and his goodes, (for he dwelled in Sodome) and departed.

13 And there came one that had eſcaped, and told Abram the Hebrue, which dwelled in the playne of Mamre the Amorite, brother of Eſchol, and brother of Aner, which were (i) confederate with Abram.

14 When Abram hearde that his brother was taken, (k) he armed his exerciſed (ſeruants) which were borne in his own houſe, three hundred and eyghteene, and folowed on them vntill Dan.

15 And he and his ſeruauntes were parted (in companies) againſt them by night, and ſmote them, and purſued them vnto Hoba, whiche lyeth on the lefte hande of Damaſcus.

16 And (i) recouered all the goodes, and alſo brought againe his brother Lot, and hys goods, the women alſo, and the people.

17 After that he returned againe from the ſlaughter of Chodorlaomer: and of the kings that were with him, came the kyng of Sodome forth to meete him in the valley Sauch, which is the kings dale.

18 And Melchiſedech king of Salem (m) brought forth bread and wyne, and he (was) the prieſt of the moſt highest God,

19 And bleſſed him, ſaying, Bleſſed be Abram vnto the high God, poſſeſſour of heauen and earth,

20 And bleſſed (be) the high God, which hath deliuered thine enimies vnto thy hand: and Abram (n) gaue him tythes of all.

21 And the kyng of Sodome ſayde vnto Abram, (o) Giue me the ſoules, and take the goodes to thy ſelfe.

22 And Abram aunſwered the king of Sodome, I haue (p) lyft vp my hande vnto the Lord the highest God, poſſeſſour of heauen and earth,

23 That I wil not take of al that is thine, ſo muche as a threede or ſhoe latchet, leſt thou ſhouldeſt ſay, I haue made Abram ryche:

24 (q) Saue onely that which the yong men haue eaten, & the portions of the men which went with me, Aner, Eſchol, and Mamre, which ſhall take their portions.

The.xv. Chapter.

1. God is protectour and heyre of Abram. 4. A ſonne is promiſed Abram, Iſahac. 6. Abram iuſt by faith. 7. The lande of Chanaan is promiſed Abram the thirde tyme. 13. The bondage aud deliueraunce of the chyldren of Iſraell is foretolde.

After theſe "things, the woorde of the Lord came vnto Abram in a viſion, ſaying, (a) Feare not Abram, I am thy ſhielde (and) thy exceeding great (b) reward.

2 And Abram ſayd, Lord, what wilt thou giue me when I go childleſſe? the childe of the "ſtewardſhip of my houſe, is this Eleazar of Damaſco.

3 And Abram ſayd, See, (c) to me thou haſt giuen no ſeede: loe, (borne) in my houſe is myne heyre.

4 And beholde, the woord of the Lorde came vnto him, ſaying, He ſhall not be thyne heire: but one that ſhall come out of thyne owne bowels ſhall be thine heyre.

5 And he brought him out, and ſayde, (d) Looke vp vnto heauen, and tell the ſtarres, if thou be able to number them, And he ſaid vnto him, Euen ſo ſhall thy ſeede be.

6 And (Abram) beleeued the Lorde, and that counted he to him for righteouſneſſe.

7 And agayne he ſayde vnto him, I am the Lorde that (e) brought thee out of Ur of the Chaldees, to giue thee this lande, and that thou mighteſt inherite it.

8 And he ſayd, Lorde God (g) whereby ſhal I

(d) Though Chodorlaomer tirannicaly ſubdued them, yet they could not iuſtly rebell.
"Heb. Rephaims.

(e) They might haue ſought meanes of reconciliation, by the ouerthrowe of their neighbours.
(f) The Sodomites might knowe that for their puniſhmēt, God gaue victorie to the ſmaller number, and in a ſtrange countrey.
(g) The terrible deſtructiō of rebelles.
(h) The godly are partakers of the harmes which come to the wicked among whome they dwell.
(i) Abraham might make a tēporall league with them that ſought it vpon him.
(k) Abraham tooke not this warre in hande as a priuate man: but by ſpecial vocatiō.

(l) One godly mā is the cauſe of many benefites of others.

2. Sa. 8. c. Heb. 7. a.
(m) This king refreſheth Abrahams army with victuales: and as a prieſt bleſſeth Abraham.
Heb. 7. b.
(n) Wherein Melchiſedech was a figure of Chriſt, the epiſtle to the Hebrues ſheweth.
(o) The king is more thankful to man then to God.
(p) An olde maner of ſwearing which he vſed, becauſe he had to doe with an heathen, and to auoyde ſimulation of couetouſneſſe.
(q) Our liberalitie ſhould not be hurtfull to others.

"Heb. word.
a. The victory which he obteyned, cauſed him much enuie.
b. This outward victorie was not the reward he ſhould looke for.
"or, ſteward.
c. The ende of Gods promiſe was the promiſed ſeed: therefore Abraham layeth vp his complaint in Gods boſome.
Rom. 8. b.
d. God confirmeth Abraham not by woorde onely: but by externall ſigne alſo.
e. Righteouſneſſe by imputation.
f. God wil not forſake his: therefore they ought to goe forwarde in their vocation.
g. Though he beleeued God promiſes: yet he ſhewed to God his great care.

I know that I ſhall inherite it.

9 He aunſwered vnto him, Take an Heyfer of three yeeres old, and a ſhe Goate of three yeeres olde, and a three yeere olde Ramme, a turtle Doue alſo, and a yong Pigeon.

h. This diuiding of beaſtes was an old maner in making of leagues among many people. Ier. 4.b.

10 He toke therefore all theſe vnto him, and (h) diuided them in the middes, and layde euerie peece one ouer againſt another: but the byrdes diuided he not.

11 And when the foules fell on the carkaſes, Abram droue them away.

i. The manner whereby Abrahams ſeede ſhould poſſeſſe the lande: and the meaning of the ſacrifice before ſpoken of.

12 And when the ſunne was downe, there fell a deepe ſleepe vpon Abram: and loe, an horrour of great darkeneſſe fell vpon him.

13 And he ſayde vnto Abram, (i) Know this of a ſuretie, that thy ſeede ſhal be a ſtranger in a lande that is not theirs, and ſhall ſerue them, and they ſhall entreate them euill (k) foure hundred yeeres.

k. Recken not theſe yeres frō Iacobs going down to Egipt: but from gods promis to the promulgating of the lawe.

14 But the nation whome they ſhall ſerue wil I iudge: and afterward ſhal they come with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace, and ſhalt be buried in a good olde age.

l. It is the wickedneſſe of the people, that driueth natiōs out of countreys.

16 But in the fourth generation they ſhall come hither agayne: for the (l) wickednesſe of the Amorites is not yet full.

m. The ſtate of the churche in Egipt, was like a light firebrād in the middeſt of ſmoke.

17 And ſo it was, that when the ſunne went downe, and it was twylight, behold a ſmoking furneſſe and a (m) fyrebrande goyng betweene the ſayde peeces.

Gen. 12. b. Deut. 4. a.

18 In that ſame daye the Lorde made a (n) couenant with Abram, ſaying, Vnto thy ſeede haue I giuen this lande, from the (o) ryuer of Egypt, euen vnto the great ryuer, the ryuer of "Euphrates.

n. God addeth his word to the former ſacramentes.

o. Not Nilus: but Rhinorura, which diuideth Egipt frō Paleſtina.

19 The Kenites and the Kenezites, and the Cadmonites,

20 And the "Hethites, and the Perezites, and the "Giauntes,

21 The Amorites alſo, and the Chanaanites, and Girgaſites, and the Iebuſites.

"He. Dereſth
"Heb. Chittites.
"Heb. Rephaims.

The. xvi. Chapter.

Sarai giueth Abram leaue to take Hagar hir mayde to wyfe. 4. Hagar deſpiſeth hir maiſtreſſe, 6. and being euill entreated, runneth away from Sarai. 7. An Angell comforteth hir, 9. willing hir to turne againe, and nameth hir firſt childe Iſmaell.

Sarai not well bearing Gods long deferring of his promiſe, inuenteth of hir own head newe meanes to obtayne it.

SArai Abrams wyfe bare him (a) no chyldren: but ſhe had an "handmayde an Egyptian, Hagar by name.

a. Neither ſhuld ſhe haue ſought any, contrarie to Gods worde.
"A bondwoman.

2 And Sarai ſayde vnto Abram, Beholde nowe the Lorde hath reſtrayned me, that I can not beare. I praye thee goe in to my mayd, it may be that I may "be buylded by hir: & Abram obeyed (b) the voice of Sarai.

"or, receiue a chylde.

b. He obeyeth the prepoſterous coūſell of his wife.

3 And Sarai Abrams wife toke Hagar hir mayde the Egyptian, after Abram had dwelled tenne yeeres in the lande of Chanaan, and gaue hir to hir husbande Abram to be his wife.

4 And he went in vnto Hagar, and ſhe cōceyued: And when ſhe ſawe that ſhe had conceyued, (c) hir maiſtreſſe was deſpiſed in hir eyes.

c. Thus was Sarais extraordinarie doings puniſhed by God,

5 And Sarai ſayde vnto Abram, There is wrong done vnto me by thee: I haue giuen my mayde into thy boſome, which ſeeing that ſhe hath conceyued, I am deſpiſed in hir eyes, (d) the Lorde be iudge betweene thee and me.

d. The force of womēs anger.

6 But Abram ſayde to Sarai, Beholde (e) thy mayde is in thy hande, doe with hir as it pleaſeth thee. And when Sarai dealt hardly with hir, ſhe fled frō the face of hir.

e. Abram beareth with the anger of his wife.

f. She was but a ſeruāt before God: though ſhe thought otherwayes of hir ſelfe.

7 And the angell of the Lorde found hir beſyde a fountaine in the wilderneſſe, (euen) by the well that is in the way to Sur.

g. The ſuperiours authority ought not to make the inferiour to rebel.

8 And he ſayde, Hagar (f) Sarais mayde, whence cameſt thou? and whither wylte thou goe? She ſayde, I flee from the face of my maiſtreſſe Sarai.

h. The miniſters that God ſendeth, ſpeake in Gods perſō.

9 And the Angell of the Lorde ſayde vnto hir, (g) Returne to thy maiſtreſſe agayne, and ſubmit thy ſelfe vnder hir handes.

"That is, the Lord ſhall heare.

10 And agayne, (h) the angell of the Lorde ſayd vnto hir, I will multiply thy ſeede in ſuch ſorte, that it ſhall not be numbred for multitude.

i. That is, gods benefite to be able to withſtand his enimies.

11 And the Lordes angel ſayd vnto hir, See, thou art with child, and ſhalt beare a ſonne, and ſhalt call his name "Iſmaell: becauſe the Lord hath heard thy tribulation.

Gene. 25. c.

12 He alſo will be a wylde man, & his hande will be againſt euerye man, and (i) euerye mans hande againſt him: and he ſhall dwell in the preſence of all his (k) brethren.

k. The people that came of Iſmael ſhould be one whole body.

13 And ſhe called the name of the Lord that ſpake vnto hir, Thou God lokeſt on me: for ſhe ſayde, (l) haue I not alſo here loked after him that ſeeth me?

l. She accuſeth hir owne vnthankfulneſſe, whiche did not acknowledge his goodneſſe ſhewed to hir before time & nowe in the wilderneſſe.

14 Wherefore the well was called, The wel of him that lyueth and ſeeth me: and it is (m) betweene Cades and Bared.

m. She gathereth that it was god, which had ſeen hir, by his manner of departure, as Exod. 33.

15 And Hagar bare Abram a ſonne, and (n) Abram called his ſonnes name, which Hagar bare vnto him, Iſmaell.

n. For he had ſome hope of this childe: yet he was not the promiſed ſeed

16 And Abram was fourſcore and ſixe yeeres olde, when (o) Hagar bare Iſmael to him.

o. Which was the eleuenth yeere after his cōming from Charran.

The

The.xvij.Chapter.

5. Abram is called Abraham. 8. The lande of Chanaan is promysed vnto Abraham the fifte tyme. 12. Circumcision is ordeyned. 15. Sarai is named Sara. 16. Isahac is promised againe vnto Abraham. 23. Abraham circumciseth himselfe, Ismael, and his household seruauntes.

A 1 When Abram was ninetie yeeres olde and nine, the Lorde appeared to him, and sayde vnto him, I am the almyghtie God, walke before me, and be thou perfect.

2 And I wyll make my couenaunte betweene mee and thee, and will multiplie thee exceedingly.

3 And Abram fell on his face, and God talked with him, saying,

4 It is I, beholde my couenaunt (is) with thee, and thou shalt be a father of many (a) nations.

a. Not of them only that were of his children but also of the beleuing Gentiles. Rom.4.d.

5 Neyther shall thy name any more be called (b) Abram, but thy name shalbe called Abraham: for a father of many natiõs haue I made thee.

b. The chaunging of his name, is a seale of Gods promisse.

6 (c) I wyll make thee exceeding frutefull, and wyll make nations of thee, yea and kings shall spring out of thee.

c. It was a hard thing, for an old man to be persuaded here in, therefore God repeateth his saying.

7 Moreouer "I will make my couenaunte betweene mee and thee, and thy seede after thee, in their generations, by an euerlasting couenaunt, that I maye be God vnto thee, and to thy seede after thee.

"Heb. I will make to rise.

8 And I will gyue vnto thee, & to thy seede after thee, the lande wherein thou arte a stranger (euen) all the lande of Chanaan, for an euerlasting possession, and wyll bee their (d) God.

d. The promises made too Abram, were not of benefits only of this life. Act.7.a.

9 And God sayde agayne vnto Abraham, Thou shalt keepe my couenaunt therefore, both thou, and thy seede after thee, in their generations.

10 This is my couenaunt, whiche yee shall keepe betweene mee and you, and thy seede after thee: euery man chylde among you shalbe (e) circumcised.

e. Circumcisiõ is called the couenant, bycause it hath included in it the promise of Gods grace.

11 Ye shall circumcise (f) the flesshe of your foreskinne, and it shalbe a token of the couenaunt betwixt mee and you.

f. That priuie part is circumcised, to shewe that all that is begottē of mā is corrupt, and must bee mortified.

12 And euery manchild of eyght dayes olde, shall be circumcised amongst you, in your generations: both hee that is borne in thy house, and hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thy house, and he also that is bought with money, must needes bee circumcised: and my couenaunt shall be in your flesh for an euerlasting couenãt.

14 And the vncircũcised manchild, in whose C flesshe the foreskinne is not circumcised, (g) that soule shalbe cut of from his people, bicause he hath broken my couenaunt.

Rom.4.c. g. The contemners of Gods sacraments, shall not be partakers of Gods promises and benefites.

15 And God sayde vnto Abraham, Sarai thy wyfe shalt thou not call Sarai, but Sara (shall) hir name be.

16 And I wyll blesse hir, and gyue thee a sonne of hir: yea, I will blesse hir, and she shalbe (a mother) of nations, yea and kings of people shall spring of hir.

17 But Abraham fell vpon his face, (h) and laughed, and sayde in his heart, Shall (a childe) be borne vnto him that is an hundred yeeres olde? and shall Sara that is ninetie yeeres olde beare?

h. This came not of ioy only, but that he maruelled at the strangenes thereof.

18 And Abraham sayde vnto God, O that Ismael myght lyue in thy sight.

19 Unto whom God sayde, Sara thy wife shall beare thee a sonne in deede, and thou shalt cal his name Isahac: and I wil establishe my couenaunt with him for an (i) euerlasting couenant, (and) with his seede after him.

i. The euerlasting couenant is made with the childrē of the spirite, and with the childrē of the flesh is made the temporal promise, as in this place to Ismael.

20 And as concerning Ismael also I haue hearde thee: for I haue blessed him, and will make him frutefull, and wyll multiplie him exceedingly: Twelue Princes shall he begette, and I will make a greate nation of him.

21 But my couenaunt wil I make with D Isahac, whiche Sara shall beare vnto thee, (euen) this time twelue moneth.

22 And he left of talking with him, & God departed vp from Abraham.

23 Abraham toke Ismaell his sonne, and suche as were borne in his house, & all that was bought with mony, as many as were men childeren, whiche were amongst the men of Abrahams house, and (k) circumcised the flesshe of their foreskinne in the selfe same day, as God had sayde vnto him.

k. They were wel instructed vvhich obeye to be circumcised without resistãce: which thing declares that maisters in their houses ought to bee preachers to their families, that from the higheste to the lovveste, they may obey the vvill of God.

24 Abraham also him selfe was nynetie yeeres olde and nine, when the flesshe of his foreskinne was circumcised.

25 Ismael his sonne was thirteene yeeres olde, when he was circumcised in the flesshe of his foreskinne.

26 The selfe same daye was Abraham circumcised, and Ismael his sonne.

27 And all the men of his house, borne in his house, or bought with money of strangers, were circumcised with him.

The.xviij. Chapter.

18. Chriſt is promiſed to all nations. 21. The deſtruction of Sodome is declared to Abraham. 23. Abraham prayeth for them.

1 AND the Lorde appeared vnto him in the playne of Mamre: and he ſate in his tent dore in the heate of the day.

Heb.13.b.

2 And he lifte vp his eyes and loked, and loe, (a)three men ſtode by him: and when he ſawe them, he ranne to meete them from the tent dore, and bowed him ſelfe toward the grounde,

(a) Though they were Angels, yet in out ward ſhewe they were but men.

3 And ſayd, (b)Lorde, if I haue now found fauour in thy ſight, paſſe not away, I pray thee, from thy ſeruant.

(b) He ſawe three, but directed his ſpeach to one, wherby the miſterie of the Trinitie is declared.

4 Let a litle water, I pray you, be fet, and waſhe your feete, and refreſhe your ſelues vnder the tree.

5 And I will fet a morſell of breade to cõfort your hearts withall, and then ſhall you goe your wayes: for therefore are you come to your ſeruant. And they ſayde, Do as thou haſt ſayde.

5 And Abraham went apace into the tente, vnto Sara, and ſayde, Make ready at once

"Heb. Seim. three "measures of fine meale, kneade (it) and make cakes vpon the hearth.

B 7 And Abraham running vnto his beaſtes, fette a Calfe tender and good, and gaue it vnto a yong man: and he haſted to make it readie at once.

8 And he toke butter, and mylke, and the Calfe which he had prepared, and ſet it before them, and ſtode him ſelfe by them vnder the tree: (c) and they did eate.

(c) For as God gaue them bodies for a time ſo gaue he thẽ the vſe thereof, that is, to walke, to eate, & drinke, and ſuch like.

9 And they ſayde vnto him, Where is Sara thy wyfe? He anſwered. Behold in the tent.

10 And he ſayde, I wyll certaynely returne vnto thee (d) according to the terme of life: and loe, Sara thy wife ſhall haue a ſonne. That heard Sara in the tent dore, which was behinde him.

(d) That is, Iſahac ſhoulde haue life, and be borne as other children.

11 Abraham and Sara were both olde, and well ſtricken in age: and it ceaſſed to be with Sara, after the manner as it is with women.

12 Therefore Sara laughed within hir ſelf, ſaying, Nowe I am waxed olde ſhall I giue my ſelf to luſt, and my lord old alſo?

1.Pet.3.b. 13 And God ſayde vnto Abraham, Wherefore did Sara laugh, ſaying, Shall I of a ſuretie beare a chylde, which am olde?

"Heb. hidden. C 14 Is any thing "vnpoſſible to God? According to the time appoynted will I returne vnto thee, (euen) according to the time of lyfe: and Sara ſhall haue a ſonne.

15 Then Sara denyed it, ſaying, I laughed not: for ſhe was afrayde. And he ſayde, It is not ſo, but thou laugheſt.

16 And the men, ryſing vp from thence, loked toward Sodome: and Abraham went with them to bring them on the way.

17 And the Lord ſayd, Shall I (e)hyde from Abraham that thing which I doe?

(e) A token of loue, to open his ſecrets to his freende. Amos.3. Ioel.13. 1.Cor.2. Gen.12.c.

18 Seeing that Abraham ſhall ſurely be a great and mightie nation, and all the nations of the earth ſhall be bleſſed in him.

19 I know this alſo, that he will commaũd (f) his children and his houſhold after him, that they keepe the waye of the Lorde, and to do iuſtice and iudgement, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.

(f) Fathers ought to teach their children the iudgemẽts of God.

20 And the Lorde ſayd, (g)Becauſe the cry of Sodome and Gomorrhe is great, and becauſe their ſinne is exceeding grieuous:

(g) God had before by war and deſtructiõ of their enimies, called them to repentance, but they contemned Gods calling.

21 I will go downe nowe, and ſee whether they (h) haue done altogether according to that crye, whiche is come vnto me: and if not, I will knowe.

D 22 And the men departed thence, and went to Sodome warde: but Abraham ſtode yet before the Lorde.

(h) God forbeareth puniſhment, vntil the ripenes of our ſinnes compell him to vengeance.

23 And Abraham drue neare, and ſaid, Wilt thou alſo deſtroye the righteous with the wicked?

24 "If there be (i) fyftie ryghteous within the citie, wilte thou deſtroye and not ſpare the place for the ſake of fiftie righteous that are therein?

"or, peradventure.

(i) Abraham wiſheth not the wicked to be vnpuniſhed but the godly to be deliuered out of this vtter deſtructiõ.

25 That be farre from thee, that thou ſhouldeſt do after this maner, and ſlay the righteous with the wicked, and that the ryghteous ſhould be as the wicked, that be farre from thee: Shall not the iudge of all the world do according to right?

26 And the Lord ſayde, If I finde in Sodome fiftie righteous within the citie, I wil (k)ſpare all the place for their ſakes.

(k) God bindeth not him ſelfe here, alwayes to ſpare the wicked for the godly mẽs ſake: as, Ezechiel.18.

27 And Abraham anſwering, ſayd, (i) Behold, I haue taken vpon me to ſpeake vnto the Lord, which am but duſt and aſhes.

(l) What care and regard the godly haue of their neybors.

28 If there ſhal lacke fiue of fiftie righteous, wilt thou deſtroye all the citie for (lacke) of fiue? And he ſayde, If I finde there fourtie and fiue, I will not deſtroy them.

D 29 And he proceeded to ſpeake vnto him agayne, and ſayde, What and if there ſhall be fortie founde there? He anſwered, I will not do it for fortie ſake.

30 He ſayde vnto him againe, O let not my Lorde be angrie, that I ſpeake: What if there ſhall thirtie be founde there? And he ſayde, I will do nothing if I finde thirtie there?

31 He

31 He ſayde againe, O ſee, I haue taken vpō me to ſpeake nowe alſo vnto my Lorde: What if there ſhalbe twentie found there? He anſwered, I will not deſtroy (them) for twenties ſake.

32 And he ſayde, O let not my Lord be angry, and I will ſpeake yet but this once: What if (m) tenne ſhalbe found there? He anſwered, I will not deſtroy (them) for tennes ſake.

(m) The godly man would not contemne all the citie, though he knewe it to be very corrupt.

33 And the Lorde went his way aſſoone as he had left communing with Abraham, & Abraham (alſo) turned vnto his place.

The.xix. Chapter.

1. The hoſpitalitie of Lot, receyuing Angels. 4. The luſt of the Sodomites. 14. God deliuereth Lot from the Sodomites. 15. Lot is laughed to ſcorne of his ſonnes in lawe. 16. God compelleth Lot him ſelfe to go out. 18. The towne Segor is ſaued by the praiers of Lot. 20. Lot cōfeſſeth the mercy of God. 24. The deſtruction of Sodome and Gomorrhe. 26. The wyfe of Lot is turned into a ſtone of ſalt. 29. For Abrahams ſake, Lot is deliuered. 30. Lot goeth out of Segor. 31. The inceſt of Lot with his daughters. 37. Moab. 38. Ammon.

A 1 AND there came two angels to Sodome at euen, and Lot (a) ſate at the gate of Sodome: and Lot ſeing (them) roſe vp to meete them, and he bowed himſelf with his face towarde the grounde.

(a) The godly ſeeke occaſion to bring forth the fruytes of faith.

(b) Hoſpitalitie cōmended. Gen. 18. a.

2 And he ſaide, Oh my Lordes, turne (b) in I pray you, into your ſeruaunts houſe, and tarrie all night, and waſhe your feete, and ye ſhall ryſe vp early to go in your wayes. Whiche ſayde, Nay: but we will byde in the ſtreetes all night.

3 And he preſſed vpon them exceedingly: and they returning in vnto him, entred into his houſe, and he made them a feaſt, & did bake vnleauened bread, and they did eate.

4 And before they went to reſt, the men of the citie (euen) the men of Sodome, compaſſed the houſe rounde about, (c) both olde and young, all people from (all) quarters.

(c) Ezechiel ſheweth by what euill meanes they came to this extreme miſchiefe.

5 And they callyng vnto Lot, ſayde vnto him, (d) Where are the men which came in to thee this night? bring them out vnto vs, that we may know them.

(d) This one facte declareth the manifolde wickednesſe of al the citie.

6 And Lot went out at the dooze vnto the, and ſhut the doozes after him,

B 7 And ſayde, Nay, for Gods ſake brethren, do not (ſo) wickedly.

(e) As the defence of the ſtrangers was godly: ſo this

8 Beholde, I haue two daughters, whiche haue knowen no man, them will I bryng out now vnto you, and (e) do with them as it (ſeemeth) good in your eyes: onely vnto theſe mē do nothing, for therfore came they vnder the ſhadow of my roofe.

(f) The wicked can not abide to be ſo means to ſaue them, was alſo good.

6 (f) And they ſayde, Stande backe: And they ſayde agayne, He came in as one to ſoiourne, and will he be now a iudge? we wil ſurely deale worſe with thee, than with them. And they preaſſed ſore vpon the man (euen) Lot, & came to breake vp the dooze.

2. Pet. 2. b.

10 But the men put forth theyr hande, and pulled Lot into the houſe to them, and ſhut to the dooze.

11 And the men that were at the dooze of the houſe (g) they ſmote with blindneſſe bothe ſmall and great, ſo that they were weryed in ſeekyng the dooze.

Wiſ. 19. c.

(g) The obſtinate blindneſſe of the Sodomites, who deſerued not this ſcourge of God.

12 And the men ſayde vnto Lot, Haſte thou here any beſides? (h) ſonne in lawe, and thy ſonnes, and thy daughters, and whatſoeuer thou haſt in the citie, bryng them out of this place:

(h) God deſpiseth mercyfully with al them perteine to the godly, if they contemne his goodneſſe. Gen. 18. c.

13 For we wil deſtroy this place, becauſe the cry of them is great before the face of God: for the Lord hath ſent (i) vs to deſtroy it.

(i) Angels may be miniſters bothe of God grace & wra

14 And Lot went out, and ſpake vnto his (k) Sonnes in lawe, whiche married his daughters, ſeying, Stand vp, geat ye out of this place, for the Lorde will ouerthrowe this Citie. But he ſeemed as though he had mocked, vnto his ſonnes in lawe.

(k) A ſhewe ly of publi honeſtie is among the wicked.

15 And when the morning aroſe, the angels cauſed Lot to (l) ſpeede him, ſaying, Stand vp, take thy wife, and thy two daughters, whiche be at hand, leaſt thou periſhe in the " ſinne of the citie.

(l) Many thoughtes cares made him ſlacke, wherin the gelles inſt hym. " or, pu ment.

16 And as he prolonged the tyme, the men caught bothe him, his wife, and his two daughters by the hāds, (m) the Lord being merciſull vnto him: and they bronght him forth, and ſet him without the citie.

Wiſ. 10. a.

(m) It was Gods mercy that Lot was delyuered.

17 And when he had brought them out, he (n) ſayde, " Saue thy ſelfe, and looke not behinde the, neither tarry thou in all this playne (countrey:) " Saue thy ſelfe in the mountayne, leaſt thou periſhe.

(n) God doth not onely begin, but alſo finiſheth the ſaluatiō of ſeruaunts. " or, flee to thy lyfe. " or, eſcape to the hyll.

18 And Lot ſayde vnto them, Oh not ſo, my Lordes.

19 Behold, thy ſeruaunt hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed vnto me, in ſauing my lyfe: (o) Behold, I can not be ſaued in the mountayne, leaſt ſome harme fal vpon me, and I die.

(o) The infirmitie of fayth, not contenting himſelfe with the meanes that God had appoynted.

20 Beholde, here is a citie by, to flee vnto, euen yonder litle one: Oh lette me eſcape thyther: Is it not a litle one, and my ſoule ſhall lyue?

21 And he ſayde to him, See, I haue receyued thy " requeſt as concerning this thing, that

D " Heb. Face.

that I will not ouerthrowe this citie for the which thou haſt ſpoken.

22 Haſte thee, and be "ſaued there: for (p) I can do nothing till thou be come thyther: and therefore the name of the citie is Soar.

23 And the Sunne was now riſen vpon the earth, and Lot was entred into Soar.

24 Then the Lord rayned vppon Sodome and Gomorrhe (q) brimſtone and fire, from the Lord out of heauen:

25 And ouerthrewe thoſe cities, and all that playne region, and all that dwelled in the cities, and that grewe vpon the earth.

26 But Lots wife, folowing him, loked behinde hir, and (r) was turned into a piller of ſalte.

27 Abraham ryſyng vp early, gote him to the place where he ſtode before the preſence of GOD, and loked toward Sodome and Gomorrhe, and towarde all the lande of that playne countrey,

28 And behelde, and loe, the ſmoke of the countrey aroſe, as the ſmoke of a furneſſe.

29 And it came to paſſe, that when God deſtroyed the cities of that region, (s) hee thought vpon Abraham, and ſente Lot out from the middeſt of the ouerthrowe, when he ouerthrew the cities, in one of the which Lot dwelled.

30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: (t) for he feared to tarie in Soar, but dwelled in a caue, he and his two daughters.

'31 And the "elder ſayde vnto the yonger,
'(v) Our father is old, and ther is not a mã
'in the earthe to come in vnto vs after the
'maner of all the worlde.

'32 Come lette vs giue our father wine to
'drinke, and lye with hym, that we maye
'"ſaue ſeede of our father.

'33 And ſo they gaue their father wine to
'drinke that nighte: and the elder daughter
'wente and lay with hir father, and (x) he
'perceyued it not, neyther when ſhee laye
'downe, nor when ſhe roſe vp.

'34 And on the morowe the elder ſayd vnto
'the younger, Beholde, yeſternight laye I
'with my father: let vs make hym drinke
'wine this night alſo, and go thou and lye
'with him, that thou mayeſt raiſe vp ſeede
'of our father. And they made their father
'(y) drinke wine that night alſo.

'35 And the younger aroſe, and laye with
'him: and he perceyued it not, neyther
'when ſhee lay downe, nor when ſhee roſe
'vp.

'36 Thus were both the daughters of Lot
'with childe by their father.

'37 And the elder bare a ſon, and called hys
'name Moab: the ſame is the father of the
'Moabites vnto this day.

'38 And the younger bare a ſonne alſo, and
'called his name Benammi: the ſame is
'the father of the children of Amon vnto
'this day.

The.xx. Chapter.

1. Abraham is a ſoiourner in Gerar, where hys wife is taken by force. 3. Abimelech is chidden. 4. His prayer. 7. God ſaueth Abimelech from doing amiſſe. Abraham a Prophete. 9. Abimelech chideth Abraham him ſelfe. 12. Sara the niece of Thara by hys ſonne, and the niece of Abraham by his brother. 14. Abimelech rendereth the wife with giftes. 17. Abraham prayeth for Abimelech.

1 AND Abraham (a) departed thence toward the ſouth countrey, and dwelled betweene Cades and Sur, and ſoiourned in Gerar.

2 And Abraham ſayde of Sara his wife, (b) She is my ſyſter: And Abimelech king of Gerar ſent, and fet Sara away.

3 But God came to Abimelech by nighte in a dreame, and ſayd to him, See, (c) thou art but a dead man for the womãs ſake which thou haſt take away: for ſhe is a mãs wife.

4 But Abimelech had not yet touched hir: and he ſayd, Lord, wilt thou ſlay righteous people?

5 Sayde not he vnto me, She is my ſiſter? yea and ſhee hir ſelfe ſayde, He is my brother: with (d) a ſingle harte, and innocente hands haue I done this.

6 And God ſayd vnto him in a dreame, I wote wel that thou diddeſt it in the ſingleneſs of thy hart: I kept thee alſo that thou ſhouldeſt not ſinne (e) againſte me, and therefore ſuffered I thee not to touch hir.

7 Now therefore deliuer the man his wife againe, for he is a Prophete, and he ſhall pray for thee, that thou mayeſt liue: (f) But if thou deliuer hir not agayne, be ſure that thou ſhalt die the death, (both thou) and al that thou haſt.

8 Therefore, Abimelech riſing vp betimes in the morning, called all his ſeruantes, and tolde all theſe ſayings in their eares: and (g) the men were ſore afrayde.

9 Then Abimelech called Abraham, & ſayde vnto him, What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on me and on my kingdome (ſo) (h) great a ſinne? thou haſt done deedes vnto me, that ought not to be done.

10 And

"or, eſcape thyther ſafe.

p. The Angell had in commaundemente both to ſaue Lot, and to deſtroy Sodome, ſo that one muſt be done before the other.

Deu.29.c. Eſai.13.b. Iere.50.c Ezec.16.D. Amo.4.b Luke.17.c.

q. A terrible and newe puniſhment for ſo outragious newe ſinnes.

r. She beleeued not ſtedfaſtly the word of God: and ſlowly and vnwillingly lefte Sodome, as appeareth. Luke.17.

s. God declared how much he loued Abraham, in deliuering iuſt Lot, whome he did alſo much regarde.

t. Yet the Angell had promiſed not to deſtroy it.

"or, firſt borne

v. Though this counſaile were not for luſt ſake, but for procreation of children: yet the meanes here vſed, is deteſtable.

"Hebrue. To keepe alyue, or, quicken.

x. The manifolde puniſhment of Lots intemperance.

y. It is a dangerous thing to begin to fal into a ſinne.

a. God dyd thus teach him that he was but a ſtranger here.

b. Abraham once againe gyueth more to his owne counſel, than to the prouidence of God.

c. We may learne howe greatly adulterie diſpleaſeth God.

d. He did neyther purpoſely nor tyrannically take another mans wife.

e. The ſinne againſt our neighbour, is ſinne alſo againſt God.

f. In Gods threatnings, is included the doctrine of repentaunce.

g. A good king findeth many good courtiers.

h. The king doth not excuſe himſelfe altogether of a fault, as the hipocrites wold.

10 And Abimelech said vnto Abrahã, What sawest thou, that thou hast done this thing?
11 Abraham answered, for I" thought (thus) surely, (i) the feare of God is not in thys place, and they shall slay me for my wiues sake.
12 Yet in very deede she is my sister, for she is the daughter of my father, though she be not the daughter of my mother, and she became my wife.
13 And after God caused me to wander out of my fathers house, I sayd vnto hir, Thys kindnesse shalt thou shewe vnto me, in all places where we come, that thou say of me, He is my brother.
14 Then (k) toke Abimelech sheepe and oxen, men seruauntes and women seruauntes, and gaue (them) vnto Abraham, and deliuered him Sara his wife againe.
15 And Abimelech sayde, beholde, my lande lyeth before thee, dwell where it pleaseth thee best.
16 But vnto Sara he sayde, See, I haue giuen thy brother a thousande peeces of siluer, beholde, (l) it is as a couering of thyne eyes, vnto all that are with thee, and to all (other:) and thus she was reproued.
17 And so Abraham prayed vnto God, and God (m) healed Abimelech, and his wife, and his maydens, and they bare children.
18 For the lord had closed vp al the wombes of the house of Abimelech, because of Abrahams wife.

" or, sayde.

i. Men are ready to all mischief wher the feare of God is not.

Gen. 12. c.

ℭ k. The princely modestie of Abimelech, and his liberalitie.

l. The gifte was not only for ornaments for Sara and hir companie: but an argument to other of hir honesty, and his innocencie.

m. The sinne of a prince is punished in many.

The. xxi. Chapter.

3 Isahac is borne. 6. The thankfulnesse of the mynde of Sara. 12. The true children of Abraham by Isahac. 14. Hagar is cast out with Ismaell. 17. An angell comforteth Hagar. 18. Of Ismael a great people. 20. Ismael an archer. 22. The couenant of Abimelech with Abraham. 25. Abraham reproueth Abimelech for a well taken away. 27. They assure a couenaunt betweene them with handefast. 31. Beersebа. 33. Abraham planteth a groue, and doth call vpon God.

1 THe Lord (a) visited Sara as he hadde promised, and did vnto hir according as he had spoken.
2 For Sara conceyued, and bare Abraham a sonne in his old age, euen the same season which the Lord had appoynted.
3 And Abraham (b) called his sonnes name that was borne vnto him, which Sara bare him, "Isahac.
4 And Abraham circumcised his sonne Isahac, when he was "eyght dayes old, as God commaunded him.
5 And Abraham was an hundred yeeres olde, when his sonne Isahac was borne vnto him.
6 But (c) Sara sayde, God hath made "me to reioyce, so that all that heare, will ioye with me.
7 She sayde also, Who woulde haue sayde vnto Abraham, that Sara should (d) haue giuen children sucke? for I haue borne (him) a sonne in his old age.
8 The childe grewe, and was weaned, and Abraham made a great feast the same day that Isahac was weaned.
9 Sara sawe also the sonne of Hagar the Egyptian, which she had borne vnto Abraham, (to be) a (e) mocker.
10 Wherefore she sayde vnto Abraham, (f) Cast out this bondewoman, and hir sonne: for the sonne of this bonde woman, shall not be heire with my sonne Isahac.
11 And this saying was very greeuous in Abrahams sight, because of his sonne.
12 And God sayd vnto Abraham, Let it not be greeuous in thy sight, because of the lad, and of thy bonde woman: In all that Sara hath sayde vnto thee, heare hir voyce: for (g) in Isahac shall thy seede be called.
13 Moreouer, of the sonne of the bondwoman will I make a nation, because he is thy seede.
14 And so (h) Abraham rose vp early in the morning, and toke bread, and a bottell of water, and gaue it vnto Hagar, putting it on hir shoulder, and the lad also, and sente hir away: who departing, wandered vp & downe in the wildernesse of " Beer-seba.
15 And the water was spente in the bottell, (i) and she cast the ladde vnder some one of the trees:
16 And wente and sate on the other side a great way, as it were a bowe shot off: for she sayde, I will not see the deathe of the childe. And she sitting downe on the other side, lift vp hir voyce and wepte.
17 And God (k) heard the voyce of the lad, and the Angel of God called to Hagar out of heauen, and sayde vnto hir, What ayleth thee Hagar? feare not: for God hath hearde the voyce of the ladde where he lyeth.
18 Arise, and lifte vp the ladde, (l) and take hym in thyne hande, for I will make of him a great people.
19 And (m) God opened hir eyes, & she saw a well of water, and she wente and filled the bottell with water, & gaue the lad drinke.
20 And (n) God was with the ladde, and he grewe and dwelt in the wildernesse, and became a principall archer.
21 And he dwelt in the wildernesse of Paran,

a. For Isahac was borne besides the order of nature.

b. All thinges are done here according to gods word and promise, to teach that gods worde shoulde be our rule.

" He. Itzchac

" Hebrue. The sonne of eight dayes.

c. Sara nowe gyueth God thanks that she was become a mother

" Heb. To me a laughter.

d. It is the duetie of the mother, if she may, to nurse hir childe, as appeareth. 1. Tim. 5. e.

e. In the persone of Isahac he did mocke at Gods promise, and hys fathers fayth: whiche Saint Paule calleth persecution. Galath. 4. f.

f. Sara goeth not about to ouerrule hir husband: for this businesse was done by the motion of the holy ghost.

g. The children of Isahac shall only be accompted the posteritie of Abraham.

ℭ h. Abraham truely denyeth himself, in submitting his naturall affection to the will of God.

" Sheba.

i. They were iustly punished who abusing Gods giftes, contemned his grace.

k. Bycause of his promise sake, for it appeareth not that Ismaell praied to God or repented him.

l. The bringing vp & gouernement of Ismael is gyuē to his mother.

m. When God withdraweth his help, we see not the meanes which be hard at hande.

n. External benefites come from God.

ran, (o) and his mother gote him a wife, out of the land of Egypt.

o. Though he were a wilde man, yet he obeyed his mother in choosing his wife.

22 And at the ſame ſeaſon, Abimelech and Phicol his chiefe captayne, (p) ſpake vnto Abraham, ſaying, God (15) with thee in all that thou doeſt:

p. God prouideth for the quietneſſe of his ſeruaunt.

23 And now therefore, ſweare vnto me euen here by God, that thou wilte not "hurt me, nor my children nor my childrens children: but that thou ſhalte deale with me, and the countrey where thou haſt bene a ſtraunger, according vnto the kindneſſe that I haue ſhewed thee.

" Hebrue. by. vnto me.

24 And Abraham ſayde, I will ſweare.

25 And Abraham (q) rebuked Abimelech for a well of water, whiche Abimelechs ſeruantes had violently taken away.

q. Though he bare this injury patiently, yet hauing occaſion, he prouideth for himſelfe.

26 And Abimelech ſayde, I wote not who hath done this thing: alſo thou toldeſt me not, neyther heard I (of it,) but this day.

27 And Abraham toke Sheepe and Oxen, and gaue them vnto Abimelech: and they made both of them a league together.

28 And Abraham ſet ſeaue[n] ewe lambes by themſelues.

29 And Abimelech ſayde vnto Abraham, what meane theſe ſeaue[n] ewe lambes which thou haſt ſet by themſelues?

30 He anſwered, For theſe ſeuen ewe lambes ſhalt thou take of my hand, (r) that they may be a witneſſe vnto me, that I haue digged this well.

r. Godly men may ſeeke for their ſecuritie.

31 Wherefore the place is called Beer-ſeba, becauſe that there they ſware both of them.

32 Thus made they a league together at Beer-ſeba: and Abimelech and Phicol his chiefe captayne roſe vp, and turned againe into the land of the Philiſtines.

33 And Abraham planted a wood in Beer-ſeba, and (s) called there on the name of the Lord the euerlaſting God.

s. Abraham did not alter his true worſhipping of god: though he made a league with the king.

34 And Abraham ſoiourned in the Philiſtines lande a long ſeaſon.

The. xxij. Chapter.

2. Abraham is commaunded to ſacrifice hys ſonne. 3. The obedience of Abraham too Gods worde. 6. Iſahac a figure of Chriſte. 12. Abraham ſtandeth in awe of God. 15. Abraham is bleſſed. 18. Chriſte. 20. The children of Nachor by Melcha. 22. Bathuel. 23. Rebecca. 24. Reumah.

1 AFter theſe "sayings, God did (a) tempt Abraham, and ſayde vnto him, Abraham? Which anſwered, Here I am.

" or, thynges.

a. This was a ſore temptation, when he with his owne hand muſt ſlay his owne child, and do againſt the promiſe of God.

2 And he ſayd, (b) Take thy ſonne, thine only ſonne Iſahac, whome thou louеſt, and get thee vnto the land (c) Moriah, and offer him there for a burnt offering, vppon one of the mountaynes whiche I will ſhewe thee.

b. God will trie oure fayth in thoſe things that wee ſet moſt ſtore by.

c. Moriah, a hill, where the temple was afterward builded.

3 Then Abraham roſe vp early in the morning, and ſadled his Aſſe, and toke two of his yong menne with him, and Iſahac hys ſonne, and cleue wood for the burnt offering, and roſe vp, and got him to the place, which God had appointed him.

4 The (d) third day Abraham lift vp his eyes, and ſawe the place a farre of:

d. True obedience hath continuance, and wiſely ordereth all things.

5 And ſayd vnto his yong men, Bide heere with the Aſſe, I and the ladde will goe yonder and worſhip, and come againe to you.

6 And Abraham toke the wood of the burnt offering, and layde it vppon Iſahac hys ſonne: but he himſelfe toke fire in his hand, and "a knife, and they wente both of them togyther.

" or, ſword.

7 Then ſpake Iſahac vnto Abraham hys father, and ſayde, (d) My father. And he anſwered, Here am I, my ſonne. He ſayde, See, here is fire and wood: but where is the beaſt for burnt ſacrifice?

d. The ſweete words of the child, pearced the fathers hart.

8 Abraham anſwered, My (e) God wil prouide a beaſt for burnt ſacrifice: and ſo they went both togyther.

e. The beſt ſtay in troubleſome matters is, to reſt vpon the prouidēce of god.

9 And when they came to the place whyche God had ſhewed him, Abraham builte an altare ther, and dreſſed the wood, and bound Iſahac his ſonne, and layde him on the altare aboue vpon the wood.

10 And Abraham ſtretching forthe hys hande, toke the knife to haue killed hys ſonne.

11 And the Angell of the Lorde called vnto him from heauen, ſaying, Abraham, Abraham. And he ſayd, Here (am) I.

12 And he ſayde, Lay not thy hand vpon the childe, neyther doe any thing vnto hym, for now I (f) know that thou feareſt God, and haſt for my ſake not ſpared (yea) thyne only ſonne.

f. That which God had tryed by experience, he is ſayde to know.

13 And Abraham lifting vp his eyes, lokd: and beholde, behinde (hym) there was a Ramme caught by the hornes in a thicket: and Abraham went and toke the Ramme, and offered him vp for a burnt offering in the ſteede of his ſonne.

14 And Abraham (g) called the name of the place, The Lord wil ſee. As it is ſayde thys daye, In the Mount will the Lorde be ſeene.

g. He dothe not only gyue God thanks, but alſo leaueth a monument of Gods prouidence to the poſteritie.

15 And the Angell of the Lorde cried vnto Abraham from heauen the ſecond tyme,

16 And ſayde, By my ſelfe haue I ſworne,

h. God gyueth his free benefites the name of rewarde, to prouoke men to godlinesse: not for the merite of the worke.

sayth the Lorde, (h) bycause thou hast done this thing, and hast not spared (yea) thine only sonne.

17 That in blessing I will blesse thee, and in multiplying I will multiplye thy seede as the starres of heauen, and as the sande whiche is vppon the sea side, and thy seede shall possesse the gates of his enimies.

18 And in thy seede shall all the nations of the earth be blessed, (i) bycause thou hast heard my voyce.

i. God rewardeth vs for the giftes that he hath gyuen vs.

19 So tourned Abraham againe vnto hys young men: and they rose vp, and went together to Beer-seba, and Abraham dwelt at Beer-seba.

20 And after these thinges, one tolde Abraham, saying, Beholde Milcha, she hathe also borne children vnto thy brother Nachor,

D

21 Hus his eldest sonne, & Buz his brother, and Camuel the father of the "Syrians,

"Aram.

22 And Chesed, and Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begate "Rebecca. These eyght dyd Milcha beare to Nachor Abrahams brother.

"Rebek.

24 And (k) his concubine called Reumah, she bare also Tebah, and Gaham, Thahas, and Maacha.

k. She was the seconde wife, whiche had no parte of all the goodes as the first wife had, nor rule ouer the house.

The.xxiij. Chapter.

1 Abraham bewayleth Saraes death. 6. He byeth the field of hir buriall of the children of Heth. 19. Sara is layde in graue. Mambre, or otherwise, Hebron.

A

1 SARA was "an hundred and seuen and twentie yeeres olde (so long lyued she.)

"Heb. An hundred yeeres, & twenty yeres, & seuen yeres. Iosua. 16. a.

2 And Sara dyed in Ciriath-arba, the same is Hebron, in the land of Canaan: and Abraham came (a) to mourne for Sara, and to weepe for hir.

a. He myghte lament the common curse vpon all mankinde.

3 And Abraham stode vp from the sight of his corse, and talked with the sonnes of Heth, saying.

4 I am a straunger and a forrayner amongst you: (b) giue me a possession to burie in with you, that I may burie my corse out of my sight.

b. The buying of a burying place, was a witnesse to his posteritie that Gods promise was certayne.

5 And the children of Heth aunswered Abraham, saying vnto him,

6 Heare vs my Lord, (c) Thou art a prince of God amongst vs, in the chiefe of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou mayst burie thy dead (therein.)

c. Godlinesse and vertue are to be set by, in whomsoeuer they be.

7 Abraham stode vp, and bowed him selfe before the people of the lande, that is, the children of Heth.

B

8 And he communed with them, saying, If it be "youre mynde that I shall burie my dead out of my syghte, heare me, and speake for me to Ephron the sonne of Sohar,

"Heb. In your soules.

9 That he may giue me ŷ caue "of Machpelah, which he hath in the ende of his field: but for as muche money (d) as it is worthe shall he giue it me, for a possession to burie in amongst you.

"Double

d. The godly will not buye to the hurt of other.

10 (For Ephron "dwelleth amongest the children of Heth,) And Ephron the Hethite aunswered Abraham in the audience of the children of Heth, and of all that went in at the gates of his citie, saying,

"or, sate.

11 (e) Not so my Lorde, heare me: the fielde gyue I thee, and the caue that therin is giue I thee also, in the presence of the sonnes of my people giue I it thee, burie thy dead.

e. The modestie and liberalitie of thy noble man.

12 And Abraham bowed hym selfe before the people of the lande,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, If thou wilte (gyue it) then I pray thee heare me, I will gyue siluer for the fielde, take it of me, and I will burie my dead therein.

14 Ephron aunswered Abraham, saying vnto him,

C

15 My Lord, Hearken vnto me, the lande is worth foure hundred (f) sicles of siluer, what is that betwixt thee and me? burie therefore thy dead.

f. A sicle is in value foure groates, when the ownce is eyght groates.

16 And Abraham hearkened vnto Ephron, and wayed him the siluer which he had said in the audience of the sonnes of Heth, euen four hundred syluer sickles of current money amongst marchauntes.

17 And the fielde of Ephron in Machpelah, which was before Mamre, euen the fielde, and the caue that was therein, and all the trees that were in the fielde, and that were in all the borders round about, was made sure

18 Unto Abraham for a possession, in ŷ sight of the children of Heth, before all that went in at the gates of the citie.

19 After this did Abraham burie Sara hys wife in the double caue of the fielde that lyeth before Mamre, the same is Hebrō in the lande of Chanaan.

20 And so both the fielde and the caue that is therein, was made vnto Abraham a sure possession to burie in, by the sonnes of Heth.

The.xxiiij. Chapter.

2. Abraham sendeth his man to seeke a wife for Isahac, the which God prouideth for him. The maner of the Hebrewes othe. 7. The faith of Abrahã to the promise of God. 12. A faithful prayer of Abrahams seruãt to God. 15. Rebecca a faire virgin is offered vnto the seruaunt, not witing it. 18. Rebecca moderate and colde in wordes. 27. The seruaunt giueth thankes vnto God. 28. The marueylous diligence of Rebecca and Laban to the strangers warde. 33. The seruaunt declareth the causes of his iourney, and what thinges happened him therin. 35. VVhat Gods blessing is. 47. Rebecca the niece of Nachor by his sonne. 50. They commit all things vnto God. 53. The seruant offereth giftes vnto Rebecca and hir parents. 59. Rebecca is conducted vnto Isahac. 60. The parentes do blesse Rebecca. 67. Isahac taketh Rebecca to wife.

A a. Age admonished him to take order with his familie.

1 AND Abraham [a] was olde and stricken in dayes, and the Lorde had blessed Abraham in all things.

2 And Abraham sayde vnto his eldest seruaunt of his house, whiche had the rule ouer all that he had, Put [b] thy hande vnder thy thygh:

b. An old maner of taking an othe: whereby the inferiour did testifie his subiection.

3 And I wil make thee sweare by the Lord God of heauen, and God of the earth, that thou shalte not take a wyfe vnto my sonne of the daughters of the Chanaanites, amongst which I dwell:

4 But thou shalt go vnto my countrey, and to my kynred, and [c] take a wife vnto my sonne Isahac.

c. Abraham taketh it to be his duetie to prouide his sonne a wife.

5 But the seruant sayde vnto him, Peraduenture the woman wil not agree to come with me vnto this lande, shall I bring thy sonne agayne vnto the lande whiche thou camest out of?

6 To whome Abraham answered, Beware that thou bring not my sonne thither again.

B 7 The Lorde God of heauen [d] which toke me from my fathers house, and from the lande of my kynred, and which spake vnto me, and that sware vnto me, saying, Vnto thy seede will I giue this Lande, he shall sende his angell before thee, and thou shalt take a wyfe vnto my sonne from thence.

d. He is perswaded by Gods former benefites, that God will prosper his iourney

8 Neuertheles, if the woman will not folowe thee, then shalte thou be cleare from this my othe: [e] onely bring not my sonne thyther agayne.

e. For that seemed to be against Gods promise made vnto him.

9 And the seruaunt put his hande vnder the thygh of Abraham his maister, and sware to him as concerning that matter.

10 And the seruant toke tenne Cammels, of the Cammels of his maister, and departed (and had of all maner of goods of his maister with him) and so he arose and went to "Mesopotamia, vnto the citie of Nachor,

" Aram-naharaim, That is, Syria of the two fluds.

11 And made his Cammelles to lye downe without the citie, by a welles syde of water, at euen, about the tyme that women come out to drawe water.

12 And he sayde, Lorde [f] God of my master Abraham, I praye thee "sende me good speede this day, and shewe mercy vnto my maister Abraham.

f. Because the thing he asked pertayned to the promise made to Abraham.

" Make to meete before me to day.

13 Loe, I stande here by the well of water, and the daughters of the men of this citie come out to drawe water:

14 Nowe let the damsell to whome I saye, Stoupe downe thy pitcher, I praye thee, that I may drinke: If she say also, Drinke, and I wil giue thy Cammels drinke also: let the same be she that [g] thou hast ordeyned for thy seruaunt Isahac, and thereby shall I knowe, that thou hast shewed mercy on my maister.

g. A wise wife is properly the gifte of God. Prou. 19.

15 And it came to passe, yer he had left speaking, behold, Rebecca came out, the daughter of Bethuel, sonne of Milcha, the wyfe of Nachor Abrahams brother, and hir pitcher vpon hir shoulder:

16 The [h] damsell was verie fayre to looke vpon, and yet a mayde, and vnknowne of man: and she went downe to the well, and filled hir pitcher, and came vp.

h. Gods giftes commended in Rebecca, which may be looked for in a wife.

17 And the seruaunt running to meete hir, sayde, Let me, I pray thee, drynke a little water of thy pitcher.

18 And she sayd, Drynke my Lord. And she hasted & let downe hir pitcher vpon hir arme, and gaue him drinke.

19 And when she had giuen him drinke, she sayd, I will draw water for thy Cammels also, vntill they "haue dronke ynough.

"or, ceasse to drinke.

20 And she powred out hir pitcher into the trough hastily, and ranne agayne vnto the well to drawe (water) and drewe for all his Cammels.

21 And the man wondered at hir, but helde his peace, to wite whether the Lorde had made his iourney prosperous, or not.

22 And as the Cammels had left drinking, the man toke a golden [i] carering of halfe a sycle waight, and two braceletes for hir hands of tenne sickles waight of golde;

i. A iewell which is vsed about the face aboue the nosethrilles.

23 And sayde, Whose daughter art thou? tel me, I pray thee, Is there rome in thy fathers house for vs to lodge in?

24 She answered him, I am the daughter of Bethuel the sonne of Milcha, which she bare vnto Nachor:

25 And sayd moreouer vnto him, We haue

litter and prouender ynough, and also rome to lodge in.

26 And the man bowed him selfe, and worshipped the Lorde,

27 And sayde, Blessed be the Lorde God of my maister Abraham, which hath not lefte destitute my maister of his mercy and truth: for when I was (k) on my iourney, the Lorde brought me to my maisters brothers house.

28 And the damsell ranne, and tolde them of hir mothers house these things.

29 And Rebecca had a brother called Laban: and he ran out vnto the man (euen) to the well.

E 30 For assone as he had seene the eareringes, and the bracelets in his sisters hande, and heard the wordes of Rebecca his sister, saying, Thus sayde the man vnto me, he went out vnto the man, and loe, he stode with the Cammels by the well side.

1. Whome the Lord fauoured, and by whose good will he had come thyther.

31 And he sayde, Come thou (l) blessed of the Lord, wherefore standest thou without? I haue dressed the house, and rome for thy Cammelles.

32 And then the man came into the house, and he vnharnessed the Cammelles, and brought litter and prouender for the Cammelles, and water to washe his feete, and the mens feete that were with him.

m. In Abrahams seruaunt are here set foorth the cõditiõs of faithfull seruantes.

33 And there was set meate before him to eate: (m) but he sayd, I will not eate, vntill I haue sayde mine errande: and he sayde, Say on.

34 And he sayd, I am Abrahams seruaunte,

n. Welth had by Gods gifte, is sure mariage goodes.

35 And (n) God blessed my maister maruey-lously, that he is become greate, and hathe giuen him sheepe and oxen, siluer and gold, men seruauntes, and mayde seruauntes, Cammelles and Asses.

o. They might thinke that he was borne for some notable matter.

36 And Sara my maisters wife, bare hym a sonne (o) when she was old, and vnto him hath he giuen all that he hath.

37 And my maister made me sweare, saying, Thou shalte not take a wife to my sonne amongst the daughters of the Chananites, in whose land I dwell:

38 But thou shalte goe vnto my fathers house, and to my kinred, & take a wife vnto my sonne.

39 And I sayd vnto my maister, Peraduenture the woman will not folow me.

F 40 And he aunswered me, The Lord, before whome I walke, will send his angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and of my fathers house.

41 Then shalt thou be free from thys othe (made) to me, when thou commest to my kinred: and if they giue not thee (one) thou shalt be free from this othe (made) to me.

42 And so I came this daye vnto the well, and sayd, (p) O Lorde the God of my master Abraham, if it be so nowe that thou makest my iourney whiche I goe prosperous,

p. Though he were perswaded that an Angell of God was a guide to him in his iourney, yet he prayeth not to him.

43 Beholde, I stand by the well of water: and when a virgin commeth forth to draw water, and I say to hir, Giue me (I praye thee) a little water of thy pitcher to drinke:

44 And she saye to me, Drinke thou, and I will also draw for thy Cammelles: let the same be the woman, whome the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine hart, Behold, Rebecca came forth, and hir pitcher on hir shoulder, and she went downe vnto the well, and drewe water, and I sayde vnto hir, Giue me drinke, I pray thee.

46 And shee made haste, and toke downe hir pitcher from hir (shoulder) and sayde, Drinke, and I will giue thy Cammelles drinke also. So I dranke, and she gaue the Cammelles drinke also.

47 And I asked hir, saying, Whose daughter art thou? She answered, the daughter of Bethuel Nachors sonne, whome Milcha bare vnto hym: and I put the earering "vpon hir face, and the bracelets vppon hir handes.

" Aboue hir nosethyrilles.

48 And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right waye, to take my maisters brothers daughter vnto his sonne.

49 Now also if (he) will consent to deale mercifully and truely with my master, tell me: (q) and if not, tell me also, that I maye turne me to the right hand, or to the left.

q. Mariages wold be made faithfully, and of good will, & also openly.

50 Then aunswered Laban and Bethuel, saying, This saying is proceeded euen (r) of the Lorde, we can not therefore say vnto thee eyther good or bad.

G r. We shoulde simply obey Gods wil know-wen.

51 Beholde, Rebecca (is) before thee, (s) take hir, and go, that she maye bee thy maisters sonnes wife, euen as God hath sayde.

s. The assent of Rebeccaes parentes in hir mariage.

52 And when Abrahams seruaunte hearde theyr wordes, he worshipped the Lorde, bowing himselfe toward the earth.

53 And the seruaunt toke forth "iewels of siluer, & iewels of golde, and rayment, and gaue them to Rebecca: and to hir brother, and to hir mother he gaue "costly gyftes.

" Vesselles.

" Precious fruites.

54 And they did eate and drinke, both he and the menne that were with hym, and tarryed all nyghte: and when they rose vp in the morning, he sayde, Let me departe vnto

vnto my maſter.

55 Hir brother and hir mother aunſwered, Let the damoſell abyde with vs, and it bee but euen ten dayes, and then ſhall ſhe goe.

56 He ſayd vnto them, Hynder me not: Beholde, the Lorde hathe proſpered my iourney, ſende me away therefore, that I maye go to my maiſter.

t. The fathers authoritie ought not to take away the conſent of the child in marriage. "or, hir conſent.

57 And they ſaide, (t) We will call the damſell, and enquire "at hir mouth.

58 And they called forth Rebecca, and ſayd vnto hir, Wilte thou goe with this man? And ſhe aunſwered, I will goe.

59 So they let Rebecca their ſyſter goe, and hir nurſe, and Abrahams ſeruaunt and hys men,

60 And they bleſſed Rebecca, and ſayd vnto hir, Thou art our ſyſter, growe into thouſand thouſandes, and thy ſeede poſſeſſe the (v) gate of his enimies.

v. To poſſeſſe the gate, ſignifieth, to beare rule and ouercome.

61 And Rebecca aroſe, and hir damſels, and gate them vp vpon the Cammelles, and followed the man: and the ſeruaunt toke Rebecca, and went his way.

62 And Iſahac was comming from the way of the well of the liuing and ſeeyng me: for he dwelt in the ſouth countrey.

x. He ſought ſome ſolitarineſſe, that he might more freely lift vp his mind to God in praier.

63 And Iſahac (x) was gone out to pray in the field at the euentide, and he lift vp hys eyes, and ſawe the Cammelles comming.

64 And Rebecca lift vp hir eyes, and when ſhe ſawe Iſahac, ſhe lighted of ẏ Cammell.

65 (For ſhe ſayde vnto the ſeruant, What man is this that commeth walking againſt vs in the fielde? And the ſeruant ſayde, It is my maiſter:) therfore ſhe toke hir vayle, and couered hir.

y. The chiefeſt part of the husbands duetie conſiſteth therein. Epheſ. 5.

66 And the ſeruant tolde Iſahac all thinges that he had done.

67 And Iſahac brought hir into his mother Saraes tent, and toke Rebecca, and ſhee became his wife, and (y) he loued hir: and ſo Iſahac receyued comfort after his mother.

The.xxv.Chapter.

1. Abraham maryeth Cetura. 2. The ſonnes of Cetura. 8. Abraham dyeth. 11. Iſahac is bleſſed of God. 13. The petigrewe of Iſmael. 17. Iſmael dyeth. 19. The generations of Iſahac. 20. Iſahac prayeth to haue iſſue, Rebecca conceyueth. 22. Rebecca asketh counſell of God. 25. Eſau. 26. Iacob. 27. Eſau an hunter. Iacob a playne and ſimple man. 29. Eſau ſelleth his birthright. 30. Edom.

1 ABraham proceeded further, and toke him another wife, called Cetura,

2 Whiche bare him Zimran, and Ioſan, and Medan, and Midian, and Iſbac, and Suah.

3 Ioſan begate Seba and Dedan, and the ſonnes of Dedan were (a) Aſſurim, and Letuſim, and Leummim.

a. Names of people that came of the children of Dedan.

4 And the ſonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all theſe were the children of Cetura.

5 And Abraham gaue all hys goodes vnto Iſahac:

6 But vnto the ſonnes of the concubines whiche Abraham had, he gaue giftes, and (b) ſent them away from Iſahac his ſonne (while he yet liued) eaſtward vnto the Eaſt countrey.

b. They could not be partakers of that lande, or the ſpirituall couenaunt with Iſahac.

7 And theſe are the dayes of the yeres of Abrahams life whiche he liued, an hundred, threeſcore and fifteene yeres. B

8 And then Abraham waxing aged, died in a luſtie age, being an olde man, when he had liued ynough, and (c) was gathered to his people.

c. Another ſtate of life to remayne after this, is ſignified hereby.

9 And his ſonnes, Iſahac and Iſmael, buried him in the double caue in the fielde of Ephron, ſonne of Soar the Hethite, before Mamre,

10 Whiche fielde Abraham bought of the ſonnes of Heth: there was Abraham buried, and Sara his wife.

11 And it came to paſſe after the death of Abraham, that God bleſſed his ſonne Iſahac, and Iſahac dwelled by the well of liuing and ſeeing me.

12 Theſe are the generations of Iſmael Abrahams ſonne: whiche Hagar the Egyptian Saraes handmaide bare vnto Abraham.

13 And theſe are the names of the ſonnes of Iſmael, according to the names of their kinred: the eldeſt ſonne of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mibſam,

14 And Miſma, and Duma, and Maſſa, C

15 Hadar, and Thema,

16 Ietur, Naphis, and Cedma.

16 Theſe are the ſonnes of Iſmael, and theſe are their names by their townes and caſtelles, (d) twelue princes of their houſeholdes.

d. God is true in his promiſe who bleſſed the baniſhed boy ſo marueilouſly.

17 And theſe are the yeeres of the life of Iſmael, (e) an hundred and thirtie and ſeuen yeeres: and he waxing aged, dyed, and was layed vnto his people.

e. He liued about. 48. after his father.

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt as thou goeſt towarde Aſſur, and "he dyed in the preſence of all his brethren.

"or, he dwelt, or, fell.

19 And theſe are the generations of Iſahac Abrahams ſonne: Abraham begate Iſahac.

20 And Isahac was foꝛtie yeeres olde, when he toke Rebecca to wife, the daughter of Bethuel the Syrian of "Mesopotamia, and sister to Laban the Syrian.

21 And Isahac made intercession vnto the Lorde "foꝛ his wife, f bicause she was barren: and the Lorde was entreated of him, and Rebecca his wife conceiued.

22 And the chyldren stroue together within hir wombe: therefore she sayde, If (it be) so, Why am I "thus? wherefoꝛe she went to g aske the Lorde.

23 And the Lorde sayde vnto hir, There are two manner of people in thy wombe, and two nations shall be diuided out of thy bowels, and the one nation shall be mightier than the other, and the elder shal be seruant vnto the yonger.

24 Therefoꝛe when hir time was come to be deliuered, behold, there were two twinnes in hir wombe.

25 And he that came out first, was red, and h he was all ouer as it were a haiꝛie garment, and they called his name Esau.

26 And after him came his bꝛother out, and his hande holdyng Esau by the heele, and his name was called Jacob: and Isahac was i threescoꝛe yeres olde when they were boꝛne.

27 And the boyes grewe, and Esau became a cunning hunter, and a "wylde man: but Jacob was a "perfect man, and dwelled in tentes.

28 Isahac loued Esau, bicause "he did eate of his venison, but Rebecca loued Jacob.

29 Jacob sod pottage, and Esau came from the fielde, and was faintie:

30 And Esau sayde to Jacob, Feede me, I praye thee, with that same red pottage, foꝛ I am faintie: and therefoꝛe was his name called Edom.

31 And Jacob sayde, Sell me this day thy k byꝛthryght.

32 Esau sayde, Loe, I am at the poynt to dye, and what profite shall this byꝛthryght do me?

33 Jacob answered, Sweare to me then this day. And he sware to him, and solde his l byꝛthryght vnto Jacob.

34 Then Jacob gaue Esau bꝛeade and pottage of Ryse, and he did eate and dꝛinke, and rose vp, and went his way: and Esau little regarded his birth right.

"Padan Aram.

"In the pꝛesence of his wife.

f. If god would teach, that the increase of the godly seede & the church, cõmeth only frõ him.

"Ilyue, or, with chylde.

g. She went to some secrete place to praye, that she might haue some reuelation from heauen.

h. The crueltie of his mynde, aunswered to the roughnesse of his body.

i. So Isahac was tempted twentie yeeres with the want of chyldren.

"A man of the fyelde, or, simple.

"Venison in his mouth.

k. The byrthright was the succession into the dignitie & authoritie of the father, ouer his other bꝛethren.

l. Esaus earthy mynde careth but for to satisfye his carnall desire.

The.xxvi. Chapter.

1. God in the myddes of famine, blesseth and feedeth Isahac. 3. Chanaan is promised to Isahac. 4. Christe. 7. Isahac sayth that his wife is his sister. 11. The verie great care of God for Isahac and his wife. 15. The Philistines do stoppe Isahacs pits, and driue him out. 17. God blessing Isahac, giueth him rychesse. 19. He diggeth other pittes. 22. A thankesgiuing. 24. God comforteth Isahac. 25. Isahac doth call vpon God. 28. Abimelech entreth into a league with Isahac. 33. Beer-seba the citie. 34. Esau maketh a second maryage.

1 AND there fell a famine in the lande, beside the first that was in the dayes of Abꝛaham: And Isahac went vnto a Abimelech, kyng of the Philistines vnto Gerar.

2 And the Lorde appeared vnto him, and sayde, Goe not downe into Egypt, (but) abyde in the land which I shall shewe vnto thee.

3 Soiourne in this land, and I wil be with thee, and will blesse thee, foꝛ vnto thee, and vnto thy seede, I will giue all these countreys, and I will perfoꝛme the othe whiche I sware vnto Abꝛaham thy father:

4 And will make thy seede to multiply as the starres of heauen, and wil giue vnto thy seed all these countreys: and in thy seede b shall al the nations of the earth be blessed:

5 Bicause c that Abꝛaham hearkened vnto my voyce, and kept my oꝛdinance, my commaundements, my statutes and my lawes.

6 And Isahac dwelled in Gerar.

7 And the men of the place asked (him) of his wife. And he sayde, d She is my sister: foꝛ he feared to say, She is my wife, least the men of the place should haue killed him, bycause of Rebecca, which was beautifull to the eye.

8 And after he had bene there a long tyme, Abimelech king of the Philistines loked out at a windowe, and e sawe Isahac sporting with Rebecca his wife.

9 And Abimelech called Isahac, and sayde, Beholde, she is of suretie thy wife, and why saydest thou, She is my sister? To whome Isahac aunswered, Bicause I thought that I might peraduenture haue dyed foꝛ hir sake.

10 Abimelech f sayde, Why hast thou done this vnto vs? one of the people might lightly haue layne by thy wife, and so shouldest thou haue bꝛought g sinne vpon vs.

11 And so Abimelech charged all his people, saying, He that toucheth this man, oꝛ his wife, shall dye the death.

12 Then Isahac sowed in that land, and receiued in the same yeere "an hundꝛeth fold: and the Lorde blessed him.

13 And the man waxed mighty, & went foꝛth, and grewe, till he was exceeding great,

a. Al the kings of Gerar, were called Abimelech, as the kings of Egipt Pharaos.

b. Christe promised.

c. Abrahams obedience caused not Gods promise to be sure: but Gods free mercy. See the. 22. Chapter.

d. He shoulde haue shunned and not folowed his fathers fault.

e. Things can not long be kept close by dissimulation.

f. A Heathenishe king reproueth Isahac of his foolishe dissimulatiõ.

g. The breaking of wedlocke among al nations, was coũted a great fault.

"Founde an hundꝛed measures.

"or, enriched.

14 Foꝛ

14 For he had poſſeſſion of ſheepe, of oxen, and a mightie houſholde: and therefore the h Philiſtines had enuie at him.

15 For the Philiſtines i ſtopped and filled vp with earth all the welles whiche his ſeruaunts had digged in his father Abrahams time.

16 And Abimelech ſayd vnto Iſahac, Get thee from vs, for thou art mightier than we a great deale.

17 Therefore Iſahac departed thence, and " abode in the valley of Gerar, and dwelt there.

18 And Iſahac returning, digged againe the welles of water whiche they digged in the dayes of Abrahã his father, which the Philiſtines had ſtopped after the death of Abraham, & named them after the ſame names by the which his father had named them.

19 Iſahacs ſeruaunts digged in the valley, & k founde a well of " ſpringyng water.

20 And the heardmen of Gerar dyd ſtryue with Iſahacs heardmen, ſaying, the water is ours. Then called he the well "Contention, bycauſe they ſtroue with him.

21 And they digged another wel, and ſtroue for that alſo: and he called the name of it "Enmitie.

22 And then he departed thence, and digged another wel, for the which they ſtroue not. Therefore called he it "Roomthe, ſaying, The Lord hath made vs now rome, that we may increaſe vpon the earth.

23 And he went vp thence to Beer-ſeba.

24 And the Lorde appeared vnto hym the ſame night, and ſayde, I am the God of Abrahã thy father, feare not, for I am with thee, and will bleſſe thee, and multiplie thy ſeede, for my ſeruaunt Abrahams ſake.

25 And he buylded an m aulter there, and called vpon the name of the Lord, and pitched his tente: and there Iſahacs ſeruants digged a well.

26 Then n came Abimelech to him from Gerar, and Ahuzah his friende, and Phicol the captayne of his armie.

27 And Iſahac ſayde vnto them: Wherefore come ye to me, ſeyng ye hate me, and haue put me away from you?

28 Which anſwered, "We ſawe moſte certaynely that the Lorde was with thee, and we ſayd, Let there be now an othe betwixt vs, euen betwixt vs and thee, and lette vs make a league with thee:

29 That thou ſhouldeſt do vs no hurte, as we haue not touched thee, and as we haue done vnto thee nothing but good, and ſente thee away in peace: for thou art nowe the bleſſed of the Lorde.

30 And o he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betymes in the morning, & ſware one to another: and Iſahac ſent them away, and they departed from him in peace.

32 And the ſame day Iſahacs ſeruauntes came, and tolde him of a well whiche they had digged, and ſayde vnto him, We haue founde water.

33 And he called it Sebah: and the name of ỹ citie is called p Beer-ſeba, vnto this day.

34 Eſau was fourtie yeeres old, and he toke a wyfe (called) Judith, the daughter of Beeri an Hethite, & Baſemath the daughter of Elon, an Hethite (alſo,)

35 q Which were "diſobedient vnto Iſahac and Rebecca.

The.xxvij. Chapter.

1. Iſahac biddeth Eſau of his huntyng to prepare him a diſhe. 5. Iacob by the ſubtiltie of his mother, foretaketh away his bleſsing. 26. Iſahac kyſſeth his ſonne. 28. Iſahac bleſſeth Iacob. 30. Eſau beyng returned from huntyng, bringeth meates to his Father. 34. Eſau after greate outcryes, at the laſte is bleſſed. 39. Iſahac bleſſeth Eſau. 41. Eſau hateth Iacob, and threatneth his death. 43. Rebecca prouideth for Iacob a departyng into Meſopotamia.

1 AND it came to paſſe, that when Iſahac A was olde, and his eyes were dimme, ſo that he coulde not ſee, he called Eſau his eldeſt ſonne, and ſaide vnto him, My ſonne? And he ſayde vnto him, Here am I.

2 And he ſayde, Beholde, I am nowe olde, and know not a the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiuer, and thy bowe, and get thee to the fielde, that thou mayeſt take me ſome veniſon,

4 And make me well taſtyng meate, ſuche as I loue, and bryng it to me, that I may eate, b that my ſoule may bleſſe thee before that I die.

5 But Rebecca hearde when Iſahac ſpake to Eſau his ſonne: and Eſau went into the fielde to hunt veniſon, and to bryng it.

6 And c Rebecca ſpake vnto Jacob hyr ſonne, ſaying, Beholde, I haue heard thy father talkyng with Eſau thy brother, and ſaying,

7 Bryng me veniſon, and make me daintie meate, that I may eate, and bleſſe thee before the Lorde, afore my death.

8 Nowe therefore my Sonne d heare my voyce, in that which I commaunde thee.

h. Some griefes and troubles folow wealth and richeſſe.

i. The enuious hurte other, and pleaſure not themſelues.

"or, pitched his tentes.

k. Thus it wil proſper that the godly take in hande.

"Liuing.

"Eſek.

"Sitnah.

"Rehoboth.

l. The cõfort by Gods word is greater than by his external benefites.

m. True religion muſt be profeſſed before men.

n. Iſahacs patience made his enimies his friendes.

"In ſeyng, we ſawe.

o. The godly declare themſelues not to beare reuengyng mindes.

p. He reſtoreth the name whiche his father gaue the place before, Ge. 21.

q. The affinitie of the vngodly is dangerous and troubleſome.

"Bitternesse of the spirite.

The bleſſyng ſpoke of here, was not a cõmõ prayer, but lawful authoritie, whereby the grace of Gods electiõ was teſtified, and Iſahac put in poſſeſſion of Gods promiſe.

a. The knowledge of our mortalitie ſhoulde cauſe vs to ſee all things in order.

b. Though Iſahac dyd ſomething of affection, yet he faythfully thought to reſigne ouer to his ſonne, the ryght of the promiſed inheritaunce.

c. Such peculiar examples are not to be folowed of vs.

d. She ſetled hir ſelfe vpon Gods promiſe, & not weighed the dangers that might folow.

9 Get thee to the flocke, & bryng me thence two good kiddes from the Goates, and I will make of them pleasant meates for thy father, such as he loueth.
10 And thou shalt bring it to thy father, that he may eate, and that he may blesse thee before his death.
11 Then sayde Jacob to Rebecca his mother, Beholde, Esau my brother is a heary man, and I am smothe:
12 My father shall peraduenture feele me, and I shall seeme vnto him, as though I went about to beguyle him, and so shall I bring a curse vpon me, and not a blessing.
13 And his mother said vnto him, Upon me be the curse my Sonne: onely heare my voyce, and goe and fetche me them.
C 14 And (Iacob) (e) went, and fet them, and brought them to his mother: and his mother made pleasaunt meate, suche as shee knew his father loued.
15 And Rebecca fet " goodly rayment of hir eldest sonne Esau, whiche were in the house with hyr, and put them vpon Jacob hyr younger sonne:
16 And she put the skinnes of the kiddes vpon his handes, and vpon the smothe of his necke.
17 And she put that pleasaunt meate & bread, whiche she had prepared, in the hande of hyr sonne Jacob.
18 When he came to his father, he sayd, My father? And he answered, Here am I: who art thou, my sonne?
19 And Jacob sayde vnto his father, I am Esau thy eldest sonne, I haue done accordyng as thou baddest me, aryse, I pray thee, sit, and eate of my venison, that thy soule may blesse me.
20 And Isahac sayde vnto his sonne, Howe cōmeth it that thou hast founde it so quickly my sonne? He answered, (f) The Lord thy God brought it to my handes.
21 Then sayde Isahac vnto Jacob, Come neare, and I will feele thee my sonne, whether thou be my very sonne Esau, or not.
D 22 Then went Jacob to Isahac his father, and he felt hym, and sayde, The voyce is Jacobs voyce, but the hands are the handes of Esau.
23 And (g) he knewe him not, bycause his handes were heary as his brother Esaus handes, and so (h) he blessed him.
24 And he asked him, Arte thou my sonne Esau? And he sayde, That I am.
25 Then sayde he, Bryng me, & let me eate of my sonnes venison, that my soule may blesse thee. And he brought him, and he ate: & he brought him wine also, and he dranke.
26 And his father Isahac sayde vnto him, (i) Come neare and kisse me, my sonne.
27 And he went vnto him, and kissed him, and he smelled the sauour of his rayment, and blessed hym, and sayde, (k) See, the smel of my sonne, is as the smell of a fielde, whiche the Lorde hath blessed.
28 God giue thee (l) of the deawe of heauen, and of the fatnesse of the earth, and plentie of corne and wine.
29 People be thy seruauntes, and Nations bowe to thee: be Lorde ouer thy brethren, and thy mothers children stoupe with reuerence vnto thee: Cursed be he that curseth thee, and blessed be he that blesseth thee.
30 Assone as Isahac had made an ende of blessyng Jacob, & Jacob was scarse gone out from the presence of Isahac his father, then came Esau his brother from his hunting.
31 And (m) he also had made a pleasaunt meate, and brought it vnto his father, and sayde vnto his father, Let my father aryse, & eate of his sonnes venison, that thy soule may blesse me.
32 Then his father Isahac sayde vnto him, Who art thou? He answered, I am thy sonne, thy first borne Esau.
33 And Isahac was greatly astonied out of measure, and sayd, Which (is he) and where (is he) then, that hath hunted venison, and brought it me, and I haue eaten of all before thou camest, and haue blessed him, yea (n) & he shalbe blessed.
34 When Esau heard the wordes of his father, he cryed aloude and bitterly, aboue measure, and sayde vnto his father, Blesse me, I also am (thy sonne) O my father.
35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.
36 And he sayde agayne, Is not he rightly named Jacob? (o) for he hath supplanted me nowe two times. (First) he toke away my byrthright: and see, nowe hath he taken away my blessyng also. And he sayde, Hast thou kept neuer a blessing for me?
37 Isahac answered, and sayde vnto Esau, Beholde, I haue made him thy lorde, and al his brethren haue I made his seruaunts: Moreouer, with corne and wine haue I stablished him, what shall I do vnto thee nowe my sonne?
38 And Esau sayd vnto his father, Hast thou but that one blessing, my father? blesse me, I am also (thy sonne) O my father. So lifted vp Esau his voyce, (p) and wept.
39 Then Isahac his father answered, and sayde vnto him, Behold, (q) thy dwelling place shalbe the fatnesse of the earth, and of the

e. Iacob was not without " faulte, who might haue tarried vntill God had changed his fathers mynde. " or, costely.

f. One fault bringeth another, when Gods worde is once forsaken.

g. His ignorance hindred not Gods decree.
h. That is, he cōcluded with himselfe, that the blessyng was sure to Iacob.

i. We must not so much behold the ourwarde doyngs here, as the prouision of God, who would by such weakenesse haue his election declared.
k. Isahac reioyced, that he hath now a successour in Gods promises.
l. Vnder these worldly blessings, the godly fathers imbraced the heauenly promises.

m. Esaus workes seeme to be better than Iacobs were: So the blessing came of the mere gift of God.

n. What God ministers promise by his worde, it shalbe sure.

Heb. 12.

E

o. He did not truely repent him, who forgettyng himselfe, accuseth another.

p. The wicked lament their losses: yet they amend not their wickednesse.
q. The spirituall blessing onely remayned in Iacob: this was but a temporal blessing.

the deawe of heauen from aboue.

40 And through thy swoorde shalt thou liue, and shalt be thy brothers seruaunt: and it shall come to passe, that thou shalt gette the maisterie, and thou shalt lose his yoke frō off thy necke.

G 41 And Esau hated Jacob, because of the blessyng that his father blessed him withal. And Esau sayde in his hart, The dayes of sorowyng for my father are at hand, then wil I (r) slay my brother Jacob.

42 And these woords of Esau hys elder sonne were tolde to Rebecca: and she sent, and called Jacob hyr younger sonne, and sayde vnto him, Beholde, thy brother Esau as touchyng thee doth comfort him selfe (full purposing) to kill thee.

43 Nowe therefore, my sonne, heare my voyce: make thee ready, and (s) flee to Laban my brother at Haran:

44 And tarry with him a while, vntill thy brothers fiercenesse be swaged:

45 And vntill thy brothers wrath turne away frō thee, & he forget the things whiche thou hast done to him: then will I sende & fet thee away from thence, (t) why shoulde I be desolate of you both in one day?

46 And Rebecca spake to Isahac, I am weerie of my lyfe (v) for the daughters of Heth. If Jacob take a wife of the daughters of Heth, suche as these (whiche are) of the daughters of the land, what good shall my life do me?

r. The wicked thinke by their power to ouerthrowe Gods iudgements.

s. Trouble folowyng the hope of a better life, is patiently to be borne.

t. The one by death, and the other by the iudgement of God against murderers.

v. Whiche were Esaus wyues, whose euill manners she veseth as an argument to sende Iacob away.

The.xxviij. Chapter.

1. Isahac forbiddeth Iacob to take a wife of the maydens of Chanaan, wherevnto Iacob obeyeth. 9. Esau agaynst his fathers wyl taketh a wife of the daughters of Ismael. 11. Iacob goyng into Haran, seeth a ladder in a dreame. 13. Chanaan is promised to Iacob. 16. God comforteth Iacob. 17. The house of God. 19. Bethel. Luza. 20. The vowe of Iacob. He asketh foode and clothing.

I 1 AND so Isahac called Jacob, and (a) blessed him, and charged him, and sayd vnto him, See thou take not a wife of the daughters of Chanaan:

2 Arise, and get thee to "Mesopotamia, to the house of Bethuel thy mothers father, and there take thee a wife of the daughters of Laban thy mothers brother.

3 And God almightie blesse thee, and make thee to increase, & multiplie thee, that thou mayest be a (b) number of people:

4 And giue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receiue to inherite the lande wherin thou art a straunger, which God gaue vnto Abraham.

a. Gods promises may be often repeated to the confirmation of the godlies fayth.
"Padan Arā.

b. He hath respect to the number of getiles whiche should be ioyned to the faithful of Iacobs house.

5 Thus Isahac sent forth Jacob: and he went towarde Mesopotamia vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca, Jacob and Esaus mother.

6 (c) When Esau saw that Isahac had blessed Jacob, and sent him to Mesopotamia to fet him a wyfe from thence, and that as he blessed him, he gaue him a charge, saying, Thou shalte not take a wyfe of the daughters of Chanaan:

7 And that Jacob had obeyed his father & mother, and was gone to Mesopotamia,

8 And Esau seing also, that the daughters of Chanaan pleased not Isahac his father:

9 Then (d) went Esau vnto Ismael, and toke vnto the wiues (which he had) Mahalah, the daughter of Ismael Abrahās sonne, the sister of Nebaioth, to be his wife.

10 Jacob departed from Beer-seba, & went towarde Haran.

11 And he came vnto a certayne place, and taryed there al night, bicause the sunne was downe, and toke of the stones of the place, and put vnder his head, & layde him downe in the same place to sleepe.

12 And he dreamed, and behold there stode (e) a ladder vpon the earth, and the toppe of it reached vp to heauen, & see, the Angels of God went vp and downe vpon it.

13 Yea, and God from aboue leaned vpon it, and sayde, I am the Lord God of Abraham thy father, and the God of Isahac, (f) the lande whiche thou sleepest vpon, wil I giue thee and thy seede.

14 And thy seede shalbe as the dusle of the earth, and thou shalt spreade abrode to the West, to the East, to the North, and to the South: and in thee, and in (g) thy seede shal al the kinredes of the earth be blessed.

15 And see, I am with thee, and will be thy keeper in all (places) whyther thou goest, & wil bring thee agayne into this lande: For I wil not (h) leaue thee, vntil I haue made good that which I haue promised thee.

16 When Jacob was awaked out of his sleepe, he sayde, Surely the Lord is in this place, and I knew it not.

17 And he was afrayde, and sayde, Howe dreadfull is this place? it is none other but euen the (i) house of God, and it is the gate of heauen.

18 And Jacob rose vp early in the morning, and toke the stone that he had layde vnder his head, and (k) pitched it on an ende, and powred ople in the toppe of it.

19 And he called the name of the place Bethel: but the name of the (l) citie was called Luz,

c. An exāple of hypocrites is here set forth, who seeke no true meanes of repentance, or amendment.

d. He careth more to please his father than God: he thinketh of no fault but one, but yet he doth not correct that throughly.

e. It may signifie Christ, by whose mediation al graces come down to vs, and all helpe.

f. Isahacs ministerie in blessing his sonne is confirmed by god, who giueth him this lande for a pledge of the spirituall inheritaunce.

g. Christe promised.

h. God taketh al the charge of his elect, and neuer forsaketh them.

i. Where God appeareth by the ministerie of angels or me, according to his worde, there he is said to dwell.

k. For a testimonie of the heauenly vision, and of his thākesgiuing.

l. Which was here builded afterward, was first called Luz, then by the Israelites Bethel.

Luz, before time.

20 And Iacob vowed a vowe, saying, [m] If God will be with me, and wil keepe me in this iourney in which I goe, and wil giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie: then shall the Lord be my God.

22 And this stone whiche I haue set vp on an ende, shalbe Gods house: and of al that thou shalt giue me, I will surely giue the tenth vnto thee.

m. Iacob doth not condition with God, but vpon occasiō of Gods promises which he looked for: wherfore with admiration he brusteth out to the promise of his thankesgeuing.

The.xxix.Chapter.

1. Iacob commeth to Laban. 4. The vnknowen he calleth his brethren. 9. Rachel feedeth sheepe. 11. Iacob kisseth Rachel in the Lord. 13. Laban imbraceth Iacob, and kisseth him. 17. Lea is bleare eyed. 18. Iacob becommeth bonde for Rachel seuen yeeres. 22. Laban keepeth the mariage. 23. Lea is gyuen for Rachel. 32. Lea conceyueth Ruben. 33. Simeon. 34. Leui, 35. Iuda.

A

1 Then [a] Iacob "went on his iourney, and came into the lande of the "people of the east.

2 And (as) he loked aboute, beholde, there was a well in the fielde, & loe, three flockes of sheepe lay thereby, for at that well were the flockes watered: and there was a great stone vpon the welles mouth.

3 And thither were all the flockes brought, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone agayne vpon the welles mouth vnto his place.

4 And Iacob sayde vnto them, My brethren, whence be ye? And they sayde, Of Haran are we.

5 And he sayde vnto them, Know ye Laban the [b] sonne of Nachor? They sayde, We know him.

6 And he sayde vnto them, Is "he in good health? And they sayde, He is in good health, and behold, his daughter Rachel cōmeth with the sheepe.

7 And he sayde, Loe (it is) yet a greate "while to night, neyther is it time that the cattell should be gathered together: water ye the sheepe, [c] and goe and feede (them.)

8 And they sayd, We may not, vntil al the flockes be brought together, and till they roll the stone from the welles mouth, and so we water our sheepe.

9 While he yet talked with them, [d] Rachel came with hyr fathers sheepe: for she kepte them.

10 Assone as Iacob saw Rachel, the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, Iacob went & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iacob kysled Rachel, and lift vp his voyce and wept.

12 And Iacob tolde Rachel that he was hir fathers [c] brother, and that he was Rebeccaes sonne: Therefore ranne she, and tolde hyr father.

13 And when Laban heard certainely tell of Iacob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, and brought him to his house: And they tolde Laban [f] al these things.

14 To whom Laban sayde, Well, thou art my bone and my flesche. And he abode with him the space of a moneth.

15 And Laban sayde vnto Iacob, Though thou be my brother, shouldest thou therefore [g] serue me for nought? Tell me what shal thy wages be?

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed, but Rachel was beautiful and well fauoured.

18 And Iacob loued Rachel, and sayde, I will serue thee seuen yeeres for Rachel thy younger daughter.

19 Laban answered, [h] It is better that I gyue hyr (vnto) thee, than that I shoulde giue hir to another man: abide with me.

20 And Iacob serued seuen yeeres for Rachel, and they seemed vnto him but a fewe dayes, for the loue he had to hyr.

21 And Iacob said vnto [i] Laban, Giue (me) my wyfe, that I may "lye with hyr, for my dayes are fulfilled.

22 Then Laban gathered together all the men of that place, and made a feast.

23 And when euen was come, he toke Lea his daughter, [k] and brought hyr to him, and he went in vnto hir.

24 And Laban gaue vnto his daughter Lea Zilpha his mayde (to be) hir seruaunt.

25 And when the morowyng was come, beholde it was Lea. Then sayde he to Laban, Wherfore hast thou played thus with me? did not I serue thee for Rachel? wherfore then hast thou beguiled me?

26 Laban answered, [l] It is not the manner of this place, to marry the younger before the first borne.

27 Passe out this weeke, and then we will giue thee this also, [m] for the seruice whiche thou shalt serue me yet seuen yeeres more.

28 And Iacob did euē so, and passed out the weeke: and then he gaue him Rachel his daughter

a. Iacob was 77. yeres olde when he tooke this iourney vpon him.
" Lift vp his feete.
" Children.

b. The grādsiers were called father to al the posteritie, for that they kept their childrē maried in their houses.
" Peace to him.
" Great day.

B

c. A godly man regardeth the harmes of other menne, though not knowen.

d. The frugal bringing vp of children, in auncient time.

c. The Hebrues call all kynsmen brethren.

f. That is, what cause came alone, so bare from his country.

C

g. Iacob would not through idlenesse charge his vncle.

h. As an hypocrite he had respect to his owne gayne the mariage this sellyng his daughter.

D

i. The father authoritie mariage of children.
" May giue vnto hyr.

k. The bryde was brought to hir chaber couered: so Labans deceyte was not easily espied.

l. Hypocrites haue always some forged excuse of wicked customs. Nowe peareth his wicked couetousnesse, the which peruerted the lawes of mariage.

daughter to wife also.

29 And Laban gaue to Rachel his daughter Bilha his handmayde, to be hyr seruaunt.

30 So (n) lay he by Rachel also, and loued Rachel more than Lea, and serued him yet seuen yeeres more.

31 When the Lorde sawe that Lea "was" despised, he made hir "fruitefull, and Rachel remayned barren.

32 And Lea conceyued, and bare a sonne, and she called his name "Ruben: for she sayde, (o) The Lorde hath loked vpon my tribulation; nowe therefore my husbande will loue me.

33 And she conceyued agayne, and bare a sonne, and sayd, The Lorde hath heard that I am despised, and hath therefore gyuen me this (sonne) also: & she called his name "Simeon.

34 And she conceiued yet, and bare a sonne, and sayde, Nowe this once will my husbande keepe me company, bycause I haue borne him three sonnes: and therefore was his name called Leui.

35 And she conceyued yet agayne, and bare hym a sonne, saying, Now will I (p) praise the Lorde. Therefore she called his name "Juda, and left bearyng.

The.xxx. Chapter.

1. Rachel complayneth to hyr husbande of barenneſſe. 4. Rachel giueth Bilha for a wife vnto Iacob. 6. Dan. 13. Aſer. 15. Lea buyeth with Mandragoras of Rachel, that hir husbande might lye with hir, and conceyueth. 18. Iſachar. 20. Zabulon. 21. Dina. 22. God giueth conceyuing vnto Rachel. 24. Ioſeph. 25. Iacob asketh licence to departe, and his wages. 29. God enriched Laban for Iacobs ſake. 32. Iacob asketh wages for ſheepe of diuers colours, which be yeaned of ſheepe of one colour. 43. Iacob very riche.

1 RAchel, when she sawe that she bare Jacob no chyldren, she enuied hir sister, and sayde vnto Jacob, Giue me chyldren, or els I am but dead.

2 And Jacobs (a) anger was kindled against Rachel, & said, Am I in Gods steede, which keepeth from thee the fruite of thy wombe?

3 Then she sayd, Here is my mayde Bilha, goe in vnto hir, and she shal beare vpon my knees, & I also may "haue chyldren by hyr.

4 And (b) she gaue him Bilha hyr handemayde to wife: & Jacob went in vnto hir.

5 And Bilha conceyued, and bare Jacob a sonne.

6 Then sayd Rachel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she him "Dan.

7 And Bilha Rachels seruaunt conceiued agayne, and bare Jacob another sonne.

8 And Rachel sayd, With "godly wrastlings haue I wrastled with my sister, (c) & haue gotten the vpper hand: and she called his name "Nephthali.

9 When Lea sawe that she had left bearing chyldren, (d) she toke Zilpha hyr mayde, and gaue hir Jacob to wife.

10 And Zilpha Leas mayde bare Jacob a sonne.

11 Then sayde Lea, "God lucke: and called his name "Gad.

12 And Zilpha Leas seruaunt bare Jacob another sonne.

13 Then sayde Lea, Happie am I, for the "daughters wil call me blessed: and called his name "Aser.

14 And Ruben went out in the dayes of ỹ wheate haruest, and founde (e) Mandragoras in the fielde, and brought them vnto his mother Lea. Then sayde Rachel to Lea, Giue me, I pray thee, of thy sonnes Mandragoras.

15 To whom Lea answered, Is it not ynough that thou haste taken away my husband, (f) but wouldest thou take away my sonnes Mandragoras also? Then said Rachel, Wel, let him sleepe with thee this night for thy sonnes Mandragoras.

16 And Jacob came from the field at euen, and Lea went out to meete him, & sayde, Thou shalte come in to me, for I haue bought thee in deede with my Sonnes Mandragoras. And he slept with hyr that same night.

17 And God heard Lea, that she cõceyued and bare Jacob the fifth sonne.

18 Then sayd Lea, (g) God hath giuen me a reward, bicause I gaue my mayden to my husband: & she called him "Jsachar.

19 And Lea cõceiued yet againe, and bare Jacob the sixth sonne.

20 And Lea sayde, God hath endowed me with a good dowrie, nowe will my husband dwel with me, bicause I haue borne him sixe sonnes: & called his name "Zabulon.

21 After that, she bare a daughter, and called hir name Dina.

22 And God remembred Rachel, and God (h) heard hir, and "made hir fruitefull.

23 So that she conceiued and bare a sonne: & sayd, God hath taken away my rebuke.

24 And she called his name "Joseph, saying, The Lord giue me yet another sonne.

25 (i) As-

n. This facte of Iacob is not to be folowed of vs, beyng against Gods ordinaunce.
"or, hated.
"Opened hir wombe.
"Reuben, that is, see the child
o. By hir thakesgiuing, it appeareth that she prayed to God in hyr trouble.
"Shimon, that is, hearing.
p. By the meanes of hir children, she confesseth the to be the singular gift of god.
"Jehuda, that is, praise.

The fatherly constantnesse of Jacob, is set out here in the great vnquietnesse and trouble of his houshold.

a. This was godly anger, whiche preferred the honour of God to his wife, whom he sharply admonisheth.
"Be built by hyr.
b. The vanitie of womans wit, who seeketh vnlawfull meanes to hir enuious purpose.

"That is, iudgement.
"or, earnest.
c. She vaunteth hir self in gods benefites, to the contẽpt of hir sister.
"Nephtali, That is, my wrastling.
d. She had tasted of Gods blessing before: therefore she should not haue vsed this euil shifte.
"or, a companie commeth, meanyng of children.
"That is, a cõpanie.
"or, women.
"That is, happie.
e. What kind of fruyte this was, it is not certayne, it is commended for his sweete smel. Can. 7.
f. Old malice now in a smal matter, breaketh out to the disturbance of al the household.
g. She boasteth of hyr faulte, and maketh that a cause whiche was none in deede.
"Jsachar, That is, areward.
"Zebulon. That is, abydyng.
h. Faythfull prayer obtayneth at the length hyr requeſt.
"Opened hir wombe.
"That is, adding.

i. Nowe his 14. yeeres seruice was expired.

25 (i) Assone as Rachel had borne Joseph, Iacob sayde to Laban, Sende me away, that I may goe vnto my owne place, and to my countrey.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for (k) thou knowest what seruice I haue done thee.

27 To whome Laban answered, I pray thee, if I haue founde fauour in thy sight, (tarrie:) for I haue proued that (l) the Lord blessed me for thy sake.

28 Also he sayd, Appoynt what thy rewarde shalbe, and I will giue (it thee.)

29 But he sayde vnto him, Thou knowest what seruice I haue done thee, and in what takyng thy cattel haue bene vnder me:

30 For that litle wi|che thou haddest before "I came, is nowe increased into a multitude, (m) and the Lorde hath blessed thee thyough "my trauayle: but nowe when shall I make prouision for mine owne house also?

31 And he sayde, What shall I then (n) giue thee? And Iacob answered, Thou shalte giue me nothing at al: if thou wilt do this thing for me, then will I turne agayne, feede thy sheepe, and keepe them.

32 I will goe about al thy flockes this day, and separate them from all the cattell that are spotted, and of diuers colours: and all the blacke among the sheepe, and the partie and spotted amongst the kiddes (the same) (o) shalbe my rewarde.

33 So shall my righteousnesse answere for me "in time to come: for it shall come for my rewarde before thy face. And euery one that is not specked and partie amongst the goates, and blacke amongst the sheepe, let it be counted theft in me.

34 And Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore he toke out the same day the hee goates that were ringstraked, and of diuers colours, and all the shee goates that were spotted and coloured, and all that had whyte in them, and all the blacke amongst the sheepe, and put them in the keepyng of his sonnes.

36 And set three dayes iourney betwixt him selfe and Iacob: and so Iacob kept the rest of Labans sheepe.

37 (p) Iacob toke roddes of greene Populer, Hasel, and Chessenut trees, & pilled whyte stripes in them, and made the white appeare in the roddes,

38 And put the rodds which he had pilled, (euen) before the sheepe, in the gutters and watring troughes when the sheepe came to drynke, that they should conceyue when they came to drinke.

39 And the sheepe conceyued before the roddes, and brought forth lambes ringstraked, spotted, and partie.

40 And Iacob did separate these lambes, and (q) turned the faces of the sheepe which were in the flocke of Laban, towarde these ringstraked, and all maner of blacke: and so put his owne flockes by them selues, and put them not with Labans cattell.

41 And in euery conceyuing tyme of the stronger cattell, Iacob layde the roddes before the eyes of the cattell in the gutters, namely that they might conceyue before the roddes.

42 But when the cattell were feeble, he put them not in: and so the feebler were Labans, and the stronger Iacobs.

43 And the man (r) increased exceedingly, and had much cattell, and mayde seruants, and men seruaunts, and Cammelles, and Asses.

The.xxxi. Chapter.

1. The children of Laban do grudge at Iacobs richesse. 3. God commaundeth Iacob to returne into his countrey. 5. Iacob declareth Gods benefites to hymward. 7. God saueth Iacob that Laban do him no harme. 16. Iacob returneth into his countrey, Laban not witting thereof. 19. Rachel hath stollen hir fathers idolles. 23. Laban pursueth Iacob. 24. The care of God for Iacob, that Laban do hym no harme. 30. He complayneth that his idolles be stollen. 38. Iacob declareth to Laban his trueth, his diligence, and his trauayle.

1 AND he hearde the wordes of (a) Labans sonnes, saying, Iacob hath taken away all that was our fathers, and of our fathers (goodes) hath he gotte all his glory.

2 And Iacob beheld the countenaunce of Laban, and beheld, it was not towardes him "as it was wont to be.

3 And (b) the Lord said vnto Iacob, Turne agayne into the lande of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iacob sent, and called Rachel and Lea to the fielde vnto his flocke,

5 And sayde vnto them, I see your fathers countenaunce, that it is not towarde me, as it was wont to be: but the God of my father hath bene with me.

6 And ye knowe howe I haue serued your father to the best of my power.

7 But your father hath deceyued me, and chaunged my wages (c) tenne tymes: but God

i. Nowe his 14. yeeres seruice was expired.

k. He had done his seruice vpon, and of a good conscience.

l. This hypocrite speaketh of God, and yet he worshipperh false gods, and continueth in his wickednesse.

"my face.

m. Al the increase of our labour, is to be looked for at Gods hande.

"My foote.

n. The couetous hath no respect of the hinderaunce of his seruaunt, but of his own gayne.

o. That is, whatsoeuer cattell afterwarde shalbe spotted, shalbe my rewarde.

"To morow.

p. It is not lawfull by fraude to seeke recompence of iniury: therefore Moses sheweth afterward that God thus instructed Iacob. Gen. 31. b.

q. He did driue his owne lambes beside Labans sheepe, so that they went alwayes fore the, that as were of colour.

r. By Gods singular prouision, and according to promise.

a. The couetous children conetous Laban, thinke wealth of ther their vndoyng.

"As yesterday, & yesterday.

b. Though were in feare & doubt yet he durst not returne without Gods commaundement.

c. A certayne number is for an vncertayne, often times.

God suffered him not to hurt me.

8 (d) When he sayd, The spotted shalbe thy wages: then all the sheepe bare spotted. And when he sayd, The ryngstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath God taken away the increase of your fathers flocke, and giuen it to me.

10 But in ramming time, I lifted vp mine eyes, and sawe in a dreame, and behold, the "Rammes leaped vppon the sheepe that were ringstraked, spotted, and partie.

11 And the angel of God spake vnto me in a dreame, saying, Iacob? and I aunswered, Here am I.

12 And he sayde, Lift vp nowe thyne eyes, and see all the Rammes leapyng vpon the sheepe that are ryngstraked, spotted, and partie: for I haue (e) seene all that Laban doth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone set vp on an ende, and where thou vowedst a vowe vnto me: nowe therefore aryse, and get thee out of this countrey, and returne into the lande where thou wast borne.

14 Then answered Rachel, and Lea, & sayd vnto him, Haue we had as yet any portion or inheritaunce in our fathers house?

15 Dothe not he counte vs euen as straungers? for he hath solde vs, and hath quite deuoured also (f) our money:

16 Therfore all the richesse which God hath taken from our father, that is ours, and our childrens: nowe then (g) whatsoeuer God hath sayde vnto thee, that do thou.

17 Then Iacob rose vp, and set his sonnes and wiues vp vpon Cammelles:

18 And caried away all his flockes, & all his substance whiche he had procured, the increase of his cattell which he had gotten in "Mesopotamia, for to goe to Isahac his father, vnto the lande of Chanaan.

19 But Laban (h) was gone to sheare his sheepe: and Rachel had stollen hir fathers (i) images.

20 And Iacob stole away the hart of Laban the Syrian, in that he tolde hym not that he fledde.

21 So fled he, and all that he had, and made him selfe ready, and passed ouer the riuer, and set his face strayght toward the mount Gilead.

22 Upon the thirde day after, was it tolde Laban that Iacob fledde.

23 Then he toke (k) his brethren with him & followed after him seuen dayes iourney, and ouertoke him at the mount Gilead.

24 And (l) God came to Laban the Syrian in a dreame by night, and sayde vnto him, Take heede that thou speake not to Iacob ought "saue good.

25 And Laban ouertoke Iacob, and Iacob had pitched his tente in the mount: And Laban, with his brethren, pitched also vpon the mount Gilead.

26 And Laban sayde to Iacob, What hast thou done? for thou hast stollen away my hart, and caried away my daughters, as though they had bene taken captiue with the swoorde.

27 Wherefore wentest thou away secretely "vnknowen to me, (m) and diddest not tell me, that I might haue let thee goe thy way with myrth and songs, with tymbrell and harpe?

28 And hast not suffered me to kisse my children and my daughters? thou wast a fole nowe in so doyng.

29 For it is (n) in my hande "through God to do you hurte: But the God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Iacob ought saue good.

30 And nowe though thou wouldest needes be gone away, bicause thou sore longest after thy fathers house, yet wherefore hast thou stollen my (o) goddes?

31 Iacob aunswered and sayde to Laban, Bicause I was afrayde, and thought that peraduenture thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou findest thy goddes, (p) let him die. Here before our brethren, seeke that thyne is by me, and take it to thee: But Iacob wist not that Rachel (q) had stollen them.

33 Then went Laban into Iacobs tent, and into Leas tent, & into the two mayde seruauntes tentes: but founde them not. Then went he out of Leas tent, and entred into Rachels tent:

34 And Rachel had taken the images, and put them in the Cammelles strawe, and sate downe vpon them: And Laban (r) tossed vp al the tent, but founde them not.

35 Then sayde she to hyr father, My Lorde, be not angry, that I can not rise vp before thee, for the custome of women is come vpon me. So searched he, but (s) founde not those images.

36 And Iacob was wroth, and chode with Laban. Iacob also answered and sayde to him, What haue I trespassed? or what haue I offended thee, that thou doest sore pursue after me?

37 Thou hast tossed vp all my stuffe, & what hast thou founde of all thy houshold stuffe?

put

d. He woulde shew what iust causes he had to depart from their father, & how their brethren wrongfully accused him.

It signifieth the he Goate also: as vnder sheepe, ar cõprehended the Goates.

e. Gods eye obserueth what the wicked doeth to the godly.

For the fruit of Iacobs labour came to Labans vse.

f. The voyce of faythfull liues & subiectes.

Padan Ara. The godly hauing Gods worde, may vse the best occasiõ also in their doynges.

g. Images made in likenesse of men, which he had in reuerence as his houshold goddes.

h. They would pursue the iniurie done to their false religion: for their goddes were stolen.

i. Thus God frayneth the euel purpose of tyrants against his church.

"From good to badde.

"And haste stollen me.

m. A dissembling hypocrite when he can do no harme: yet he wil burden the godly in wordes.

n. The wicked bragge of their power, as Pilate did.

"By mahood

o. He worshipped these images in the honour of his goddes, or had them before him where he did worship.

p. Iacob could not wel abide the desirous of images.

q. It was not godlinesse, but superstition, that moued Rachel to this theft.

r. The blinde furie that is in the worshippers of images

s. So this superstition remayned in Iacobs house, till after the destruction of Sichem.

put it here before thy brethren & my brethren, that they may iudge betwixt vs both.

38 Behold, this twentie yeeres haue I bene with thee, thy sheepe and thy goates (t) haue not bene barren, and the Rammes of thy flocke haue I not eaten.

t. This was Gods benefite, yet bestowed vpon Laban for Iacobs sake: so Iacob counteth it his owne.

39 Whatsoeuer was torne (of beastes) I brought it not vnto thee, but made it good my selfe: of my hand diddest thou require it, that was stollen by day or night.

40 I was in such case, that by day the heate consumed me, and the frost by night, and my sleepe departed from mine eyes.

G

41 Thus haue I bene twentie yeeres in thy house, and serued thee fourtene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my reward tenne times.

v. God would not haue the seruãt defrauded of his iust rewarde.

42 And except the God of my father, (v) the God of Abraham, and the feare of Isahac, had bene with me, surely thou haddest sent me away now all emptie: but God beheld my tribulation, & the labour of my handes, and rebuked (thee) yesternight.

43 And Laban answered and sayde vnto Iacob, These daughters are my daughters, and these children are my children, and these sheepe are my sheepe, and all that thou seest is mine: and what can I do this day vnto these my daughters, or vnto their children whiche they haue borne?

x. Beyng giltie in his conscience of his euil intreating of Iacob, he wil subtilly prouide for him selfe.

44 Nowe therefore come on, and (x) let vs make a league I and thou, which may be a witnesse betweene me and thee.

45 Then toke Iacob a stone, and set it vp on ende.

46 And Iacob sayde vnto his brethren, Gather stones. And they toke stones, & made an heape: and they did eate there vpon the heape.

y. These be Syriake wordes, & signifie the heape of witnes, whiche thing also this worde Galeed meaneth.

47 And Laban called it (y) Jegar Sahadutha: but Iacob called it Galeed.

48 Then sayde Laban, This heape is witnesse betweene thee and me this day, therefore it is called "Galeed.

49 And "Mispah: for he sayde, The Lorde loke betweene thee and me, when we are departed one from another.

"Galed.

"Mitspah, that is, a looking glasse.

50 If thou shalt vexe my daughters, or shalt take (z) other wiues beside my daughters: here is no man with vs, beholde, God (is) witnesse betwixt me and thee.

z. He now condemneth the sinne of Poligamie, wherof he was afore the auethour.

51 And Labã sayd moreouer to Iacob, Behold this heape, & this stone set vp on end, which I haue layde betwixt me and thee.

52 This heape be witnesse, & also this stone set vp on ende, that I will not come ouer this heape to thee, and thou shalt not come ouer this heape, and this stone set vp on end, vnto me, to do vs any harme.

53 The God of Abraham, and the (aa) God of Nachor, and the God of their father, be iudge betwixt vs. And Iacob (bb) sware by the feare of his father Isahac.

54 Then Iacob did sacrifice vpon ỳ mount, and called his brethren to eate bread: and they did eate bread, and taried all night in the hill.

55 And early in the morning Laban rose vp, and kissed his sonnes and his daughters, and (cc) blessed them: and Laban departing, went into his place agayne.

aa. This was a wicked fashion to ioyne him false goddes with the true God, and to iudge the false to be the true God.

bb. Iacob woulde not sweare so prophanely as Laban woulde haue had him.

cc. The superstitious kissing the outwarde maners of the godly.

The.xxxij. Chapter.

1. God comforteth Iacob with a vision of angels. 4. Iacobs messengers beyng sent, require the fauoure of his brother Esau. 7. Iacob diuideth the people and al his substance into two parcelles. 9. Iacob prayeth in his distresses, taking hold on Gods promise, and confessing his vnworthinesse. 13. Iacob sendeth giftes vnto Esau his brother. 24. Iacob wrastleth with an Angell, that he may not feare his brother in time to come. 28. Iacob is named Israel.

1 BVt Jacob went forth on his iourney, and (a) the Angels of God came and met him.

A

a. God wo certainly p swade him his protecti in the fear was in of b. That two armies campes. "or, regio

2 And whē Jacob saw them, he sayd, This is Gods hoste, and called the name of the same place, (b) Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, vnto the land of Seir, into the "fielde of Edom.

4 And he cōmaunded them, saying, Thus shall ye speake to my (c) Lorde Esau, Thy seruaunt Jacob sayeth thus, I haue bene a straunger with Laban, and haue stayed there vnto this time,

c. By gran tyng to Es this tempe dominion, looseth no spirituall b diction.

5 And haue Oxen, Asses, and Sheepe, men seruauntes, and women seruauntes: and haue sent to shewe (it) my Lorde, that I may finde grace in thy sight.

6 And the messengers came agayne to Jacob, saying, We came to thy brother Esau, and he commeth to meete thee, and hath foure hundred men with him.

7 But Jacob was greatly afraid, and wist not whiche way to turne him selfe: and diuided the people that was with him, and the Sheepe, and Oxen, and Cammelles, into two companies,

B

8 And sayde, If Esau come to the one part and smyte it, the other shall saue it selfe.

d. Thus faith ouer his feare: prayer is godly m fuge in ble.

9 And Jacob sayde againe, (d) O God of my father Abraham, and God of my father Isahac, Lord whiche saydest vnto me, Returne

turne vnto thy countrey, and to thy kinred, and I will do well with thee:

10 I am "not worthy of the least of al the (c) mercies and truth, which thou hast shewed vnto thy seruaunt: for with my staffe came I ouer this Iordane, and now haue I gotten two companies.

11 Deliuer me from the hand of my brother Esau, for I feare him, least he wil come & smite me, (yea) (f) the mother vp the children.

12 Thou saydest, I wil surely do thee good, and make thy seede as the sande of the sea, which can not be numbred for multitude.

13 And he taryed there that same night, and toke of that which came to hand, (g) a present for Esau his brother:

14 Two hundred she goates, and twentie he goates, two hundred sheepe, and twentie rammes,

15 Thirtie milche Cammelles with their colues, fourtie kine, and ten bulles, twentie she asses, and ten foales:

16 And deliuered them into the handes of his seruauntes, euery droue by themselues, and sayde vnto his seruauntes, Go forth before me, and put a space betwixte droue and droue.

17 And he cõmaunded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose art thou? and whither goest thou? and whose are these (that goe) before thee?

18 Thou shalt say, they be thy seruaunt Iacobs, and it is a present sent vnto my Lord Esau, and beholde, he him selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, & all that folowed the droues, saying, On this maner see that you speake vnto Esau, when ye meete him.

20 And say moreouer, Behold, thy seruaunt Iacob also commeth after vs: for he sayde, I wil appease "his wrath with the (h) present that goeth before me, and afterwarde I will see him my selfe, peraduenture he will receyue "me to grace.

21 So went the present before him: and he taryed all that night in the companie.

22 And he arose vp the same night, and toke his two wyues, and his two mayde seruantes, and his eleuen sonnes, and went ouer the forde Iaboc.

23 And he toke them, and sent them ouer the riuer, and sent ouer that he had.

24 And Iacob was left hym selfe (i) alone: and there wrastled a man with him, vnto the breaking of the day.

25 And when he sawe that he coulde not preuayle agaynst hym, (k) he smote hym vpon the hucklebone of his thigh, and the hucklebone of Iacobs thygh loted out of ioynt, as he wrastled with him.

26 And he said, Let me go, for the day breaketh. Whiche answered, I will not lette thee goe, except (l) thou blesse me.

27 And he sayde vnto him, What is thy name? He answered, Iacob.

28 He said, Thy name shalbe called no more Iacob, but "Israell: for as a Prince hast thou wrastled with God, and with men, and hast preuayled.

29 And Iacob asked him, saying, Tel (m) me thy name. And he sayde, Wherefore doest thou aske after my name? And he blessed him there.

30 And Iacob called the name of the place "Peniel: for I haue (n) seene God face to face, and my lyfe is preserued.

31 And as he went ouer Peniel, ỹ sunne rose vpon him, and he halted vpon his thigh.

32 And therefore it is that the children of Israell eate not of the sinnowe that shranke in that place of the thygh, vnto this day: because that he touched the hucklebone of Iacobs thygh, aboute the sinnowe that shranke.

The.xxxiij. Chapter.

1. Esau meeteth his brother, with whome Iacob countermeeteth. 4. Esau kysseth Iacob his brother, & is at an attonemẽt with him. 11. Esau receiueth his brothers gyft. 20. Iacob buyldeth an aulter vnto God.

1 IAcob lifting vp his eyes, loked, and behold Esau came, hauing with him foure hundred men: and he diuided the children vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens and their children formost, and Lea and hyr children after, and Rachel and (a) Ioseph hindermost.

3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntill he came to his brother.

4 (b) Esau ranne to meete him, and imbraced hym, and fell on his necke, and kyssed him: and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, and sayde, Whence hast thou these? And he answered, They are the (c) children whiche God hath giuen thy seruaunt.

6 Then came the handmaydens forth, and their children, and did their obeysaunce.

7 Lea also with hir children, came and did their obeysaunce: And last of all came Ioseph

C.

"I am lesse. c. All Gods benefites come of meere benevolence and fauour.

f. A prouerbiall speach, meanyng to leaue nothing vnkilled.

g. Though he were certainly perswaded of Gods help, yet he vseth such meanes as he could, & committeth the successe to God.

"His face. h. Al giuing and receiuing of presentes is not euill.

"My face.

D

Num. 21. Deut. 2.

i. He sought a solitarie place for prayer where God declared vnto him, that many troubles remained, yet he shoulde ouercome all.

k. Though the godly ouercome in temptation, yet som infirmitie remayneth.

l. We ought to desire Gods blessing: howe greeuous soeuer Gods presence hath bin to vs.

"That is, one that wrestleth with God.

m. He desireth more perfect knowledge of this wrestler, for he knewe him to be god whiche is not graunted him.

"That is, the face of God.

n. Iacob gloryeth of this knowledge of God, which he had by this vision.

A

a. As yet Iacob was not certified of the prerogatiue of Iuda.

b. Thus God hath the hartes of the wycked in his hande.

c. The benefite of God, the godly doo not forget.

seph and Rachel, & did (d) theyr obeysaunce.

8 And he sayd, What is al ỹ droaue which I met? He aunswered, That I may finde grace in the sight of my Lorde.

9 And Esau sayd, I haue ynough, my brother, keepe that thou hast vnto thy selfe.

10 And Iacob aunswered, Nay, I pray thee, but if I haue found grace in thy sight, receiue I pray thee, my present of my hand: for I haue seene thy face, as though I had seene the face of God, and so thou hast receyued me to grace.

11 Oh take my blessing that is brought thee: (e) for God hath had mercy on me, and I haue ynough. And so he compelled him, and he toke it,

12 And he sayde, Let vs take our iourney, and go, I will go before thee.

13 (f) Iacob aunswered him, My Lorde, thou knowest that the children are tender, and the final and great cattell with young vnder my hãds, which if men should ouerdriue but eũe one day, al the flocke wil die.

14 Oh let my Lord go before his seruaunt: and I wil driue fayre and softly, according as the cattell that go before me, & the children be able to endure, vntill I come vnto my Lorde vnto Seir.

15 And Esau sayd, I will leaue some of my folke with thee. And he aunswered, What needeth it? I shall finde grace in the sight of my Lorde.

16 So Esau wẽt his way againe that same day vnto Seir.

17 And Iacob toke his iourney towarde Sucoth, and built him an house, and made bowthes for his cattell: and therfore is it, that the name of the place is called (g) Sucoth.

18 And Iacob came to Sale, a citie of Sichem (h) whiche is in the lande of Chanaan, after that he was come frõ Mesopotamia, and pitched before the citie,

19 And bought a parcell of grounde, where he pitched his tent, of the children of Hemor Sichems father, for an hundred peeces of money.

20 And he (i) made there an aulter, and called it, The mightie God of Israell.

d. A figure of the Churche appeareth in Iacobs housholde, whiche was in no dignitie in respect of Esau.

e. Al wealth commeth frõ God.

f. He shoulde not so muche haue feared Esaus company, seyng he had experience of Gods defence.

g. There is a place in Egipt, which is also so named of tents. Num. 33.

h. It is called Sichar. John. 4. Actes. 7.

i. Now God had giuen him some restyng place: therefore he confesseth his fayth by outward seruice.

The. xxxiiij. Chapter.

Here is set foorth a very greeuous tẽptation, wherewith Iacob is prooued.

1. The rauishing of Dina. 8. Hemor requireth Dina for a wyfe for his sonne. 11. The sonnes of Iacob do guylefully require the Sichemites to be circumcised. 20. The oration of Hemor to the people. 25. Simeon and Leui do murder the circumcised Sichemites. 30. They be blamed of Iacob theyr father.

1 DIna the daughter of Lea, whiche she bare vnto Iacob, went out (a) to see the daughters of the lande.

2 Whom when Sichem the sonne of Hemor the Heuite, Lord of the countrey, saw, he toke hyr, and lay with hyr, and "forced hyr.

3 And his hart lay vnto Dina the daughter of Iacob, and he loued that damsell, and spake "kindly vnto hyr.

4 And Sichem spake vnto his father Hemor, saying, Get me this mayde vnto my wyfe.

5 And Iacob heard that he had defiled Dina his daughter, (his sonnes being with their cattell in the fielde) and Iacob (b) held his peace, vntill they were come.

6 And Hemor the father of Sichem (c) wẽt out vnto Iacob, to commune with him.

7 And when the sonnes of Iacob (coming out of the fielde) heard it, it greeued them, and they were not (d) a litle wroth, because he had wrought follie in Israell, in that he had layne with Iacobs daughter, whiche thing ought not to be done.

8 And Hemor communed with them, saying, The soule of my sonne Sichem, longeth for your daughter, I pray you (e) giue hir him to wife.

9 And make mariages with vs, and gyue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwel with vs, and the lande shalbe before you: dwell, and do your busnesse therein, and haue possessions therein.

11 And Sichem sayde vnto hyr father, and vnto hyr brethren, Let mee finde grace in your eyes, and whatsoeuer ye appoynt me, that will I giue.

12 Aske freely of me both (f) dowrie & giftes, and I will giue accordyng as ye say vnto me, so that ye giue me the damsell to wife.

13 But the sonnes of Iacob aunswered to Sichem and Hemor his father, talking amongst themselues deceytfully, bycause he had defiled Dina their sister.

14 And they sayde vnto them, We can not do this thing, that we shoulde giue our sister to one that is (g) vncircumcised, for that were an abomination vnto vs.

15 But in this wil we consent vnto you: if ye will be as we be, and all the "males amongst you be (h) circumcised.

16 Then will we giue our daughters vnto you, and take your daughters to vs, and wil dwell with you, and be one people.

17 But and if ye will not hearken vnto vs to be circumcised, then wyll we take our daughter, and go our wayes.

a. This vayne curiositie of this woman was greeuously punished.

"Hebrue hir.

"To hit him.

b. This was through great greefe, and not that he minded reuengẽ.

c. A godly father, would first haue seene his sonne corrected.

d. They had iust cause of anger: but it passed measure.

e. The fathers consent in mariage, was then much set by.

f. The Hebrue worde signifieth, that which was giuen for maide in recompence of hir virginitie.

g. Religion made a pretẽce for the to satisfie their anger.

"or, men children.

h. They polute the holy signe, making strangers without respect partakers thereof.

18 Their

18 Theyr wordes pleased Hemor, and Sichem his sonne.

19 And the young man deferred not for to do the thyng, bycause he had a luste to Iacobs daughter: he was also moste set by, of al that were in his fathers house.

20 Then Hemor, and Sichem his sonne, went vnto the (i) gate of their citie, and cōmuned with the men of theyr citie, saying,

21 These men (k) lyue peaceably among vs, and dwell in the lande, and do theyr occupation therein: and beholde, the lande is large ynough for them, we will take their daughters to wyues, and giue them our daughters.

22 Onely herein will they consent vnto vs, for to dwell with vs, and to be one people: if all the males that are among vs be circumcised, as they are circumcised.

23 Shall not theyr goodes and theyr substaunce, and all theyr cattel (l) be ours? let vs onely consent vnto them, and they will dwell with vs.

24 And vnto Hemor & Sichem his sonne, (m) hearkened all that went out at the gate of the citie: and all the males were circumcised, whatsoeuer went out at the gate of the citie.

25 And the thirde day, whyles they were sore, two of the sonnes of Iacob, Simeon, and Leui, Dinaes (n) brethren, toke eyther of them his swoorde, and went into the citie boldly, and slue al that was male,

26 And slue also Hemor, and (o) Sichem his sonne, with the edge of the swoorde, and toke Dina out of Sichems house, & went their way.

27 And the sonnes of Iacob comming vpon "the dead, (p) spoyled the citie, bycause they had defiled their sister:

28 And toke theyr Sheepe, Oxen, and Asses, and whatsoeuer was in the citie, and also in the fieldes.

29 And (q) all theyr goodes, and al their children, and theyr wyues, toke they captiue, and made hauocke of all that was in the house.

30 But Iacob sayde to Simeon and Leui, Ye haue troubled me, and made me "to be abhorred of the inhabitours of the lande of the Chanaanite, and the Pherezite: and I beyng fewe in number, they shall gather themselues together agaynst me, and slay me, and so shall I and my house be destroyed.

31 And they answered, Should (r) he deale with our sister, as with an harlot?

i. Common assemblies and iudgements were then in the gates of cities.

k. The common sorte are more perswaded with profite than honestie.

l. Euill magistrates pretende a common welth, & yet all is but for their owne cause.

m. This light receyuyng of religion at the magistrates word, without any knowledge, is sharply punished.

n. These were captaynes of the bande.

o. The magistrates sinne is punished vpon all the people.

" The vncleane.

p. God would haue all men vnderstād how much he hateth all vncleannesse.

q. To this excesse in punishyng they al, that folowe their owne affections.

To stincke.

They fondly defende the barbarous crueltie, done without auctoritie vppon so many, vnder godly pretence, to the indangering of the godly.

The.xxxv.Chapter.

1. God commaundeth Iacob to goe vp into Bethel, and to buylde an aulter. 2. Iacob cōmaundeth the idols to be take away. 5. God putteth Iacobs enimies in feare. 6. Iacob cōmeth into Bethel. 7. The house of God. 8. Debora dieth. 10. God nameth Iacob Israel agayne. 12. Chanaan is promised him agayne. 15. Bethel. 16. Rachel bryngyng forth Beniamin, dyeth. 19. Ephrata. 21. The graue of Rachel. 22. Ruben lyeth with his fathers concubine. 23. The sonnes of Iacob. 27. Iacob commeth to Isahac. 29. Isahac dieth.

1 AND (a) God said vnto Iacob, Arise, and get thee vp to Bethel, and dwell there, and make there an aulter vnto God that appeared vnto thee when thou fleddest frō the face of Esau thy brother.

2 Then sayde Iacob vnto his housholde, & to al that were with him, Put (b) away the straunge gods that are among you, and be cleane, and chaunge your garmentes.

3 For we will aryse, and go vp to Bethel, and I wil make an aulter there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Iacob al ỹ (c) strange goddes whiche they had in theyr hande, and all theyr eareringes whiche were in their eares, and Iacob hyd them vnder an Oke which was by Sichem.

5 And whē they departed, the feare of God fell vpon the cities that were round aboute them, and they did not pursue the sonnes of Iacob.

6 So came Iacob to Luz, whiche is in the lande of Chanaan (the same is Bethel) he and all the people that was with him.

7 And he (d) builded there an aulter, & called the place, The God of Bethel, bycause that God appeared vnto him there, when he fled from the face of his brother.

8 But Debora Rebeccaes nurse, died, and was buried beneath Bethel vnder an Oke: and the name of it was called, the "Oke of lamentation,

9 And God appeared vnto Iacob agayne, after he came out of Mesopotamia, and (e) blessed hym.

10 And God sayde vnto him, Thy name is Iacob, notwithstandyng thou shalt be no more called Iacob, but Israell shalbe thy name: and he called his name Israel.

11 And God sayde vnto him, I am GOD almightie, be fruiteful, and multiply: a nation,

A
a. God will continually procure the health of his churche, as he doeth Iacobs in this miserable case.
b. He exhorteth his housholde to repētance, and outward professing of the same.

c. Thus one womans follie had polluted almost all the Churche.

B
d. After he had purged the Church of the abuses, he setteth vp the true worshyp appoynted by Gods worde.
" Allon Bachuth.

e. He confirmed his promise made vnto him before.

tion, and a (i) multitude of nations shall spryng of thee, yea and kinges shall come out of thy loynes.

12 And the lande whiche I (g) gaue Abraham & Isahac, will I giue vnto thee, and vnto thy seede after thee will I gyue that lande also.

13 And so God departed from hym, in the place where he had talked with him.

14 And Iacob set vp on ende, in the place where he talked with hym (euen) a stone set he vp on ende, and powred drinke offering thereon, and powred also oyle thereon.

15 And Iacob called the name of the place where God spake with him, (h) Bethel.

16 And they departed from Bethel: & when he was but a fielde breadth from "Ephrath, Rachel began to trauayle, and in trauaylyng, she was in peril:

17 And as she was in paynes of hyr labour, the midwyfe sayde vnto hir, Feare not, for this sonne is thyne also.

18 Then as hyr soule was in departyng (i) (for she died) she called his name "Benoni, but his father called him "Beniamin.

19 And thus died Rachel, and was buryed in the way to Ephrath, whiche is Beth-lehem.

20 And Iacob (k) set vp a stone on end vpon hyr graue: which is called Rachels grauestone vnto this day.

21 And Israel went thence, and pitched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that lande, Ruben went and (l) lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Iacob were twelue in number.

23 The sonnes of Lea: Ruben, Iacobs first borne sonne, and Simeon, and Leui, and Iuda, and Isachar, and Zabulon.

24 The sonnes of Rachel: Ioseph, & Beniamin.

25 And the sonnes of Bilha, Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha, Leas handmayde: Gad & Aser. These are the sonnes of Iacob, whiche were borne him in Mesopotamia.

27 And so Iacob came (m) vnto Isahac his father, to Mamre, vnto Ciriath-arba, (n) whiche is Hebron, where Abraham and Isahac dwelt.

28 And the dayes of Isahac were an (o) hundred and fourescore yeeres.

29 And Isahac decayed away and died, and was layde vnto his people, beyng olde and full of dayes: and his sonnes, Esau and Iacob buryed him.

f. He meaneth the. xii. tribes of Israell: and the congregation of the gētils, who sprāg of the fayth of Iacob.

g. Gods promise is as certaine as the thing that is done already.

h. For the idolatrie that was here done, it was afterwarde called Bethauen, that is, the house of vanitie.

" Ephratha.

i. God taketh away his giftes for the abuse of them.

" That is, the sonne of my sorow.

" That is, the sonne of my right hande.

k. Onely a memorial of hir sepulchre, bycause of the hope of resurrection.

l. Thus the deuil, to slaunder the whole Churche, and to vexe the godly, perswadeth some to horrible sinne.

m. He had ben from him now 43. yeeres.

that is. 20. in Mesopotamia, and. 23. in the lande of Chanaan.

n. It was afterwarde so called.

o. Iacob was now a hūdred and twentie yeeres old: for he was borne when Isahac was sixtie.

The. xxxvi. Chapter.

2. The wyues of Esau. 6. Esau dwelleth on mount Seir. 7. Esau and Iacob ryche men. 9. The generations of Esau, the father of the Idumeans. 12. Amelec.

God performeth his worldly promise which he made by his minister Isaac to Esau: but all this glorie being out of the kingdome of God, cōmeth to nought.

Gen. 26. a

a. His fyrste wyfe and hir father had two names.

Gen. 28.

b. The Scripture dothe not shewe that he was Iacobs friende.

1 These are the generatiōs of Esau, the same is Edom.

2 Esau toke his wiues of the daughters of Chanaan: (a) Ada the daughter of Elon, an Hittite, & Aholibama the daughter of Ana, the daughter of Sibeon, an Heuite.

3 And Basemath Ismaels daughter, and sister of Nebaioth.

4 And Ada bore vnto Esau, (b) Eliphas: & Basemath bare Rehuel.

5 And Aholibama bare Jehus, & Jalam, and Corah. These are the sonnes of Esau whiche were borne hym in the lande of Chanaan.

6 And Esau toke his wiues, & his sonnes and daughters, and all the soules of his house, his gwdes, and al his cattell, and all his substaunce whiche he had got in the lande of Chanaan, and went into a countrey away (c) from the face of his brother Iacob.

7 For theyr riches was muche, and they coulde not dwell together: and the lande wherein they were straungers coulde not receyue them, bycause of theyr possessions.

8 Thus dwelt Esau (d) in mount Seir, ỹ same Esau, is Edom.

9 These are the generations of Esau, father of the Edomites in mount Seir.

10 And these are ỹ names of Esaus sonnes: Eliphas the sonne of Ada, the wyfe of Esau, and Rehuel the sonne of Basemath the wyfe of Esau.

11 And the sonnes of Eliphas, were Theman, Omer, Sepho, and Eatham, and Cenaz.

12 And Thimna was cōcubine to Eliphas Esaus sonne, and bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Rehuel: Nahath, and Zerah, Samma, and Mizza: these were the (e) sonnes of Basemath Esaus wyfe.

14 And these were the sonnes of Aholibama the daughter of Ana, the daughter of Sebeon Esaus wyfe: and she bare vnto Esau, Jehus, and Jalam, and Corah.

15 These were " dukes of the sonnes of Esau. (f) The chyldren of Eliphas the firste borne of Esau, were these,

16 (g) Duke Theman, duke Omar, duke Se-

c. He ment not Iacobs cōmoditie, but his owne: yet God ordred his departure for the benefite of his elect.

d. It is lyke that he came thence when Iacob came fro Mesopotamia and now after his fathers death returned thither altogether. Augustine.

e. These were hir sonnes children.

" or, Princes.

f. The dignitie also of Esaus sonnes Moses wil haue fourth.

g. The Hebrewe worde signifieth him that hath a thousand vnder him.

Sepho, duke Cenaz, & duke Cozah, duke Gathaṁ, and duke Amalec: these are the dukes that came of Eliphas in the land of Edom, and these were the sonnes of Ada.

h. These are rehearsed for the affinitie of Esau with the: and that it was God that gaue Esaus posteritie victorie ouer so stout people.

17 (h) These also are the childꝛē of Rehuel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Mizza. These are the dukes that came of Rehuel, in the land of Edom: and these are the sonnes of Basemath Esaus wife.

18 These were the chyldꝛen of Aholibama Esaus wyfe, duke Jehus, duke Jalam, duke Cozah: these dukes came of Aholibama the daughter of Ana, Esaus wyfe.

19 These are the childꝛē of Esau, and these are the dukes of them, whiche Esau, is Edom.

20 These are the childꝛen of Seir the Horite, the inhabitantes of the lande: Lotan, and Sobal, and Sebeon, and Ana,

D 21 And Dison, and Eser, and Disan: these are the dukes of the Hozites the childꝛen of Seir in the lande of Edom.

22 And the childꝛen of Lotan, were Hozi, and Hemam: and Lotans sister (was called) Thimna.

23 The childꝛen of Sobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.

24 These are the chyldꝛen of Sebeon, both Aia, and Ana: this was that Ana that founde (i) mules in the wildernesse, as she fedde hir father Sebeons asses.

i. Mans vanitie cā not be content with gods distinctiō of beastes, but inuenteth prodigious generations.

25 The childꝛen of Ana were these: Dison, and Aholibama the daughter of Ana.

26 These are the childꝛen of Dison: Hemdan, and Eshan, and Jethran, & Cheran.

27 The childꝛen of Eser are these: Bilhan, and Saauan, and Acan.

E 28 The childꝛen of Disan also are these: Us, and Aran.

29 These are the dukes that came of ẏ Horites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hozi, after theyr dukedomes in the lande of Seir.

k. The wicked soone come to great dignitie, but sodenly it falleth away, as herein Esaus sonnes. Esai. 34. Ier. 40.

31 These are the kinges that raigned in the land of Edom, (k) before there raygned any king vpon the childꝛen of Israel.

32 Bela the sonne of Beoz raygned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Jobab the sonne of Serah, out of Bosra, raygned in his steede.

34 When Jobab also was dead, Husam, of the lande of "Temani, raygned in his steede.

" or, of the South countrey.

35 And after ẏ death of Husam, (l) Hadad ẏ sonne of Bedad, which slue ẏ Madianites in the field of the Moabites, raigned in his steede: & the name of his citie was Auith.

36 When Hadad was dead, Samlah of Masrecah raigned in his steede.

37 When Samlah was dead, Saul" of the ryuer of Rehoboth raigned in his steede.

38 When Saul was dead, Baal-hanan the sonne of Achboz, raigned in his steede.

39 And after the death of Baal-hanan the sonne Achboz, Hadar raigned in his steed: and the name of his citie was Pau, and his wiues name (m) Mehetabel the daughter of Matred the daughter of Mezahab.

40 These are the names (n) of ẏ dukes that came of Esau, accozding to their kinreds, places, and names: duke Timna, duke Aluah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Cenaz, duke Themā, duke Mibsar,

43 Duke Magdiel, duke Iram. These be ẏ dukes of Edō, accozding to their habitations in the land of their possessions. This Esau is the father of the Edomites.

F l. In this countrey, the children did not succeede their fathers in the kingdome

" or, of Rehoboth builded vpō the riuer.

m. These two men as appeareth by theyr names, were of great fauour among the Edomites.

n. Some think that these dukes succeeded after the kinges.

The. xxxvij. Chapter.

1. Iacob inhabiteth the lande of Chanaan. 2. Ioseph accuseth his brethren. 6. The first dreame of Ioseph. 9. The other dreame of Ioseph. 18. The brethren of Ioseph do consult aboute his death. 22. Ruben deliuereth hym. 23. Ioseph is cast into a pit. 26. By the counsel of Iudas he is sold to the Ismaelites. 32. The apparell of Ioseph imbrewed with the bloud of a kidde, is caryed to his father. 34. Iacob lamenteth his sonne Ioseph. 36. Ioseph is solde to Putiphar.

1 JAcob dwelt in the lande wherein his father was long a straunger, euen in the lande of Chanaan. A

2 These are the (a) generations of Jacob, when Joseph was seuentene yeeres olde, he kept theepe with his brethren, and the lad was with the sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues. And Joseph brought vnto his father (b) their euill report.

a. The actes that were done in the familie of Iacob.

b. Eyther of other mē touching them: or of thē against theyr father and Ioseph.

3 But Israell loued Joseph more than all his children, bycause he begate him in his (c) old age: and he made him a coate of many "colours.

c. He was thē 91. yeeres olde when Ioseph was borne.

" Peeces.

4 And when his brethren sawe that theyr father loued hym more than all his brethren, (d) they hated him, and coulde not speake peaceably vnto him.

d. Malicious men gather of euery thyng, matter of hate and mischiefe.

5 Moreouer, when Ioseph (c) had dreamed a dreame, he tolde it his brethren, which hated him yet the more.

6 And he sayd vnto them, Heare, I pray you, this (f) dreame which I haue dreamed.

7 Beholde, we were bindyng sheaues in the field: and loe, my sheafe arose and stood vpright, and beholde, your sheaues stoode rounde about, and made obeysaunce to my sheafe.

8 To whom his brethren sayd, Shalt thou be a king in deede ouer vs? or shalt thou in deede haue dominion ouer vs? (g) And they hated him yet the more, because of his dreames, and of his wordes.

9 And he dreamed yet another dreame, and tolde it his brethren, saying, Beholde, I haue had one dreame more, and behold, the sonne and the moone, and .xj. starres made obeysaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto him, What is this dreame that thou hast dreamed? Shall (h) I, and thy mother, & thy brethren in deede come to bowe to thee?

11 And his brethren enuied him: but his father noted the saying.

12 His brethren also went to keepe his fathers cattell in Sichem.

13 And (i) Israel sayde vnto Ioseph, Do not thy brethren keepe in Sichem, Come, and I will sende thee to them.

14 He aunswered, Here am I. And he sayd vnto him, Goe (I praye thee) see whether it be well with thy brethren and the cattell, and bryng me worde agayne. And so he sent him out of the vale of Hebron, and he came to Sichem.

15 And a certayne man found hym, and behold he was wandring out of his way in the fielde, and the man asked him, What seekest thou?

16 He aunswered, I seeke my (k) brethren, tell me I pray thee, where they keepe (cattell.)

17 And the man sayde, They are departed hence: for I haue heard the say, Let vs goe vnto Dothan. Thus went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him a farre of, before he came at them, they toke counsel agaynst him (l) for to slay him.

19 For one sayde to another, Beholde, this "notable dreamer commeth.

20 Come now therfore, and let vs slay him, and (m) cast him into some pit, and we will say some noughtie beaste hath deuoured hym: and we shall see what will come of his dreames.

21 When (n) Ruben heard that, he rid hym out of their handes, and sayde, Let vs not "kill him.

22 And Ruben sayde moreouer vnto them, Shed no bloud, (but) cast him into this pit that is in the wildernesse, and lay no hande vpon hym, (this he sayde) namely, that he might rid him out of their handes, and deliuer him to his father agayne.

23 And when Ioseph was come vnto his brethren, they stript him out of his coate, his partie coloured coate that was vpon him.

24 And they toke him, and (o) cast him into an emptie pyt, wherein was no water.

25 And they sate (p) the downe to eate bread, and as they lifte vp their eyes, and loked aboute, behold there came a cõpanie of Ismaelites frõ Gilead, & their Cãmelles laden with spicerie, Bawme, and Myrrhe, & were goyng downe to carie it to Egipt.

26 And Iuda sayd vnto his brethren, What (q) auayleth it, if we slay our brother, and keepe his bloud secrete?

27 Come on, and let vs sell him to the Ismaelites, and lette not our handes be vpon him: for he is our brother, and our fl[esh]. And his brethren were content.

28 Then as the (r) Midianites marchaunt men passed by, they drewe and lift Ioseph out of the pit, and solde hym vnto the Ismaelites for twentie pieces of siluer. And they brought Ioseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph (was) not in the pit: then he rent his clothes,

30 And went againe vnto his brethren, saying, The ladde is not (yonder) wo is me, whyther shall I goe?

31 And they toke Iosephes coate, and killed a kyd, and dipped the coate in the bloud.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde, (s) This haue we found, see whether it be thy sonnes coate, or no.

33 And he knewe it, saying, It is my sonnes coate, a naughtie beast hath deuoured him, Ioseph is without doubt rent in pieces.

34 And Iacob (t) rent his clothes, and put sackcloth aboute his loynes, and mourned for his sonne a long season.

35 But all (v) his sonnes, and all his daughters, rose vp to comforte him: neuertheles (x) he woulde not be comforted, but sayd, I wyll goe downe into the graue vnto my sonne, mournyng: and thus his father wept for him.

36 And the Midianites sold hym in Egypt vnto Putiphar, chiefe officer of Pharao, and his "chiefe steward.

1. The

c. The dreams that came frõ God, had singular notes whereby they were discerned from other.

f. Moses would shewe how none of these things came by chaunce.

g. Gods graces to the godly, are an occasion that the wicked hate them.

h. By the chief of the familie, the whole is meant. Not that euery one should do thus: for his mother was dead.

i. The godly care of a householder for his men & beasts.

C

k. Many seke brethren, and finde enimies.

l. Enuie and malice hauing occasion, will end in slaughter.

"Maister of dreames.

m. Sinne may be hid frõ the eyes of mã: but not of God.

D

n. We ought not to dispaire of a man, for one heynous faulte.

"Strycke him in the foule.

o. This was worse than murder before God: thoughe it were priuily done.

p. They were vnsensible, without any sense or cõscience of sinne.

q. Thus should all sinners say, what commoditie doth sinne bryng?

E

r. These marchaunt men of the Ismaelites & Midianites, were ioyned together in marchandise.

s. One sinne bringeth forth another.

t. Signes of inward sorow whiche some imitate without any griefe.

v. They pretend godlines but are farre from it.

x. He refused worldly comfort, yet he was obedient to God.

"Werthal capt vnto the garde, chiefe of the fl[esh] ought re[gard] or cookes.

The.xxxviij. Chapter.

Though Christ came of the linage of them whose wickednesse are here set forth: yet it derogateth nothing from his puritie & honour.

1. The mariage of Iudas. 3. Er. 4. Onan. 5. Selah. Er taketh Thamar to wyfe. 7. Er dyeth. 10. Onan the enuious is smitten of God. 11. Thamar the widowe abideth with hir father. 12. Iudas, his wyfe beyng dead, goeth out to sheare sheepe. 15. The incest of Iudas with Thamar his daughter in lawe. 24. Iudas cōmaunded his daughter in lawe, beyng accused of whoredome, to be brent, and afterwarde acknowledgeth the faulte. 27. Thamar bryngeth foorth two twinnes. 29. Phares. 36. Zarah.

I

1 ABout that time "Judas went down from his brethren, and gate him to a man called Hirah, of Adulam.

"Jehudah.

a. The cursed ende sheweth that this mariage pleased not God.

2 And there he sawe (a) the daughter of a man called Suah, a Chanaanite: and he toke hyr and went in vnto hir.

3 And she cōceiued, and bare a sonne, and called his name Er.

4 And she conceyued agayne, and bare a sonne, and called hym Onan.

5 And she conceyued againe, and bare yet a sonne, whom she called Selah: and he was at (b) Chezib when she bare him.

b. A towne in Palestina.

6 And Judas (c) gaue Er his firste borne sonne a wife, whose name was Thamar.

c. The fathers auctoritie in the mariage of his sonne.

7 And Er Judas firste borne sonne, was wicked in the sight of the Lorde, and the Lorde slue him.

B

8 And Judas said vnto Onan, Go in vnto thy brothers wife, & "marrie hir, ẏ thou mayest stirre vp seede vnto thy brother.

"The worde signifieth the wife of his brother dead without children.

9 And when Onan perceiued that the seed should not be his, therefore when he went in to his brothers wife, he spilled it on the ground, & gaue not seede vnto his brother.

10 And the thyng whiche he did, displeased the Lorde: wherefore he slue him also.

11 Then sayde Judas vnto Thamar his daughter in law, (d) Remayne a widowe at thy fathers house, till Selah my sonne be growen. (For he sayd, (e) Least peraduenture he die also as his brethren dyd.) And Thamar went and dwelt in hyr fathers house.

d. Dissimulation to keepe his credite and honestie amōg men, is not allowed.

e. The father layeth the fault where it was not.

12 And in processe of time, the daughter of Suah, Judas wyfe, dyed. Then Judas when he had left mournyng, went vnto his sheepe shearers to Thimnath, he and his friende Hirah of Adulam.

13 And one told Thamar, saying, Behold, thy father in lawe goeth vp to Thimnath to sheare his sheepe.

C

14 And she put hir widowes garments off from hyr, and couered hyr with a vayle, and disguised hir selfe, and sate hyr downe in "an open place, whiche is by the way side to Thimnath, for (f) because that she sawe Selah was growen, and she was not giuen vnto him to wife.

"The doore of eyes.

f. Wicked meanes are not to be practised, though wrōg be done to vs.

15 When Judas saw hir, he thought it had bene an harlot, bicause she had couered hir face.

16 And he turned to hir vnto the way, and sayde, Come, I pray thee, let me lye with thee. (For he (g) knewe not that it was his daughter in lawe.) And she aunsweared, What wilt thou gyue me for to lie with thee?

g. His widowhead cannot excuse this horrible crime

17 Then sayde he, I will sende thee a kidde from the flocke. She sayde, Then giue me a pledge till thou sende it.

18 He said, What pledge shal I giue thee? She sayd, Thy signet, thy (h) bracelet, and thy staffe that is in thine hande. And (i) he gaue it hyr, and lay by hyr: and she was with childe by him.

h. Some thinke the word to signifie a coueryng of the head.

i. Thus the adulterers blindly spoyle themselues of that they haue.

19 And she gate hyr vp, and went and put hyr vayle from hyr, and put on hyr widowes rayment.

20 And Judas sent the kid by his (k) friend Adulam, for to receiue his pledge agayne from the womans hande: but he founde hir not.

k. This is not true friedship, to be a minister of mischiefe.

D

21 Then asked he the mē of the same place saying, Where is the (l) harlot that sate openly by the wayes side? They aunswered, There is no harlot here.

l. The Hebrue worde signifieth, sanctified, or prepared (For that such a one is nothing lesse thā holy) or ready for all men.

22 He came therfore to Judas agayne, and sayde vnto hym, I can not finde hyr: and also the men of the place sayde that there was no harlot there.

23 And Judas sayde, Let hir take it to hir, (m) least we be shamed: beholde, I sent the kyd, and thou hast not founde hyr.

m. He careth more for his outward fame, than that he displeased god: or lost his goodes.

24 And it came to passe, after three monethes one told Judas, saying, Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with child. And Judas sayd, Bring hyr forth, that she may be (n) brent.

n. This was the punishmēt for adulterie in that countrey then.

25 And when they brought hyr forth, she sent to hyr father in lawe, saying, By the man vnto whome these things (parteyne) I am with childe: And said also, Loke, I pray thee, whose are these, this seale, & this bracelet, and this staffe.

26 And Judas acknowledged thē, & sayd, (o) She hath bene more righteous than I, bycause I gaue hyr not Selah my sonne. And he lay with hyr no more.

o. He is remisse in the punishment towarde him selfe: though he acknowledge his fault and no man now calleth for punishment.

27 But when the time was come that she should be deliuered, behold there was two twinnes in hir wombe.

p. Of incestuous abuse commeth mōstruous birthes

‘28 And when she trauayled, (p) the (one) ‘ put out his hand, and the midwyfe toke ‘ and bounde a redde(threede)about it,say- ‘ ing,This is come out first.
‘29 And he plucked his hand backe againe, ‘ and behold,his brother came out. And she ‘ sayd, Wherfore hast thou rent a rent vpon ‘ thee?and called his name Phares.
‘30 Afterwarde came out his brother, that ‘ had the red threede aboute his hande: and ‘ his name was called Zarah.

The.xxxix.Chapter.

1. Ioseph is solde to Putiphar. 2. God is with Ioseph. 5. God blesseth Putiphar for Iosephes sake. 8. Ioseph denieth whoredome vnto his Lady his mistresse. 14. Ioseph accused of whoredome of his Lady, is imprisoned. 21. God taketh cōpasion vpon Ioseph.

1 IOseph was brought vnto Egipt, and Putiphar, a Lorde of Pharaos, and his chiefe stewarde, an Egyptian, bought him of the Ismaelites, whiche had brought him thither.

2 And God was with Ioseph, and he became a (a) luckie man, continuyng in the house of his mayster the Egyptian.

a. Men are neuer lucky in deede,but whē God is with them.For the felicitie of the wicked is cursed.

3 And his maister sawe that (b) God was with him, and that God made all that he did to prosper in his hande.

b. Yet he woulde not yeelde himself to serue that God.

4 And Ioseph found grace in his maisters sight,and serued him: And he made him ouerseer of his house, and put all that he had in his hande.

5 And it came to passe, from the tyme that he had made him ouerseer of his house, and ouer all that he had,the (c) Lorde blessed the Egyptians house for Iosephes sake: and the blessyng of the Lord was vpon all that he had in the house,and in the fielde.

c. So happy a thing it is to receyue the elect of God.

6 And therfore he left al that he had in Iosephes hande: and (d) he knewe nothing with him, saue onely the bread whiche he did eate. And Ioseph was a (e) goodly person, and a well fauoured.

d. That is, he tooke no accompt of him, but made merry.
e. The deuill of Gods giftes wil make snares, eyther to ouercome men or to vexe thē.

7 And after this, his maysters wife cast hir eyes vpon Ioseph, and sayde, (Come) lye with me.

B

8 But he refused, & sayd vnto his maysters wife, (f) Beholde, my maister woteth not what he hath in the house with me,and hath committed al that he hath to my hande.

f. The more benefite the godly receiue, the lesse will they vse deceit

9 There is no man greater in ỹ house than I, neither hath he kept any thing from me but onely thee, bycause thou arte his wyfe: how then can I do euen this so (g) great a wickednesse, and sinne agaynst (h) God?

g. Adulterie and vnthankfulnesse, two great sinnes before God.
h. The feare of God is of great force to ouercome this temptation.

10 And after this maner spake she to Ioseph day by day: but he hearkened not vnto hir, to sleepe (i) neare hir, or to be in hyr companie.

i. The godly auoydeth the occasiō of sinne

11 And on a certayne conuenient day, Ioseph entred into the house to do his busines,and there was none of the housholde by,in the house.

12 Then she caught him by the garment, saying, Lie with me. And he (k) left his garment in hir hande, and fledde, and gote him out.

k. He aduentureth his fame rather than he would sinne, though secretely.

13 And when she sawe that he had left his garment in hyr hande, and was fledde out:

C

14 (l) She called vnto the men of hyr house, and told them,saying,See,he hath brought in an Hebrue vnto vs, to do vs shame, for he came in to me to haue lien with me,and I began to crie with a loude voyce:

l. Here it appeareth what beastly affections lust draweth after hir.

15 And when he hearde that I lifte vp my voyce and cried, he left his garment with me,and fledde away,and gote him out.

16 And she layde vp his garment by hyr,vntill hyr Lorde came home.

17 And she told him with these wordes,saying, This Hebrue seruaunt whiche thou hast brought vnto vs, came vnto me to do me shame.

18 But as soone as I lift vp my voyce and cried,he left his garment with me,and fled out.

19 When his maister (m) hearde the wordes of his wyfe, whiche she tolde him, saying, After this maner did thy seruaunt to me:he waxed wroth.

m. He gaue to muche credite to his wife: so for his labour he nourished at home a harlot.

20 And Josephs maister (n) toke him, and put hym in prison, euen into the place where the kynges prysoners lay bounde: & there continued he in (o) prison.

n. His ielousie made him heare but one part, and condemne before iust examination.
o. The Hebrue worde signifieth a rough prison,as the moone.

21 But the Lorde was with Ioseph, and shewed him (p) mercy,and gote him fauour in the sight of the Lord of the prison.

p. God helpeth vs in a iust cause, for his owne mercies sake.

22 And the (q) keeper of the prison committed to Josephs hande all the prisoners that were in the prison house, and whatsoeuer was done there,that did he.

q. Gods mercy appeareth in molifying the sturdy harts of prison kepers.

23 And the keeper of the prison looked vnto nothing that was vnder his hande,seeing that the Lorde was with hym: For what so euer he did, the Lorde made it to prosper.

The.xl.Chapter.

1. Ioseph ministreth vnto the Butler & Baker of Pharao. 5.They see dreames.9. The Butlers dreame,the whiche Ioseph interpreteth. 16. He expoundeth also the dreame of the Baker. 20. The feast of Pharao on his byrth day. 22.The Butler vnthankful.

1 And

1 AND it came to passe after these "thinges, that (a) the Butler of the king of Egypt, and his Baker, had offended theyr Lord the king of Egypt.

2 And Pharao was angry against hys two officers, against the chiefe Butler, and the chiefe Baker,

3 And put them in ward in his chiefe Stewards house, euen in the prison and place where Ioseph was bounde.

4 And the (b) chiefe Steward gaue Ioseph a charge with them, and he serued them, and they continued a season in warde.

5 And they dreamed eyther of them in one nighte, both the Butler and the Baker of the king of Egypt, which were bounde in the prison house, eyther of them his dreame, and eache mans dreame of a sundry interpretation.

6 When Ioseph came in vnto them in the morning, and (c) looked vpon them, behold, they were sadde.

7 And he asked Pharaos chiefe officers that were with him in his maisters ward, saying, Wherefore looke ye so sadly to day?

8 They answered him, We haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them, Do not (d) interpretings belong to God? Tell me, I pray you.

9 And the chiefe Butler tolde his dreame to Ioseph, and sayd vnto him, In my dreame, me thought there stode a vine before me.

10 And in the vine (were) three braunches, and it was as though it budded, and hir blossoms shotte forthe, and the clusters thereof brought forth rype grapes.

11 And I had Pharaos cup in my hand, and toke of the grapes, and pressed them in Pharaos cup, and deliuered Pharaos (e) cup into his hande.

12 And Ioseph sayde vnto him, This is the interpretation of it. The three braunches, (f) are three dayes.

13 For within three dayes shall Pharao "lift (g) vp thyne head, & restore thee into thine office agayne, and thou shalt deliuer Pharaos cup into his hand after the old maner, when thou wast his Butler.

14 But (h) thinke on me when thou arte in good case, and shewe mercy (I pray thee) vnto me, and make mention of me to Pharao, and bring me out of this house:

15 For I was priuily by stelth taken away out of the land of the Hebrues, and here also haue I done nothing at all wherefore they should haue put me into this dungeon.

16 When the chiefe Baker sawe that the interpretation was (i) good, he sayd vnto Ioseph, Me thought also in my dreame, that I had three "white wycker baskets on my head.

17 And in the vppermost basket there was of all manner bake meates for Pharao, and the birdes did eate them out of the basket, that was vpon my head.

18 And (k) Ioseph answered and said, This is the interpretation thereof. The three baskets, are three dayes: For within three dayes shall Pharao take thy head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

19 And it came to passe the third day, which was Pharaos byrth day, that he made a feast vnto all his seruauntes: and he "lifted vp the head of the chiefe Butler, and of the chiefe Baker among his seruauntes:

20 And restored the chiefe Butler vnto hys Butlership againe, which also reached the cup into Pharaos hande.

21 But he hanged the chiefe Baker, euen as Ioseph (l) had interpreted vnto him.

22 Neyther did ỹ chiefe Butler (m) remember Ioseph, but (n) forgate him.

a. wordes.
a. These were two noble me that were chief in these offices.
b. Iosephes maister belike after better ad uisement, was reconciled to him.
c. Prisoners are not lightly to be looked vpon and consydered.
d. Astrologers and witches are condéned.
e. Some think that the king proued thys way what maner wine shold be that yeare.
f. That is, signifie: such maner speaches are often in Moses, in the next chapter, & other where
" or, number.
g. That is, take thee out of prison.
h. It was not lawfull for hys paynes to desire this kindnesse againe.
i. They that imbrace Gods worde but for lucres sake, are afterward heauie and sad.
" or, full of holes.
k. Teachers must speake as God hath reuealed, both sowr & sweete thigs. and that boldly.
" or, reckoned.
l. Thus Ioseph was proued a true prophet of God, as it is. Iere. 28.
m. Vnthankfulnesse in a courtier.
n. God woulde haue his delyuerie to be knowen to be his gifte.

The. xli. Chapter.

The dreame of Pharao of seauen kyne. 5. Another dreame of eares of corne. 9. The Butler mentioneth Ioseph before Pharao. 14. Ioseph beeing deliuered out of Prison, declareth Pharao his dreames, foretelling abundaunce of famine. 39. Ioseph is made gouernour ouer the victualles. 45. Ioseph taketh a wife. 48. Ioseph gathereth the grain of the yeeres of plenteousnesse. 50. The sonnes of Ioseph. 51. Manasses. 52. Ephraim. 54. Famine through the whole worlde.

1 AND after (a) two yeeres Pharao dreamed, and beholde, he thought that he stode by a riuers syde,

2 And ther came out of the riuer seuen goodly kyne, and fatte fleshed, and fedde in a medowe.

3 And seuen other kine came vp after them out of the riuer, euill fauoured, and leane fleshed, and stode by the other kine vppon the brynke of the riuer.

4 And the euill fauoured and leane fleashed kyne, did eate vp the seauen well fauoured and fat kyne: and Pharao awoke.

5 And he slept againe, and (b) dreamed the second tyme: and beholde, seuen eares of corne grewe vppon one stalke, ranke and goodly.

6 And agayne, seuen thinne eares, blasted with the east winde, sprang vp after them.

7 And the seuen thinne eares deuoured the

a. Ioseph hoped wel to haue bin sooner deliuered: but God will haue no time prescribed.
b. Though the spirituall doctrine of life, be the proper tresure of the Churche: yet some teaching there is common to the vngodly.

seuen ranke and full eares. And Pharao awaked: and see (it was) a dreame.

8 And when the morning came, his spirite was troubled, and he sent and called for all the sothsayers of Egypte, and all the wise men thereof: and Pharao tolde them hys dreame, but there was (c) none of them that could interprete it vnto Pharao.

9 Then spake the chiefe Butler vnto Pharao, saying, I doe remember my faultes this day:

10 Pharao being angry with his seruaunts, put in ward in the chiefe Stewards house, both me, and the chiefe Baker.

11 And we dreamed both of vs in one night, and eache mans dreame of a sundry interpretation.

12 And there was with vs (d) a young man, an Hebrue borne, seruaunt vnto the chiefe Steward: to whome when we told them, he declared our dreames to vs, according to eyther of our dreames.

13 And as he declared them to vs, euen so it came to passe: For he restored me to mine office agayne, and hanged him.

14 Pharao (e) sent therefore, and called Joseph: and they brought him hastily out of the dungeon. And he shaued himselfe, & chaunged his rayment, and came vnto Pharao.

15 And Pharao sayde vnto Joseph, I haue dreamed a dreame, and no man can interprete it: and I haue heard say of thee, that as sone as thou hearest a dreame, thou canst interprete it.

16 Joseph answered Pharao, saying, "Not I, (f) but God shall giue Pharao an answer of peace.

17 And Pharao sayde vnto Joseph, In my dreame me thought I stood by a riuers side,

18 And there came out of the riuer seuen fat fleshed and well fauoured kyne, and fed in a medowe.

19 And then seuen other kyne came out after them, poore, and very yl fauoured, and leane fleshed, such as I neuer sawe in all the land of Egypt, they were so "yl fauoured.

20 And the seuen leane & yll fauoured kine, did eate vp the first seuen fat kyne:

21 And when they had "eaten them vp, a man coulde not perceyue that they had eaten them, but they were still yl fauoured as they were at the beginning: and I awoke.

22 And I sawe agayne in my dreame, and behold, seuen eares sprang out of one stalke, full and fayre.

23 And beholde, seuen eares againe "withered, thinne, and blasted with the east wind, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares: and I haue told the sothsayers, but there was no man that could tell what it meaneth.

25 And Joseph answered Pharao, (both) Pharaos dreames are (g) one. God hathe shewed Pharao, what (h) he is about to do.

26 The seuen good kyne, are seuen yeeres, and the seuen good eares, are seuen yeeres also: and it is but one dreame.

27 Likewise the seuen thinne and euill fauoured kine that came vp after them, are seuen yeeres, and the seuen emptie and blasted eares with the east winde, shall be seauen yeres of famine.

28 This worde whiche I haue sayde vnto Pharao, is it that (i) God is about to doe, and sheweth it vnto Pharao.

29 Behold, there come seuen yeeres of great plenteousnesse throughout all the lande of Egypt.

30 And agayne there shall arise after them seuen yeeres (k) of famine, and all the plenteousnesse shall be forgotten in the lande of Egypt: and the famine shall consume the lande.

31 Neyther shall the plenteousnesse be knowen in the lande, by reason of that famine that (shall come) after, for it shall be exceeding great.

32 And as concerning that the dreame was doubled vnto Pharao the seconde time: behold, the thing is certaynely prepared of God, & God wil (l) shortly bring it to passe.

33 Now therefore (m) let Pharao prouide for a man of vnderstanding, and wisedom, and let him ouer the land of Egypt.

34 And lette Pharao doe this also, that he make "officers ouer the lande, and take vp the fifth part of the inheritance in the lande of Egypt in the seuen plenteous yeres.

35 And (n) let them gather all the foode of these good yeeres that come: and laye vppe corne vnder the hande of Pharao, and lette them keepe foode in the cities.

36 And so shall that foode be for store in the lande against the seuen yeeres of famine, which shal come in the land of Egypt, that the land shal not perish through famine.

37 And the saying seemed good in the eyes of Pharao, & in the eyes of al his seruaunts.

38 Then said Pharao vnto his seruaunts, May there be founde a man such as this is, (o) in whome the spirite of God is?

39 And Pharao sayde vnto Joseph, Forasmuch as (p) God hath shewed thee all this, there is no man of vnderstanding or of wisedome like vnto thee.

40 Thou therefore shalt be ouer my house, and according to thy worde shal al my people

c. He was worthy to be ignorant, who knowing hys dreame to be of God, sought so vayn scholemaisters.

d. This had bin thankeworthy, if it had not bin for feare another should haue told it.

e. Whom men contemne in prosperitie, him they are glad to heare in aduersitie.

" or, without me.

f. He giueth all the glory to God, yet denyeth not his ministerie.

" or, so leane.

" Come into the inwarde part of them.

" or, small.

g. In signification and meaning.

h. God doeth not only foresee things to come, but also doth rule the same: thus Joseph would begin to teach Pharao some godlynesse.

i. Least Pharao shoulde thinke any thing of his idols: or that God is only a beholder of the world, and not a doer.

k. God is mercifull euer, euen in his punishments.

l. We are very negligent in Gods iudgements, if we remember not that the time is at hande.

m. Gods true prophets tell remedies for the punishments that God will send.

" Visitore, or ouerseers.

n. For in plentie there is much spoyle and waste, and gods blessings are abused.

o. Such giftes of God ought to be looked for in them that should be placed in office.

p. Though he speake of God and prayse his giftes, yet he yeeldeth not himselfe to hym altogether.

ple be "ruled: only in the (kings) seate wil I be aboue thee.

41 And Pharao said again vnto Joseph, Behold, I haue set thee ouer ỹ land of Egypt.

42 And Pharao toke off his (q) ring from his hand, and put it vppon Josephs hande: and arayed him in cloth of raynes, and put a golden chayne about his necke,

43 And set him vppon the best "charret he had saue one: and they cryed before him, (r) Tender father: and made him ruler ouer all the land of Egypt.

44 And moreouer Pharao sayd vnto Joseph, (s) I am Pharao, and without thee shall no man (t) lift vp his hande or foote in all the land of Egypt.

45 And Pharao called Josephes name "Zaphnath Paaneath, and he gaue him to (v) wife Asnath the daughter of Potiperah "priest of On. Then went Joseph ouer the land of Egypt.

46 (And he was (x) thirtie yeeres olde when he stode before Pharao king of Egypte) And Joseph departing from the presence of Pharao, (y) went throughout all the lande of Egypt.

47 And in the seuen plenteous yeres, ỹ earth brought forth great store for to lay vp.

48 And he gathered vp all the fode of the seuen plenteous yeeres whiche were in the lande of Egypt, and layd vp the fode in the cities: the fode of the fields that grew rounde about euery citie, laide he vp in the same.

49 And Joseph (z) layde vp corne in store like vnto the sande of the sea, in multitude out of measure, vntill he left numbring: for it was without number.

50 And vnto Joseph wer borne two sonnes before the yeeres of famine came: which (aa) Asnath the daughter of Potiperah priest of On, bare vnto him.

51 And Joseph called the name of the fyrste sonne "Manasse: for God (sayde he) hath made me forget all my labor, & all my fathers household.

52 The name of the seconde called he "Ephraim, for (bb) God (sayd he) hath caused me to be fruitefull in the land of my trouble.

53 And when the seuen yeeres of plenteousnesse that was in the lande of Egypte, were ended.

54 Then came the seuen yeres of dearth, according as Joseph had sayde, and the dearth was in all lands: but in all the lande of Egypt, was there yet fode.

55 And when the lande of Egypt also began to hunger, the people cryed to (cc) Pharao for bread. And Pharao sayd vnto al the Egyptians, Goe vnto Joseph: and what he sayth to you, that doe.

56 And the dearth was throughout all the lande: and Joseph opened all the Barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreyes came into Egypt to Joseph, to buye (corne,) bycause that the famine was so sore in all landes.

The.xlij. Chapter.

1 Iacob sendeth his sonnes into Egypt to buy foode. 7. Ioseph knew his brethren. 9. They are tempted of hym. 17. They be thrust into prison. 24. Ioseph weepeth. Simeon is committed to warde. 29. They returne to theyr father, to fetche Beniamin. 35. They fynde money in the mouth of their sackes. 38. Iacob will not deliuer Beniamin.

1 AND Jacob seing that ther was "corne in Egypt, sayd vnto his sonnes, Why gape ye one vpon an other?

2 And he sayd, Behold, I haue heard that there is corne in Egypt, get you downe thither, and buye vs corne from thence, that we may liue, and not dye.

3 So went Josephes ten brethren downe to buye corne in Egypt.

4 But Beniamin Josephs brother, woulde not Jacob send with his other brethren: for he sayd, Lest peraduenture destruccio come vpon him.

5 And the sonnes of Israel came to buye corne among other that came: for there was dearth in the land of Chanaan,

6 And Joseph was (a) gouernour in ỹ land, & solde to al ỹ people of ỹ lād. And Josephs brethren came & (b) bowed themselues with their faces downe to the ground before him.

7 When Joseph saw his brethren, he knewe thē, and made him (c) selfe strange vnto thē, and spake (d) roughly vnto them, saying, Whence come ye? They aunswerd, Out of the land of Chanaan to buye victual.

8 And Joseph knewe his brethren, but they knew not him.

9 And Joseph remembred his dreames which he dreamed of them, and sayde vnto them. Ye are (e) spyes, and to see "where the land is weake, is your comming.

10 And they sayd vnto him, Nay my Lord, but to buye victual thy seruaunts are come.

11 We are al one mans sonnes, and "meane truely, and thy seruaunts are no spyes.

12 And he sayd vnto them againe, Nay, but (f) euen to see where the lande is weake, is your comming.

13 And they sayde, We thy seruauntes are twelue brethren, the sonnes of one man in the

A
"Breaking.

B
a. Moses ioyneth together Josephs honour, and his fidelitie in doing his duetie.
b. Men not knowing, fulfill the prophecies of God Gene. 37.
c. This dissimulation we must not take for an example
d. Not of anger, nor of mind to reuenge: but for their trial and repentance.
e. The Egyptians commōly called the Philistines theeues: for they lyued much by spoyle and war
"The secrets of the lande.
"Are true.
f. Great men thinke it sufficiēt for them to affirme a thing without adding any reason.

cc. The prince shoulde be as a common nurse of his people.

the land of Chanaan, and behold, the yongest is this daye with our father, and one, no man woteth where he is.

14 And Joseph sayd vnto them, (g) That is it that I speake vnto you, when I sayde, Ye are spies.

15 Hereby yee shall be proued: (by) the lyfe (h) of Pharao ye shall not goe hence, except your youngest brother come hyther.

16 Sende out one of you, whiche maye fet your brother, and ye shall be kept in prison, that your wordes maye be proued whether there be any truthe in you: or else (by) the (i) lyfe of Pharao, ye are but spyes.

17 And he putte them altogether in warde three dayes.

18 And Joseph sayde vnto them the thirde day, This do, and liue, (for) I (k) feare god.

19 If ye be true men, let one of your brethrē be bound in the house of your prysон: and goe ye, cary corne, to put away the famine from your housholde.

20 But bring youre youngest brother vnto me, and so shall your words be tryed true, and ye shall not dye: and they did so.

21 And one sayd to another, We haue verily (l) sinned against our brother, in that we sawe the anguishe of hys soule, when he besought vs, and wee woulde not heare hym: and therefore is this (m) trouble come vpon vs.

22 And Ruben aunswered them, saying, Sayde I not vnto you, that you shoulde not sinne against the lad, and ye would not heare? and see, now his bloud is required.

23 They were not aware that Joseph vnderstode them: for he spake vnto them by an interpreter.

24 And he turned from them, and wepte: and turned to them agayne, and communed with them, and toke out Simeon from amongst them, and (n) bound him before their eyes.

25 And Joseph commaunded to fyll theyr sackes with corne, and to put euery mans money in his sacke, and to gyue them victual to spende by the way: and thus did he vnto them.

26 And they laded theyr Asses with the corne, and departed thence.

27 And as one of them opened his sacke, for to gyue his Asse prouender in the (o) Inne, he espied his money, for it was in his sacks mouth.

28 And he sayde vnto his brethren, My money is restored me againe, for loe, it is euen in my sacke, and their harte "fayled them, and they were astonyed, and sayde one to another, Why hath (p) God dealte thus with vs?

29 And they came vnto Jacob their father, vnto the land of Chanaan, and told him all that befell vnto them, saying,

30 The man, euen the Lorde of the lande, spake roughly vnto vs, & toke vs for spyes of the countrey.

31 And (q) we sayde vnto him, We meane truely, we neuer were spyes.

32 We be twelue brethren, sonnes of our father: one is away, and the youngest is thys day with our father in the lande of Chanaan.

33 And the Lorde of the countrey sayde agayne vnto vs, Hereby shall I know, that ye meane truely: leaue one of your brethrē here with me, and take (foode) to put away the famine from youre housholds, and get you away,

34 And bring youre youngest brother vnto me, that I maye knowe that you are no spyes, but meane truely: so will I deliuer you your brother, and yee shall occupie in the lande.

35 And as they emptied their sackes, behold, euery mans bundell of money was in hys sacke: And when bothe they and their (r) father sawe the bundels of money, they were afrayde.

36 And Jacob their father sayde vnto them, (s) Ye haue robbed me of my children, Joseph is away, and Simeon is away, and yee will take Beniamin away: all these things are against me.

37 Ruben sayd vnto his father, (t) Slay my two sonnes, if I bring him not to thee againe: deliuer him to my hand, and I wil bring him to thee agayne.

38 And he sayde, My sonne shall (v) not goe downe with you, for his brother is dead, and hee is left alone: if destruction come vpon him by the way, which ye goe, ye shal bring my gray head with sorowe vnto the graue.

The.xliij. Chapter.

1. The brethren of Ioseph are sent backe with Beniamin, and giftes. 6. The troubles of Iacob. 16. Ioseph commaundeth a banket to be made ready for his brethren in his house. 23. Simeon is brought out of prison. 24. The feete of Iosephs brethren be washed. 30. Ioseph weepeth. 32. His brethren do eate with him. It is vnlawfull for the Egyptians to eate with the Hebrues.

1 AND the dearth was great in the lande.

2 And it came to passe (a) when they had eaten vp the corne whiche they had brought out

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C
g. Bycause of the absence of two of the brethren, it was suspitious.
h. It was harde in so corrupt a court & countrey, to be altogether vndefiled.
i. Custome maketh small faultes not to be thoughte vpon.
k. The feare of God is the beginning of a faythfull and sincere dealing
D
l. Affliction brought them to the conscience of their sinne, done. 13. yeres before.
m. Synne is the cause of affliction.
n. This was not of malice, but bycause he would be surely certified of the state of hys fathers house, & of Beniamin
o. The Hebrue word signifieth a place where one abideth all night.
E
"went forth.
p. He that hath conscience of sinne, seeth that affliction commeth from God.
q. They th... here no m... than they thought ... for their o... honestie a... fame.
F
r. Ioseph meant not greeue hi... ther yet s... mens dee... ende othe... than they ... ded.
s. He was tempted ... the decay ... Gods pro... which sh... continue ... seede, tha... dayly dec...
t. Not tha... thought h... ther mig... so lawfull ... but that ... would tak... way his ... suspition.
v. Affectio... blindeth ... that hee ... eth not w... is best to ... done.
A
a. This w... in the co... the seco... of dearth

out of the land of Egipt, their father sayde vnto them, Goe againe (and) buye vs a litle fode.

3 Juda aunswered him, and sayde, The man did solemnly protest vnto vs, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilte sende our brother with vs, we will goe downe and buye thee fode.

5 But if thou wilte not sende him, we will not goe downe: for the man sayde vnto vs, (b) Ye shall not see my face, excepte youre brother be with you.

6 And Israell sayde, Wherefore dealt ye so cruelly with (c) me, as to tell the man that ye had yet a brother?

7 They aunswered, The manne asked vs straytely "of our (state) and of oure kinred, saying, Is youre father yet aliue? haue yee (not another) brother? And we tolde hym accoyding to the "tenour of these woordes: Coulde we by anye meane knowe, that he would saye, Bring youre brother downe with you?

8 Then sayde Juda vnto Israel his father, Send the lad with me, that we maye aryse and goe, and that wee may lyue & not dye, yea both we and thou, & also our "meiny.

9 (d) I will be suretie for him, of my handes shalt thou require him: if I bring him not to thee againe, and set him before thyne eyes, then let me beare the blame for euer.

10 Truely except we had made this tarrying, by this we had returned the seconde time.

11 And their father Israel said vnto them, Yf it must needes be so, now then do thus: Take of the "best fruites of the lande in your vesselles, and bring the man (e) a present, a curtsie of baulme, and a curtsie of hony, spices, and myrre, nuttes, and almonds.

12 And take double (f) money in your hande, and the money that was brought againe in your sackes, take it agayne with you, peraduenture it was some ouersight.

13 Take also your brother with you, and arise and goe agayne vnto the man.

14 And (g) God almighty giue you mercy in the sight of the man, that he may deliuer you your other brother, and (this) Beniamin: and thus I am as one that is quite robbed of his children.

15 Thus toke they the present, and twice so muche more money in their hande, with Beniamin, and rose vp, and went downe to Egypt, and stode before Joseph.

16 When Joseph saw Beniamin with thē, hee sayde to the Ruler of his house, Bring these men home, and slay, and make ready: for these men shall "dyne with me at nowne.

17 And the man dyd as Joseph bade, and brought them into Josephs house.

18 When the men were brought into Josephs house, (h) they were afrayde, and sayd: Because of the money that came in oure sackes mouthes at the firste tyme, are we brought in, that he maye "seeke occasion against vs, and violently lay hands vpon vs, to bring vs in bondage, and our Asses also.

19 Therefore came they to ỹ man that was the Ruler ouer Josephs house, and communed with him at the doze of his house,

20 And sayde, Oh syr, (i) we came downe hither at the first time to buye fode:

21 And as we came to an Inne, we opened our sackes, and beholde, euery mans money was in the mouth of his sacke, (euen) oure money in ful weight, and we haue brought it agayne in our handes.

22 And other money haue we broughte also in our hands to buye fode: but we can not tell who put our money in our sackes.

23 And he sayde, Peace be vnto you, feare not: your (k) God, and the God of your father, hathe gyuen you that treasure in youre sackes: I had your money. And he brought Simeon out to them.

24 And the man ledde them into Josephes house, and gaue them water to wash theyr feete, and gaue their asses prouender.

25 And they made redy their present, against Joseph came at nowne: for they heard (say) that they should eate bread there.

26 When Joseph came home, they brought the presente into the house to him, whiche was in their hands, and bowed themselues to the ground before him.

27 And he asked them of their "welfare, and sayde, Is your father, that olde man whiche ye told me of, in good healthe? and is he yet aliue?

28 They aunswered, Thy seruaunt our father is in good health, and is yet aliue. And they (l) bowing them selues, made their obeysaunce.

29 And he lifting vp his eyes, beholde hys brother Beniamin his mothers sonne, and sayd, Is this your yonger brother of whom ye spake vnto me? And he sayde, God be (m) mercifull vnto thee my sonne.

30 And Joseph made haste (for his "hart dyd melt vpon his brother) and sought (where) to weepe, and entred into his chamber, and wept there.

31 And he washed his face, and came out, and refrayned him selfe, and said, Set bread on the table.

32 And

"Eate.

h. An euill cōscience taketh al things suspitiously.

"Tomble or roll himselfe vpon vs.

i. They would shew themselues innocent before they be accused.

k. Ioseph instructed his owne family in the knowledge of God; though he could not reforme the whole Realm.

"Peace.

l. Thus they fulfill Ioseph's dreame which they mokt before.

m. He considering the troubles of his father, the sorowes of his mother, and his owne seruitude, about the time of Beniamins birth, spake thus.

"Bowelles.

n. Superstitiō, hath pride and outward cleanlynesse folowing hir, with contempt of the truth.
o. The cause Moses sheweth in the. 46. Chapter.
« Man to his felowe.
p. The order of their sitting caused them to marueyle.
« Dranke.

32 And they prepared for him by him selfe, and for them by themselues, and for the Egyptians whiche did eate with him, by them selues, because the(n) Egyptians may not eate bread with the Hebrues, for that is an (o) abhominacion to the Egyptians.
33 And they sate before him, the eyll borne, according to his age, and the youngest, according to his youth: and "the men(p) marueyled among themselues.
34 And he sente rewardes vnto them from before hym selfe: but Beniamins parte was fyue tymes so muche as any of theirs: and they dronke, and were made "merrie with hym.

The.xliiij Chapter.

1. Ioseph commaundeth his cup to be put in the sacke of Beniamin. 4. The cup is attached in the sacke of Beniamin. 13. Ioseph accuseth his brethren of theft. 18. The oration of Iudas vnto Ioseph.

1 AND he cōmanded ẏ ruler of his house, saying, Fil the mens sacks with fode, as much as they can carrie, and put euery mans money in his sackes mouth:
2 And put (a) my cup, my siluer cuppe in the sackes mouth of the yongest, and his corne money also. And hee did according to the worde that Ioseph had sayd.
3 And in the morning, as sone as it was light, the men were let goe, they and theyr Asses.
4 And when they were out of the citie, and not yet farre away, Ioseph sayde vnto the ruler of his house: Up, and folow after the men, and when thou doest ouertake them, thou shalt say vnto them, Wherfore haue ye rewarded euill for good?
5 Is not that the cup in the which my Lord drinketh? and "for the which he (b) consulteth with the Prophesiers? Ye haue euyll done, that ye haue done.
6 And when he ouertoke them, he sayde the same wordes vnto them.
7 And they answered him, (c) Wherfore sayeth my Lorde suche wordes? God forbid that thy seruantes should doe so.
8 Beholde, the money which we founde in our sackes mouthes we brought again vnto thee out of the lande of Chanaan: how then shoulde wee steale out of thy Lordes house eyther siluer or golde?
9 With whomsoeuer of thy seruantes it be founde, (d) let him die, and we also wyl be my lordes bondmen.
10 And he sayd, Now also let it be according vnto your wordes: he with whome it is founde, shall be my seruant, and ye shal be blamelesse.
11 And at once euery man toke downe his sacke to the grounde, and euery man opened his sacke.
12 And he (e) searched, and began at the eldest, and least at the youngest: and the cup was founde in Beniamins sacke.
13 Then they rent theyr cloathes, and laded euery man his Asse, and went agayn vnto the citie.
14 And Juda and his brethren came to Iosephs house (for he (was) yet there) and they fell before him on the grounde.
15 And Ioseph sayd vnto them, What deede is this, that ye haue done? Wote yee not that such a man as I, "doe consulte with(f) prophesiers?
16 Then sayde Juda, What shall we saye vnto my Lorde? What shall we speake? or howe shall we "cleare our selues? (g) God hathe found out the wickednesse of thy seruauntes: beholde, we are my Lords seruauntes, both we, yea, and he also with whome the cup is founde.
17 And he aunswered, God forbidde that I should do so: but the man, with whome the cup is found, he shalbe my seruaunt, and get ye hence vp in peace vnto your father.
18 Then Juda wente vnto him, and sayde, (h) Oh my Lorde, let thy seruaunt, (I pray thee) speake a word in my Lords eares, and be not inflamed with wrath againste thy seruaunt: for (i) thou art euen as Pharao.
19 My Lorde asked his seruauntes, saying, Haue ye a father, or a brother?
20 And we aunswered my Lorde, We haue a father that is old, and a yong lad, whiche he begat in his age: and the brother of the sayd lad is dead, and he is all that is left of his mother: and his father loueth him.
21 And thou saydest vnto thy seruauntes, Bring hym vnto me, that I maye set my eyes vpon him.
22 And we aunswered my Lorde, that the lad could not goe from his father, for if he shoulde leaue his father, he were but dead.
23 Then saydest (k) thou vnto thy seruaunts, Except your youngest brother come with you, loke that ye see my face no more.
24 And when we came vnto thy seruaunte our father, we shewed him the wordes of my Lorde.
25 And our father sayd vnto vs, Goe again, and buye vs a litle fode.
26 And we answered againe, We can not go downe: nerethelesse, if oure youngest brother be with vs, then will we go downe, for we maye not see the mans face, except our

a. Simplicitie in dealing is commaunded to euery man: here such examples are not to be folowed, which were done vpon some singular motion of God.
"In the whiche he prophesieth.
b. He went not to the coniurers for anye matter: but this is sayd by dissimulation to increase the enuie.
c. A good conscience maketh them bolde to excuse themselues.
d. Men should be discrete and wyse in defending their innocencie.
e. This fe... was as cle... dissemble... his maist...
f
"or, to ... phesie.
f. Thou... did not ... thing: he... not haue... rished ... pinion ... so did.
« Iusti...
g. Men ... trouble ... out any ... knowe, ... to thinke ... the secre... iudgeme... God.
h. Iuda ... weth the... ner of m... authorite... be loth ... spoken ... familiari...
« Is the... Pharao.
i. A wise ... vehemen... ration.
k. As if he... bin the ca... that Beni... came into... gypt: & th... fore should... mercifull.

our yongest brother be with vs.

27 And thy seruaunt oure father sayde vnto vs, Ye knowe that my wyfe bare me two sonnes.

28 And the one went from me, and I sayde, (l) Of a suretie he is tayne in pieces, and I sawe him not since.

29 And if ye take this also away from me, & destruction come vnto him, ye shall bring my gray head with sorowe vnto the graue.

30 Now therefore when I come to thy seruaunte my father, and the lad be not with vs (seeing that his (m) lyfe "hangeth by the laddes life,)

31 Then shall it come to passe, that as sone as he seeth that the lad is not come, he wyll dye: So shall we thy seruauntes bring the gray head of thy seruaunte our father with sorowe vnto the graue.

32 For I thy seruaunt became suretie for the lad before my father, and sayde, If I bring him not vnto thee agayne, I shall beare the blame vnto my father all my life long.

33 Now therefore, I pray thee, lette me thy seruaunt byde here for the ladde, and be my Lordes (n) bondman, and lette the lad goe vp with his brethren.

34 For how can I goe vp to my father, if the lad be not with me? Vnlesse I woulde see (o) the wretchednesse that shall come on my father.

The.xlv. Chapter.

1. Ioseph yeeldeth hymselfe to be knowen of his brothers. 8. Ioseph by the will of God being sente into Egipt, is made gouernour ouer Egypt, and sendeth for his father. 16. Pharao commaundeth Iacob to be brought into Egypt. 21. Ioseph gyueth giftes vnto his brethren. 24. He exhorteth them vnto loue. 26. It is tolde Iacob that his sonne Ioseph lyueth.

1 IOseph could no longer refrayne before all thē that stode by him, wherfore he cryed, (a) Cause euery man to auoyde. And there remayned no man with him, whyle Ioseph vttered himselfe vnto his brethren.

2 And he (b) wept aloude, and the Egyptians, and the house of Pharao hearde.

3 And Ioseph sayde vnto his brethren, I am Ioseph, doth my father yet liue? And his brethren (c) could not aunswere him, they were so abashed at his presence.

4 And Ioseph sayd vnto his brethren, Come neare to me, I praye you. And they came neare. And he sayd, I am Ioseph your brother, whome ye solde into Egypt.

5 Now therefore be not greeued herewith, neither (d) let it seeme a cruell thing in your eyes, that ye solde me hither: for God dyd sende me before you, to preserue life.

6 For this is the seconde yeere of dearthe in the lande, and fyue moreare behinde, in the whiche there shall neyther be earing nor harueſt.

7 Wherefore God sent me before you, to preserue you a "posteritie in the earthe, and to saue your liues by a great deliuerance.

8 So nowe, it was not ye that sente me hyther, (e) but God, which hath made me a father to Pharao, and Lord of all his house and ruler throughout al the land of Egypt.

9 Haste you, and goe vp to my father, and tel him, Thus sayth thy sonne Ioseph, God hath made me Lord of (f) all Egypt, come downe therefore vnto me, tary not.

10 And thou shalte dwell in the lande of (g) Gosen, "and be a neyghboure vnto me, thou, and thy chyldren, and thy childrens children, thy sheepe, and thy beast, and all that thou hast.

11 And there will I prouide thee sustenance, (for there remaine yet fyue yeeres of dearth) lest thou and thy household, and all that thou hast, come (h) to pouertie.

12 And behold, your eyes do see, and the eyes also of my brother Beniamin, that (i) myne owne mouth speaketh vnto you.

13 Therefore tell my father of all my glory in Egypt, and of all that you haue seene, and make haste, and bring my father hither.

14 And he fell on his brother Beniamins necke, and wept: (k) and Beniamin wepte on his necke.

15 Moreouer, he (l) kyssed all his brethren, and wept vppon them: and after that, hys brethren talked with him.

16 And the fame (thereof) was heard in Pharaos house, so that they sayde, Josephs brethren are come. And it pleased Pharao wel, and all his seruaunts.

17 And (m) Pharao spake vnto Ioseph, Say vnto thy brethren, This doe yee, lade youre beastes, and goe (and) retourne vnto the land of Chanaan:

18 Take your father, and youre households, and come vnto me, and I wyll gyue you the good of the land of Egypt, and ye shall eate the fat of the lande.

19 And thou also shalte commaunde (them) Thus do yee, take (n) charrets with you out of the land of Egypt, for your children, and for your wiues, and bring your father, and come.

20 Also "regard not your stuffe, for the good of the land of Egypt is yours.

21 And the childrē of Israel did euen so: and Ioseph

l. Ioseph might vnderstand what lye they had made before his selling. So wickednesse will bewray it selfe.

m. That is, whome he loueth as his life.

Tied vnto.

or, shal sinne, be guiltie of sinne.

A token of godlinesse, not feare the name of breaking promise and fidelitie. Children ould procure e long life theyr pa-ers.

e would he haue the ne of theyr kednesse ad abroad. his is not e reprehē- for the y haue not harres. a good cience in ddine ca- aketh mē

d. He doth not only forgiue their sinne, but also couereth their shame.

or, remnaunt

e. Though god vse the wicked, and turne their doings to his purpose: yet they are not excusable for their mischieuous intent.

f. He doth not bragge of his glorie, but would comfort his father by this worke of God.

g. It was called afterwarde Thebaida.

"Gossen.

h. The godlie may auoyde pouertie by honest meanes

i. He spake vnto them in the Hebrue tongue.

k. The loue of brethren.

l. It was a token of full reconciliation betwixt them.

m. This was Gods singular worke, for the Egyptiās cold not abide the Hebrues.

n. The kings charrets serue the Church of God.

" Let not your eys spare your vessels.

Ioseph gaue them charrets accoꝛding to the "commaundement of Pharao, and gaue them victual also to spende by the way.

22 (o) And he gaue vnto each of the chaunge of rayment: but vnto Beniamin he gaue three hundred peeces of siluer, and fyue chaunge of rayment.

23 And vnto his father he sent after the same maner, ten Asses laden with good out of Egypt, and ten the Asses laden with corne, and bread, and meate foꝛ hys father by the way.

24 So sente he his brethren away, and they departed: and he sayde vnto them, See that (p) ye fall to no strife on the way.

25 They departed therfoꝛe from Egipt, and came into the land of Chanaan, vnto Iacob their father,

26 And tolde him, saying, Ioseph is yet aliue, and is gouernour ouer all the land of Egypt. And Iacobs hart "wauered, foꝛ he (q) beleeued them not.

27 And they tolde him all the woꝛds of Ioseph, whiche he had sayde vnto them: And when he sawe the charrettes which Ioseph had sente to carrie him, the spirite of Iacob their father reuiued.

28 And Israel said, (I haue) (r) ynough that Ioseph my sonne is yet aliue: I will goe, and see him yer that I dye.

The.xlvi. Chapter.

1. The going of Iacob into Egipt. 3. God comforteth Iacob, and renueth his promises. 7. The sonnes of Iacob. 27. Seuentie persons that entred into Egypt with Iacob.

1 ISraell toke his iourney with all that he had, and came to Beer-seba, and (a) offred offerings vnto the God of his father Isahac.

2 And God spake vnto Israel in a vision by night, saying, Iacob, Iacob? And he answered, Here am I.

3 And he said, I am God, the God of thy father, (b) feare not to goe downe into Egipt, foꝛ I will ther make of thee a great people.

4 (c) I will goe downe with thee into Egypt: and I will surely make thee come vp againe, and Ioseph shall put his hand vpon thine eyes.

5 And Iacob rose vp from Beer-seba: and the sonnes of Israel caried Iacob their father, and their children, and their wyues, in the charrets which Pharao had sent to carrie hym.

6 And they (d) toke their cattel, and ẏ goodes which they had gotten in the land of Chanaan, and came into Egypte, both Iacob and all his seede with him,

7 His sonnes, and hys sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seede, brought he with hym into Egypt.

8 These are the names of the children of Israel which came into Egipt, (both) Iacob & al his sonnes: Rubē, Iacobs first borne.

9 The children of Ruben: Hanoch, and Phallu, Hesron, and Charmi.

10 The children of Simeon: Iemuel, and Iamin, and (e) Ohad, and Iachin, and Sohar, and Saul the sonne of a Chanaanitish woman.

11 The children of Leui: Gerson, Cahath, and Merari.

12 The children of Iuda: Er, and Onan, Selah, and Phares, and Zarah: but Er and Onan dyed in the land of Chanaan. The children of Pheres also were "Hesron, and Hamul.

13 And the children of Isachar: Thola, Puuah, and Iob, and Simron.

14 The children of Zabulon: Sered, and Elon, and Jahelel.

15 These be the children of Lea, which she bare vnto Iacob in Mesopotamia, with his daughter Dina. All the soules of hys sonnes and daughters (make) (f) thirtie and three.

16 The children of Gad: Siphion, & Haggi, Suni, & Ebon, Eri, & Arodi, & Areli.

17 The children of Aser: (g) Imnath, and (h) Iisuah, and Isui, and Beriah, and Serah their sister. And the children of Beriah: Heber, and Malchiel.

18 These are the sonnes of Zilpha, whome Laban gaue to Lea his daughter: & these she bare vnto Iacob (euen) sixtiene soules.

19 The chyldren of Rachel Iacobs (i) wife: Ioseph, and Beniamin.

20 And vnto Ioseph in the land of Egypt, were borne "Manasses and Ephraim, whiche Asenath the daughter of Potipera priest of On, bare vnto him.

21 The children of Beniamin: Bela, and Becher, & Asbel, Gera, & Naaman, Ethi, and Ros, Muppim, & Huppim, & Arde.

22 These are ẏ children of Rachel which she bare vnto Iacob, xiiij. soules altogether.

23 And the chyldren of Dan: Husim.

24 The children of Nephthali: Jahseel, and Guni, Jeser, and Sillem.

25 These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and shee bare these vnto Iacob, altogether seuen soules.

26 And so ẏ soules that came with Iacob into Egipt, which came out of his loynes,

besides

o. These were manifest tokes of his good wil, and arguments to perswade that their reporte and message was true.

p. In common faults whē euery man would excuse himself there ariseth contention.

q. The auctors of lyes are scarse beleued when they tell truth.

r. His loue was not decaied by space of time.

a. In the beginning of his iorney, he calleth vpon god: and protesteth not to leaue this faithe, though he left his countrey.

b. For the land of Chanaan was as a pledge of Gods spiritual benediction, therfore he was loath to leaue it.

c. God woulde not haue hym trust to the prouision of Ioseph, or any other.

d. The godly forsake not their owne goodes rashly, to lyue vppon other mens idelly.

‘ beſides Iacobs ſonnes wiues, wer altoge-
‘ ther thzeeſcoze and ſixe ſoules.
‘27 And the ſonnes of Ioſeph, whiche were
‘ bozne him in Egipt, were two ſoules: ſo ỹ
‘ all the ſoules of the houſe of Iacob, which
‘ came into Egipt, (were) (k) thzeeſcoze & ten.
28 And he ſente Iuda befoze him vnto Io-
ſeph, to direct his face vnto Goſen, and
they came into the land of Goſen.
29 And Ioſeph made ready his charet, and
went vp (l) to meete Iſraell his father, vnto
Goſen, and preſented him ſelfe vnto hym,
and he fell on hys necke, and wepte on hys
necke a good whyle.
30 And Iſraell ſayd vnto Ioſeph, Now am
I content tō die, inſomuche as I haue ſeene
thy face, and bycauſe thou art yet alyue.
31 And Ioſeph ſayde vnto his bzethzen, and
vnto his fathers houſe, (m) I will goe vp, & ſhewe Pharao, and tell him, My bzethzen,
and my fathers houſe, whiche were in the
land of Chanaan, are come vnto me.
32 And they are ſhepheardes, foz their trade
hathe bene to feede cattell: and they haue
bzought their ſheepe and their cattell, and al
that they haue.
33 And if that Pharao cal you, and aſke you,
What is your occupation?
34 Ye ſhall aunſweare, (n) Thy ſeruauntes
haue bin occupied about cattell from oure
childhoode vnto this tyme, we and our fa-
thers: that ye may dwell in the land of Go-
ſen. Foz euery one that keepeth cattell, is
an (o) abhomination vnto the Egypt ians.

The. xlvij. Chapter.

1. Ioſeph telleth vnto Pharao the comming of his father. 8. Iacob being brought in, is queſtioned with of Pharao. 11. The lande of Goſen is giuen vnto Iacob. 13. Ioſeph gyueth grayne for money, and cattell, and landes. 23. Men for meate and drinke gyue themſelues to be bondmen.

1 IOſeph came therefoze and tolde Pharao, and ſayde, My father and my bzethzen, their ſheepe, and their cattell, and all that they haue, are come out of the lande of Chanaan: and beholde, they are in the land of “Goſen.
2 And Ioſeph toke of the company of hys bzethzen (euen) fiue men, and preſented them vnto Pharao.
3 And Pharao ſayde vnto his bzethzen, (a) What is your occupation? And they aunſwered Pharao, Thy ſeruaunts are (b) keepers of cattell, both we, & alſo our fathers.
4 They ſaid mozeouer vnto Pharao, Foz to ſoiozne in the lande are wee come, foz thy ſeruauntes haue no paſture foz theyz cattell, ſo foze is the famiſhemente in the lande of Chanaan: Nowe therefoze let thy ſeruāts dwel in the lande of (c) Goſen.
5 And Pharao ſayde vnto Ioſeph, Thy father and thy bzethzen are come vnto thee.
6 The lande of Egypt is befoze thee: in the beſt place of the land make bothe thy father and thy bzethzen dwell, euen in the lande of Goſen let them dwel. Mozeouer, if thou knowe any man of actiuitie amongſt them, make them rulers ouer my (cattell.)
7 And Ioſeph bzought in Iacob his father, and ſet him befoze Pharao: and Iacob (d) bleſſed Pharao.
8 And Pharao ſayd vnto Iacob, How “old art thou?
9 Iacob ſayde vnto Pharao, The dayes of my pilgrimage, are an hundzed and thirty yeeres: Few and euill haue the dayes of my life bin, and (e) haue not atteyned vnto the yeeres of the life of my fathers, in the dayes of their pilgrimage.
10 And Iacob bleſſed Pharao, and wẽt out of his preſence.
11 And Ioſeph prepared dwellings foz hys father, and his bzethzen, and gaue them poſſeſſions in the land of Egipte, in the beſt of the lande, euen the lande of (f) Rameſes, as Pharao had commaunded.
12 And Ioſeph made prouiſion foz his father and his bzethzen, and all his fathers houſehold, with bzead: (g) euen to the mouthes of the young childzen.
13 There was no bzead in all the lande, foz the dearth was exceeding ſoze, ſo that the land of (h) Egypt, & the lande of Chanaan were famiſhed by reaſon of the dearth.
14 And Ioſeph bzought together al the money that was found in the land of Egypte, and of Chanaan, foz the corne whiche they bought: and he layde vp (i) the money in Pharaos houſe.
15 When money fayled in ỹ land of Egipt, and of Chanaan, all the Egyptians came vnto Ioſeph, & ſayd, Giue vs bzead, wherefoze ſuffereſt thou vs to dye befoze thee, whe our money is ſpent?
16 Then ſaid Ioſeph, (k) Bzing your cattel: and I will giue you foz your cattel, if money fayle.
17 And they bzought their cattell vnto Ioſeph: and Ioſeph gaue them bzead foz hoꝛſes and ſheepe, and Oxen, and aſſes, and fed them with bzead foz al their cattel that yere.
18 But when that yeere was ended, they came vnto him the nexte yeere, and ſayde vnto him, We will not hide it from my Lozde, how that our money is ſpent: my Lozd alſo had our beardes of cattel, neither

k. It was of Gods ſpeciall grace, that in fewe yeeres ſo ſmall a nũber grew to ſuch a multitude as came out of Egypt. “or, to prepare foz hym in Goſen.

l. His dignitie letteth him not from doing his duetie to his father.

m. He will do nothing as of priuate affection, though his authoritie were great.

n. Ioſeph is not aſhamed of the baſeneſſe of his kinred.

o. This pryde of the enimie, made for the better vniting of the Church, and other cõmodities.

“Of the extreme partes.

a. A fit queſtion for a magiſtrate to aske.

b. The godly are not aſhamed of the baſeneſſe of their occupation, ſo it bee lawfull.

c. It was in the confines of the lãd of Chanaan, & Arabia, and in the extreme parts of Egypt.

B

d. That is, wiſhed him helth from god, with thankes for his benefites.

“ The dayes of the yeeres of thy life.

e. He doth not complayne of his dayes, but prayſeth God for his goodneſſe towardes his fathers.

f. Which was a city of Goſen

g. That is, he prouided for them all, from the leaſt to the moſt.

h. God prouideth for his, when moſte fruiteful lands wante.

i. The kings money and treaſure is ſincerely hãdled.

k. Ioſeph is not to be condẽned of crueltie, for he was but another mans officer herein, & they had to pay.

is there ought left in the sight of my Lord, but euen our bodies, and our landes.

19 Wherfore letter thou vs dye before thine eyes, both vs and our land? (k) Buy vs and our lande for bread, and both we and our lande will be bounde vnto Pharao: onely giue vs seede, that we maye lyue, and not dye, and that the land go not to waste.

20 And so Ioseph bought all the land of Egypt for Pharao: For the Egyptians solde euery man his possessions, because the dearth was so sore vpon them: and so the lande became Pharaos.

21 And he caused the people (l) to remoue from citie to citie, from one syde of Egypt into the other.

22 Onely the lande of the priestes bought he not: (m) for the priestes had a portion assigned them of Pharao, and dyd eate their portion which Pharao gaue them: Wherefore they solde not their lands.

23 Then Ioseph sayde vnto the folke, Behold, I haue bought you this day, and your land for Pharao: Loe, heere is seede for you, and ye shall sowe the lande.

24 And of the increase you shall giue: he (n) fifth parte vnto Pharao, and foure partes shal be your owne for seede of the field, and for you and them of youre housholdes, and for your children to eate.

25 And they answered, Thou hast saued our lyues, let vs fynde grace in the sight of my Lorde, and we will be Pharaos seruauntes.

26 And Ioseph made it a law ouer ỹ land of Egypt vnto this day, that Pharao shoulde haue the fifth part, (o) except the lande of the Priests only, whiche was not Pharaos.

27 And Israell dwelt in Egypt, euen in the countrey of Gosen, and they had their possessions therein, and grewe and multiplyed exceedingly,

28 Moreouer, Iacob liued in the land of Egypt seuentene yeeres, so that the whole age of Iacob, was an (p) hundred and fortie and seuen yeeres.

29 When the tyme drewe nygh that Israell must dye, he sente for his sonne Ioseph, and sayd vnto him, If I haue founde grace in thy syght, oh put thy hand vnder my thighe, and deale mercifully and truely with me, that (q) thou burie me not in Egypt.

30 But I shall sleepe with my fathers, and thou shalt carrie me out of Egypt, and burie me in their burial. And he answered, I will do as thou hast sayde.

31 And he sayde, Sweare vnto me, And hee sware vnto him. And (r) Israel "worshipped toward the beddes head.

k. God punished the delicate pride of this people by this extreme hunger.

B

l. This was a token that they had no proprietie more in the lande.

m. The king for the singular care of his religion, prouided publikly for his priestes.

n. Neyther doth he oppresse tyrannically the people: but doth his good seruice to his prince.

o. The Priests priuiledge in Egypt.

p. Iacob liued in the lande of Chanaan. 77. yeares, then in Mesopotamia 20. afterwarde in the lande of Chanaan. 33. and in Egypte 17.

q. He woulde hereby surely confirme his posteritie in the promyse of God.

r. Thus he thanked God for Iosephes consent: and commended to God his posteritie

" Bowed himselfe.

The.xlviij. Chapter.

1. Ioseph with his children visiteth his sicke father. 5. Iacob adopteth Ephraim and Manasses vnto him. 8. Iacob blesseth Iosephes children. 21. Iacob foretelleth the deliuerance of his children.

1 AFter these deedes, one told Ioseph, Behold, thy father is sicke. And he tooke with him his two sonnes, Manasses and Ephraim.

2 Then this message was declared vnto Iacob, Beholde, thy sonne Ioseph commeth vnto thee. And Israell tooke his strength vnto him, and sate vpon the bedde.

3 And (a) Iacob saide vnto Ioseph, God almightie appered vnto me at Luz, in ỹ land of Chanaan, & blessed me, & sayde vnto me.

4 Beholde, I will make thee fruiteful, and cause thee to multiplie, and will make a greate number of people of thee, and will giue thys land vnto thy seede after thee, vnto an euerlasting possession.

5 And now thy two sonnes, Manasses and Ephraim, whiche were borne vnto thee in the land of Egypt, before I came vnto thee into Egypt, are mine, euen as Ruben and Simeon are mine.

6 And the children whiche thou hast gotten after them, shal be thine owne, and (b) shalbe called after the names of their brethren in their inheritance.

7 And when I came from Mesopotamia, (c) Rachel dyed vpon my hand in the lande of Chanaan, by the way, when there was but a fieldes breadth to come vnto Ephratha: and I buried hir there in the way to Ephratha, the same is Beth-lehem.

8 And Israel beheld Iosephs sonnes, and sayd, What are these?

9 Ioseph sayde vnto his father, They are my sonnes, whyche God hathe giuen me here. And he sayd, O bryng them to me, and let me blesse them.

10 (And the eyes of Israel were dymme for age, so that he could not (well) see.) And he broughte them to him, and he kissed them, and imbraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: and yet loe, (d) God hath shewed me also thy seede.

12 And Ioseph tooke them away from hys lap, and he (e) bowed him selfe with his face toward the earth.

13 Then tooke Ioseph them both, Ephraim with his right hande towarde Israels left hande, and Manasses with his left hande toward Israels right hande, and broughte them vnto him.

14 And

a. He perswadeth Ioseph to ioyne himself to the holy people, from the which he had bin diuided, and from the whiche he great glory might alienate him.

Gene. 35.

B

b. Whē the land of Chanaan shal be diuided, they shall haue no seuerall inheritance: shall be vnder their brethrens names.

c. If his mother left hir owne countrey, he also ought to obey Gods worde.

d. The goodnesse of God, who giueth more than is looked for.

e. For the things that were now in doing, were greater matter than his high dignitie.

f. The holy ghoſt directed all theſe doo-ings.
g. This bleſ-ſing commeth of Gods mer-cy, and depen-deth of the co-uenaunt made with the fa-ther.
h. He meaneth Chriſt, as, 1. Cor. 10.
i. That is, coũ-ted as one of my children vnder my name.
" The worde ſignifyeth, to multiplye as fythe.
k. Yet Gods free gyftes are not to be e-ſteemed by the order of nature.
l. As gods mi-niſter he pro-nouceth what God hath de-creed.
m. Gods grace ſhould ſo ap-peare in theſe two. that the people ſhould take thence a paterne of bleſsing theyr children.
" Shoulder.
n. The lande about Sichem was his, for that his chil-dren did get it vnder his name, whome God ſpared for his ſake.
John. 4.

14 And Iſrael ſtretched out his right hand, and layed it vpon Ephraims head, whyche was the yonger: and his left hande vppon Manaſſes head, (f) guyding his hande wittingly, for Manaſſes was the firſt borne.
15 And he bleſſed Joſeph, and ſayde, (g) God in whoſe ſight my fathers Abraham, and Iſahac did walke, God which hath fedde me, al my life long vnto this day,
16 And (h) the angell whiche hathe deliuered me from all euill, bleſſe theſe laddes, and (i) let my name bee named in them, and the name of my fathers Abraham, and Iſahac, and that they maye " growe into a multitude in the middes of the earth.
17 When Joſeph ſawe that his father layed his right hand vppon the head of Ephraim, it diſpleaſed him: and he lift vp his fathers hand, to haue remoued it from Ephraims head vnto Manaſſes head.
18 And Joſeph ſayd vnto his father, Not ſo my father, for this is the firſte borne: (k) put thy right hand vpon his head.
19 And his father would not, but ſayde, (l) I knowe it wel my ſonne, I know it well: he ſhalbe alſo a people, and ſhalbe great: But his younger brother ſhall be greater than he, & his ſeede ſhall become a greate people.
20 And he bleſſed them that daye, and ſayde, (m) In thee let Iſrael bleſſe and ſaye, God make thee as Ephraim, and as Manaſſes. And he ſet Ephraim before Manaſſes.
21 And Iſrael ſayd vnto Joſeph, Beholde I dye, and God ſhall be with you, and bryng you agayne vnto the land of your fathers.
22 Moreouer, I haue gyuen vnto thee a " portion of lande aboue thy brethren, whiche (n) I gate out of the hande of the Amorites in my ſworde, and in my bowe.

The. xlix. Chapter.

1. Iacob foretelleth what ſhal behap his ſonnes, 3. Ruben. 5. Simeon and Leui. 10. Chriſt to be borne of Iudas. 13. Zabulon. 14. Iſachar. 16. Dan. 18. Chriſt. 19. Gad. 21. Nephthali. 22. Ioſeph. 27. Beniamin. 33. Iacob dyeth.

1 AND Jacob called for his ſonnes, and ſayde, come together, that I maye tell you, what ſhall come on you in the laſt dayes.
2 Gather ye together, and heare ye ſonnes of Jacob, hearken vnto Iſrael your father.
3 Ruben my firſt borne, thou art my might, and the beginning of my ſtrength, (a) the nobleneſſe of dignitie, and the nobleneſſe of power.
4 Unſtable as water, thou ſhalt not be the (b) chiefeſt, becauſe thou wenteſt vp to thy fathers bedde: for then defyledſt thou my couch " with going vp.
5 Simeon and Leui brethren, are cruell inſtruments in their habitations.
6 (c) O my ſoule, come not thou into theyr ſecretes, neyther into their congregations: let mine honour be vnited: for in their wrath they ſlue a man, and in their ſelfe will, they digged downe a wall.
7 Curſed be their wrath, for it was ſhameleſſe, and their fierceneſſe, for it was cruell: I will diuide them in Jacob, and ſcatter them in Iſrael.
8 Juda, thou art he, whome thy brethren ſhall prayſe: Thy hande ſhalbe in the necke of thyne enimies, thy fathers children ſhall ſtoupe before thee.
9 Juda is a lions whelpe: from thy ſpoyle my ſonne thou art come on hye. (d) He laied hym downe, & couched him ſelfe as a lion, and as a lioneſſe: who will ſtirre hym vp?
10 The ſcepter ſhall not depart from Juda, and a law giuer from betweene his feete, (e) vntill " Silo come: And vnto him ſhal the gathering of the people be.
11 He ſhall binde his foale (i) vnto the vine, and his aſſes colte vnto the braunche: He waſſhed hys garmente in wine, and hys clothes in the bloud of grapes.
12 His eyes (ſhalbe) red with wine, and hys teeth white with milke.
13 Zabulon ſhall dwell (g) beſyde the hauen of the ſea, and nygh the hauen of Shippes, his border ſhalbe vnto " Sidon.
14 Iſachar (is) (h) a " ſtrong Aſſe, couchyng him downe betweene two burdens:
15 And ſaw that reſt was good, and the land that it was pleaſant, and bowed his ſhoulder to beare, and became a ſeruant vnto tribute.
16 Dan ſhal iudge his people, and one of the tribes of Iſrael.
17 Dan ſhalbe (i) a ſerpente in the way, an adder in the path, byting the horſe heeles, and his rider fell backwarde.
18 I haue wayted (k) for thy ſaluation, O Lorde.
19 Gad, an hoſt of men ſhall ouercome him: but he ſhall ouercome (him) at the laſt.
20 Out of the fat (lande) of Aſer ſhall be hys bread, & (l) he ſhal gyue pleaſures for a king.
21 Nephthalim is a hinde ſent for a preſente, gyuing goodly wordes.
22 Joſeph is like a flouriſhing bough, a bough flouriſhing by a well ſyde (whoſe) " ſmall boughes ran vpon the wall.
23 The archers haue greeuouſly prouoked (m) him, and ſhot him through with dartes, they haue hated him vnto his hinderaunce.

a. Sinne was the cauſe that Ruben loſt all this greate dignitie.
b. The birth-right was giuẽ to Ioſeph, the prieſthood to Leui, and the kingdome to Iuda.

" or, thy dignitie is gone.

c. Crueltie with falſhood he condemneth in them, for their poſterities cauſe

d. The kingdome of Iuda was diminiſhed at the departure of the ten tribes: yet none went about to ouerthrowe it, but he was puniſhed.
e. Meſsias is here promiſed
" Shiloh.
f. The fertilitie of the tribe of Iuda is ſignified by theſe ſpeaches.
g. There were many commodious hauens about this tribe.
" Tsidon.
" Of great bones.
h. His poſteritie was ſtrõg but idle and ready to pay tribute, ſo they might enioy their lande.
i. The tribe of Dan ſhould ouercome his enimies rather by crafte than mahood.
k. He ſeeyng the great calamitie that ſhould fal vpon his poſteritie, reſteth thus vpõ Gods promiſe.
l. There was ſo pleaſaunt fruite in thys tribe, that kinges might be content therwith.
" Daughters
m. The afflictions of Ioſeph and his poſteritie ſhal be ſore.

n. The deliuerance of Ioseph was by God, to the ende also that his people should be fed.

o. That is, all these thinges come.

p. The tyme nowe was nygher when Gods blessinges shoulde take effecte.

q. This tribe liued much on pray & spoile.

r. This was not for the holines of the place, but here by to renue the memorie of Gods promise to his posteritie.

Gen. 23.

Gene. 25.

s. Moses speaketh nothing of hir death: neither of Leas death.

t. That is, the frute of a good conscience to die peaceably and quietly.

24 But his bowe abode fast, and the armes of his handes were made strong (n) by the handes of the mightie God of Iacob: Out of hym shall come an heardman, a stone in Israel.

25 (o) From thy fathers God whiche hathe helped thee, and from the almightie whiche hathe blessed thee with blessings from heauen aboue, with blessings of the deepe that lyeth vnder, & with blessings of the breastes and of the wombe.

26 The (p) blessings of thy fathers shall be stronger than the blessings of my elders, vnto the vtmost of the hylles of the worlde, they shalbe on the head of Ioseph, and on the toppe of the head of him that was separate from his brethren.

27 Beniamin (q) shall rauish as a wolfe: In the morning he shall deuoure the pray, and at night he shall diuide the spoyle.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them, euery one of them blessed hee with a seuerall blessing.

29 And he charged them, and sayd vnto thē, When I shall be gathered vnto my people, (r) burie me with my fathers, in the caue that is in the field of Ephron the Hethite,

30 In the caue that is in the fielde of Machpelah, which is before Mamre in the lande of Chanaan, which Abraham bought with the fielde of Ephron the Hethite for a possession to burie in.

31 Wher as were buried Abraham and Sara his wife, and where as were buried Isaac and (s) Rebecca his wife: and there I buried Lea.

32 The fielde and the caue that is therein, was bought of the children of Heth.

33 And when Iacob had made an ende of commaunding all that he woulde vnto hys sonnes, he (t) plucked vp his feete vnto the bed, and died: and was put vnto his people.

The. l. Chapter.

1. Iacobs body is annoynted. 7. Ioseph burieth his father in Chanaan. 15. The brethren of Ioseph doo pray for pardon. 18. Ioseph remitteth all iniuries vnto his brethren, and speaketh gently vnto them. 20. Ioseph forespeaketh the deliueraunce of his brethren. 26. Ioseph dyeth.

a. Natural sorrow, if it be in measure, is not to be reprehended.

b. This was to the godlie the an outwarde toke of incorruption, but to the ignorant a vain ceremonie.

1 AND Ioseph fell vppon his fathers face, and wept (a) vpon him, and kissed him.

2 And Ioseph commaunded his seruauntes the Phisitians (b) to imbaulme his father. And the Phisitians imbaulmed Israel.

3 And foortie dayes were continued (for so long doth the imbaulming last) and the Egyptians (c) mourned for him threescore and ten dayes.

4 And when the dayes of mourning were ended, Ioseph spake vnto the house of Pharao, saying, If I haue founde fauour in your eyes, speake, I pray you, in the eares of Pharao, saying,

5 My father made me sweare, and sayde, Loe I dye, burie me in the graue whiche I haue made me in the lande of Chanaan. Now therefore let me goe vp, I pray thee, and burie my father, and then will I come agayne.

6 And Pharao sayde, Go vp, & burie thy father, (d) according as he made thee sweare.

7 And Ioseph went vp to burie his father, and with him wente all the seruauntes of Pharao that were the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Ioseph and his brethren, and his fathers house: only their children, and their sheepe, and their cattell, leste they behind in the land of Gosen.

9 And there went also with him charrettes and (e) horsemen: and it was an exceeding great company.

10 And they came to the corne floore of Atad, whiche is beyonde Iordane, and there they made a great & exceeding sore lamentatiō: and he mourned for his father seuen dayes.

11 And when the inhabiters of the lande (euen) the Chanaanites, sawe the mourning in the corne floore of Atad, they sayde, This is a great mourning vnto the Egyptians. Wherefore the name of the place is called, The mourning of the Egyptians, and it is beyond Iordane.

12 And his sonnes did vnto him according as he had commaunded them.

13 For his sonnes caried him into the lande of Chanaan, and buried him in the caue of the fielde of Machpelah, whiche field Abraham bought to be a place to burie in, of Ephron the Hethite before Mamre.

14 And Ioseph returned into Egypt again, he and his brethren, and all that went vp with him to burie his father, assone as he had buried him.

15 And when Iosephs brethren sawe that their father was dead, they sayd, (f) Ioseph may peraduenture hate vs, and reward vs agayne all the euill whiche we dyd vnto him.

16 And they did sende a message vnto Ioseph, saying, Thy father did commaund before he died, saying,

17 This wise shall ye say vnto Ioseph: Forgiue (I pray thee) the trespasse of thy brethren,

c. This ceremoni mourni

d. Among vnbeleeuers reuerence had vnto othe. B

e. These for their fence agai theeues a others.

C

f. An euill sciēce is a torment to selfe.

then, and their sinne: for they rewarded thee euil. And now, we pray thee, forgyue the trespasse of the seruaunts (g) of the God of thy father: And Joseph wept when they spake vnto him.

18 And his brethren came vnto him, and fell flat before his face, saying, Beholde, we be thy seruaunts.

19 To whome Joseph sayde, Feare not "am I God?

20 Ye thought euill against me: but (h) God turned it vnto good, to bring to passe as it is this day, and to saue much people aliue.

21 Feare not therefore, (i) now I will nourish you and your children. And he comforted them, and spake "kindly vnto them.

22 Joseph dwelt in Egypt, he and his fathers house: and Joseph liued (k) an hundred and ten yeeres.

23 And Joseph sawe Ephraims children, euen vnto the thirde generation: and vnto Machir the sonne of Manasses, were children "borne on Josephs knees.

24 And Joseph sayde vnto his brethren, I (l) dye, and God will surely visite you, and bring you out of this lande, vnto the lande which he sware vnto Abraham, Isahac, and Jacob.

25 And Joseph toke an othe of the children of Israel, saying, God will not fayle but visite you, and ye shall carrie my (m) bones hence.

26 And so Joseph dyed when hee was an hundred and ten yeeres olde: And they imbaulmed him with spices, putting hym in a chest in Egypt.

Here endeth the booke of Genesis.

The seconde booke of Moses,

in Latin with a Greeke worde called Exodus, and in Hebrue Velleschemoth.

¶ *The first Chapter.*

1. The sonnes of Iacob gone into Egypt. 8. The newe Pharao oppresseth the people of Israel. 15. The midwiues fearing God, doe saue the male chyldren of the Hebrues. 20. God prouideth for the midwiues which feare the Lorde.

1 THese are the names of the
2 A childen of Israell, whyche came into Egypt with Jacob: euery man came wyth hys housholde:
2 Ruben, Simeon, Leui and Juda:
3 Isachar, Zabulon, and Beniamin,
4 Dan, and Nephthali, Gad, and Aser.
5 All the soules that came out of the line of Jacob, were seuentie.
B 6 But Joseph was in Egypt already, and Joseph dyed, and all hys brethren, and all that generation.
7 And the children of Israel were fruitefull, "encreased, multiplied, & (a) waxed exceding mightie, and the land was full of them.
8 But there arose vp a new king of Egypt, which (b) knew not Joseph:
9 And he sayde vnto his folke, Beholde, the people of the children of Israel are (c) greater, and mightier than we.
10 Come on, let vs deale wittily with them, lest they multiply, and lest it come to passe, that if there be any warre, they ioyne themselues vnto our enimies, and fyght agaynste vs, and so get them vp out of the lande.
11 Therefore did they set taske maisters ouer them, to keepe them vnder with burdens: And they buylt vnto Pharao treasure cities, Pithom, and Raamses.
12 But the more they vexed them, the more they (d) multiplied & grewe: so that they abhorred at the sighte of the children of Israel.
13 And the Egyptians helde the children of Israel in bondage, without mercy.
14 And they made their lyues bytter vnto them in that cruell bondage, in clay and bricke, and al maner of worke in the fielde: for all their bondage wherein they serued them, was ful of tyrannie.
15 And the king of Egypt (e) spake vnto the midwiues of the Hebrues women: (of whiche the one was named Siphrath, and the other Puah) and sayde,
16 When ye do the office of a midwife to the women of the Hebrues, and see in the "birth time that it is a boye, ye shall kyll it: but if it be a daughter, it shall lyue.
17 Notwithstanding, the midwiues feared

g. The faultes of the faythful ought easily to be remitted
"or, in the place of God.
h. That is, he would not turne that to their shame, which god had disposed to their wealthe.
i. A sure token of reconciliation, to ouercome euill with good.
"Or, their harres.
k. He was in office. 79. yeeres and lyued after his father 54. yeeres, to the great releise of the Churche.
"or, brought vp, or nourished.
l. The truth of Gods promise is immortall, whiche men muste looke for pacientely, and not prescribe God a tyme.

This booke is in Hebrue called specially Shemoth, of the seconde woorde of it, whiche is names: and in Greke Exodus, which be tokeneth an issue, or going out, bicause it principally intreateth of the going out and the deliuerance of the children of Israel.

"As sythe, or wozmes.
a. God maketh his seruauntes mightie, to beare the affliction that folowed.
b. The Egyptians were vnthankful people.
c. The wicked enuie the prosperitie of the godly.

d. God wonderfully increaseth hys Church in persecutions.

e. Tyrauntes trie diuers wayes to oppresse the Churche.

"Midwiues.

God, (f) and did not as the king of Egypt commaunded them, but saued the menne childzen.

f. It was better to obey God, than mā.

18 And the King of Egypt called for the midwiues, and sayde vnto them, Why haue ye dealt on this manner, and haue saued the men childzen?

19 And the mydwyues aunswered Pharao, that the Hebzues women are not as ỳ women of Egypt: for they are more liuely womē, and are deliuered yer the midwiues come at them.

g. He rewarded their constancie, & not their lying.

20 And (g) God dealte well therefore wyth the midwiues: and the people multiplyed, and waxed very mightie.

D h. God increaseth their families and houseboldes.

21 And it came to passe, that bycause ỳ midwiues feared god, (h) he made them houses.

22 And Pharao charged all his people, saying, All the men childzen that are borne, cast into the ryuer, and saue the mayde childzen aliue.

The. ij. Chapter.

God for hys names sake, will deliuer his Churche from the affliction of tyrants.

2. Moses is borne. 3. He is hidden in a basket, and cast into a place where sedge groweth. 10. Moses is adopted of the daughter of Pharao. 11. Moses murdereth an Egyptian, which smote an Hebrue. 13. Betweene them that are at strife, he woulde set an attonement. 15. Moses fleeth from Pharao. 16. He defendeth maidens from the iniurie of shepheardes. 21. He marieth Sephora to wyfe. 23. The children of Israel do crye vnto God in trouble, and he regardeth them.

A 1 AND there went a man out of the house of Leui, and toke to wife a daughter of Leui.

2 And the wife conceyued, and bare a sonne: and when (a) she sawe that it was a proper childe, she hyd him three monethes.

a. The fayth of Moses parents. Heb. 11.

3 And when she could no longer hyde hym, she toke a basket (made) of bull rushes, and dawbed it with slyme and pitche, and layde the childe therein, and put it in the flagges, by the riuers brinke.

4 And his syster stoode a farre off, to wite what would come of it.

5 And the daughter of Pharao came downe to washe hir selfe in the riuer, and hir maidens walked along by the riuer syde: And when she sawe the basket amōg the flagges, she sent hir mayde to fetch it.

6 And when shee had opened it, she sawe it was a childe: and beholde, the babe wepte. And (b) she had compassion on it, and sayde, It is one of the Hebzues childzen.

b. God saueth hi, by the hāds of their enimies.

B 7 Then sayde his syster to Pharaos daughter, Shall I goe, and cal to thee a nurse of ỳ Hebzues women, to nurse thee the childe?

8 Pharaos daughter aunswered hir, Goe. And the mayde ranne, and called ỳ (c) childes mother.

c. God restoreth to the faythful abundantly that which they loose for hys sake.

9 To whome Pharaos daughter said, Take this childe away, and nurse it for me, and I will reward thee. And the woman toke the child, and nursed it vp.

10 And the childe grewe, and she brought it vnto Pharaos daughter, and it was made hir sonne. And she called the name of it "Moses: bycause (sayd she) I toke him out of the water.

" Mosch.

11 And in those dayes, when Moses was waxed great, (d) he wente out vnto his brethren, & loked on their burdens, and spyed an Egyptian smiting an Hebzue, whiche was one of his brethren.

d. The godly preferre the Church of god before the court of the wicked.

12 And he loked round about, and when he he sawe no man by, (e) he slue the Egyptian, and hid him in the sande.

e. Suche heroicall deedes of the godly men are not to be folowed.

13 And when he was gone out another day, beholde, two men of the Hebzues stroue together: And he sayde vnto hym that did the wzong, Wherefore smytest thou thy felow?

14 He aunswered, (f) Who made thee a man of authozitie, & a iudge ouer vs? "intendest thou to kyll me, as thou killedst the Egyptian? And Moses feared, and sayde, Of a suretie this thing is knowen.

C f. Vnthankfulnesse toward a godly magistrate.

" Speaketh.

15 And Pharao heard of it, (g) & went about to slay Moses. And Moses fleeing from the face of Pharao, dwelte in the lande of Madian: and he sate downe by the wels syde.

g. Worldly troubles folowe ofte the godly executig their vocation.

16 The " ꝑiest of Madian had seuen daughters, which came and dzue (water) and filled ỳ troughes, for to water their fathers sheep.

" Prince or head.

17 And the shepheardes came and dzoue them away: but Moses stoode vp and helped thē, and watered their sheepe.

18 And when they came to Raguel theyr father, he sayd, How came it to passe that ye are come so sone to day?

19 And they aunswered, A man of Egypte deliuered vs from the handes of the shepeheards, and so dzue vs water, and watered the sheepe.

20 He sayd vnto his daughters, And where is he? Why haue yee so left the man? Call him, that he may eate bread.

21 And Moses was contente to dwell with the man: and he gaue Moses Sephora hys daughter,

22 Whiche bare him a sonne, and he called his name Gersom: For he sayd, (h) I haue bin a straunger in a straunge land.

h. Thus he continued the remembrance of the redemption promised.

23 And in ꝓcesse of time the king of Egypt dyed, and the chyldzen of Israel sighed by the reason of (i) bondage, and cryed.

i. Their bondage waxing sorer, compelled them to seeke to God.

24 And

24 And their complaynt came vp vnto God from the bondage, and God heard their mone, and God remembred (k) his couenaunte with Abraham Iſahac, and Iacob.

25 And God loked vpon the children of Iſrael, and God had reſpect vnto them.

k. Gods free promiſe was the cauſe, he hearde the Iſraelites.

The. iij. Chapter.

1. Moſes feedeth the Sheepe of his father in lawe. 2. God in the middeſt of a buſh ſpeaketh to Moſes of deliuering Iſrael. 5. The earth is holy. 12. God is with Moſes. 13. The name of God. 14. God teacheth Moſes, how and in what ſorte he would that he ſhoulde deliuer his people.

A 1 MOſes kept the ſheepe of Iethro hys father in lawe, Priеſt of Madian: and he droue the flocke to the backe ſyde of the deſert, and came to the mountayne of God (a) "Horeb.

a. This hil was called alſo Sinai, vpon an other part of it. "Chor. hab.

2 And the angell of the Lord appeared vnto him in a flame of fyre out of the middes of a buſhe: And he loked, and beholde (b) the buſh burned with fyre, and the buſhe was not conſumed.

b. Though the Churche be greeuouſly afflicted, yet the preſence of god kepeth it from deſtruction.

3 Therefore Moſes ſayde, I will goe nowe, and ſee this greate ſight, howe it commeth that the buſh burneth not.

4 And when the Lorde ſawe, that he came for to ſee, God called vnto him out of the middes of the buſhe, and ſayde, Moſes, Moſes: And he aunſwered, Here am I.

5 (c) And he ſayde, Drawe not nigh hyther, put thy ſhoes of thy feete, for ỹ place whereon thou ſtandeſt, is holy grounde.

c. By this externall ceremonie, he was put in mind humbly and reuerently to heare God.

6 And he ſayd, I am the God of thy fathers, the God of Abraham, the God of Iſahac, & the God of Iacob. And Moſes hid his face, for he was afrayd to loke vpon God.

B 7 And the Lord ſayd, I (d) haue ſurely ſeene the trouble of my people whiche are in Egypt, and haue heard their crye from the face of their taſkemaiſters: for I know their ſorowes.

d. God ſeeth the afflictions of his church, when by deferring punishment he ſeemeth to neglect it.

8 And am come downe (e) to deliuer them out of the hand of the Egyptians, and to bring them out of that lande, vnto a good land and a large, vnto a land that floweth with milke and honye, euen vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherezites, and Heuites, and of the Iebuſites.

e. This certaine promiſe of ſucceſſe, ſhuld prouoke good magiſtrates to obey Gods calling.

9 Now therefore beholde, the complaynte of the children of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſed them.

10 Come thou therefore, and I will ſend thee vnto Pharao, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 And Moſes ſayd vnto God, (f) What am I to goe vnto Pharao, and to bring the children of Iſrael out of Egypt?

f. This refuſall was of humilitie, and not of diſobediēce.

12 And he aunſwered, For I will be wyth thee: and this ſhalbe a token vnto thee that I haue ſente thee, (g) After that thou haſte brought the people out of Egypt, yee ſhall ſerue God vpon this mountayne.

g. By a ſigne that ſhoulde come, Moſes is confirmed in his vocatiō, as were Dauid and Iohn Baptiſt.

13 And Moſes ſayde vnto God, Beholde (when) I come vnto the children of Iſrael, and ſhal ſay vnto them, The god of your fathers hath ſent me vnto you. And if they ſay vnto me, What is his name? what aunſwer ſhall I giue them.

14 And God aunſwered Moſes, (h) I am that I am. And he ſayde, Thys ſhalte thou ſay vnto the children of Iſrael, (i) (He that is called) I am, hath ſent me vnto you.

C

h. This is red in the future tenſe in Hebrue.

i. All thinges haue their being and power of God.

15 And GOD ſpake further vnto Moſes, Thus ſhalte thou ſaye vnto the chyldren of Iſrael, (k) The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, hathe ſent me vnto you: This is my name for euer, and thys is my memoriall into Generation and generation.

k. God would haue them reſt vpon his free promis, which they had almoſt forgotte.

16 Goe, and gather the elders of Iſraell together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, appeared vnto me, and ſayde, In viſiting, haue I viſited you, and know that which is done to you in Egypt.

17 And I haue ſayd, (l) I wil bring you out of the tribulation of Egypt, vnto the lande of the Chanaanites, and Hethites, and Amorites, and Pherezites, and Heuites, and Iebuſites, euen vnto a land which floweth with milke and hony.

l. The afflicted ought to hang vpon the prouidēce of god.

18 And they ſhall heare thy voyce: then both thou, and the elders of Iſrael, ſhall go vnto the king of Egypt, and ſay vnto hym, The Lord God of ỹ Hebrues hath (m) met with vs, & nowe let vs go (we beſeech thee) three dayes iourney into the wildernеſſe, and (n) make ſacrifice vnto the Lorde our God.

m. For god otherways than they hoped, profeſſed him ſelf to be their deliuerer.

n. This was truth, though God declared not to the tyrant further of his counſell.

19 And I am ſure ỹ the king of Egypt wil not let you go, "no not in a mightie hand.

"or, But by a ſtrong hande.

20 And I will ſtretche out my hande, and ſmite Egypt with all my wonders, whiche I will do in the middes thereof, and after that, he will let you goe.

21 And (o) I will get this people fauour in the ſight of the Egyptians, ſo that when ye goe, ye ſhall not goe emptie:

o. GOD can turne the hartes of the moſt cruel enimies.

22 But a wyfe ſhall borowe of hir neyghbour, and of hir that ſoiourneth in hir houſe, "iewels of Siluer, & iewels of Golde, and

"Veſſels.

rayment: and yee ſhall put them on youre ſonnes and daughters, and ſhall (p) rob the Egyptians.

p. This was no ſinne in them whiche had a ſpeciall commaundement thereof by God, who hath the ordering of al mēs goodes.

The. iiij. Chapter.

1. God giueth three ſignes vnto Moſes, wherwith he may teſtifye vnto Pharao, that he is ſent a deliuerer frō God. 3. A rod turned into a Serpent, & the ſerpent into the rod agayn. 6. The hande of Moſes leprous. 10. Moſes layeth for his excuſe ſlowneſſe of tongue. 14. God angred with Moſes, gyueth hym Aaron for an Oratour. 19. Moſes goeth forward into Egypt. 24. God wil deſtroy Moſes. 25. Sephora circumciſeth hir ſonne. 27. By the commaundement of God Aaron goeth againſt Moſes to meete hym.

1 MOſes aunſwered, and ſayde, (a) See, they will not beleeue me, nor hearken vnto my voyce: but will ſaye, The Lorde hath not appeared vnto thee.

2 And the Lorde ſayde vnto him, What is that (which is) in thyne hande? He aunſwered, A "rodde.

3 And he ſayde, Caſt it on the ground. And he caſt it on the ground, (b) and it became a ſerpent: and Moſes fled from the ſight of it.

4 And the Lorde ſayde vnto Moſes, Put forth thy hande, and take it by the tayle. And therefore he put forthe his hande, and caught it: and it became a rod in his hande.

5 (c) By this thing ſhall they beleeue, that the Lord God of theyr fathers, the God of Abraham, the God of Iſahac, and the God of Iacob, hath appeared vnto thee.

6 And the Lord ſayd furthermore vnto him, Thruſt thyne hand into my boſome. And he thruſt his hand into his boſome: and whē he toke it out agayne, behold his hand was leprous, euen as ſnowe.

7 And he ſayde, Put thyne hande into thy boſome agayne. And he put his hand into his boſome agayne: and he plucked it out of his boſome, and beholde, it (d) was turned agayne as his (other) fleſhe.

8 Therefore, if they will not beleeue thee, neyther heare the voyce of the firſte ſignes, yet will they beleeue thee for the voyce of the ſeconde ſignes.

9 But if they will not beleeue theſe two ſignes, neyther hearken vnto thy voyce: thou ſhalt take of the water of the riuer, and powre it vpon the drye land, and the water, whiche thou takeſt out of the riuer, ſhall be (turned) (e) into bloud vpon the drie lande.

10 Moſes ſayd vnto the Lord, Oh my Lord, I am neyther yeſterday, nor yer yeſterday a man (i) eloquent, neyther ſince thou haſt ſpoken vnto thy ſeruant: but I am ſlow mouthed, and ſlowe tongued.

11 And the Lorde ſayd vnto him, Who hath made mans mouthe? or who maketh the dumbe, or deafe, the ſeeing, or the blinde? Haue not I that am the Lorde?

12 And now goe, and (g) I will be with thy mouth, and teach thee what thou ſhalte ſay.

13 He ſayde, Oh my Lord, ſend, I pray thee, by the hand of him, whome thou wilt ſend.

14 And the Lord was (h) angry with Moſes, and ſaide, Do not I know Aaron thy brother "the Leuite, that he can ſpeake? For loe, he commeth forth to meete thee: and when he ſeeth thee, he will be glad in his hart.

15 Therfore thou ſhalt ſpeake vnto him, and put theſe words in his mouthe, and I wyll be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he ſhall be thy ſpokeſman vnto the people, and he ſhalbe, (euen) he ſhall be to thee in ſtead of "a mouth, and (i) thou ſhalt be to him, in ſtead of God.

17 And thou ſhalt take this rod in thy hand, wherewith thou ſhalt do miracles.

18 Therefore Moſes went, and returned to Iethro his father in law agayne, and ſayde vnto him, Let me goe, I pray thee, nowe, and turne agayne vnto my brethren, whiche are in Egypt, and ſee, whether they be yet alyue. And Iethro ſayde to Moſes, Goe in peace.

19 And the Lord ſayde vnto Moſes in Madian, Go, and returne agayne into Egypt: for all the men are dead, whiche wente about to "kill thee.

20 And Moſes toke his wife, & his ſonnes, and put them on an aſſe, and went agayne to Egypt: And Moſes toke the (k) rodde of God in his hand.

21 And the Lord ſayde vnto Moſes, When thou art entred and come into Egypt agayne, ſee that thou do (l) all the wonders before Pharao, whiche I haue put in thyne hande: but I will holde hys hart, and he ſhall not let the people goe.

22 And thou ſhalte ſay vnto Pharao, Thus ſayth the Lorde, Iſrael is my ſonne (euen) my firſt borne.

23 And I ſayde vnto thee, that thou let my ſonne goe, that he maye ſerue me. And yf thou refuſe to let hym goe, beholde, I doe ſlay thy ſonne (euen) thy firſt borne.

24 And it came to paſſe by the way in the Inne, that the Lorde met hym, and would haue (m) killed hym.

25 And Sephora toke a ſtone, and cut away the foreſkin of hir ſonne, and caſt it at hys feete, and ſayde, A bloudy huſbande art thou

a. Though Moſes contemned not Gods calling: yet difficulties thereof troubled him muche.

"or, Shepherds ſtaffe.

b. Hereby he was aſſured, that he ſhould be fearefull to others, though he were but contemptible in the worlde.

c. Authoritie giuen to Moſes to worke the like ſignes

d. God ſheweth howe he will reſtore Moſes and the people to their olde dignitie.

e. They might learne that it was in Gods hand to turne all the commodities of the Egyptians to their owne deſtruction.

f. God chooſeth inſtruments of hys glory otherwiſe than man thinketh.

g. God will graunt ſufficient meanes to the end whi he commandeth.

h. God wo haue his wo obeyed.

" Of Le

" or, He b be the int preter, and thou ſhalt his guide.

i. Two ver in a gouer wiſdome eloquence.

" Herod ſoule.

k. Whiche caried, no rule his ſ but to oth vſes now a poynted by God.

l. Moſes h not giuen though Ph rao yeelde not at the ginning.

m. God ca beare to b priued of worſhip f mans ſake: Moſes did not circum ſing his ch

thou vnto me.

n. That is, the Lorde that would haue killed hym.

26 The(n) he let him go, & ſhe ſaid, A bloudy huſband, becauſe of hir circumciſion.

27 Then ſayde the Lorde vnto Aaron, Goe meete Moſes in the wildernesſe. And he went, and met him in the mount of God, and kiſſed him.

o. God hereby cõmendeth the miniſterie of man.

28 And(o) Moſes told Aaron al the wordes of the Lorde whiche had ſent him, and all the ſignes which he had charged him withall.

29 So went Moſes and Aaron, and gathered all the elders of the children of Iſraell.

30 And Aaron tolde all the wordes whiche the Lorde had ſpoken vnto Moſes: and did the myracles in the ſight of the people.

p. It was ſuch a beleefe as tribulation afterwarde conſumed away.

31 And the people beleeued. (p) And when they hearde, that the Lorde had viſited the chyldren of Iſraell, and had loked vpon theyr tribulation, they bowed themſelues, and worſhipped.

The.v. Chapter.

1. Moſes and Aaron goe vnto Pharao. 15. The gouernours of Iſraell crie out vnto Pharao. 20. Moſes and Aaron accuſed of the people. 22. Moſes complayneth to God.

1 MOſes and Aaron went in afterward, and ſayd vnto Pharao, thus ſayth the Lord God of Iſraell, Let my people goe, that they may "holde a feaſt vnto me in the wildernesſe.

"worſhip God ſolemly.

2 And Pharao ſayd, (a) Who is the Lord, that I ſhoulde heare his voyce, and let Iſrael goe? I knowe not the Lorde, neyther will I let Iſrael goe.

a. This ſuperſtitious tyraunt will not be accompted to worſhyp falſe goddes.

3 And they ſayd, The God of the Hebrues is "called ouer vs: let vs goe, we pray thee, three dayes iourney into the deſerte, & make ſacrifice vnto the Lorde our God: (b) leaſt he ſmyte vs with peſtilence, or with the ſworde.

"or, we worſhip the God of the Hebrues.

b. He that did let them from the true worſhip of God, ſhoulde much more be puniſhed.

4 Then ſaid the king of Egipt vnto them, Wherefore do ye, Moſes and Aaron, let the people from their workes? get you vnto your burdens.

5 And Pharao ſaid furthermore, Beholde, there is much people now in the lande, and you make them leaue their burdens.

c. The godly ought not to be offended, if afflictions encreaſe, when God beginneth to deliuer the.

6 And Pharao (c) commaunded the ſame day the taſkmaſters, whiche were amongſt the people and the officers, ſaying,

7 Ye ſhal giue the people no more ſtrawe to make bricke withall, as ye did in time paſſed: let them goe and gather them ſtraw themſelues.

8 And the number of bricke whiche they were wont to make in tyme paſſed, lay vnto theyr charges alſo, and miniſhe nothing thereof: for they be idle, and therefore crye, ſaying, We will goe, and make ſacrifice vnto our God.

9 They muſt haue more worke layde vpon them, that they may labour therein, and not regarde (d) vayne wordes.

d. The true worſhip of God is called, of the wicked, vanitie.

10 Then went the taſkmaiſters of the people, and the officers out, and tolde the people, ſaying, Thus ſayth Pharao, I wil giue you no more ſtrawe,

11 Goe your ſelues, and gather you ſtrawe, where ye can finde it: yet ſhall none of your labour be miniſhed.

12 And ſo were (e) the people ſcattered abrode throughout all the lande of Egypt, for to gather ſtubble in ſtede of ſtrawe.

e. This intollerable labour was layde on the people, that they might driue away Moſes & Aaron.

13 And the taſkmaiſters haſted them forwarde, ſaying, Fulfill your worke, your dayly taſkes in theyr due time, as if you had ſtrawe.

14 And the officers of the children of Iſrael, whiche Pharaos taſkmaiſters had ſet ouer them, were beaten. And they ſayde vnto them, Wherefore haue ye not fulfilled your taſke in making of bricke bothe yeſterday and to day, as wel as in times paſt?

15 The officers alſo of the children of Iſrael came, and (f) complayned vnto Pharao, ſaying, Wherefore dealeſt thou thus with thy ſeruaunts?

f. In this tyraunt there is neither mercy or humanitie.

16 There is no ſtrawe gyuen vnto thy ſeruaunts, and they ſay vnto vs, Make bricke: and thy ſeruaunts are beaten, "and there is wrong done to thine owne people.

"or, they deale cruyl with thy people.

17 He ſayde, You are (g) idle, idle you are: and therefore you ſay, We wil goe, & make ſacrifice vnto the Lorde.

g. Idleneſſe is laide to theyr charge, that are oppreſſed with labour.

18 Goe therefore now, and worke, and there ſhall no ſtrawe be giuen you, and yet ſhall ye deliuer the whole tale of bricke.

19 And the officers of the chyldren of Iſrael did ſee, that they were in worſe caſe after it was ſayd, Ye ſhal miniſhe nothing of your bricke, of your dayly taſke in due time:

20 And they met Moſes and Aaron, whiche ſtode in their way, as they came out from Pharao,

h. They miſiudgyng gods grace by the preſent ſucceſſe, become vnthankfull to me, and iniurious to God.

21 And ſayde vnto them, (h) The Lord loke vpon you, and iudge you, whiche haue made the ſauour of vs "to be abhorred in the eyes of Pharao, and in the eyes of his ſeruauntes, and haue put a ſworde in their hande to ſlay vs.

"to ſtinke.

i. Moſes imbecillitie appeareth, in that he is weary of his vocatiõ, & cõplayneth of gods ſlowneſſe in deliueryng his people.

22 (i) Moſes returned vnto the Lorde, and ſayde, Lorde, wherefore haſte thou ſo euill intreated this people? And wherefore haſte thou ſent me?

23 For ſince I came to Pharao to ſpeake in

thy name, he hath fared foule with this folke, and yet thou haſte not deliuered thy people at all.

The.vi. Chapter.

1. God remembreth his promiſes. 5. God promiſeth deliueraunce, and the lande of Chanaan. 9. The people of Iſrael be not contented with the warninges of Moſes. 10. Moſes and Aaron are ſent vnto Pharao. 14. The diſcentes of Ruben. 16. The diſcent of Leui. 20. Amram the father of Moſes and Aaron. 23. Aaron the father of Nadab and Abihu. 25. Eleazar father of Phinees. 29. Moſes is commaunded to ſpeake to Pharao.

a. Moſes haſte is gently blamed.

1 Then the Lorde ſayde vnto Moſes, Now (a) ſhalt thou ſee what I will do vnto Pharao: for in a mightie hande ſhal he let them goe, and in a mightie hand ſhall he driue them out of his lande.

b. By this name of his ſubſtance, god declareth, that he is the performer of his promiſe, and ſo will be.

2 And God ſpake vnto Moſes, and ſayde vnto him, I am (b) Iehouah.

3 I appeared vnto Abraham, Iſahac, and Iacob, as an almightie God: (c) but in my name Iehouah I was not knowen vnto them.

c. The greater knowledge and light this people had: the more readyly ſhould they haue obeyed.

4 Moreouer, (d) I made a couenaunt with them, to giue them the land of Chanaan, the land of their pilgrimage, wherein they were ſtraungers.

d. As the couenaunt was of gods free grace: ſo alſo was this redemption.

5 And therfore I haue alſo heard the gronyng of the children of Iſraell, whom the Egyptians keepe in bondage, and haue remembred my couenaunt.

6 Wherfore ſay vnto the children of Iſrael, I am Iehouah, I wil bring you out frō the burdens of the Egyptians, and wil rid you out of their bondage, and will deliuer you in a ſtretched out arme, and in greate iudgementes.

B 7 And I wil take you (e) for my people, & wil be to you a God: And ye ſhall knowe that I am the lord your God, which bryng you out frō the burdens of the Egyptians.

e. The end of their deliueraunce was in the cōtinuaunce of gods grace.

8 And I will bring you into the land concerning the whiche I did lift vp my hande to giue it vnto Abraham, Iſahac, and Iacob, and will giue it vnto you for a poſſeſſion: (f) (for) I am Iehouah.

f. That they might know how his power ouercommeth all lettes and ſtoppes.

9 And Moſes tolde the children of Iſraell euen ſo: but they (g) hearkened not vnto Moſes, for anguiſhe of ſpirite, and for cruel bondage.

g. It is dangerous in affliction, not to heare gods promiſes.

10 And the lord ſpake vnto Moſes, ſaying,
11 Goe in, and ſpeake vnto Pharao king of Egypt, that he let the children of Iſrael goe out of his lande.
12 And Moſes ſpake before ỹ Lord, ſaying, Behold, the children of Iſraell hearken not vnto me: how then ſhall Pharao heare me, which am of "vncircumciſed lippes.

"or, which haue an impediment in my ſpeache, & am rude.

13 And (h) the Lorde ſpake vnto Moſes and vnto Aaron, and gaue them charge concernyng the chyldren of Iſraell, and concernyng Pharao kyng of Egypt, that "they ſhoulde bring the children of Iſrael out of the lande of Egypt.

h. It appeareth, that this redemption came altogether of Gods mercy: ſeeyng that Moſes was vnwillyng, and the people careleſs.

"or, he ſhoulde let goe.

14 Theſe be the heades of their fathers houſes. (i) The chyldren of Ruben, the firſte borne ſonne of Iſrael, are theſe: Hanoch, and Phallu, Helron, and Charmi: theſe be the chyldren of Ruben.

i. Ruben and Simeon beyng elder than Leui, are rehearſed, that herby he might ſpeak of Leui more cōmodiouſly.

15 The children of Simeon: Iemuel, and Iamin, Ohad, and Iachin, Sohar, and Saul the ſonne of the Chanaanitiſh woman: theſe are the kinredes of Simeon.
16 Theſe alſo are the names of the children (k) of Leui, in their generations: Gerſon, and Cehath, and Merari. Leui liued an hundred and thirtie and ſeuen yeeres.

k. It was neceſſarie to be knowen, that the miniſter of this redemption was of Abrahās ſtocke.

17 The ſonnes of Gerſon: Libni, and Simi, by their kinredes.
18 The chyldren of Cehath: Amram, and Iſhhar, and Hebron, & Uziel. And Cehath liued an hundred & thirtie & three yeeres.
19 The chyldren of Merari: Mahli, and Muſi: theſe are the kynredes of Leui by their generations.
20 Amram toke Iochebed (l) his fathers ſiſter to wife, and ſhe bare him Aaron and Moſes. And Amram liued an hundred and thirtie and ſeuen yeeres.

l. Moſes glorieth not in his kynrede, who was borne of vnlawfull mariage.

21 And the children of Iſhhar: Corah, Nepheg, and Sichri.
22 The children of Uziel: Miſael, Elzaphan, and Zithri.
23 And Aaron toke (m) Eliſaba, daughter of Aminadab, and ſiſter of Nahaſſon, to wyfe, whiche bare him Nadab, and Abihu, Eleazar, and Ithamar.

m. Aarons wife was of the tribe of Iuda.

24 The childrē of Corah: Aſſir, and Elcanah, and Abiaſaph: theſe are the kinredes of the Corahites.
25 Eleazar Aarons ſonne, toke him one of the daughters of Putiel to wyfe, whiche bare him Phynees: and theſe are the principall fathers of the Leuites throughout their kinredes.
26 This is that Aaron, and that Moſes, to whom (n) the Lorde ſayde, "Leade the children of Iſraell out of the lande of Egypt: accordyng to their armies.

n. It was gods ſingular work that they ſhold leade out ſuch great armies.

"or, eaſie.

27 Theſe are that Moſes & Aaron, whiche ſpake to Pharao kyng of Egypt, that "they might bryng the children of Iſraell out of Egypt.

"Might let goe.

28 And in the day when the Lorde ſpake vnto

vnto Moses (o) in the lande of Egypt,

29 He spake vnto hym, saying, I am the Lord: speake thou vnto Pharao the kyng of Egypt, al that I say vnto thee.

30 And Moses sayde before the Lorde, Beholde, I am of vncircumcised lippes, and how shall Pharao giue me audience?

o. God not onely in the desert of Madian, but also in Egypt spake to Moses.

The.vij.Chapter.

1. Moses with Aaron is sent vnto Pharao. 3. God causeth signes, that he onely may be knowen mightie. 10. The rodde of Moses is turned into a serpent. 11. The enchaunters do the same. 19. VVater turned into bloud. 22. The enchaunters do the same.

1 AND the Lorde sayde vnto Moses, Beholde, I haue made thee Pharaos (a) God: and Aaron thy brother shalbe thy prophete.

a. God communicateth his authoritie & power with his ministers.

2 Thou shalt speake all that I commaund thee, and Aaron thy brother shal speake vnto Pharao, that he send the children of Israel out of his lande.

3 And (b) I wil harden Pharaos hart, and multiplie my myracles, and my wonders in the lande of Egypt.

b. God was no cause of Pharaos sinne, though he executed this iust iudgement vpon him.

4 But Pharao shal not hearken vnto you, that I may set my hande vpon Egypt, and bryng out mine armies, and my people the children of Israell, out of the lande of Egypt in great iudgements.

5 And the Egyptians shall knowe that I am the Lorde, when I stretche forth my hande vpon Egypt, and bring out the children of Israel from among them.

6 (c) Moses and Aaron did as the Lorde commaunded them, (euen) so did they.

c. True obedience to do onely that whiche God willeth to be done.

7 Moses was (d) fourescore yeeres old, and Aaron fourescore and three, when they spake vnto Pharao.

d. The prayse was Gods, how by feareful old men wrought so marueilously

8 And the Lorde spake vnto Moses and Aaron, saying,

9 If Pharao speake vnto you, saying, Shewe a myracle for you: thou shalt say vnto Aaron, Take thy rodde, and cast it before Pharao, that it may be a serpent.

10 Then went Moses and Aaron in vnto Pharao, and did euen as the Lorde had cõmaunded: and Aaron cast forth his rodde before Pharao, and before his seruants, and it (turned) to a Serpent.

e. The deuyll to robbe God of his glory, giueth his seruaunts goodly titles.

11 Then Pharao called for the (e) wise men, and enchaunters: and the same sorcerers of Egypt did in like maner with their sorcerie.

12 For they cast downe euery man his rod, and they (turned) to serpents: but Aarons rod dyd eate vp their rodes.

13 And he helde Pharaos hart, that he hearkened not vnto them, euen as the Lord had sayde.

14 The Lorde also sayde vnto Moses, Pharaos hart is "hardened, he refuseth to let the people goe.

C "Made heauy or burdened.

15 Get thee vnto Pharao in the morning, loe he will come vnto the water, and thou shalt stand vpon the ryuers brinke against he come: and the rodde whiche was turned to a Serpent, shalt thou take in thyne hande:

16 And thou shalt say vnto him, The Lorde God of ỳ Hebrues hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernesse: and beholde, hytherto thou wouldest not heare.

17 Thus sayth the Lorde, In this thou shalt know, that I am the Lord: behold, (f) with the rodde that is in my hande, I will smite the waters whiche are in the riuers, and they shalbe turned to bloud.

f. The wicked that are not moued with Gods threates, are inexcusable.

18 And the fishe that is in the riuer, shall die: and the ryuer shall "corrupte, and it shall greeue the Egyptians to drynke of the water of the riuer.

"or, stynke.

19 And the Lorde spake vnto Moses, Say vnto Aaron, Take thy rodde, and stretche out thine hande (g) ouer the waters of Egypt, ouer theyr streame, ouer theyr riuers and pondes, and all poles of water, which they haue, that they may be blonde, and that there may be bloud throughout the lande of Egypt, bothe in (vesselles) of wood, and also of stone.

g. The corruption of the most necessary meane of lyfe, shoulde haue taught them to obey God.

20 And Moses and Aaron dyd euen as the Lorde commaunded: and he lifte vp the rodde, and smote the (h) waters, that were in the ryuer, in the sight of Pharao, and in the sight of his seruauntes: and (i) all the water that was in the ryuer, turned into bloud.

h. The waters wherin the Israelites chyldrē were drowned, are nowe turned to the Egyptians sorowe.

21 And the fishe that was in the ryuer died: and the ryuer corrupted, and the Egyptians coulde not drynke of the waters of the ryuer, and there was bloud throughout all the lande of Egypt.

The first plague.

i. They should haue knowen Gods hande in that thing wherein lay theyr wealth and safetie.

22 (k) And the enchaunters of Egypt did likewise with theyr sorceries, and he hardened Pharaos hart: neither did he hearken vnto them, as the Lorde had sayde.

k. The faithfull ouercame this temptatiõ through Gods worde, confirmed by a heauenly vision.

23 And Pharao turned himselfe, and went agayne into his house, and (l) set not his hart therevnto.

l. Gods workes are not lightly to be considered.

24 And the Egyptians (m) digged round about the riuer, for water to drynke: for they could not drynke of the water of the riuer.

m. These circumstaunces declare that this was no vayne illusion.

25 And it continued seuen dayes, after that the Lorde had smitten the ryuer.

The.viij. Chapter.

2. Frogges. 8. Pharao prayeth Moſes to pray for him. 12. Moſes prayeth for Pharao. 15. Pharao is hardened. 16. Liſe in mā and beaſt. 20. Flies, or al kind of wilde, fierce, and noyſome beaſtes. 25. Pharao intreateth Moſes to pray for him. 32. Pharao is hardened.

A 1 THe Lord ſpake vnto Moſes, Goe vnto Pharao, and tell hym, Thus ſayth the Lorde, Let my people goe, that they may ſerue me.

2 And if thou refuſe to let them goe, beholde, I wil ſmyte all thy borders (a) with frogges.

a. An ignominious puniſhment vpon the contemners of God.

3 And the riuer ſhall ſcraule with frogges, whiche ſhall goe vp, and come into thyne houſe, and into thy priuie chamber where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruauntes, and vpon thy people, and into thine ouens, and vpon all thy victualles in ſtore:

b. God can arme his creatures at his will agaynſt the wicked.

4 And (b) the frogges ſhall come vp vpon thee, and vpon thy people, and vpon all thy ſeruauntes.

5 And the lord ſpake vnto Moſes, Say vnto Aaron, Stretch forth thyne hand with thy rod ouer the ſtreames, ouer the riuers, and ouer the pondes: and cauſe frogges to come vpon the lande of Egypt.

The ſeconde plague.

6 And Aaron ſtretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt.

c. Thus God will exerciſe his ſeruauntes with aduerſaries to theyr triall.

7 And (c) the ſorcerers did lykewiſe with theyr ſorcerie, and brought frogges vpon the lande of Egypt.

d. Hypocrites feared with Gods iudgement, pretend a certayne repentaunce.

8 Then Pharao called for Moſes, and Aaron, and ſayde, Pray (d) ye vnto the Lorde, that he may take away the frogges from me, and from my people: and I wil let the people goe, that they may make ſacrifice vnto the Lorde.

e. He is wylled to forſake his arrogancie and to reioyce in the mercy of God, which he ſhould atteyne by the prayer of Gods ſeruauntes.

9 And (e) Moſes ſayde vnto Pharao, Glorie herein bycauſe of me, and (appoynt) when I ſhall pray for thee, and for thy ſeruauntes, & for thy people, to dryue away the frogges from thee and thy houſes: that they may remayne but in the riuer onely.

f. He meaneth not the deferring of Moſes prayer: but to haue reſpite that night, for the peoples deliuerie.

10 He ſayde, To morowe. (f) And he ſayde, Euen as thou haſt ſayde: that thou mayeſt know, that there is none like vnto the Lord our God.

g. The wicked are deliuered frō temporall puniſhment by the prayer of the faithfull.

11 And ſo the frogges ſhal depart from thee, and from thy houſes, from thy ſeruauntes, and from thy people: and ſhal remayne in the riuer only.

12 Moſes and Aaron went out from Pharao, and Moſes (g) cryed vnto the Lord, as touchyng ẏ frogges, which he had brought agaynſt Pharao.

13 And the Lorde did accordyng to the ſaying of Moſes: and the frogges died out of the houſes, out of the courtes, and fieldes.

14 And they gathered them together vpon heapes, and the lande "had an euill ſmell (through them.)

C
"Stanke.

15 But when Pharao ſawe that he had reſt gyuen hym, he hardened his harte, and hearkened not vnto them, as the Lorde had ſayde.

16 And the Lorde ſayde vnto Moſes, Say vnto Aaron, Stretche out thy rodde, and ſmyte the duſte of the lande, that it may be (turned) to (h) lice throughout all the lande of Egypt.

h. God moſt eaſily ouerthroweth the ſtrēgth of

17 And they did ſo: for Aaron ſtretched out his hande with his rodde, and ſmote the duſt of the earth, whiche turned to lyce in man and beaſt: ſo that all the duſte of the lande (turned) (i) to lyce throughout all the lande of Egypt.

The third plague.

i. The ſmalleſt beaſts haue ſtrength ynough to beyng armed by God.

18 And the enchaunters "aſſayed likewiſe with theyr enchauntmentes to bring forth lyce, (k) but they coulde not: and the lyce were both vpon men and beaſtes.

"wrought.

k. Satans miniſters ſhall be confounded, when god hath proued the fayth of his ſeruauntes.

19 Then ſayde the enchaunters vnto Pharao, (l) This is the finger of God. And Pharaos hart remayned obſtinate, and he hearkened not vnto them, euen as the Lord had ſayde.

l. They would not ſeeme ouercome of any man, therefore they confeſſe Gods power agaynſt themſelues.

20 And the Lorde ſayde vnto Moſes, Ryſe vp early in the morning, and ſtand before Pharao, loe, he will come forth (m) vnto the water, and thou ſhalte ſay vnto hym, Thus ſayth the Lorde, Let my people goe, that they may ſerue me.

m. God would haue all this matter done publiquely,

21 Elſe if thou wilt not let my people goe, behold, I will ſende "all manner of flyes, bothe vpon thee, and thy ſeruauntes, and thy people, and into thy houſes: and the houſes of the Egyptians ſhalbe ful of flies, and the grounde whereon they are.

"Swarme of flies.

D

22 And the lande of Goſen, where my people are, will I "cauſe to be wonderfull in that day, (n) ſo that there ſhall no flyes be there: whereby thou ſhalt know, that I am the Lorde in the middeſt of the earth.

"or, Separate.

n. Benefites and plagues are in Gods only hande, wherein the falſe gods can do nothing.

23 And I will put a "diuiſion betweene my people and thine: and euen to (o) morowe ſhall this miracle be done.

"Redemption.

o. God graunteth a tyme of repentaunce.

24 And the Lorde did euen ſo, and (p) there came an intollerable ſwarme of flyes into the houſe of Pharao, and into his ſeruauntes houſes, and into all the land of Egypt: and the lande was corrupt with theſe flyes.

The fourth plague.

p. This miracle was wrought without the meane of the rodde.

25 And Pharao called for Moſes & Aaron, and

and sayde, (q) Goe, and make sacrifice vnto your God in this lande.

26 And Moses answered, It is not meete that we so do: for we muste offer vnto the Lorde our God, that (which is) (r) an abomination vnto the Egyptians. Loe, if we sacrifice that whiche is an abomination vnto the Egyptians before theyr eyes, will they not stone vs?

27 We will goe three dayes iourney into ỳ deserte, & sacrifice vnto the Lorde our God, as he hath (s) commaunded vs.

28 And Pharao sayd, I wil let you go, that ye may sacrifice vnto the Lorde your God in the wildernesse: but goe not farre away: (t) pray for me.

29 And Moses sayde, Beholde, I will goe out from thee, and pray vnto the Lorde, that the flies may departe from Pharao, and from his seruauntes, and from his people, to morowe: but (v) let Pharao from henceforth deale deceiptfully no more, that he will not let the people goe, to sacrifice vnto the Lorde:

30 And Moses went out from Pharao, and (x) prayed vnto the Lorde.

31 And the Lord did according to the saying of Moses: and the flies departed from Pharao, and from his seruaunts, and from his people: and there remayned not one.

32 And Pharao hardened his hart once more (y) at this time, and did not let the people goe.

q. This compelled obedience robbeth God of a great part of his honour, who should not in one part of the Realme, but in the whole, haue bene truly worshipped.

r. The true worshippyng of God ought not to be made a laughyng stocke to the Gentiles.

s. Gods wil in his worshippyng is onely to be folowed.

t. The wycked in their necessitie pretend great religion.

v. Moses constantly rebuketh the kyng of his lyes.

x. Moses by Gods speciall motion, promised the king the relaxation of his punishment.

y. For al Gods punishments, he yet remayned rebellious against God.

The.ix. Chapter.

1. Death of cattell. 8. Boyles. 13. Hayle. 27. Pharao acknowledgeth his offence, and beseecheth Moses to pray for him. 33. VVhen Moses prayeth, the hayle ceasseth.

¶ 1 THe Lorde sayde vnto Moses, Goe in vnto Pharao, and thou shalt tell him, Thus sayth the Lord God of the Hebrues, Let my people goe, that they may serue me.

2 If thou refuse to let them goe, and wilt holde them still,

3 Beholde, the (a) hande of the Lorde is vpon thy flocke, whiche is in the fielde, (for) vpon Horses, vpon Asses, vpon Cammels, vpon Oxen, and vpon Sheepe, there shalbe a mightie great murrayne.

4 And the Lorde shal do wonderfully betweene the beastes of Israel, and the beasts of Egypt, so that there shall nothyng dye of all that perteyneth to the chyldren of Israell.

5 And the Lorde (b) appoynted a time, saying, To morowe the Lord shal finish this worde in the lande.

6 And the Lord did that thing on the morowe, (c) and all the cattell of Egypt died: but of the cattell of the children of Israell died not one.

7 And Pharao sent, and beholde, there was not one of the cattell of the Israelites dead: And the hart of Pharao was hardened, and he did not let the people goe.

8 And the Lorde sayde vnto Moses and Aaron, Take your handes full of ashes out of the furnace, and Moses shall sprincle it vp into the ayre in the sight of Pharao:

9 And it shalbe dust in all the lande of Egypt, and shalbe swellyng soares with blaynes, both on man and beast throughout all the lande of Egypt.

10 And they toke ashes out of the furnace, and stode before Pharao, and Moses (d) sprinckled it vp into the ayre, & there were swellyng soares with blaynes, both in men and in beastes:

11 And the (e) sorcerers coulde not stand before Moses because of the blaynes: for there were botches vpon the enchaunters, and vpon all the Egyptians.

12 And the Lord hardened the hart of Pharao, and he hearkened not vnto them, as the Lorde had sayd vnto Moses.

13 And the Lorde sayde vnto Moses, Rise vp early in the morning, and stande before Pharao, and thou shalt tel him, Thus sayth the Lorde God of the Hebrues, Let my people goe, that they may serue me:

14 Or els I will at this time sende all my plagues vpon thyne hart, and vpon thy seruauntes, & on thy people, that thou mayest knowe that there is none like to me in all the earth.

15 For nowe I will stretche out my hande, that I may smyte thee, and thy people, with pestilence, and thou shalte perishe from the earth.

16 And in very deede, (f) for this cause haue I "kept thee, for to shewe thee my power, & that my name may be declared throughout all the worlde.

17 Yet exaltest thou thy self against my people, that thou wilt not let them goe.

18 Behold, to morow this time I wil send downe a (g) mightie great hayle, euen such a one as was not in Egypt since the fundation therof was layde, vnto this time.

19 Sende therefore nowe, and gather thy beastes, and all that thou haste in the fielde: For vpon al the men, & beasts which are founde in the fielde, and not brought home, shall the hayle fall, and they shall die.

20 And as many as (h) feared the worde of the

a. The murrain of cattail commeth of the iust iudgement of God, and not of other causes.

b. He was obstinate in his malice, that no tyme coulde be brought to repentaunce.

The fifth plague.

c. This speach signifieth a very great nũber, or the most parte.

B

The sixth plague.

d. Seeyng Pharao amended not by monition, God grauntyng no tyme, executeth his iudgmentes.

e. Satans ministers ouercome, yet cease not, till with shame they be dryuen away.

C

f. God would haue him know that he could quickly haue destroyed him, yet for other causes he reserued him.

"Made thee stande.

g. The circumstaunces shew, that this hayle was not naturall.

h. This feare came not of true repentance and obedience to God.

the Lorde amongst the seruauntes of Pharao, made their seruauntes, and their beastes flee into the houses.

21 But he that regarded not the worde of the Lorde, left his seruaunts, and his beasts in the fielde.

22 And the Lord sayd vnto Moses, Stretch forth thine hande vnto heauen, that there may be hayle in al the lande of Egypt, vpon man, and vpon beastes, and vpon all the herbes of the fielde throughout the lande of Egypt.

The seuenth plague.

i. Al elemēts are ready to obey at Gods commaundement.

23 And Moses stretched forth his rodde vnto heauen, and the Lorde (i) thundred, and hayled, and the fyre ranne along vpon the ground, and the Lord hayled in the land of Egypt.

24 So there was hayle, and fyre mingled with the hayle, so grieuous, and suche as there was none throughout all the lande of Egypt since people inhabited it.

25 And the hayle smote throughout all the lande of Egypt all that was in the fielde, both man and beast: and the hayle smote al the herbes of the fielde, and broke all the trees of the fielde.

26 Only in the land of Gosen, where ỹ children of Israel were, was there no hayle.

k. This confession came not of faith, but of the greatnesse of Gods plague, so it was hypocriticall.

27 And Pharao sent, and called for Moses and Aaron, and sayd vnto them, I (k) haue now sinned: the Lord is righteous, and I and my people are vngodly.

28 Pray ye vnto the Lorde, that these thundrynges of God, and hayle, may be sufficient, and I will let you goe, and ye shall tary no longer.

l. He sheweth the king, that through his incredulitie, he polluted the place where he was.

29 Moses sayde vnto him, (l) Assone as I am out of the citie, I will spreade abroade my handes vnto the Lorde, and the thunder shall ceasse, neyther shall there be any more hayle: that thou mayest knowe, how that the earth is the Lordes.

30 But I knowe, that thou & thy seruaunts yet feare not the (m) face of the Lorde God.

m. Moses stoutly condēneth the king, & all his court of vngodlines.

31 And so the Flare, and the Barley were smitten, for the Barley was shot vp, and the Flare was bolled:

n. These seedes were not so forward in ripyng as the other. « Hydde.

32 But the Wheate and the Rye were not smitten, (n) for they were late " sowen.

33 And Moses went out of the citie from Pharao, and spread abroade his hands vnto the Lord: and the thunder, and hayle ceassed, neyther rayned it vpon the earth.

o. When gods plagues ceasse, the wicked arme themselues agayne agaynst God.

34 And when Pharao (o) sawe, that the raine, and the hayle, and thunder were ceassed, he sinned yet more, and hardened his hart, he and his seruaunts.

35 And the harte of Pharao was hardened, neyther would he let the children of Israel goe, as the Lorde had sayde by the hande of Moses.

The.x. Chapter.

2. God hardeneth Pharao. 4. Moses threatneth Pharao to plague him with Locustes. 16. Pharao acknowleging his sinne, requireth that prayer be made for him. 19. Moses prayeth for Pharao. 21. Darkenesse so grosse that it may be felt.

1 AND the Lorde sayde vnto Moses, goe in vnto Pharao: for I haue hardened his hart, and the hart of his seruauntes, that I might shewe these my signes before him,

2 And that thou tell in the audience of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and the myracles which I haue done amōgst them: that they may know, how that I am the Lorde.

3 And so Moses and Aaron came vnto Pharao, and sayde vnto him, Thus sayth the Lorde God of the Hebrues, howe long wilt thou refuse to submit thy selfe vnto me? Let my people goe, that they may serue me.

4 Or els if thou refuse to let my people go, beholde, to morow will I bring Grashoppers into thy coastes,

5 And they shal couer the face of the earth, that it can not be seene: and they shall eate the residue, which remayneth vnto you, and is escaped from the hayle, and they shal eate euery greene tree, that beareth you fruite in the fielde.

6 And they shall fill thy houses, and all thy seruaunts houses, and the houses of all the Egyptians, after suche a maner, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpō the earth vnto this day. And he turned himselfe about, and went out from Pharao.

7 And Pharaos seruauntes sayde vnto him, How long shall he be " hurtfull vnto vs? Let the men goe, that they may serue the Lorde their God: knowest thou not yet, that Egypt is destroyed?

" A snare.

8 And Moses and Aaron were brought agayne vnto Pharao, & he sayde vnto them, (a) Goe and serue the Lorde your God: but who are they, that shall goe?

a. Gods enemies when they be bridled that they can not haue all their will seeke yet for by meanes of ouerthrowing Gods kingdome.

9 And Moses aunswered, We wyll goe, with our young, and with our olde, yea, and with our sonnes, and with our daughters, and with our sheepe, and with our oxen we must goe: for we must hold a feast vnto the Lorde.

10 And he sayde vnto them, Let the Lorde be so with you, as I will let you goe, and your

your children: take heede, for ye haue some mischiefe in hande.

11 Nay not so, but goe they that are men, and serue the Lorde: for that was your desire. (b) And they were thrust out of Pharaos presence.

12 And the Lord sayd vnto Moses, Stretch out thine hande ouer the lande of Egypt for Grashoppers, that they may come vpon the lande of Egypt, and eate all the herbes of the lande, and all that the hayle left behinde.

13 And Moses stretched forth his rod ouer the land of Egypt, and the Lorde brought an (c) East wynde vpon the lande all that day, and all that night: and in the morning the East winde brought the Grashoppers.

14 And the grashoppers went vp ouer al the lande of Egypt, and remayned in all quarters of Egypt very grieuously: before them were there no such grashoppers, neither after shalbe.

15 For they couered all the face of the earth, so that the lande was darke, and they did eate all the herbes of the lande, and all the fruites of the trees, whatsoeuer the hayle had left: there was no greene thing left in the trees, and herbes of the fielde, throwo all the lande of Egypt.

16 Therefore Pharao called for Moses and Aaron in hast, & sayd, I haue sinned against the Lorde your God, and agaynst you:

17 And now forgiue me my sinne only this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 And (Moses) went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a mightie strong West winde, and it toke away the grashoppers, and caste them into the red sea: so that there was not one grashopper in all the coastes of Egypt.

20 And the Lorde hardened Pharaos hart, so that he would not let the children of Israell goe.

21 And the Lord sayd vnto Moses, Stretch out thine hande vnto heauen, that there may be vpon the land of Egypt darknesse, which may be felt.

22 And Moses stretched forth his hande vnto heauen: and there was a "thycke darknesse vpon all the land of Egypt three dayes long.

23 No man sawe another, neyther rose vp from the place where he was by the space of three dayes: But all the children of Israel had light, where they dwelled.

24 And Pharao called for Moses, and sayd, Goe, & serue the Lord, only let your sheepe and your oxen abide, and let your children goe with you.

25 (d) And Moses said, Thou must giue vs also offerings, and burnt offerings, for to make sacrifice vnto the Lord our God.

26 Our cattell also shall goe with vs, and there shall not one howe be left behinde, for thereof must we take to serue the Lord our God: neither do we know, with what we must make sacrifice vnto the Lorde, vntill we come thyther.

27 But the Lorde hardened Pharaos hart, and he would not let them goe.

28 (e) And Pharao sayde vnto him, Get thee from me, and take heede vnto thy selfe, that thou see my face no more: for whensoeuer thou commest in my sight, thou shalt die.

29 And Moses sayde, Let it be as thou hast sayde, I will see thy face no more.

The.xi. Chapter.

1. The Lorde commaundeth the Hebrues to rob the Egyptians. 4. The death of the first borne of all things.

1 AND the Lorde sayde vnto Moses, Yet will I bring one plague more vpon Pharao, and vpon Egypt, and after that, he will let you goe hence: when he shall let you goe quite, he shall vtterly driue you hence.

2 (a) Speake thou therefore in the eares of the people, that euery man borrowe of his neighbour, and euery woman of hir neighbour, iewelles of siluer, and iewels of golde.

3 And the lord shall giue the people fauour in the sight of the Egyptians: Moreouer, Moses was a very great man in the lande of Egypt, in the sight of Pharaos seruants, and in the sight of the people.

4 And Moses sayd, Thus sayth the Lorde, At midnight will I goe out into the middest of Egypt,

5 And al the firste borne in all the lande of Egypt shall die, euen from the firste borne of Pharao, (b) that sitteth on his seate, vnto the firste borne of the mayde seruaunt, that is behind the mill, and al the first gendred of the cattell.

6 And there shalbe a great crie throughout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe.

7 But amongst the children of Israel, shal not a dogge moue his tongue, from a man vnto a beast: that ye may knowe, howe that

b. Moses is careful to haue Gods cõmaũdement in al poyntes duely obserued, choosing rather to be hated for Gods sake, thã to consent to a thing vnlawfull.

The eyght plague.

c. Hereby we learne that distemperate and boysome weather is chiefly to be ascribed to the iuste iudgement of God, and not to any naturall cause.

The ninth plague.

Palpable darknesse.

d. Moses woulde not yeelde an inch for any thing that Pharao coulde do, in such things as God commaunded.

e. The wicked the nygher they be to their destruction, the more furious commonly they be. Therefore the godly in suche cases ought to be of good hope.

a. We must not take this for an exaple to spoyle our neighbour, this was enioyned by speciall commissiõ for the due punishment of the Egyptians. August. 39. q.

b. That succeedeth after him in the imperial crowne, as heyre apparaunt. For by sitting, is meant, bearing rule, or welding of any office, as, 1. Reg. 2.

B

that the Lorde putteth a difference betweene the Egyptians and Israell.

c. *Tunc descendens*, a sodayne change of speaking to diuers persons as, Psal. 15. a.

8 (c) And these thy seruauntes shal come downe vnto me, and fal before me, and say, Get thee out, and all the people that are vnder thee, and then wyll I departe. And he went out from Pharao "with an angry countenaunce.

"or, in a great anger.

9 And the Lord sayd vnto Moses, Pharao shall not heare you, that my wonders may be multiplied in the lande of Egypt.

10 And Moses & Aaron did al these wōders before Pharao: And the Lorde hardened Pharaos hart, so that he would not let the children of Israel goe out of his lande.

The. xij. Chapter.

1. The charge and māner of eating the Passeouer. 26. A charge is gyuen parentes, to teache theyr children the mysterie of the Passouer. 29. The murder of the first borne of Egypt. 31. Pharao casteth out the childrē of Israel. 35. The Iewes do robbe the Egyptians of golden and siluer vessels. 37. The chyldren of Israel do goe out. 40. They dwelt in Egypt foure hundred and thirtie yeeres. 43. The manner of celebratyng the Passeouer.

A 1 AND the Lorde spake vnto Moses and Aaron in the land of Egypt, saying,

2 This moneth shalbe vnto you the beginning of monethes, and the firste moneth of the yeere shal it be vnto you.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth day of this moneth, let euery man take vnto hym a(a) lābe, according to the house of the fathers, a lābe throughout euery house.

a. God ordeined this sacrifice as a token and pledge of their deliueraunce.

4 If the houshold be too litle for the lamb, let hym take his neyghbour, whiche is next vnto his house, according to the number of the soules, euery one of you accordyng to his eating shal make your count for a lābe.

5 And let the lambe of yours be without blemishe, a male of a yeere olde (whiche) ye shall take out from among the sheepe, and from among the Goates.

6 And ye shal keepe him in vntill the fourteenth day of the same moneth: and euery assemblie of the congregation of Israel shall kill him about the "euen tide.

"or, twylight.

7 (b) And they shall take of the bloud, and strike it on the two (side) postes, and on the vpper doore post, euen in the houses, where they shall eate him:

B b. The church is distinguished from the synagogue of the vnfaithful, by the worde of God, and by the sacraments.

8 And they shall eate the flesshe the same night rosted with fyre, and with vnleauened bread: and with sowre herbes they shall eate it.

9 See that ye eate not therof raw, nor sodden with water, but rosted with fire: the head, feete, and purtenaunce therof.

10 And ye shal let nothing of it remaine vnto ỹ morning: That whiche remayneth of it vntil the morow, ye shal burne with fire.

11 Of this manner shal ye eate it: with your loynes girded, & your shoes on your feete, & your staffe in your hāde, (c) & ye shall eate it in hast: for it is the Lordes Passouer.

c. This w the passo the Iewes our Pascall Lambe is Christ, a nesseth Pa 1. Cor. 5.

12 For I wil passe through the lande of Egypt this same night, and wil smite all the firste borne of Egypt, from man to beast, and vpon all the goddes of Egypt I will execute iudgement: I (am) the Lorde.

13 And the bloud shalbe vnto you a token in the houses wherein you are: and when I see the bloud, I will passe ouer you, and the plague shall not be vpon you to destroy you, when I smite the lande of Egypt.

14 And this day shalbe vnto you a remembrance: & you shal kepe it an holy feast vnto the Lord throughout your generations, ye shal kepe it holy for an ordināce for (d) euer.

C

d. Euer taken as without but for season in nite, as, Gen. 17.

15 Seuen dayes shall ye eate vnleauened bread, so that euen the first day ye shall put away leauē out of your house: For who so euer eateth leauened bread from the firste day, vntill the seuenth day, that soule shalbe rooted out of Israel.

16 The first day shalbe an holy cōuocation, & the seuenth day shalbe an holy conuocatiō vnto you: there shalbe no manner of worke done in them, saue about that onely which euery man must eate, that only may ye do.

17 And ye shall obserue the feast of vnleauened breade: for this same daye haue I brought your armies out of the lande of Egypt, therefore ye shall obserue this day, and all your children after you, by an euerlasting decree.

18 The first moneth, and the fourteenth day of the moneth, at euentide, ye shall eate vnleauened bread, vnto the twentie and one day of the same moneth at euen agayne.

19 Seuen dayes shall there be no leauened bread founde in your houses: and who so euer eateth leauened bread, that soule shall be rooted out from the congregation of Israell, whether he be straunger or borne in the lande.

20 (c) Ye shal eate nothing leauened: but in all your habitations shall ye eate vnleauened bread.

21 Moses called for the elders of Israell, and sayde vnto them, Chose out, and take you to euery houshold of you a lambe, and kill the Passeouer.

22 And

22 And take a bunch of Hyſope, and dippe it in the bloud, that is in the baſon, & ſtryke the vpper poaſt of the dore, & the two ſide poaſtes, with the bloud that is in the baſon: and none of you goe out at the dore of his houſe vntill the morning.

23 For the Lorde will paſſe ouer to ſmyte the Egyptiãs: and when he ſeeth the bloud vpon the vpper dore poaſt, and the two ſide poaſtes, he will paſſe ouer the dore, & wyll not ſuffer the deſtroyer to come into youre houſe to plague you.

24 Therefore ſhall ye obſerue this thing for an ordinance to thee, & thy ſonnes for euer.

25 And when ye be come to the land which the Lorde will giue you, according as hee hath promiſed, ye ſhall kepe this ſeruice.

26 And when your children aſke you, What maner of ſeruice is this ye do?

27 Ye ſhal ſay, It is the ſacrifice of the lords Paſſouer, which paſſed ouer the houſes of the children of Iſrael in Egypt, & he ſmote the Egyptians, & ſaued our houſes. And the people bowed themſelues, and worſhipped.

28 And the children of Iſrael went, and did as the Lorde had commaunded Moſes and Aaron, euen ſo did they.

The tenth plague.

29 And at midnighte the Lorde ſmote the firſt borne in the lande of Egypt, from the firſte borne of Pharao, that ſat on his ſeate, vntil the firſt borne of the captiue, that was in priſon, and all the firſt gendred of cattell.

30 And Pharao roſe in the night, he and his ſeruantes, and all the Egyptians, and there was a great crye in Egypte: for there was not a houſe, where there was not one dead.

31 And he called vnto Moſes and Aaron by night, ſaying: Ryſe vp, and get you oute from amongſt my people, both you, and alſo the children of Iſrael: and go, and ſerue the Lorde, as ye haue ſayd.

32 And take your ſheepe, & your droaues with you, as ye haue ſaid: and depart, & bleſſe me.

33 And the Egyptians were fierce vpon the people, that they mighte ſende them out of the lande in haſt: for they ſayde, We be all (but) dead men.

f. If they grew ſo amongeſt their enimies, being ſo ſmall a number at their firſte cõming to Egipt let vs alſo bee of good hope, that God will encreaſe his churche nowe likewyſe, be it neuer ſo much oppreſſed.

34 And the people toke their dowgh before it was ſoured, which they had in ſtore, being bound in clothes, vpon their ſhoulders.

35 And the children of Iſraell did accordyng to the ſaying of Moſes: and they borowed of the Egyptians iewels of ſiluer, and iewels of golde, and rayment.

36 And the Lorde gaue the people fauour in the ſight of the Egyptiãs, ſo that they graũted ſuch things as they required: And they robbed the Egyptians.

37 (f) And the children of Iſraell toke theyr iorney from Rameſes to Sucoth, ſixe hundred thouſande men of fote, beſide children.

38 And a great multitude of ſundry other nations wente alſo with them, and ſheepe and oxen, and exceeding much cattell.

39 And they baked vnleauened cakes of the dough whiche they brought out of Egypte, for it was not ſoured: For they were thruſt out of Egypt, and coulde not tarrie, neyther had they prepared for them'ſelues any prouiſion of meate.

40 The dwelling of the children of Iſraell whiche they dwelled in Egypte was foure hundred and thirtie yeares.

41 And when the foure hundred and thirtie yeares were expired, euen the ſelfe ſame day departed all the hoſtes of the Lorde oute of the lande of Egypt.

42 It is a nighte to bee obſerued vnto the Lorde, in the which he brought them out of the lande of Egypte: This is that nighte G of the Lord, which all the children of Iſrael muſt kepe throughout their generations.

43 And the Lord ſayd vnto Moſes and Aaron, This is the law of Paſſouer: there ſhal no ſtraunger eate thereof.

44 But euery ſeruaunte, that is boughte for money, after that thou haſt circumciſed him, ſhall eate thereof.

45 A ſtraunger and an hyred ſeruaunt ſhall not eate thereof,

46 In one houſe ſhall it be eaten, thou ſhalte carrie none of the fleſhe out of the houſe, neither ſhall ye breake a bone therof.

47 Al ỹ cõgregatiõ of Iſrael ſhal obſerue it.

48 If a ſtranger alſo dwell among you, and will hold Paſſouer vnto the Lord, let hym circumciſe al that be males, and then let him come and obſerue it, and he ſhall be as one that is borne in the land: for no vncircumciſed perſon ſhall eate thereof.

49 One maner of law ſhal be vnto him that is borne in the lande, and vnto the ſtranger that dwelleth among you.

50 And all the children of Iſraell did as the Lord commaunded Moſes and Aaron, euen ſo did they.

51 And the ſelf ſame day, did the Lord bring the children of Iſraell oute of the lande of Egypt, with their armies.

The. xiij. Chapter.

1. The firſt borne things muſt be ſanctified vnto God. 8. Childrẽ muſt be taught that they were deliuered from the tyrannie of Pharao. 12. Al firſt borne things be Gods. 14. Children muſt be taught why things firſt borne be ſeparate vnto the vſe of God. 17. VVhy the Lord did leade about the children of Egypt by the deſert. 19. Moſes carieth the bones of Ioſeph. 21. The piller of cloude, and of fire.

1 AND the Lorde (a) spake vnto Moses, saying,

2 (b) Sanctifie vnto me all the first borne, whatsoeuer openeth the wombe among the chyldren of Israell, aswell of man as of beast, for it is mine.

3 (c) And Moses sayde vnto the people, Ye ought to remember this day, in whiche ye came out of Egypt, out of the house of "bondage: for through a mightie hand the Lord brought you from thence: there shall no leauened bread be eaten.

4 This day came ye out, in the moneth (d) Abib.

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Iebusites, whiche he sware vnto thy fathers, that he would giue thee, a land wherein milke and hony floweth: thou shalte keepe this seruice in this same moneth.

6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day it is the feast of the Lorde.

7 Vnleauened bread shalbe eaten seuen days, & there shal no leauened bread be seen, nor yet eaten with thee in all thy quarters.

8 (e) And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 (f) And it shalbe as a signe vnto thee vpō thine hande, and as a remembraunce betweene thine eyes, that ỹ Lordes law may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinaunce in his season from yeere to yeere.

11 And it wyll come to passe, that the Lorde shall bryng the lande of the Chanaanites, whiche he sware vnto thee, and to thy fathers, and shall giue it thee.

12 And then thou shalte appoynt vnto the Lorde all that openeth the matrice, & euery firstling, that cōmeth of a beast, which thou hast: if it be a male, it shalbe the Lordes.

13 And euery firstlyng of an Asse, thou shalt redeeme with a lambe: if thou redeeme him not, thou shalt breake his necke: All the first borne amongst thy children also shalte thou buye out.

14 And when thy sonne shall aske thee "in tyme to come, saying, What is this? Thou shalt say vnto him, With a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage.

15 And when Pharao was very lothe to let vs goe, the Lorde slue all the firste borne in the land of Egypt, aswell the first borne of man, as the firstlyng of beast: Therefore I sacrifice vnto the Lorde all the males, that open the matrice: but all the firste borne of my children, I redeeme.

16 This shalbe as a token vpon thine hand, and as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a mightie hande.

17 It came to passe, that when Pharao had let the people goe, GOD caryed them not through the way of the lande of the Philistines, which was the more nigh way. But God sayde, Least peraduenture the people (g) repent, whē they see warre, and so turne agayne to Egypt.

18 But God led the people aboute through the way of the wildernesse of the red sea, & the chyldren of Israell went vp "harnessed out of the lande of Egypt.

19 And Moses toke the bones of Joseph with him: for he made the children of Israel sweare, saying, God will surely visite you, & ye shall take my bones away hence with you.

20 And they toke their iourney from Sucoth, and abode in Etham, in the edge of the wildernesse.

21 And the Lord wēt before them by day in a piller of a cloude to leade them the way, & by night in a piller of fire to giue thē light, that they might go both by day and night.

22 (h) The piller of the cloude departed not by day, nor the piller of fire by night, out of the sight of the people.

The. xiiij. Chapter.

1. God commaundeth the Israelites, to pytche their pauilions in a daungerous place, that he may be the more glorified. 4. God hardeneth the hart of Pharao. 5. Pharao pursueth Israel. 10. The Israelits despayring of deliueraunce, do grudge. 13. Moses promiseth them their safetie by God. 15. Moses crying to God, is cōmaunded to diuide the sea with his rodde. 19. The Angell folowyng the tentes of Israel, they passe through the middes of the sea. 24. God drowneth Pharao with his armie. 31. The Israelites do feare God, when they see the miracle.

1 AND ỹ Lord spake vnto Moses, saying, A
2 Speake to the children of Israel, that they turne and pitch their tentes before Pihahiroth, betweene Migdol and the sea, ouer agaynst Baal-zephon, and before that shal they pitche by the sea.

3 For Pharao will say of the children of Israel, They are tangled in the land, the wildernesse hath shut them in.

4 And I wil harden Pharaos hart, that he shall folowe after you, and I wyll get me honour

a. A lawe for the offering of the first begotten vnto God, who were deliuered not frō death onely, but from bondage also.
b. Sanctifie, That is, offer. We also muste offer our first borne vnto God, that is, our firste and principal care, must tende to Gods honour and aduauncement of his kingdome, seing our deliueraunce farre passeth that of the Iewes.
c. If so many ceremonies were ordeyned for a memorie of their deliueraūce: God also requireth nothing more at our hāds, thā to be mindfull of his benefits.
"Seruaunts.
d. This was about Apryl, whē corne began to rype in that countrey.
e. God willeth the cause of the ceremonie to be vttered at the celebratiō therof.
f. Sacraments make to this purpose: That Gods worde might be the more deepely rooted in our hartes, so that thence might flowe a sincere confession of the mouth.

C
" to morow.

g. Repēt, th worde decl reth the gre weakenesse o the Israelite for al the wo ders that w wrought.
"By ỹe w a rancke.

D
h. God n fayleth his ple, whom aydeth bey the cōpasse mans reaso euen in th most despe case.

honour vpon Pharao, and vpon al his hoſt: The Egyptians alſo ſhal know that I am the Lorde. And they did euen ſo.

5 And it was tolde the king of Egypt, that the people fledde. And the hart of Pharao & of his ſeruaunts turned agaynſt the people, & they ſayde, Why haue we done this, that we haue let Iſrael go out of our ſeruice?

6 And he made ready his charet, and toke his people with him.

7 And toke ſixe hundred choſen charets, and al the charets of Egypt, and captaynes vpon euery one of them.

8 And the Lord hardened the hart of Pharao kyng of Egypt, and he folowed after the children of Iſrael: but the childꝛē of Iſrael went out with an high hande.

9 And the Egyptians folowed after them, and all the horſes and charets of Pharao, and his horſemen, and his hoſte, ouertoke them pitchyng of their tent by the ſea, beſide Pi-hahiroth before Baal-ſephon.

10 And when Pharao drew nigh, the chyldren of Iſrael lift vp theyr eyes, and behold, the Egyptians folowed after them, and they were ſore afrayde: and the children of Iſrael cryed out vnto the Lorde.

a. See the inconſtancie and vnkynd dealing of the people: They burden Moſes their guyde, not cõſidering the power of God, but the commõ courſe of things natural.

11 But they ſayde vnto Moſes, (a) Bycauſe there were no graues in Egypt, haſt thou therefore brought vs away for to die in the wyldernesſe? Wherfore haſt thou ſerued vs thus, for to carrie vs out of Egypt?

b. Moſes nothing diſcouraged, goeth forward manfully in his calling, a worthy paterne for the godly alwayes to beholde.

12 Did not we tell thee this in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? For it had bene better for vs to haue ſerued the Egyptians, than for to dye in the wildernesſe.

13 (b) And Moſes ſaid vnto the people, Feare ye not, ſtande ſtill, & behold the ſaluation of the Lord, whiche he will ſhewe to you this day: For ye that haue ſeene the Egyptians this day, ſhall ſee them no more for euer.

℄

c. When we be hardeſt beſtead, our ſtrength ſhall ſtande in hope and quiet ſcilence, God mightily fighting for vs.

14 (c) The Lorde ſhall fight for you, and ye ſhall holde your peace.

d. This crie is to be vnderſtãd not of the ſoũd of his voyce, but of the earneſt affection of his hart.

15 And ỹ Lord ſaid vnto Moſes, Wherfore (d) crieſt thou vnto me? Speake vnto the children of Iſrael, that they goe forewarde.

16 But lift thou vp thy rod, and ſtretch out thy hande ouer the ſea, and diuide it a ſunder, & let the children of Iſraell go on drie grounde through the middes of the ſea.

e. Gods dreadful iudgement is executed agaynſt them that reſiſt his right hande.

17 And behold I (euen) I will harden the hart of the Egyptians, and they ſhal folow after them: and I wyll get me honour vpõ Pharao, and vpon all his hoſt, and vpon his charets, and vpon his horſemen.

18 (e) And the Egyptians ſhall knowe that I am the Lorde, when I haue gotten me honour vpon Pharao, vpon his charets, and vpon his horſemen.

19 (f) And the angel of God, which went before the hoſt of Iſrael, remoued & went behind thẽ: & the piller of the cloude went frõ before theyr face, and ſtoode behinde them,

f. A notable example of Gods prouidence.

20 And came betweene the tentes of the Egyptians, and the tentes of Iſraell, and it was a cloude and darkneſſe, and gaue light by night: & all the night long the one came not at the other.

21 And Moſes ſtretched out his hande ouer the ſea, and the Lorde cauſed the ſea to go backe by a very ſtrong eaſt winde all that night, and made the ſea drie (lande) and the waters were diuided.

D

g. Thus to the Iſraelites there aryſeth light in darkneſſe, & in the midſt of death, they finde lyfe.

22 (g) And the children of Iſraell went into the midſt of the ſea vpon the dry (ground,) and the waters were a wall vnto them on the right hande, and on theyr left hande.

h. See the vaine cõfidẽce of the vngodly, to their vtter vndoyng preſuming of their owne ſtrength.

23 And the Egyptians folowed, and went in after them (h) to the myddeſt of the ſea, euen all Pharaos horſes, his charets, and his horſemen.

i. This is the angel mentioned before, to wit, the ſonne of God, not otherwyſe to be called by the name Iehouah.

24 (i) And in the morning watche, the Lord loked vnto the hoſt of the Egyptians out of the piller of the fire, and of the cloude, and troubled the hoſt of the Egyptians,

k. Gods prouidence ſtretcheth to the leaſt things that be: ſo that charet-wheeles can not be out of the reache.

25 (k) And toke off his charet wheeles, and caryed them away violently: So that the Egyptians ſayde, (l) Let vs flee from the face of Iſraell, for the Lorde fighteth for thẽ agaynſt the Egyptians.

l. Late repentance helpeth not the vngodly, whoſe harte is not chãged.

26 And the Lord ſaid vnto Moſes, Stretch out thy hande ouer the ſea, that the waters may come agayne vpon the Egyptians, vpon theyr charets, and vpon theyr horſemen.

27 And Moſes ſtretched forth his hand ouer the ſea, & it came agayne to his courſe early in the morning, and the Egyptians fledde agaynſt it: and the Lorde ouerthrewe the Egyptians in the middeſt of the ſea.

The laſte plague.

28 And the water returned, and couered the charettes, and the horſemen, and all the hoſt of Pharao that came into the ſea after thẽ, ſo that there remayned not one of them.

29 But the children of Iſraell walked vpon drye (lande) through the middeſt of the ſea, and the waters were a wal vnto them on the right hande of them, and on the left.

m. The benefites that we receyue of god and his iudgementes againſt the wicked, tend all to this purpoſe, that we ſhould ſtãd in feare of him & be ſtrengthned in the faith of his promiſes.

30 Thus the Lorde deliuered Iſrael the ſelf ſame day out of the hande of the Egyptians: and Iſraell ſawe the Egyptians dead vpon the ſea ſide.

31 (m) And Iſrael ſawe that myghtie power whiche the Lorde ſhewed vpon the Egyptians: And the people feared the Lorde, and beleeued the Lorde, and his ſeruaunt Moſes.

The.xv. Chapter.

1. Moses and the Israelites do giue thankes to God for theyr conqueſt. 26. God muſt be hearkened vnto. Sickneſſe. God the healer. 27. They come into Elim.

1 THen Moſes and the chyldren of Iſrael ſang this ſong vnto the Lorde, and ſayde (a) on this maner, I wyll ſing vnto the Lord, for he hath triumphed gloriouſly: the horſe and him that rode vpon him, hath he ouerthrowen in the ſea.

2 The Lord is my ſtrength and praiſe, and he is become my ſaluation: he is my God, and I will glorifie him, my fathers God, and I will exalt him.

3 (b) The Lord is a man of warre, the lord is his name.

4 Pharaos charets, and his hoſte hath he caſt into the ſea: his choſen captaynes alſo are drowned in the red ſea.

5 The deepe waters haue couered them: they ſunke to the bottome as a ſtone.

6 Thy right hande Lorde is become glorious in power, thy right hande Lord hath all to daſhed the enimie.

7 And in thy great glory thou haſte ouerthrowen them that roſe vp agaynſt thee: thou ſenteſt forth thy wrath, which conſumed them euen as ſtubble.

8 Through the winde of thy noſethrilles the water gathered together, the flouddes ſtode ſtill as an heape, and the deepe water congeled together in the hart of the ſea.

9 (c) The enimie ſayd, I wil folow (on thē) I wil ouertake (thē) I wil diuide ẏ ſpoyle, & my luſt ſhalbe ſatiſfied vpon them: I wil draw my ſword, mine hād ſhal deſtroy thē.

10 Thou diddeſt blow with thy winde, the ſea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, amōgſt ẏ gods? Who is like thee, ſo glorious in holineſſe, fearful in praiſes, ſhewing wōders?

12 Thou ſtretcheddeſt out thy right hand, the earth ſwalowed them.

13 Thou in thy mercy haſt caried this people which thou haſt redeemed, and haſt brought thē in thy ſtrength vnto thy holy habitatiō.

14 (d) The nations ſhall heare, & be afrayde, ſorow ſhal come vpon Paleſtina.

15 Then the dukes of the Edomites ſhalbe amazed, and the mightieſt of the Moabites trembling ſhal come vpō them, al the inhabiters of Chanaan ſhal ware faint harted.

16 Feare and dread ſhall fall vpon them, in the greatneſſe of thyne arme they ſhalbe as ſtill as a ſtone, till thy people paſſe through, O Lorde, till this people paſſe through, which thou haſt gotten.

17 Thou ſhalt bryng them in, & plant them in the mountayne of thyne inheritaunce, the place Lorde whiche thou haſt made for to dwell in, the ſanctuarie, O Lord, whiche thy handes haue prepared.

18 (e) The Lord ſhal raigne for euer & euer.

19 For Pharao on horſebacke went in with his charettes and horſemen into the ſea, and the Lorde brought the waters of the ſea vpō them: But the chyldren of Iſraell went on drie (land) in the midſt of the ſea.

20 And Miriam a prophetiſſe, the ſiſter of Aaron, toke a tymbrel in hyr hande, and all the women came out after hyr, with timbrels and daunces.

21 And Miriam ſang before them: Sing ye vnto the Lord, for he hath triumphed gloriouſly: the horſe and his rider hath he ouerthrowen in the ſea.

22 And ſo Moſes brought Iſraell from the red ſea, and they went out into the wilderneſſe of Sur: and they went three daies lōg in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter, therefore the name of the place was called Marah.

24 (f) And the people murmured agaynſt Moſes, ſaying, What ſhal we drinke?

25 And he cried vnto the Lord, & the Lorde "ſhewed him a tree, (g) which when he had caſt into the waters, the waters were made ſweete: There he made them an ordinance and a law, and there (h) he proued him,

26 And ſaide, If thou (i) wilt hearken vnto the voyce of the Lord thy God, & wilt do ẏ which is right in his ſight, & wilt giue eare vnto his cōmandemēts, & keepe al his ordinances: then will I put none of theſe diſeaſes vpō thee, which I haue brought vpon ẏ Egyptiās: For I am ẏ lord ẏ healeth thee.

27 And the chyldrē of Iſrael came to Elim, where were twelue welles of water, and threeſcore and ten palme trees: and they pitched theyr tents there, by the waters.

The.xvi. Chapter.

1. They come into the deſert of ſinne. 3. They murmure for foode. 8. He grudgeth agaynſt God, who grudgeth againſt his miniſters. 10. God ſpeaketh to Moſes in a cloude. 13. It rayneth quailes and Māna. 20. Māna being kept doth ſtinke and rotte. 22. On the Sabboth it was not lawful ſo much as to dreſſe meate. 25. In the Sabboth God rayneth not Māna. 28. god rebuketh the Iſraelites, bicauſe they kept not the Sabboth. 32. Māna is reſerued for a teſtimonie vnto their ſucceſſours. 36. Gomer, Epha.

1 And

a. Moſes appoynted this ſong to all the people, that they might be ſtyrred vp one by anothers example. For that ſticketh better in mind that is ſong in the maner of a dittie, thā that that is pronoūced in proſe.

b. Whether we be deſtitute of worldly ayd, or els haue it at will: this muſt be always our cōfort, that God himſelfe fighteth for vs, our onely ſtay and defence: who eftſoones ſeemeth to leaue vs to the cruell rage of our foes, that feared (as it were) with a bugge, we might flee into his lappe. Chryſoſt.

c. Vnder diuers fourmes of ſpeache, the more liuely to ſet out Gods power, he declareth this miracle of the waters, that diuided by the blaſt of winds, made a way open for the Iſraelites.

d. He ſheweth how this profe of Gods mightie power, not onely for the time preſent, but alſo hereafter ſhalbe of great efficacie and force, as Deut. 2.

e. Leaſt we ſhould at any time be diſcouraged, let vs ſtill flee to theſe promiſes and ſeyng Sathan our chiefe enimie is ouercome, let neyther feare him, nor any his garde any more.

f. A ſuddayne chaunge of the vnconſtant and vnkind people neither cōſidering Moſes, by whoſe miniſterie they had receyued ſuch benefites, nor remēbring the ſtrange wōders that God had wrought for them alreadie taught.

g. Hereby we learne how the prayer of faith can preuayle: wherevnto, by the exāple of Moſes, howſoeuer the world murmureth vs, and diſtruſteth Gods goodneſſe, let vs flee.

h. Gods tentatiō tendeth to this end, that the ſecretes of mens hartes may be proued and reuealed to the world.

i. The cauſe of all miſeries that we ſuffer is in our ſelues: whom God neuer forſaketh, cleauing ſtedfaſtly vnto him.

A 1 AND they toke their iourney from Elim: and all the congregation of the childzen of Israell came to the wildernesse of Sin, which is betweene Elim and Sinai, the fiftenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole congregation of the childzen of Israell murmured agaynst Moses and Aaron in the wildernesse.

3 And the childzen of Israell sayde vnto them, Would God we had died by the hād of the Lozde in the lande of Egypt, when we sate by the flesshe pottes, and when we dyd eate bread our bellyes full: for ye haue brought vs out into this wildernesse, to kil this whole multitude with hunger.

4 Then sayde the Lozde vnto Moses, Beholde, I (a) wyll rayne bread from heauen to you, and the people shall go out and gather a certayne rate euery day, that I may proue them, whether they will walke in my lawe, or no.

a. An example of Gods especiall prouidēce toward his people.

b. We neede not to feare, least we shuld eyther hunger or lacke whilst we feare God.

5 (b) The sixth day they shall prepare for themselues, that whiche they wil bryng in, and let it be twyse as much as they gather dayly.

6 And Moses and Aaron sayde vnto the childzē of Israel, At euentide ye shal know that it is the Lozde, which brought you out of the land of Egypt.

B 7 And in the morning ye shal see the glory of the Lozde, bycause he hath hearde your grudgings agaynst ỹ Lord: And what are we, that ye haue murmured agaynst vs?

8 And Moses sayde, At euentide shall the Lozde giue you flesshe to eate, and in the morning bread ynough: for the Lord hath hearde your murmurings, whiche ye murmure agaynst him: for what are we? Your murmurings are not agaynst vs, but agaynst the Lozde.

9 And Moses spake vnto Aaron, Say vnto all the congregation of the childzen of Israell, Come forth before the Lozde: for he hath hearde your grudgings.

10 And as Aaron spake vnto the whole congregatiō of the childzē of Israel, they loked toward the wildernesse, & behold, the glorie of the Lord appeared in the cloude.

11 And the Lozde spake vnto Moses, saying,

12 I haue heard the murmurings of the childzen of Israel: tell them therefore, & say, At euentide ye shall eate flesh, and in the morning ye shalbe filled with bread, (c) and ye shal know that I am the Lord your God.

c. God worketh al that he doeth for this ende, that the knowledge of him may stick more deepely in our minde.

13 And at euen the quayles came vp, and couered the tentes, and in the morning the deawe lay rounde about them.

14 And when the deawe was gone, behold, vpon the ground in the wildernesse, there lay a small rounde thyng, as small as the hoare frost on the grounde.

C

15 And when the childzen of Israell saw it, they sayd euery one to his neighbour, It is "Manna: for they wist not what it was. And Moses sayd vnto thē, This is ỹ bread, which the Lord hath giuen you to eate.

"Man, which signifieth, gift.

16 This is the worde whiche the Lozde hath commaunded: (d) gather of it euery man for himselfe for to eate, a gomer ful for euery man, according to the number of your soules, and take euery man for them which are in his tentes.

d. Hauing receyued giftes at Gods hand, we haue neede of lawes for the due vse of the same, els should we abuse them to our destructiō

17 And the childzen of Israell dyd euen so, and gathered some more, some lesse.

18 And when they did meate it with a gomer, vnto him that gathered much, remayned nothing ouer, & vnto him that had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng.

19 And Moses sayd vnto thē, (e) See that no man let ought remayne to the morrowe.

e. This doctrine also perteyneth to vs, who are bidden to aske but our dayly foode, and forbidden to be carefull for to morowe.

20 Notwithstāding, (f) they hearkened not to Moses: but some of them left of it vntill the morning, & it waxed (g) ful of wormes and corrupted: & Moses was angry with them.

D

f. The faythlesse disobedience of the people.

g. So God punisheth them that greedyly gather goods, trusting rather to their owne riches, and diligence, than to his goodnesse & prouidēce.

21 And they gathered euery morning, euery man as much as suffised for his eating: and assone as the heate of the sunne came, it melted away.

22 And the sixth day they gathered twyse as much bread, two gomers for one man: and all the rulers of the congregation came and tolde Moses.

23 And he sayd vnto thē, This is that which the Lord hath sayde, To morow is the rest of the holy Sabboth vnto the Lozde, bake that whiche ye will bake to day, and seeth that ye will seethe, and that whiche remayneth, lay vp till the morning.

24 (h) And they layde it vp till the morning, as Moses bade: and it did not corrupt, neyther bred there any wormе therein.

h. That good that is gathered accordyng to gods will, is kept safe for them that vse it with a good cōscience: That is gathered otherwise commeth to nought.

25 And Moses sayd, Eate that to day, for it is the Sabboth vnto the Lozde, to day ye shal not finde it in the fielde.

26 Sixe dayes ye shall gather it, and in the seuenth day, whiche is the Sabboth, in it there shal be none.

27 (i) Notwithstanding, there went out some of the people in the seuenth day for to gather, and they founde none.

i. Vnlawfull couetyng is frustrate.

E

28 And the Lozde sayde vnto Moses, How (k) long refuse ye to keepe my commaundements, and my lawes?

k. The obstinate frowardnesse of the people reprehended.

29 See, the Lozde hath giuen you a Sabboth: therefore he gyueth you the sixth day,

bread for two dayes, abyde therefore euery man at home, and let no man goe out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israell called the name thereof (l) Manna: and it was like Coriander seede, but yet whyte, and the tast of it was lyke wafers made with hony.

l. Manna was a figure of Christe, the heauely foode of our soules.

32 And Moses sayde, This is that which the Lord cõmaundeth, fill a gomer of it, which may be kept for your childrẽ after you, that they may see the bread wherewith I haue fedde you in the wildernesse, when I brought you out of the lande of Egypt.

33 And Moses spake vnto Aaron, Take a pot, and put a gomer full of Manna therein, and lay it vp before the Lord, to be kept for your children after you.

m. So God, if we folow his calling, not for a space onely, but al the time of our pylgrimage, ministreth things necessarie for the life present & to come, vntil we come to our inhetitãce, that is to say, his kingdome.

34 As the Lord cõmaunded Moses, so Aarõ laide it vp before the testimonie, to be kept.

35 And the childrẽ of Israel did eate Manna (m) fourtie yeares, vntill they came to a land inhabited, and so they did eate Manna, euen vntill they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an epha.

The.xvij.Chapter.

1. They come vnto Raphidim. 2. They grudge for want of water. 4. Moses prayeth to god. 6. VVater is giuen out of the Rocke. 7. To tempt God. 8. The Amalekites be slayne of the children of Israel. 10. Iosuah. 14. God foretelleth the destructiõ of the Amalekites.

A 1 AND all the congregation of the chyldren of Israel went on theyr iourneyes from the wildernesse of Sin, after the commaundement of the Lorde, and pitched in Raphidim, where was no water for the people to drinke.

2. God is not fled to: old benefites be not remẽbred: only they cõsider the mã, whose auctoritie they call into question.

2 (a) And the people did chyde with Moses, & sayde, Giue vs water to drinke. Moses sayde vnto them, Why chyde you with me? Wherefore do you tempt the Lorde?

3 There the people thirsted for water, and the people murmured agaynst Moses, and sayd, Wherefore hast thou thus brought vs vp out of Egypt, to kyll me, and my children, and my cattell with thirst?

4 And Moses cried vnto the Lorde, saying, What shall I do vnto this people, they be almost ready to stone me?

5 And ỳ Lord said vnto Moses, Go before the people, & take with thee of the elders of Israel, and thy rodde, wherwith thou smotest the riuer, take in thine hand and goe.

6 Beholde, I stande before thee vpon the rocke that is in Horeb, and thou shalt smite the rocke, and there shall come water out thereof, that the people may drinke. And Moses did euen so, before the eyes of the elders of Israel.

7 And he called the name of the place (b) Massah, and Meribah, bicause of the chyding of the childrẽ of Israell, and bycause they tempted the Lord, saying, Is the Lord amongst vs, or not?

b. To print this exãple in our harts, Diuid mẽtioneth it. Psal. 95. Saying, harden not your harts, &c.

8 Then came Amalec, & fought with Israel in Raphidim.

9 And Moses sayde vnto "Iosuah, Chose vs out men, & goe fight with Amalec, & to morowe I will stand on the top of the hil, and the rodde of God shalbe in my hand.

" Iehoshua.

10 Iosuah did as Moses bade him, & fought with Amalec: and Moses and Aaron, and Hur, went vp to the toppe of the hill.

11 And it came to passe, that when Moses helde vp his hand, (c) Israel had the better: and when he let his hande downe, Amalec had the better.

c. The feruent prayer of the godly, of how great force it is, hereby is well knowen.

12 But Moses handes were heauie, and therefore they toke a stone, and put it vnder him, and he sate downe thereon: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: And his hands remayned steady, vntill the goyng downe of the sunne.

13 And Iosuah discomfited Amalec and his people with the edge of the swoorde.

d. This slaughter of the Amalekites was but the beginning of Gods vengeaunce, as it appeareth Deut. 15. and 1. Samuel. 15.

14 And the Lorde sayd vnto Moses, Write (d) this for a remembraunce in a booke, and cõmit it into the eares of Iosuah, for I wil vtterly put out the remembraunce of (e) Amalek from vnder heauen.

e. An example to be trẽbled at of thẽ, that persecute godly Churche.

15 And Moses made an aulter, and called the name of it, "The Lord is he, that worketh miracles for me.

" Iehouah Nissi, that is the Lord, my banner.

16 For he sayde, The (f) hande is on the seate of God, the Lorde will haue warre with Amalec from generation to generation.

f. This Hebrue phrase meaneth as muche, as if he should say, God sweareth by his throne.

The.xviij.Chapter.

1. Iethro commeth to see Moses, and the wyfe and chyldren of Moses. 8. Moses declareth the deliueraunce of the children of Israel to his father in lawe. 10. Iethro confessing the God of Israel, offereth sacrifice. 15. To seeke God. 16. Moses appoynteth other iudges with him, and what maner ones they be.

I 1 IEthro the priest of Madian, Moses father in lawe, heard of all that God had done for Moses, and for Israel his people, and that the Lorde had brought Israell out of Egypt.

2 Therefore he toke Sephora, Moses wyfe, after he had sent hyr backe,

3 And

3 And hir two sonnes, of whiche the one was called Gershom: for he sayde, I haue bene an aliaunt in a straunge lande:

4 The name of ỳ other was Eliezer: for ỳ God of my father (sayd he) was mine help, & deliuered me from the swoꝛd of Pharao.

5 And Iethro Moses father in lawe came, with his two sonnes, and his wyfe, vnto Moses into the wildernesse, where he a-bode by the mount of God.

6 And he sayd vnto Moses, I, thy father in lawe Iethro, am come to thee, & thy wyfe also, and hyr two sonnes with hyr.

B 7 And Moses went out to meete his father in lawe, and dyd obeysaunce, & kyssed him: and eche asked other of his "peace, and they came into the tent.

"Peace.

8 And Moses tolde his father in lawe, all that the Lorde had done vnto Pharao, & to the Egyptians for Israels sake, & al the trauayle that had "come vpon them by the way, and how the Lord deliuered them.

"Had founde them.

9 And Iethro reioyced ouer all the good-nesse whiche the Lorde had done to Israel, and bycause he had deliuered them out of the handes of the Egyptians.

10 And Iethro sayde, Blessed be the Lorde, which hath deliuered you out of the hande of the Egyptians, and out of the hande of Pharao, whiche hath also deliuered his people from the captiuitie of the Egyptians.

11 Nowe I knowe, that the Lorde is greater than al gods: for in the thyng whereby they dealt cruelly with them, were they destroyed themselues.

12 And Iethro, Moses father in lawe, toke burnt offerings, and sacrifices, to offer to God: And Aaron and all the elders of Israel came, to eate bread with Moses father in lawe, before God.

13 And on the morowe Moses sate to iudge the people: and the people stoode about Moses from morning vnto euen.

C 14 And when Moses father in lawe saw all that he did vnto the people, he said, What is this, ỳ thou doest vnto the people? Why sittest thou thy self alone, & al the people stand aboute thee from morning vnto euen?

15 And Moses sayd vnto his father in lawe, Bycause the people come vnto me, to seeke the counsell of God.

16 When they haue a matter, they come vnto me, and I iudge betweene euery man and his neyghbour, and shewe them the ordinaunces of God, and his lawes.

17 And Moses father in lawe sayde vnto hym, It is not well that thou doest.

18 Thou bothe weariest thy selfe, and this people that is with thee: For this thing is of more weight, than thou art able to perfourme thy selfe alone.

19 Heare therfore nowe my voyce, and I wil giue thee counsel, & God shalbe with thee: Be thou vnto the people to Godwarde, that thou mayest bring the causes vnto God.

20 And thou shalt teach them ordinances and lawes, & shewe them the way wherein they must walke, & the worke that they must do.

21 Moreouer, thou shalt seeke out among al the people, men of actiuitie (and) suche as feare God, true men, hating couetousnesse, and place (of these) ouer the (people) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tennes.

D

22 (a) And let them iudge the people at all seasons: and euery great matter that commeth, let them bring vnto thee, but let them iudge all small causes themselues, and so shall it be easier for thy selfe, and they shall beare a (burden) with thee.

a. Iethroes modestie of the godly is to be embraced. For true wisedome teacheth vs, not to ascribe to much to our selues, but to submit all our wisedome, forecast, & prouidēce, vnto God.

23 If thou shalt doe thys thing, and God charge thee withall, thou shalt be able to indure, and yet the people shall come to theyr place in peace.

24 (b) And so Moses obeyed the voyce of hys father in law, and did all that he had sayde.

b. Though Iethro were not to be compared, yet Moses foloweth his counsel. So we also must folowe wholsome instructions, who so euer putteth them in our minde.

25 And Moses chose actiue men out of all Israell, and made them as heades ouer the people, namely, rulers of thousandes, rulers of hundreds, rulers of fiftyes, and rulers of tennes.

26 And they iudged the people at al seasons: but brought the harde causes vnto Moses, and iudged all small matters themselues.

27 And Moses let his father in lawe depart: and he went into his owne lande.

The.xix.Chapter.

1. They come to mount Sinai. 5. The people of Israell, the people of God. 6. A priestly kingdome, and holy nation. 7. Moses declareth the worde of God. 9. God would that credite should be giuen to Moses wordes. 10. The people is commaunded to be sanctified. 12. He that toucheth the mountaine is stoned. 14. The people is sanctified. 16. God appeareth in thunder and lightning, to be feared of the people. 22. The priestes are sanctified. 24. The people and priestes may not touch the hill.

1 IN the thirde moneth, when the children of Israell were gone oute of the land of Egypt, (a) the same day came they into the wildernesse of Sinai.

* The maner & place of the law published is set forth, that so great a benefite might be receyued with due reuerence.

a. That they departed out o Raphidim, whiche was a great way fr Sinai.

2 For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wildernesse,

and there Israel camped before the mount.

3 But Moses went vp vnto God, and the Lord called vnto him out of ỹ mountaine, saying, Thus shalt ỹ (b) say vnto the house of Jacob, and tell the chyldren of Israell,

4 Ye haue (c) seene, what I did vnto the Egyptiãs, & toke you vpõ (d) Eagles wings, and haue brought you vnto my selfe.

5 Now therfore if ye wyll heare my voice in deede, and keepe my couenaunt, ye shall be (as) a deare "treasure vnto me aboue all nations: (e) for all the earth is myne.

6 Ye shalbe vnto me also a (f) kyngdome of priestes, & an holy people: And these are the wordes whiche thou shalt say vnto the chyldren of Israel.

7 Moses came & called for the Elders of ỹ people, and layde before theyr faces all these wordes, which the Lord commaũded him.

8 And the people aunswered altogether, and sayde, (g) All that the Lorde hath sayde, we wil do. And Moses brought the words of the people vnto the Lorde.

9 And the Lorde sayd vnto Moses, Loe, I come vnto thee in a thicke cloude, (h) that the people may heare me talking with thee, & beleeue thee for euer. Moses shewed the wordes of the people vnto the Lorde.

10 And the Lorde sayde vnto Moses, Goe vnto the people, and (i) sanctifie them to day and to morowe, and let them (k) washe theyr clothes,

11 And be ready agaynst the thirde day, for the third day "the Lord wil come downe in the sight of all people, vpon mount Sinai.

12 (l) And thou shalt set boundes vnto the people rounde about, and say, Take heede to your selues, that ye goe not vp into the mount, or touche the border of it: whosoeuer toucheth the mount, shal surely die.

13 There shall not an hande touche it, els he shalbe stoned, or shot through: whether it be beast, or man, it shal not lyue: when the "trumpet bloweth long, then may they come vp into the mountayne.

14 And Moses went downe frõ the mount vnto the people, and sanctified them, and they washed their clothes.

15 And he sayde vnto the people, Be ready agaynst the thyrde day, and come not at (your) wiues.

16 And the thirde day in the morning, there was (m) thunder and lightning, & a thicke cloude vpon the mount, and the voice of the trumpet exceeding loude, so that al the people that was in the host was afrayde.

17 And Moses brought the people out of the tentes, to meete with God, and they stode at the neather part of the hill.

18 And mount Sinai was altogether on a smoke, bycause the Lorde descended downe vpon it in fire, and the smoke thereof ascended vp as the smoke of a furnace, and al the mount quaked exceedingly.

19 And when the voyce of the trumpet blew long, and waxed louder and louder, Moses spake, and God answeared him by a voyce.

20 And the lord (n) came down vpon mount Sinai, euen in the top of the hill: and when the Lorde called Moses vp into the top of the hyll, Moses went vp.

21 And the Lorde sayd vnto Moses, (o) Goe downe, charge the people, least they breake out from theyr boundes to see the Lorde, and so (p) many of them perishe.

22 And let the priestes also whiche come to the Lord, sanctifie themselues, least the lord destroy them.

23 And Moses sayde vnto the Lorde, The people cã not come vp into the mount Sinai, for thou chargest vs, saying, Set boũds about the hill, and sanctifie it.

24 And the Lorde sayde vnto him, Away, and get thee downe, and thou shalt come vp, thou and Aaron with thee: but let not the (q) priestes & the people presume for to come vp vnto the Lord, least he destroy thẽ.

25 And so Moses went down vnto the people, and tolde them.

The.xx. Chapter.

3. Let vs haue no strange goddes. 7. An othe. 8. The Sabboth day. 12. Parentes. 13. The murder. 14. To be a whoremaister. 15. Theft. 16. False witnesse. 17. Cõcupiscence. 19. God appeared in lyghtning, that he might be feared. 23. Let there be made no goddes of golde and syluer. 24. An aulter of earth.

1 AND God spake all these wordes, and sayde,

2 (a) I am the Lorde thy God, which haue brought thee out of the lande of Egypt, out of the house of "bondage.

3 (b) Thou shalt haue none other Goddes in my (c) sight.

4 Thou shalte make (d) thee no (e) grauen image, neyther any similitude, that is in heauen

b. God therefore would be only called vpon, onely honoured & thanked for al things, and that our consciẽces should be only quieted in him. c. It is a great spurre, to consider that God is present, and seeth all that we do. d. Or, to thy selfe, that is, thy vse in Gods seruice. e. To represent God.

to haue euident tokens of Gods presence, lest the world be deceyued. i. Beyng naturally vncleane: we must be first sanctified, yer gods word cã be rooted in vs. k. For an outward signe of the inward puritie required, as was the forbearing of their wiues. "The Lord wil come downe, for, I wil come downe. l. Men must be no bolder in Gods matters, than he giueth them leaue, nor farther curious, than he reuealeth in his worde. " Or, Cornet.

m. The law was giuen with terrour, that men seyng Gods glory, might submit themselues.

n. God is said to descend, because he sheweth himself vs in more ample maner, as giueth manifest tokẽs of his presence.

o. How needful thẽ be magistrates in a commõwe to stay the fulnesse of people.

p. God forbiddeth them for theyr commoditie lest his brightnesse should ouerwhelme them.

q. The priestes thẽselues must kepe thẽ in their bodies, who as they passe other in dignitie, so must they giue them example of sober lyfe.

heauen aboue, eyther in the earth beneath, or in the waters vnder the earth.

5 (f) Thou shalt not bowe downe to them, neyther serue them: For I the Lorde thy God, am a iealous God, (g) and visite the sinne of the fathers (h) vpon their children, vnto the thirde and fourth generation of them that hate me:

6 And shew mercie vnto (i) thousands in the that loue me, & kepe my commaundements.

7 (k) Thou shalt not take the name of the Lorde thy God in vaine: for the Lord wil not holde him giltlesse that taketh his name in vaine.

8 Remember the Sabboth day, that thou (l) sanctifie it.

9 (m) Sixe dayes shalt thou labour, and doe all that thou hast to doe.

10 But the seuenth day is the sabboth of the Lord thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the straunger, that is within thy gates.

11 (n) For in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day and halowed it.

12 (o) Honour (p) thy father and thy mother: that thy dayes (q) may be long in the lande which the Lorde thy God giueth thee.

13 Thou shalt not (r) kill.

14 Thou shalt not (s) commit adulterie.

15 Thou shalt not (t) steale.

16 Thou shalt not (v) beare false witnesse agaynst thy neighbour.

17 Thou shalt not (x) couet thy neighbours house, neyther shalt thou couet thy neighbours wife, nor his man seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor whatsoeuer thy neighbour hath.

18 And (y) all the people sawe the (z) thunder and lightning, and the noise of the trumpet, and the mountaine smoking: And when the people saw it, they remoued, & stood a far off:

19 And sayd vnto Moses, (aa) talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 And Moses sayde vnto the people, Feare not, for God is come to proue you, and that his feare may be before your eyes, that yee (bb) sinne not.

21 And the people (cc) stode a farre of: and Moses went into the (dd) thick cloude where God was.

22 And the Lorde sayde vnto Moses, Thus thou shalt say vnto the children of Israell, Ye haue seene that (ee) I haue talked with you from out of heauen.

23 Ye shall not make therefore (ff) with mee Goddes of siluer, neyther shall ye make ye Goddes of golde.

24 (gg) An aulter of earth thou shalt make vnto me, and thereon offer thy burnt offerings, and thy peace offerings, thy Sheepe, and thine Oxen: In all places where I shall put the remembrance of my name, thither I will come vnto thee, and blesse thee.

25 And if thou wilt make me an aulter of stone, see thou make it not of hewen stone: els if thou lift vp thy tole vpon it, thou hast polluted it.

26 Neither shalt thou go vp by steppes vnto mine aulter, that thy (hh) "shame be not shewed thereon.

f. That is, thou shalt make thee no grauen Image, nor fal downe before it, nor worship God vnder any such fourme.

g. Least we should thinke it a light fault, god grieuously threatneth the transgressors.

h. We be all sinfull by nature, and therfore the giltles child suffereth not for the giltie father.

i. Gods mercy is far aboue his indignation.

k. Not onely periurie, but rash and light othes be condemned.

l. The day is halowed when they that come together on the Sabboth vse holye themselues.

m. Sixe dayes be free for vs to applie our businesse, the seuēth is reserued wholy for Gods seruice.

n. Gods owne example is laid before vs to follow.

o. By honour, is ment, al duty due, which we owe vnto thē.

p. Vnder the name of parents, all magistrats & superiors be cōprehended.

q. The promise to Iacob is extended vnto al coasts, & therfore ordinarily this also perteineth vnto vs, which are Israel in spirit, though by gods secret disposition, somtime it falleth out otherwise.

r. Here not only slaughter, but wrath and hatred is forbidden. Math. 5. 1. Ioh. 3. and therein the contrary vertues be cōmaunded, as it is also in the commaundements folowing.

s. And herewith the outward act, the inwarde affection, with all that procedeth thereof, is condemned.

t. We must withdrawe both our handes our eyes, and our myndes, from another mans good. And here all auarice and vnlawfull gaynes is disproued.

v. Herein cauilles, wrong accusations, briefly, all false language to our neighbours hinderance, is excluded.

x. There bee three degrees in trespassing to bee considered: the appetite or inclination to euill, the consente, and the act, or full execution of the consent. The two latter perteyne to the former precepts. The first, that is, naughtie appetite, in this place is cōdemned.

y. God gaue his commaundements in open sight, that no offender might be excused.

z. This terror that fraid the people, declareth the office of the law: which our weakesse cōsidered, cā do nothing but touch vs with extreme horror, and driue vs to seeke that in Christ, which we want in our selues.

aa. Herein therfore God beareth with our frailnesse, that seeing we cannot abide to heare him our selues, he vseth the ministerie of man, for a meane to testifie vnto vs his will.

bb. For nothing so much frayeth vs from sinne, as a true and inwarde feeling of gods mercie.

cc. When we once throughly tast what God is, we can moderate our selues of our owne accorde.

dd. This thick cloude declareth the incōprehensible maiestie of God, which Moses entring, sawe God after a sort, yet not in his bare essence.

ee. This is sayd, that they might be attentiue to Gods worde, and not imagine of him after any earthly maner, as appeareth Deut. 4. and by that, that is inferred hereupon.

ff. They then that erect Images, ioyne other Gods in felowship with the almightie. For the scripture after the phrase of the people, calleth Images Gods.

gg. Whiles the Israelites were in their way, God would haue one aulter in one place, that might quickly decay, or be destroyed, least many aulters might haue caused many religions, and being left to other, it might haue brought superstition.

hh. With holinesse and deuotion, the chiefest thing in Gods seruice, honestie and comlynesse muste be ioyned.

"or filthinesse.

The. xxi. Chapter.

2. Of buying of bondmen. 7. A daughter sold for a bondwoman. 12. Manslaughter. 15. A striker of parents. 16. Theft. 17. A slaunderer of his father. 18. Brawlers. 20. He that smiteth his bondman. 22 He that striketh a woman with childe. 24. The punishment of like for like. 26. Hee that pulleth out an eie, or stryketh out a tooth of bondmen. 28. A pushing Oxe. 33. Hee that diggeth a pit wherinto an Oxe falleth. 35. An Oxe killing an other.

1 These (a) are the lawes which thou shalt set before them.

2 If thou buy a seruant that is an Hebrue, sixe yeares he shall serue, and in the seuenth, he shall go out free (paying nothing.

3 If he came alone, he shall go out alone:

a. That is, the sixth partition of this booke after the Hebrues, called the iudiciall part, that is orders taken for the dissoluing of controuersies.

and if he came maryed, his wife shall go out with him.

(b) And if his maister haue giuen him a wyfe, and shee haue borne him sonnes or daughters: then the wife & hir children shall be hir maisters, and he shall goe out alone.

And if the seruant say, I loue my maister, my wife and my children, I will not goe out free:

(c) His maister shall bring him vnto the iudges, and set him to the doore, or the doore post, and his mayster shall boore hys eare throughe with a naule, and he shal be his seruaunt (d) for euer.

And if a mā sel his daughter to be a seruāt, she shal not go out as the men seruants do.

If shee please not hir maister, who hathe (nowe) promised hir maryage, then shall he let hir redeeme hir selfe: To sell hir vnto a straunge nation shall he haue no power, seeing (e) he despised hir.

If he haue promised hir vnto his sonne to wife, he shall deale with hir as men do with their daughters.

And if he take him another wife: yet hir foode, hir rayment and dutie of maryage, shall he not minish.

And if he do not (f) these three things vnto hir, thē shal she go out free, & pay no money.

(g) He that smyteth a man, that he die, shal be slaine for it.

If a man lay not in wayte, but God deliuer (him) into his hande, then I will appoynt thee a * place whither he shall flee.

If a man come presumptuously vpon his neighbour to slay him wyth guyle, thou shalt take him frō mine aulter, that he die.

He that smyteth his father, or his mother, let him " be slaine for it.

He that stealeth a man, and selleth him, if it be proued vpon him, shalbe slaine for it.

And he that curseth his father, or mother, shall be put to death for it.

* If men striue togither, and one smyte "another with a stone, or with hys fyste, and he die not, but lye in his bed,

And ryse againe, and walke without vpon his staffe: then shall he that smote him go quite, saue only he shall beare his charges for loosing his tyme, and shall pay for hys healing.

If a man smite his seruant, or his mayde with a rod, and they dye vnder his hande, he shall be grieuously punished.

And if he continue a day or two, (h) it shal not be reuenged, for he is his money.

If men striue, and hurt a woman wyth childe, so that hir fruit depart from hir, and yet no destruction followe: then he shall bee sore punished, accordyng as the womans husoande will lay to his charge, and he shall pay as the dayes men will appoynt him.

And if any destruction follow, (i) then he shall giue life for life,

Eye for eye, tooth for tooth, hand for hand, foote for foote,

Burning for burning, wound for woūd, stripe for stripe.

(k) And if a man smite his seruant, or his mayde in the eye, that it perishe, he shall let him go free for the eyes sake.

Also if he smite out his seruants, or hys maydes tooth, he shall let him go out free, for the toothes sake.

If an Oxe " goare a man or a woman, that they die, then the Oxe shall be stoned, and his flesche shall not bee eaten: but the owner of the Oxe shall go out quite.

If the Oxe were wont to stryke with his horne in time past, and it hath beene tolde his maister, and hee haue not kept him, but that he hath killed a man or a woman: (l) then the Oxe shall be stoned, and his owner shall die also.

If there be set to him a summe of money, then he shall giue, for the redeeming of his life, what soeuer is layde vpon him.

And whether he haue goared a sonne or a daughter, accordyng to the same iudgement shall it be done vnto him.

But if it be a seruant, or a mayde that the Oxe hath goared, then he shall giue vnto their maister thirtie sicles, and the Oxe shall be stoned.

If a man open a well, or digge a pit, and couer it not, and an Oxe or an Asse fall therein:

The owner of the pit shall make it good, and giue money vnto theyr mayster, and the dead beast shall be his.

If one mans Oxe hurt another, that hee die: then shall they sell the liue Oxe, and diuide the money, and the deade Oxe also they shall diuide.

Or if it be knowne, that the Oxe hath vsed to push in time past, and his maister hath not kept him: hee shall pay Oxe for Oxe, and the deade shall be his owne.

The.xxij. Chapter.

1. The punishment of a theefe. 7. The lawe of it that is left to be kept. 10. How it that is left with one ought to be rendred.

14. That

b. Albeit God made this law for defence of libertie, yet so would he haue it kept, that the maister might not be endammaged: for we must not doe good to one, with anothers harme.

c. This might be done for two causes: first, least the maisters should reteyne the seruants at their owne pleasure, and that all men might knowe that they continued bondmen of their owne accorde. Secondly, that many taking bondage in good parte, might fear the like reproch, & the more set by their libertie.

d. The word in Hebrue doth not alwayes sounde, perpetuitie, sometime it is taken for a long continuance, for in this case they were neuer set free till the yeare of Iubilee, which was a time of generall pardon.

e. He speaketh of the lothsom nesse which followed the satisfying of his lustes.

f. That is, if he neither marie hir to himselfe, nor to his son, nor let hir redeeme hirselfe out of bōdage.

g. Hauing spoken of bōdage, he intreateth of murder and the penaltie thereof, and of certaine other

i. The ende on hereof p teyneth to gistrates: priuate m is forbidde Math. 5.

k. They can not ru seruants moderat thought worthie must let go free.

"pushe, smite wo his horne Gene. 9.

E

l. So would vnderstan how hee matter i any man noy his

trespasses punishable by death. * Sanctuarie appointed for place of refuge. " die the death. * Of harme done by occasion of brawles. "or, his neighbor. h. In these ciuile lawes, we must not seeke for absolute perfection, which God tempered according to the rudenesse of the people, amongst whome many things were to be winked at for the time.

14. That which is lent, or letten out to hire. 16. A mayden defiled. 18. VVitches. 19 Such as haue to do with beastes. 20. An idolater. 21. A straunger. 25. Money giuen to loane. 25 VVhen pledges ought to bee rendered. 28. Officers and Princes.

1 IF a (a) man steale an Oxe or a sheepe, and kil it, or sell it: he shall restore fiue Oxen for an Oxe, foure sheepe for a sheepe.

2 (b) If a theefe be founde breaking vp, and be smitten that he die: there shall no bloud be shed for him.

3 But if the sunne be vp vpō him, then there shall be bloud shedde for him, for he should make restitution. If he haue not wherewith, he shall be solde for his theft.

4 If the theft be founde in his hande aliue, whether it be Oxe, Asse, or sheepe, he shall restore double.

5 If a man do hurt feelde, or vineyard, and put in his beast to feede in another mans fielde: of the best of his owne fielde, and of the best of his owne vineyarde shall he make restitution.

6 (c) If fire breake oute and catche in the thornes, and the stackes of corne, or the standing corne, or field be consumed therewith: he that kindled the fire shal make restitutiō.

7 *If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house: if the theefe bee founde, let him pay double:

8 And if the theef be not found, then the good man of the house shall be brought vnto the iudges, ỹ it may be knowne, (d) whether he haue put his hande vnto his neighbors good.

9 And in all maner of trespasse, whether it be for Oxe, Asse, or Sheepe, rayment, or any maner of lost thing, which another chalengeth to be his: the cause of both parties shal come before the iudges, and whome the iudges condemne, let him pay double vnto his neighbour.

10 (e) If a man deliuer vnto his neighbour to keepe, Asse, Oxe, Sheepe, or whatsoeuer beast it be, and it die, or be hurt, or taken away by enimies, and no man see it:

11 Then shall an othe of the Lorde bee betweene them, that he hath not put his hand vnto his neighbours good: and the owner of it shall take the othe, and the other shall not make it good.

12 And if it be (f) stolen from him, then hee shall make restitution vnto the owner therof. If it bee torne in peeces, then let him bring recorde of the tearing, and he shall not make it good.

13 And if a man borowe ought of his neighbour, and it be hurt, or else die, and the owner thereof (g) be not by: he shall surely make it good.

14 But if the owner thereof be by, hee shall not make it good: if it be an hyred thing, it came for his hyre.

15 If a man entyse a mayde that is not betrothed, and lye with hir, (h) he shall endow hir, and take hir to his wife.

16 (i) And if hir father refuse to giue hir vnto him, he shall pay money, according to the dowrie of virgins.

17 Thou shalt not suffer a (k) witche to liue.

18 Whosoeuer lyeth with a beast, shall (l) be slayne for it.

19 He that (m) offereth vnto any goddes, saue vnto the Lorde onely, shalbe killed.

20 Vex not a straūger, neither oppresse him: for ye were straūgers in the land of Egypt.

21 Ye shal trouble no widow, nor fatherlesse childe.

22 If ye shall euill entreate them, & they crie out vnto me, I will surely heare their crie.

23 And then wil my wrath ware hote, and I will kill you with the sword, & your wiues shalbe widowes, & your children fatherlesse.

24 If thou lende money to any of my people that is poore by thee, thou shalt not be as a tyrant vnto him, * neyther shalt thou lay vpon him vsurie.

25 If thou take thy neighbours (n) rayment to pledge, thou shalt deliuer it vnto him by that the sunne go downe.

26 For ỹ is his couering only, euen the rayment for his skinne, wherein he sleepeth: and when he cryeth vnto me, I will heare him, for I am mercifull.

27 Thou shalt not (o) raile vpon the Gods, neyther blaspheme the ruler of the people.

28 (p) Thy fruites whether they be dew, or moyst, see thou keepe them not backe: thy first borne sonne thou shalt giue me.

29 Likewise also shalt thou doe with thine Oxen, and with thy sheepe: seuen dayes it shall be with the damme, and the eight day thou shalt giue it me.

30 Ye shalbe an holy people vnto me, (q) neither shall ye eate any flesh, that is torne of beasts in the fielde, but shal cast it to a dog.

The

a. Punishment ordeyned for theeues.
b. A kinde of theeues farre worse than the theft, for they ioyne fraude with violence: therefore slaughter oftentymes and such inconuenience doth ensue therfore they breake vp by night, it is lawful to kil them: but in the day time it is otherwise.
c. If ought be lost by fire negligently looked to, it must be made good.
d. A law for things left in custodie.
e. That is, whether he haue stolne it.
f. Before he take of things vseles left in mens keeping, how of things that beare life. Bycause of the hoode to pretend stealing, it woulde not serue in this case, and was rather accreed touching liuing things, than things liueles, for that the more part of their goods standing in cattell, they were compelled oftentimes to commit the one to anothers keeping.
g. For if the owner be present, he may looke to his own good: but in his absence, he trusteth to the borower, that manye times doth abuse him.
h. This was a ciuill satisfaction for the safegard of the maydens honestie, in respect wherof. Deu. 22. he cānot leaue hir for his life time. But though for the hardnesse of their harts this punishment then suffised in so rude a state: yet this neither minisheth the fault, nor the punishment therof before God.
i. Hereby we see what authority the parents haue in bestowing of their daughters, whom it were no reason to take him for their sonne in law agaynst their wils, that had wrought them so great a villanie.
k. The worde in Hebrue signifieth a witch, a sorcerer, or an inchaunter, or any that by diuelish meanes hurteth eyther cattell, corne, or men.
l. And here also the worde signifieth not bare killing: but cursing, & banning, for the more detestation thereof.
m. For the sacrificing to false gods, is the denying of one true God. *Vsurie forbidden.
n. Vnder the name of rayment, is conteyned any thing necessary for the body, which he cannot well be without.
o. A priuate mā may reprehend the magistrate, so it be done with modestie: but without rebukes, rayling, and euill speaking, both for auoyding disorder, & cōsidering whose persō he represēteth. "Or, Iudges.
p. By this ceremonie they were taught, that all things, the vse wherof is prophane otherwise, ought to be halowed, & offred vnto god, as the giuer of al things that we haue. Now this ceremony being take away, yet this law must be kept of our parts, in offring & giuing to Gods liuely image the poore.
q. By this law which was ceremonial, and for a time, they were taught howe farre they ought to be from an heathenishe, and prophane conuersation.

The.xxiij. Chapter.

12. The Sabboth of the seuenth day. 15. The feast of the Passeouer, in Marche. 16. The feast of the fiftieth day, of tabernacles, in September. 20. The angel leading the people of Israell. 24. Straunge Goddes not to be prayed vnto.

2. For they that gladly heare naughtie tales, wil be also as readie to spreade them, whereof neyther the one nor the other is godly.
b. That is, thou shalt not conspire with the wicked. &c. or sweare with them: for the Iewes take no othe, but they lay their hand vpō the booke of the law.
«Answere.
c. Truth of the matter, & not respect of any person is to be esteemed in iudgement.
d. If so much must be done for our enimies Oxe, or Asse, much more we must do for theyr owne persons.
e. Though the wicked oppres the godly in this life, and go for good men notwithstanding: yet before God it shal not be so, who will be reuenged of the wrong.
f. Agaynst brybes.
g. Before he spake of straūgers generally: but here hee toucheth the particular case of iudgement, where, vnder pretence of

1 THou shalt not (a) haue to doe with any false report, neyther shalt thou (b) put thine hande with the wicked, to bee an vnrighteous witnesse.

2 Thou shalt not follow a multitude to do euill, neyther shalt thou "speake in a matter of iustice according to the greater number, for to peruert iudgement.

3 Neither shalt thou (c) esteeme a poore man in his cause.

4 If thou meete thine enimies (d) Oxe or Asse going astray, thou shalt bring them to him agayne.

5 If thou see the Asse of him that hateth thee, sinke vnder his burthen, thou shalt not passe by and let him alone, but shalt helpe him to lift him vp agayne.

6 Thou shalt not hinder the right of the poore in his suite.

7 Keepe thee farre from a false matter, and the innocent and righteous see thou slay not: (e) for I will not iustifie the wicked.

8 (f) Thou shalt take no giftes: for giftes blinde the seeyng, and peruert the wordes of the righteous.

9 (g) Thou shalt not oppresse a straūger: for ye know the (h) hart of a straunger, seeing ye were straungers in the lande of (i) Egypt.

10 Sixe yeares thou shalt sowe thy lande, and gather in the fruites thereof:

11 And the seuenth yeare thou shalt let it (k) rest, and lie still, that the poore of thy people may (l) eate: and what they leaue, the beastes of the field shall eate. In like maner thou shalt deale with thy vineyarde, and thine Oliue tree.

12 (m) Sixe dayes thou shalt do thy worke, & in the seuenth day thou shalt rest, ỳ thine Oxe and thine Asse may rest, and the sonne of thy mayd, and the straunger may be refreshed.

13 (n) In all things that I haue sayde vnto you, be circumspect: (o) and make no rehearsall of the names of straunge Gods, neyther let it be heard out of thy mouth.

14 (p) Three feasts thou shalt hold vnto me in a yeere.

15 Thou shalt keepe (q) the feast of vnleauened bread: thou shalte eate vnleauened bread seuen dayes long, as I commaunded thee, in the time appoynted of the moneth (r) Abib, for in that moneth ye came out of Egypt: (s) and see that no man appeare before me emptie.

16 And the feaste of (t) harueſt, when thou reapest the firste fruytes of thy labours, whiche thou hast sowen in the field: and the feast of (v) ingatherying, (which is) in the ende of the yeere, when thou hast gathered in thy labours out of the fielde:

17 (These) three tymes in the yeere, shall all thy men children appeare before the Lorde God.

18 Thou shalt not offer the bloud of my sacrifice (x) vpon leauened bread, neither shall the fat of (y) my feast remayne vntill the morning.

19 The fyrst of the fyrst fruites of thy land, thou shalt bryng into the house of the Lord thy God: thou shalt not (z) seethe a kydde in his mothers milke.

20 Beholde, I sende an Angel before thee, to keepe thee in the way, and to bring thee into the place whiche I haue prepared.

21 Beware of him, and heare his voyce, and resist him not: for he will not spare your misdeedes, and my name is in him.

22 But if thou shalt in deede hearken vnto his voyce, and do all that I speake, I will be an enimie vnto thyne enimies, and an aduersarie vnto thyne aduersaries.

23 For myne Angell shall goe before thee, and bryng thee in vnto the (aa) Amorites, and Hethites, and Pherezites, and Chanaanites, Heuites, and Iebusites: and I shall destroy them.

24 Thou shalte not bowe downe to theyr goddes, neyther serue them, nor do after the workes of them: but ouerthrow them, and breake downe the images of them.

25 And ye shall serue the Lorde your God, and he shall blesse thy bread and thy water: and I wyll take all sicknesse away from the middest of thee.

26 There shall no woman haue any vntymely byrthe, nor be vnfruytefull in thy lande: the number of thy dayes I (bb) wil fulfill.

27 I will sende my feare before thee, and wyll destroy all the people whyther thou shalt goe: and I will make all thine enimies (turne) their backes vnto thee.

28 And

right, God would not haue them oppressed. h. Ye know what hart sores he abideth. i. Therefore measure other men by your selues. k. For the soyle being fertile of it selfe, brought forth many things for the vse of the poore, without sowing. l. May be partakers thereof as well as thou, for the rich were not vtterly debarred, as appeareth. Leu. 25. m. This law being partly ceremonial, & partly politique, is here repeated not in vain, as farre forth as it toucheth policie: which tendeth to this ende, that neither seruant, nor cattell should be ouerwearied with labour. n. For we may not at our pleasure do one thing that God cōmaundeth, and leaue another thing vndon. o. For that nothing driueth vs more frō god, or maketh vs forget his law, thā reliks of superstitiō: therfore the lord cōmandeth al memory of false gods to be abolished.

p. Solem feasts or for a me all of God benefites.
q. Bicau Pasouer ten but o day, the v uened bre seuen day gither: lemnitie his name that tha est conti r. That March.
s. For i not inco testifie th thankfu in words for a full session, i houed m a sacrifice truth of figure, p neth alw vs: so tha we come fore God must off to him, free hart selues, a that we Least the should be ty, let w nest, pri and chal t. Deut. also calle feast of v. The Taberna Deut. 16.
x. With cleane m infected malice, a expound 1. Cor. 5.
y. Any o offered that is t tie to Go must not deserred.
z. Vntim fruites o neither offred, n for it ha spice of tie, and intempe appetite.
aa. The the name the peop who in the lande promise.
bb. I will long thy my feare thy saluat

28 And I will sende Hornettes before thee, which shall drive out the Hevites, the Chanaanites, and the Hethites before thee.
29 Neuertheless I will not cast them out before thee in one yeare, least the land grow to a wildernesse, and the beasts of the fielde multiplie against thee.
30 By little and little I will drive them out before thee, until thou be increased, and inherite the lande.
31 And I will make thy coastes, from the red sea, vnto the sea of the Philistines, and from the (cc) desert, vnto the ryuer: For I will deliuer the inhabitours of the lande into thine hande, and thou shalt drive them out before thee.
32 Thou shalt make no couenaunt wyth them, nor with their Gods.
33 Neyther let them dwell in thy land, least they make thee sinne against me: for if thou serue their Gods, it will surely be thy decay.

(cc) From the desert of Sur, vnto the ryuer Euphrates.

The.xxiiij. Chapter.

1. Moses is commaunded to goe vp vnto the mount. 4. Moses wryteth the wordes of God into one volume, and readeth them vnto the people.

1 AND he sayde vnto Moses, Come vp vnto the Lorde, thou and Aaron, Nadab, and Abihu, and the threescore and tenne elders of Israell, and yee shall worship a farre off.
2 And Moses himselfe alone shall go vnto the Lorde: but they shall not come nigh, neyther shall the people go vp with him.
3 And Moses came, and tolde the people all the wordes of the Lorde, and all the iudgements: and all the people answered with one voyce, and sayde, All the wordes whiche the Lorde hath sayde, will we do.
4 And Moses wrote all the wordes of the Lorde, and rose vp early, and set him an aulter vnder the hill, and .xij. stones, according to the .twelue tribes of Israell.
5 And sente yong men of the children of Israell, whiche brought burnte offerings, and offered peace offerings of Oxen vnto the Lorde.
6 And Moses toke halfe of the (a) bloud, and put it in Basons, and the other halfe hee sprinckled on the aulter.
7 And he toke the booke of the couenant, and read it in the audience of the people: and they sayde, All that the Lorde hath sayde, will we doe, and be obedient.
8 And Moses toke the bloud, and sprinckled it on the people, and sayde, Beholde, this is the bloud of the couenaunt whiche the Lord hath made with you vpon all these wordes.
9 Then went Moses and Aaron, Nadab, and Abihu, and the threescore and ten elders of Israel vp.
10 And they sawe the God of Israell: and there was vnder his feete as it were a worke of a Saphire stone, and as it were the heauen, when it is cleare.
11 And (b) he layde not his hande vppon the nobles of the children of Israell: And they sawe God, and did eate and drinke.
12 And the Lorde sayde vnto Moses, Come vp to me into the hill, and be there, and I wil giue thee tables of stone, and a law and commaundements, which I haue written, that thou mayst teach them.
13 And Moses rose vp, and his minister Iosuah: and Moses went vp into the hyll of God,
14 And sayde vnto the elders, Tarry ye here vntill we come againe vnto you: beholde, here is Aaron and Hur with you. "If any man haue any matters to doe, let him come to them.
15 And Moses went vp into the mount, and a cloude couered the hill.
16 And the glorie of the Lorde abode vpon the mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moses out of the midst of the cloude.
17 And the sight of the glorie of the Lorde, was like consuming fire on the top of the hill, in the eyes of the children of Israell.
18 And Moses went into the middes of the cloude, and gate him vp into the mountaine: and Moses was in the mount fortie dayes and fortie nightes.

(a) The reason of this ceremonie is declared Heb. 9. to the Hebrues.

(b) God neither destroyed the, nor shewed himself terrible as to the people. Chap. 10.

" Heb. who is a maister of wordes.

The.xxv. Chapter.

1. God requyreth voluntarie giftes of the people for the making of the tabernacle. 10. The arke. 17. The mercy seate. 23. The Table. 28. The holye vesselles. 31. The Candlesticke.

1 AND the lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, that they bring me (a) an offering: ye shall take it of euerye man, that giueth it willingly with his heart.
3 This is the offering whiche ye shall take of them, golde, and siluer, and brasse,
4 And blewe silke, and purple, and scarlet, and white silke, and Goates (heare,)
6 And Rammes skinnes, that are red, and skinnes of Tarus, and Sittim wood,
6 Oyle for light, spices for annointing oile, and

(a) A gyft presented before God by lifting it vp, to signify the oblation of Christ vpon the crosse.

and for sweete smel,
7 Onyx stones, and stones to bee set in the Ephod, and in the breast plate.
8 And let them make me a sanctuarie, that I may dwell amongst them.
9 And according to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornaments thereof, euen so shall ye make it.
10 And they shall make an arke of Sittim wood, two cubites and a half long, a cubit and a halfe brode, and a cubite and a halfe highe.
11 And thou shalt ouerlaye it with pure golde, within and without shalt thou ouerlay it, and shalt make on hie vpon it a "or, border. "crowne of golde rounde about.
12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: two rings shall be in the one corner, and two in the other.
13 And thou shalt make barres of Sittim wood, and couer them with golde,
14 And put the barres in the rings along by the sides of the arke, that the arke may be borne with them.
15 And the barres shall bee in the rings of the arke, and shall not be taken from it.
16 And thou shalt put in the arke, the (b) testimonie which I shall giue thee.
17 And thou shalt make a "mercie seate of pure golde, two cubites and a halfe long, and a cubite and a halfe brode.
18 And thou shalt make (c) two Cherubims of golde: euen "of a whole worke shalt thou make them, in the two endes of the mercie seate.
19 And the one Cherubim shalt thou make on the one ende, and the other on the other ende: euen of the same mercy seate shal ye make Cherubims in the two endes therof.
20 And the Cherubims shall stretch forth their wings abrode ouer on high, couering the mercy seate with their wings, and their faces shall loke one to the other: euen to the mercie seatwarde shall the faces of the Cherubims be.
21 And thou shalt put the mercy seate aboue vpon the arke: and in the arke thou shalt put the "witnesse that I shall giue thee.
22 And from thence I wil testifie vnto thee, and I will commune with thee, from vpō the mercie seate, frō betweene the two Cherubims, which are vpon the (d) arke of witnesse, of all things which I will giue thee in commaundement vnto the children of Israell.
23 Thou shalt also make a table of Sittim wood, of two cubites long, and one cubite brode, and a cubite and a halfe high.
24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.
25 And make vnto that an hope of foure fingers brode rounde aboute, and make a golden crowne also to the hope rounde about.
26 And make for it foure rings of golde, & put the rings in the corners that are on the foure feete thereof.
27 Euen ouer agaynst the hope shall the rings be, to put in barres to beare the table withall.
28 And thou shalt make the barres of Sittim wood, and ouerlay them with golde, that the table may be borne with them.
29 And thou shalt make his dishes and spoones, couerings, and bowles to poure out withal: euen of fine golde shalt thou make them.
30 And thou shalt set vpon the table shewe breade before me alway.
31 And thou shalt make a Candlesticke of pure golde, euen of a whole worke shal the Candlesticke be made, with his shaft, his braunches, his boules, his knoppes, and hie floures proceeding therout.
32 Sixe braunches also shall proceede out of the sydes of it: three braunches of the Candlesticke out of the one side, and three out of the other.
33 Three boules lyke vnto Almondes, with a knop and a floure in one braunche: and three boules like vnto almonds in ỹ other braunch, with a knop and a floure, according to the six braunches that proceede out of the Candlesticke.
34 And in the Candlestick it selfe (there shal be) foure boules like vnto almondes, with their knoppes and floures.
35 And there shall be a knoppe vnder two branches of the same in three places according to the sixe braunches, that proceede out of the Candlesticke.
36 Their knops and their braunches shalbe of it: and it shalbe one whole worke, euen of pure golde.
37 And thou shalt make the seuen lampes of it, and the seuen lampes therof shalt thou put on hie thereon, to giue light vnto the other side that is ouer agaynst it.
38 The snuffers and the vessels of the snuffe, shall be of pure golde.
39 Of a (e) talent of fine golde shall he make it, with all these vessels.
40 Loke therefore that thou make them after the fashion, that was shewed thee in the mount.

b. Testimonie he calleth here the two tables of stone, wherin were comprised the ten commaundements, bicause in them God witnessed his will.
"or, propiciatorie.
c. The Cherubims were winged Images, as the Hebrue interpreters doe hold, they had the shapes of boyes. But as Iosephus wryteth they were fleeing beasts, whiche had such figure as of no mā hath bene seene.
"or, beaten with hāmer.
"or, testimonie
d. In the ix. Chapter to the Hebrues, it is called the arke of the Testament.
e. The of the is valued some, pounds thers pounds

Th-

The.xxvi.Chapter.

1. The fashion of the Tabernacle. 13. The vaile. 32. The standing of the arke. 34. The standing of the seat of mercy. 35. The standing of the table, and of the candlesticke. 36. The vayle or the hanging at the entrance of the tabernacle.

A 1 Thou shalt make the tabernacle with tenne curtaynes of white twyned silke, and blewe silke, and purple, and scarlet: and in them thou shalt make Cherubims of brodered worke.

2 The length of one curtaine (shalbe) eight and twentie cubites, and the bredth of one curtayne, foure cubites: and euery one of the curteynes shall haue one measure.

3 Fiue curtaynes (shalbe) coupled togither one to another, and (other) fiue curtaynes shalbe coupled one to another.

4 And thou shalt make loupes of blew silke along by the edge of the one curtain (which is) in the seluedge of the coupling curtain: and likewise shalt thou make in the edge of the vttermost curtaine, in the seconde coupling.

5 Fiftie loupes shalt thou make in the one curtaine, and fiftie loupes shalt thou make in the edge of the curtain, that is to be coupled therewith on the other side, that the loupes may take holde one of another.

6 And thou shalt make fiftie taches of gold, and couple the curtayns togither with the taches: and it shalbe one tabernacle.

B 7 And thou shalt make curtains of Goates heare, to be a couering vpon the tabernacle, eleuen curtaynes shalt thou make.

8 The length of one curtaine (shalbe) thirtie cubites, and the breadth of one curtaine foure cubites: and the eleuen (shalbe) all of one measure.

9 And thou shalt couple fiue curtaynes by themselues, and sixe curteynes by themselues, and shalt double the sixth curtaine in the forefront of the tabernacle.

10 And thou shalt make fiftie loupes in the edge of the vttermost curtaine on the one side, euen in the edge of the coupling (curtaine) and fiftie loupes in the other curtaine of the seconde coupling.

11 And thou shalt make fiftie taches of brasse, and put them on the loupes, & couple the couering togither, that it may be one.

12 And the remnant that resteth in the curtaynes of the couering, euen the halfe curtayne that resteth, shalbe left on the backe side of the tabernacle.

13 That a cubite on the one side, and a cubite on the other side, which may remaine in the length of the curtaynes of the couering, may remaine on eyther side of the tabernacle, to couer it withall.

14 And vpō the tabernacle, thou shalt make a couering of Rammes skinnes, died red, and yet a couering aboue all, of Tarus skinnes. C

15 And thou shalt make bordes for the tabernacle, of Sittim wood, to stande vpright.

16 Ten cubites long shall euery bord be, and a cubite and a halfe brode.

17 Two "tenons shal there be in one bord, set in order as ladder staues one from another: and thus shalt thou make for all the bordes of the tabernacle. " Handes. vor, agaynst.

18 And thou shalt make bordes for the tabernacle (euen) twentie bordes on the south side, euen full south.

19 And thou shalt make fortie sockettes of siluer vnder the twentie bordes: two sockets vnder one bord for his two tenons, and two sockettes vnder another borde for his two tenons.

20 In like maner, in the seconde side of the tabernacle towarde the north, (there shalbe) twentie bordes.

21 And fortie sockettes of siluer: two sockettes vnder one borde, and two sockettes vnder another borde. D

22 And in the west ende of the tabernacle, thou shalt make sixe bordes.

23 And two bordes shalt thou make in the corners of the tabernacle, in the meeting togither of the two sides:

24 And they shall bee coupled togither beneath, and likewyse shalbe coupled aboue to a ring: and thus shall it be for the two bordes that are in the corners.

25 And they shall bee eight bordes, hauing sockettes of siluer, euen sixteene sockettes: (that there may be) two sockettes vnder one borde, and two vnder another borde.

26 And thou shalt make barres of Sittim wood, fiue for the bordes of the tabernacle, in one side,

27 And fiue barres for the bordes of the tabernacle on the other side, and fiue barres for the bordes of the tabernacle in the west ende.

28 And the middle barre shall goe along through the myddest of the bordes, from the one ende to the other. E

29 And thou shalt couer the bordes with golde, and make the rings of golde, to put the barres through, and thou shalt couer the barres with golde also.

30 And thou shalt reare vp the tabernacle, according

according to the fashion thereof, as it was shewed thee in the mount.

21 And thou shalt make a vayle of "blewe sylke, of purple, scarlet, and white twyned sylke: of brodered worke, with Cherubims shall ye make it.

"or, violet.

22 And hang it vpon foure pyllers of Sittim wood, couered with golde (whose head shalbe of golde) standing vpon foure sockettes of syluer.

23 And thou shalt hang vp the vayle on the taches, that thou mayest bring in within the vayle the arke of witnesse, and the vaile shall diuide vnto you the holy (place) from the most holy (place.)

24 And thou shalt put the mercy seate vpon the arke of witnesse, in the holyest place.

25 And thou shalt put the table without the vayle, and the candlesticke ouer against the table, on the south syde of the tabernacle, and put the table on the north syde.

26 And thou shalt make an hanging for the dore of the tabernacle, of blewe silke, purple, scarlet, & white twined silke, wrought with needle worke.

27 And thou shalte make for the hangyng fyue pillers of Sittim wood, & couer them with golde, and their knoppes shall be of gold, and thou shalt cast fyue sockettes of brasse for them.

The xxvij. Chapter.

1. The fourme of the aulter of the burnt sacrifice. 9. The fashion of the entraunce of the tabernacle. 20. The oyle of the lampe.

1 AND thou shalt make an aulter of Sittim wood, fyue cubites long, and fyue cubites brode, it shall be foure square, and three cubites hye.

2 And thou shalte make vnto it hornes in his foure corners: his hornes shalbe of (a) the same that it is of, and thou shalte couer it with brasse.

a. Of the same pece of wod, & not ioyned or glued vnto it.

3 And make his ashpannes for his ashes, his beesomes, his basons, his fleshhookes, hys fyrepannes: and all the vessels thereof thou shalt make of brasse.

4 And thou shalt make vnto it a grediron also like a net, of brasse, and vpon that net, shalt thou make foure brasen rings in the foure corners thereof.

5 And thou shalt put it vnder the compasse of the aulter beneath, that the net maye bee in the middest of the aulter.

6 And thou shalt make two barres for the aulter of Sittim wood, and couer them with brasse.

7 And let them be put in the rings along by the sides of ỹ aulter, to beare it withal.

8 And make the aulter holow with bords: euen as it was shewed thee in the mount, so shalt thou make it.

9 And thou shalt make the court of the tabernacle on the south syde, euen full south: the curtaines for the court shal be of white twined sylke, of an hundred cubites long for one syde.

10 And twentie pillers thereof, with theyr twentie sockets of brasse: but the knoppes of ỹ pyllers & theyr hoopes shal be of siluer.

11 In likewise on the north side there shall be curtaines of an hundred cubites log, and twentie pillers, with their twentie sockets of brasse, and the knoppes and the hoopes of siluer.

12 And the breadth of the courte, whiche is westward, shal haue curtaines of fiftie cubites, and the pillers of them shal be ten, & the sockets of them ten.

13 Fiftie cubites shall be in the court eastward, euen ful east.

14 The curtaynes of one side shalbe of fiftiene cubites, the pillers of them three, and the sockets three.

15 And likewise on the other side shall bee curtaines of fiftene cubites, with their three pillers and three sockettes.

16 And in the gate of the courte shall bee a vayle of twentie cubites, of blewe sylke, purple, and scarlet, and white twined silke, wrought with needle worke, and four pillers with their foure sockettes.

17 All the pillers roũd about the court, shal be hoped with siluer, and their knoppes shal be of siluer, and their sockets of brasse.

18 The length of the court shall be an hundred cubites, and the breadth fiftie "on euery side, and the heigth of the curtaynes, shalbe fiue cubites of white twyned sylke, and their sockets of brasse.

"Ia fyfty

19 All the vessels of the tabernacle in al maner of seruice, and the pinnes thereof, yea and all the pinnes also of the court, shalbe of brasse.

b. In the bernacle congreg so called cause tha rael reso and was thered t ther the certayne an appo time: or cause tha resorted ther to with Mo and his sours, a in the. Chapter.

20 And thou shalt commaund the children of Israel, that they gyue thee pure oyle Oliue beaten, for the lighte, that they maye make the lamps to burne alwayes.

21 In the tabernacle of the (b) congregation without the vayle, which is before the witnesse, shall Aaron and his sonnes dresse the lampes both euening & morning before the Lord: and it shal be a statute for euer vnto the generations of the children of Israell.

The

c. And I wil assemble with thee thither, and speake with the Num. xvii. a. before the witnesse, where I will assemble you, do translate, In the tabernacle of couenaunt: but the olde interpreter, In the tabernacle of witnesse.

The.xxviij. Chapter.

1. The decking of Aaron the Prieſt. 6. The Ephod or the ornament that ſhoulde be vpon the ſhoulders. 15. The pectorall, or ſtomacher of iudgement.

A 1 AND take thou vnto thee Aaron thy brother, and hys ſonnes with hym, from among the children of Iſraell, that Aaron may miniſter vnto me in the prieſtes office, Nadab and Abihu, Eleazar, and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holye rayment for Aaron thy brother, glorious and beautifull.

3 And thou ſhalt ſpeake vnto all that are wiſe hearted, whom I haue filled with the ſpirite of wiſedome, that they make Aarons rayment to conſecrate him, that he may miniſter vnto me in the prieſts office.

4 Theſe are the garmentes whiche they ſhal make, a Breſtlap, and an Ephod, a Tunicle, a brodered Coate, a Miter, and a Gyrdell: theſe holy garmentes ſhall they make for Aaron thy brother, and his ſonnes, that they may miniſter vnto me in the Prieſtes office.

5 And let them take golde, blewe ſilke, purple, ſcarlet, and white twyned ſilke.

6 They ſhall make the Ephod of gold, blew ſilke, purple, ſcarlet, and white twined ſilke, with brodered worke.

B 7 The two ſides ſhall come togither, and be cloſed vp in the two edges thereof.

8 And the Gyrdle of the Ephod ſhall be of the ſame workemanſhippe, and of the ſame ſtuffe, euen of golde, blew ſilke, purple, ſcarlet, and whyte twyned ſilke.

9 And thou ſhalt take two Onyx ſtones, and graue in them the names of the children of Iſraell.

10 Sixe names of them in the one ſtone, and the other ſixe in the other ſtone, according to theyr byrth.

11 After the worke of a ſtone grauer, and of him that graueth ſignettes, ſhalt thou graue the two ſtones, with the names of the children of Iſraell, and ſhalt make them to be ſet in ouches of golde.

12 And thou ſhalt put the two ſtones vpon the two ſhoulders of the Ephod (that they may be) ſtones of remembraunce vnto the children of Iſraell: and Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance:

13 And thou ſhalt make ouches of golde:

C 14 And two chaynes of fine gold of a certain length, lynke worke, and wreathed, and faſten the wreathed chaynes to the ouches.

15 And thou ſhalt make the breſtlap of iudgement with brodered worke: euen after the worke of the Ephod thou ſhalt make it, (namely) of golde, blew ſilke, purple, ſcarlet, and white twined ſilke.

16 Foure ſquare it ſhalbe, and double, an hand breadth long, and an hand breadth brode.

17 And thou ſhalt fill it with foure rowes of ſtones. In the firſt row ſhall be a Sardius, a Topas, and a Smaragdus.

18 In the ſecond row, a Rubi, a Saphir, and a Diamonde.

19 In the thirde, a Lyncurius, an Achat, and an Amethyſt.

20 In the fourth, a Turcas, an Onyx, and a Jaſpis: and they ſhall be ſet in gold in their incloſers.

D 21 And the ſtones ſhalbe grauen as ſignets be grauē, with the names of the children of Iſrael, euen with. xij. names, euery one with his name, according to the twelue tribes.

22 And thou ſhalt make vpon the breſtlap two faſtning chaynes of pure golde, and wreathen worke.

23 And thou ſhalt make lykewiſe vpon the breſtlap, two rings of golde, and put them on the edges of the breſtlap.

24 And put the two wreathen chaynes of golde in the two rings, which are in the edges of the breaſtlap.

25 And the other two endes of the chaynes, thou ſhalt faſten in two cloſe ouches, and put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 And thou ſhalt yet make two rings of gold, which thou ſhalt put in the two edges of the breſtlap (euen) in ẏ borders therof, toward the inſide of ẏ Ephod ouer againſt it.

27 And yet two (other) rings of golde thou ſhalt make, and put them on the two ſides of the Ephod beneath, ouer againſt the breſtlap, where the lydes are ioyned togither vpō the brodered gyrdle of the Ephod.

E 28 And they ſhall binde the breſtlap by hys rings, vnto the rings of the Ephod, with a lace of blew ſilke, that it may lie cloſe aboue the brodered gyrdle of the Ephod, and that the breſtlap be not loſed from the Ephod.

29 And Aaron ſhall beare the names of the children of Iſrael in the breaſtlap of iudgement vpon his heart, when he goeth into the holy place, for a remembraunce before the Lorde alway.

30 And thou ſhalt put in the breſtlap of iudgement (a) the "Urim and the Thummim, and they ſhall be (euen) vpon Aarons heart,

"or, Iurim. a. Vrim and Thūmim ſignifie light and perfectnes, out of the which it

F. when

pleaſed God to giue anſwers, oracles, and iudgement: but what they were, it doth not well appeare vnto any wryter. They were placed in the Prieſts breſt, to admoniſh him that hee ought to ſhine wyth doctrine, and to be perfect in conuerſation of life.

when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israell vpon his heart before the Lorde alway.

31 And thou shalt make the tunicle vnto the Ephod, altogither of blew silke.

32 And there shall bee an hole for the heade in the middest of it, hauing a bonde of wouen worke rounde about the coller of it, as it were the coller of a partlet, that it rent not.

33 And beneath vpon the hemme, thou shalt make Pomegranates of blewe silke, and of purple, and of scarlet, rounde aboute the hemme, and (b) belles of golde betweene them rounde about.

b. These belles stirred vp the peoples minds to consider the mysteries, and to withdraw their mindes from cogitation of al other things.

34 And let there be euer a golden bell and a pomegranate: a golden bell and a pomegranate rounde aboute vpon the hemme of the tunicle.

35 And Aaron shall haue it vpon him when he ministreth, and the sounde shall be heard when hee goeth into the holye place before the Lorde, and when he commeth out: and he shall not (c) die.

c. As who should say, he should die, if he ministred not so apparelled as god hath here apointed.

36 And thou shalt make a plate of pure gold, and graue thereon as signettes are grauen, The holinesse of the Lorde.

37 And put it on a blew silke lase, to be vpon the mytre, euen vpon the forefront of it.

38 And it shal be vpon Aarons forehead, that Aaron may (d) beare the sinne of the holye things, which the children of Israell halow in al their holy gifts: and it shalbe alwayes vpon his foreheade, for the reconciling of them before the Lorde.

d. Al the sinnes that might be committed in their offerings shalbe pardoned through the chief priest, which represented Iesus Christ.

39 And thou shalt make a coate of white silke, embrodered with knottes, and thou shalt make a mytre of whyte sylke, and a girdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them girdles, and bonettes shalt thou make for them, glorious and beautifull.

e. That is, consecrate them. For the ceremony of cõsecrating priests, was to put part of the sacrifices into the hands of them that should be made priests, for to sacrifice and to offer.

41 And thou shalt put them vpõ Aaron thy brother, and on his sonnes with him, and shalt annoynt them, (e) and fill their handes, and sanctifie them, that they may minister vnto me in the Priestes office.

42 And thou shalt make them lynnen slops to couer their priuities: from the loynes vnto the thighes they shall reache.

f. Least if they be otherwayes apparelled, they sinne, and therefore be punished with death.

43 And they shall be vpon Aaron and hys sonnes, when they come into the tabernacle of the congregation, or when they come vnto the aulter to minister in holynesse: (f) that they beare no sinne, and so die. And it shall be a lawe for euer vnto Aaron and his seede after him.

The.xxix. Chapter.

1. The maner to consecrate Priests vnto God, and the rite to offer for them. 38 The continuall dayly sacrifice.

1 THis thing also shalt thou doe vnto them, when thou halowest them to be my Priestes. Thou shalt take one young Calfe, and two rammes that are without blemish, A

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten flower shalt thou make them.

3 And thou shalt put them in a maund, and bring them in the maunde with the Calfe and the two Rammes.

4 And bring Aaron and his sonnes vnto the dore of the tabernacle of the congregation, and washe them with water.

5 And take the garments, and put vppon Aaron the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, and gyrd them to him with the broodered gyrdle which is in the Ephod.

6 And put the mytre vpon his head: and put the holy crowne vpon the mytre.

7 Then shalt thou take the annointing oyle, and poure it vpon his heade, and annoynt him, B

8 And bring his sonnes, and put coates vpon them:

9 And gird them with girdles, aswel Aaron, as his sonnes, and put the bonettes on them, and the priests office shalbe theirs for a perpetuall law, and thou shalt fil the handes of Aaron, and the handes of his sonnes.

10 And thou shalt cause a calfe to be brought before the tabernacle of witnesse: and Aaron and his sonnes shall put their handes vpon the heade of the calfe.

11 And thou shalt kill him before the Lord, by the dore of the tabernacle of witnesse.

12 And take of the bloud of the Calfe, and put it vpon the hornes of the aulter with thy finger: and poure all (the rest) of the bloud beside the bottome of the aulter.

13 And take all the fat that coureth the inwardes, and the kall (that is) on the lyuer, and the two kidneyes, and the fat that is vpon them, and burne them vpon the aultar.

14 But the flesh of the calfe, and his skinne, and his doung, shalt thou burne with fire without the host: it is a sinne offering. C

15 Thou shalt also take one Ramme, and Aaron and his sonnes shall put their handes vpon the head of the Ramme.

16 And when thou hast slaine the Ramme, thou

thou shalt take his bloud, and sprinckle it rounde aboute vpon the aulter.
17 And cut the ramme in peeces, and washe the inwards of him, and his legges, and put them vnto the peeces, and vnto his head.
18 And then burne the whole ramme vpon the aulter: (for) it is a burnt offering vnto the Lorde for a sweete sauour, a sacrifice made by fire vnto the Lorde.
19 And take the other ramme, & Aaron & his sonnes shal put their handes vpon his head.
20 Then shalt thou kill him, and take of his bloud, and put it vpon the tip of the ryght eare of Aaron, and vpon the tip of the right eare of his sonnes, and vpon the thombe of their right handes, and vpon the great toe of their right foote, and sprinckle the bloud vpon the aulter round about.
D 21 And thou shalt take of the bloud that is vpon the aulter, and of the annointing oyle, and sprinckle it vpon Aaron and his vestiments, and vpon his sonnes, and vpon their garments with him, and he shal be halowed and his clothes, and his sonnes and theyr clothes, with him.
22 And thou shalt take the fat of the ramme, and his rumpe, and the fat that coureth the inwardes, and the kall of the liuer, and the two kidneyes, and the fat that is vpon them, and the right shoulder, for that ramme is a (a) full offering,
23 And a simnell of bread, and a cake of oyled bread, and a wafer out of the basket of vnleauened bread, that is before the Lorde.
24 And put all vpon the hands of Aaron, and on the hands of his sonnes, and "waue them for a (b) waue offering before the Lorde.
25 And againe thou shalt take it from off their handes, and burne it vpon the aulter for a burnt offering, to be a sauour of sweetnesse before the Lorde: for it is a sacrifice by fire vnto the Lorde.
26 And thou shalt take the breast of the ram of Aarons consecration, and waue it for a waue offering before the Lorde, and it shall be thy part.
27 And thou shalt sanctifie the breast of the waue offering, and the shoulder of (c) the heaue offering, which is waued and heaued vppe of the ramme of the consecration for Aaron and for his sonnes.
28 And it shall be Aarons and his sonnes by a statute for (d) euer from the children of Israel, for it is an heaue offering: and it shall bee an heaue offering from the children of Israell of the sacrifice of theyr peace offerings, euen their heaue offering (shall it be) vnto the Lorde:
29 And the holy garments of Aaron shal be his sonnes after him, to be annoynted therin, and to "fill their handes therein.
30 And that sonne, that is priest in his stead after him, shall put them on seuen dayes, when hee commeth into the tabernacle of witnesse to minister in the holy place.
31 And thou shalt take the ramme of the consecration, & seeth his flesh in the holy place.
32 And Aaron and his sonnes shall eate the flesh of the ramme, and the breade that is in the basket, euen by the doore of the tabernacle of witnesse.
33 And they shal eate them, bicause the attonement was made therwith to fil their hands, and to consecrate them: but a straũger shal not eate thereof, bycause they are holy.
34 And if ought of the flesh of the consecration, or of the bread, remaine vnto the morning, thou shalt burne it with fire: and it shall not be eaten, bycause it is holy.
35 Therefore shalt thou do vnto Aaron and F his sonnes, euen so, according to all things which I haue commauuded thee: seuẽ dayes shalt thou fill their handes.
36 And thou shalt offer euery day a calfe for a sinne offering, for to reconcile withal: and thou shalt clense the aulter when thou reconciliest vpon it, and thou shalt annoynt it, to sanctifie it.
37 Seuen dayes thou shalt reconcile vppon the aulter, and sanctifie it, and it shall be an aulter most holy: and whatsoeuer toucheth the aulter shall be holy.
38 This is that, which thou shalt "offer vpon the aulter, euen two lambes of one yeare olde, day by day continually:
39 The one thou shalt offer in the morning, and the other at euen.
40 And with the one lambe, a tenth deale of flower mingled with the fourth part of an (e) hyn of beaten oyle: and the fourth part of an hyn of wine for a drinke offering.
41 And the other lambe thou shalt offer at euen, and shalt doe thereto according to the meate offering and drinke offering in the morning, to be an odour of a sweete sauour, and a sacrifice by fire vnto the Lorde.
42 And let this be a continuall burnt offering amongst your children after you, before the doore of the tabernacle of witnesse before the Lorde, where I will meete you, to speake there vnto thee.
43 There I will meete with the children of G Israell, and (the place) shall be sanctified in my glorie.
44 And I wil sanctifie the tabernacle of witnesse, and the aulter: and I wil sanctifie also both Aaron and his sonnes, to be my priests.
45 And I will dwell amongst the children

a. It is the ramme that was offered at the filling of the handes, and consecration of the high priest
"or, n'oue.
b. This sort of offering after the priest had lifted it vp, was moued into euerie side of al coasts, to signifie that God was Lord of al the earth. It was much like to the maner of blessings vsed in Papists Churches ouer the Chalice.
c. The heaue offering was lifted vpwarde and downeward, but not sidewarde.
d. Euer vntill Christes coming.
"or, consecrate
"or present.
e. A hyn was a measure of liquide things conteining. xij logins, & one login was so much as fixe egge shelles would cõteyn.

of Israel, and will be their God:
46 And they shall know, that I am the lord their god, that brought them out of the land of Egypt, for to dwel amongst them (euen) I the Lorde their God.

The.xxx. Chapter.

1. The fourme of the aulter of incense. 6. The standing therof. 12. The money to the vse of the tabernacle. 13. A sicle. 18. The brasen lauer. 23. The making of holy oyle. 35. The making of incense.

1 AND thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it.
2 A cubite long, and a cubite broade, euen foure square shal it be, and two cubits high, the hornes thereof shall proceede out (a) of it.
3 And thou shalt ouerlay it with fine golde, both the "rowfe and the walles round about, and his hornes also, and shalt make vnto it a crowne of golde rounde about.
4 And two golde rings shalt thou make to it on eyther syde, euen vnder the crowne, that they may be as places for the barres to beare it withall.
5 And thou shalt make the barres of Sittim wood, and couer them with golde.
6 And thou shalt put it before the vayle that is by the arke of "testimonie before the mercie seate, that is vpon the testimonie, where I will meete with thee.
7 And Aaron shall burne thereon sweet incense euery morning, when hee dresseth the lampes, euen then shall he burne it.
8 And likewise at euen, when he setteth vp the lampes, he shall burne incense, and this incensing shall bee perpetually before the Lorde throughout your generations.
9 Ye shall offer no (b) straunge incense thereon, nor burnt sacrifice, nor meat offring, neither poure any drinke offering thereon.
10 And Aaron shal reconcile vpon the hornes of it once a yeare, with the bloud of ỹ sinne offring of reconciling, euen once in the yeare shall he reconcile vpon it throughout your generations: it is most holy vnto the Lorde.
11 And the Lorde spake vnto Moses, saying,
12 If thou take the summe of the children of Israell (c) after theyr number, they shall giue euerie man "a reconciling of his soule vnto the Lorde when thou numbrest them, that there be no plague amongst them, when thou numbrest them.
13 And thus muche shall euery man giue, that goeth into the number: halfe a (d) sicle after the sicle of the sanctuarie. A sicle is twentie "halfe pence: an halfe sicle shal be the heaue offering of the Lorde.
14 All that are numbred from twentie yeres olde and aboue, shall giue an heaue offering vnto the Lorde.
15 The rich shall not passe, and the powre shal not go vnder halfe a sicle, but ye shall giue an heaue offering vnto the Lorde, that hee may haue mercy on your soules.
16 And thou shalt take the reconciling money of the children of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memoriall vnto the children of Israel before the Lorde, that he may haue mercy vpon your soules.
17 And the Lord spake vnto Moses, saying,
18 Thou shalt make a lauer of brasse, and his foote also of brasse, to washe withall, & shalt put it betweene the tabernacle of the congregation, and the aulter, & put water therein.
19 For Aaron and his sonnes shall washe their handes, and their feete therein.
20 Euen when they goe into the tabernacle of the congregation, or when they goe in to the aulter to minister, and to burne the lords offering, they shall washe themselues with water, least they die.
21 Likewise they shall wash their hands and their feete, least they die: and it shalbe an ordinance vnto them for euer, both vnto him and his seed, throughout their generations.
22 And the Lord spake vnto Moses, saying,
23 Take vnto thee principall spyces of the most pure Myrrhe, fiue hundred (e) sicles, of sweete Synamome halfe so muche, euen two hundred and fiftie sicles, of sweete Calamus, two hundred and fiftie sicles.
24 Of Cassia, fiue C. sicles, after the weight of the sanctuarie, and of oyle Oliue, an hyn:
25 And thou shalt make of the oyle, an holy oyntment, euen an oyntment compounded after the craft of the Apoticarie:
26 It shalbe the oyle of holy oyntment, and thou shalt annoynt the tabernacle of the congregation therewyth, and the arke of the testimonie.
27 And the table, and all his apparell, and the candlesticke, and all his vessels, and the aulter of incense,
28 And the aulter of burnt sacrifice, with all his vessels, and the lauer, and his foote.
29 And thou shalt sanctifie them, that they may bee most holy: whatsoeuer toucheth them shall be sanctified.
30 And thou shalt annoynt Aaron, and hys sonnes, and consecrate them, that they may minister vnto me in the priests office.
31 And thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto me, throughout your generations.

32 Upon

a. Of the same wood, and of the same piece. "or, vpper part & sydes.
"or, witnesse.
b. After any other sort than is here prescribed by Gods worde.
c. After they be come to twentie yeares of age. for vnder that age they were not to be numbred.
"or, redemption. For by that oblation they redemed their liues, whom else God would kill as he did in Dauids dayes. 2. Reg. 24.
d. For this word sicle and talent, see Nū. 3. ver. 47.
e. Ecrah.
c. Not in waight of money but in weight.

32 Vpon mans flesh shall it not be poured, neyther shall ye make any other after the making of it: for it is holy, and shalbe holy vnto you.
33 Whosoeuer maketh like that, or whosoeuer putteth any of it vpon a straunger, shal perish from amongst his people.
34 And the Lorde sayde vnto Moses, Take vnto thee sweete spyces, Storte, Onycha, sweete Galbanum: these spices with pure Frankincense, of eche a like weight.
F 35 And make of them sweete smelling incense, after the craft of the apoticarie, mingled togither, pure and holy.
36 And beate it to pouder, and put it before (the arke) of the testimonie in the tabernacle of the congregation, where I wil mete with thee: it shalbe vnto you most holy.
37 And you shal not make to your selues after the making of ẏ incense which ẏ̈ shalt make, it shalbe vnto you holy for the lord.
38 Whosoeuer shall make like vnto that to smell thereto, shall perishe from amongst his people.

The.xxxi. Chapter.

1. God giueth his spirit to Besaleel and Ooliab the workmen, to inuent all things which appertaine to the trimme making of the tabernacle. 13. VVhat signe the Sabboth is. 18. Tables of stone written with the finger of God.

I 1 AND the lord spake vnto Moses, saying.
2 Beholde, I haue called by name Besaleell the sonne of Uri, the sonne of Hur, of the tribe of Iuda.
a. By this ye may gather, that handie crafts be the gifts of God. 3 And I haue filled him with the (a) spirite of God, in wisedome, and vnderstanding, in knowledge, and in all maner worke,
4 To finde out wittie deuises, and to worke in golde, siluer, and in braſſe,
5 And in the craft to set stones, and to carue in timber, and to worke in al maner workemanship.
6 And beholde, I haue giuen him to be his companion, Doliab the son of Achisemec, of the tribe of Dan: and in the hartes of all that are wise harted I haue put wisedome, to make all that I haue commaunded thee:
B 7 The tabernacle of the congregation, the arke of the testimonie, and the mercy seate that is thereupon, and all the " furniture of the tabernacle:
" vessels. 8 And the table and his furniture, and the pure Candelstick with all his furniture, and the aulter of incense,
9 And the aulter of burnt offering and all his furniture, and the lauer with his foote,
10 The vestmentes to minister in, and the holy garments for Aaron the priest, and the garments of his sonnes to minister in:
11 And the annoynting oyle, and sweete incense for the sanctuarie: according al that I haue commaunded thee, shall they do.
12 And the Lord spake vnto Moses, saying,
13 Speake vnto the children of Israell, and say, In any wise, see that ye kepe (my) Sabbothes: for it is a signe betweene me & you in your generations, for to know, that I the Lorde am he, that doth sanctifie you.
14 Keepe my Sabboth therefore, for it is holy vnto you. He that defileth it shall be put to death, for whosoeuer worketh therein, the same soule shal be roted out from amongst hys people. C
15 Sixe dayes shall men worke, and in the seuenth day is the Sabboth of the holy rest of the Lord, whosoeuer doth any worke in the Sabboth day, shall die the death.
16 Wherefore let the children of Israel keepe the Sabboth, that they obserue the Sabboth throughout their generations: it is a perpetuall couenant.
17 For it is a signe betweene me and the children of Israel for euer: for in sixe dayes the Lord made heauen and earth, and in the seuenth day he rested, and (b) was refreshed.
b. As man refresheth himselfe after labour: euen so doth the scripture speake of God, that he should doe.
18 And when the Lorde had made an ende of communing with Moses vpon the mount Sinai, he gaue him two tables of witnesse, euen tables of stone, written (c) with the finger of God.
c. Without all mans labour or helpe.

The.xxxij. Chapter.

1. The Israelites do pray vnto the golde calfe. 7. God warneth Moses of the sinne of the people. 9. The people of Israel of a stiffe necke. 11. Moses intreateth God for Israel, putting him in mind of his promises. 15. Moses descendeth from the hill. The tables written of God. 19. Moses beeing angrie breaketh the tables, and the calfe. 21. He chideth his brother Aaron. 27. The idolaters be murdered of the Leuites at Moses commaundemẽt. 30. Moses rebuketh the offence of the people. 31. He will be put out of the booke of life, and haue the peoples offence pardoned. 33. They that be written in the booke of God.

1 AND when the people sawe that (a) it was long yer Moses came downe out of the mountaine, they gathered themselues togither " vnto Aaron, and sayde vnto him, Up, make vs Goddes to goe before vs: for we wote not, what is become of this Moses, the man that brought vs out of
a. Heb He made a confusion. For it is a confusion vnto the people, whē they be destitute of a gouernour.
" or, agaynst.

the land of Egypt.

2 And Aaron sayd vnto them, plucke off the golden earerynge which are in the eares of your wyues, of your sonnes and of your daughters, and bring them vnto me.

3 And all the people plucked off the golden earerings which they had in their eares, and brought them vnto Aaron.

4 And he receyued them of their hands, and "fashioned it with a grauer, and made of it a calfe of molten mettall: and they sayde, These bee thy goddes, O Israell, whiche brought thee out of the lande of Egypt.

"or, he cast it into a mould.

5 And when Aaron sawe that, he made an aulter before it, and Aaron made proclamation, saying, To morow is the holy day of the Lorde.

6 And they rose vp in the morning, & offered burnt offerings, and brought peace offrings also: and the people sate them downe to eate and drinke, and rose vp againe to play.

ℬ 7 And the Lorde sayde vnto Moses, Goe, get thee downe: thy people, whiche thou broughtest out of the lande of Egypt, hath committed sinne.

8 They are turned quickly out of the way, which I commaunded them: for they haue made them a calfe of molten mettall, and haue worshipped it, and haue offered therevnto, saying, These be thy goddes, O Israell, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde sayde vnto Moses, I haue seene this people: and beholde, it is a stiffnecked people.

10 And nowe suffer me that my wrath may ware hote agaynst them, and consume thē: and I will make of thee a mightie people.

11 And Moses besought the Lorde his God, and said, O Lord, why doth thy wrath war hote agaynst thy people, which thou hast brought out of the lande of Egypt wyth great power, and with a mightie hande?

12 Wherfore should the Egyptians speake & say, For a mischiefe did he bring them out, euen for to slay them in the mountaynes, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euil (deuise) against thy people.

13 Remember Abraham, Isahac, and Israel, thy seruauntes, to whome thou swarest by thine owne selfe, and saydest vnto them, I will multiplie your seede as the starres of heauen, and all this land that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

℄ 14 And the Lorde refrayned himselfe from the euill which he sayde he woulde doe vnto his people.

15 And Moses turned his backe, and went downe from the hill, and the two tables of the testimonie were in his hande.

16 And the same tables were written in both the leaues, (euen) on the one side, and on the other were they written: And these tables were the worke of God, and the writing was the writing of God, grauen in the tables.

17 And when (a) Iosuah heard the noise of the people as they showted, he said vnto Moses, (There is) a noyse of warre in the host.

a. Iosuah companyed Moses in the mout, although there were like reuelers made to him as to Moses.

18 And hee answered, It is not the crie of them that haue the maisterie, nor of them that haue the worse: (but) I doe heare the noyse of them that sing.

19 And assone as he came nigh vnto the host, he sawe the Calfe and the daunsing: and Moses wrath waxed hote, and hee cast the tables out of his handes, and brake them beneath the hill.

20 And he tooke the Calfe, which they had made, and burned it in the fire, and stampt it into powder, and threw it in the water, and made the children of Israell drinke of it.

21 And Moses sayde vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them? ℧

22 And Aaron answered, Let not the wrath of my Lorde ware fierce: thou knowest the people, that they are (euen) set on mischiefe.

23 For they sayde vnto me, Make vs goddes to goe before vs, for we wote not what is become of Moses, the man that brought vs out of the lande of Egypt.

24 And I sayde vnto them, Let them that haue golde, plucke it off. And they brought it vnto me, and I did cast it into the fire, and therof came out this Calfe.

25 Moses therefore saw, that the people were *naked (and that Aaron had made thē naked vnto their shame, amōgst their enimies.

*Destitute gods grace die to fall all kinde Idolatrie.

26 And Moses stode in the gate of the host, and sayde, Who so (perteyneth) to the Lord (let him come) vnto me. And all the sonnes of Leui gathered themselues togither vnto him.

27 And he sayth vnto them, Thus sayth the Lorde God of Israell, Put euery man his sworde by his side, and go in and out from gate to gate throughout the host, and slay euery man his brother, and euery man hys companion, and euery man his neighbour.

28 And the children of Leui did as Moses had sayde: And there fell of the people the same day about three thousande men. ℰ

29 And Moses sayde, "Fyll your handes vnto the Lorde this day, euery man vpon his sonne, and vpon his brother, that there may

"or, cōsecrate

may be giuen you a blessing this day.

30 And on the morrow Moses sayd vnto the people, Ye haue sinned a great sinne: And nowe I will go vp vnto the Lorde, peraduenture I may purchase an attonement for your sinne.

31 Moses therefore went againe vnto the Lorde, and sayde, (b) Oh, this people haue sinned a great sinne, and haue made them Gods of golde.

32 And nowe forgiue them their sinne: or if thou wilt not, wype me, I pray thee, out of thy (c) booke, which thou hast written.

33 And the Lord sayd vnto Moses, (d) I wil put him out of my booke, that hath sinned agaynst me.

34 And now go thou, bring the people vnto the place which I sayd vnto thee, Beholde, mine Angell shall goe before thee: Neuerthelater, in that day when I visite, I wyll (e) visite their sinne vpon them.

35 And the lord plagued (f) the people, because they made the Calfe, which Aaron made.

b. Moses prostrate made his prayer fortie dayes and nightes. Deut. 9.

c. Out of the number of the that be elect and predestinated to life euerlasting.

d. I will make it knowne, that he was neuer any of the elect.

e. I wil punish.

f. In making the to wander fortie yeares in the wildernes, and neuer to enter the land of promise.

The. xxxiij. Chapter.

1. God giueth the people an Angell to guide them. 3. God refuseth to go vp with his people. 4. The people mourneth. 7. The tabernacle of the congregation, or of the couenaunt. 9. Moses talketh with God familiarly. 12. He requireth God to be with him in leading the people, and the way to be shewed him. To finde grace before God. 17. Moses is mercifully heard. 18. He desireth to see the glorie of God. 22. He is bidden to stande in a rocke.

1 AND the Lorde sayde vnto Moses, Depart, and goe vp hence, thou and the people, which thou hast brought out of the lande of Egypte, vnto the land which I sware vnto Abraham, Isahac, and Jacob, saying, Unto thy seede will I giue it.

2 And I will sende an Angell before thee, and I will cast out the Chanaanites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Iebusites.

a. By milk vnderstand al necessary things: by hony, al delicate & pleasant things.

3 Unto a lande that floweth with (a) milke and honie. For I will not go amongst you my selfe, for ye are a stiffnecked people, least I consume thee in the way.

4 And when the people hearde this heauie tydings, they sorowed: and no man did put on his best rayment.

5 And the Lord spake vnto Moses, Say vnto the children of Israell: Ye are a stiffnecked people: I must come once sodenly vpon you, and make an ende of you: therefore now put thy goodly rayment from thee, that I may wite what to do vnto thee.

6 And the children of Israell layde their goodly rayment from them, euen by the mount Horeb.

7 And Moses toke the tabernacle, and pitched it without the host, a farre off from the host, and called it the tabernacle of the congregation: And so it came to passe, that euery one, which would pray vnto the Lord, went out vnto the tabernacle of the congregation, which was about the host. B

8 And whē Moses went out vnto the tabernacle, all the people rose vp, and stood euerie man at his tent dore, and loked after Moses, vntill he was gone into the tabernacle.

9 And assone as Moses was entred into the tabernacle, the cloudie piller descended, and stode at the dore of the tabernacle, and hee talked with Moses.

10 And all the people sawe the cloudie piller stande at the tabernacle dore, and they rose vp, & worshipped euery mā in his tent dore.

b. Graciously, fauourably, & louingly, for no man can see god in this life

11 And the Lord spake vnto Moses (b) face to face, as a man speaketh vnto his friend. And he turned againe into the host: but the yong man Josuah his seruant, the sonne of Nun, departed not out of the tabernacle.

12 And Moses sayd vnto the Lord, See thou sayest vnto me, Lead this people forth: and thou hast not shewed me, whom thou wilt sende with me. And thou hast sayde moreouer, I knowe thee by name, and thou hast also found grace in my sight.

c. The meanes whereby thou wilt keepe and saue thy people out of so many perils, seeing thou wilt not go with them. C

13 Nowe therefore, if I haue founde fauour in thy sight, then I pray thee shewe me thy (c) way, that I may knowe thee, and that I may finde grace in thy sight, and consider also, that this nation is thy people.

14 And he sayde, My presence shall go with thee, and I will giue thee rest.

15 He sayde vnto him, If thy presence go not with me, carie vs not hence.

16 For howe shall it be knowne here, that I and thy people haue founde fauour in thy sight, but in that thou goest with vs? If thou go with vs, shal not I and thy people haue preeminence before all the people, that are vpon the face of the earth.

17 And the Lorde sayde vnto Moses, I will do this also, that thou hast sayde: for thou hast found grace in my sight, and I knowe thee by name.

d. Hart and affection to this my people.

18 And he sayde, I beseech thee, shewe me thy glorie.

e. Passing by, I will founde with a loude voice my name Iehouah, who thou canst not see.

19 Who answered, I will make all my (d) good go before thee: and I will (e) cal in the name of Iehouah before thee: and wyll shewe mercie, to whome I will shew mercie: and will haue compassion, on whome

I will haue compaſſion.

20 And he ſayde furthermore, Thou mayeſt not ſee my face: for there ſhall no man ſee me, and liue.

D 21 And the Lord ſaid, Behold, there is a place by me, and thou ſhalt ſtand vpon a rocke.

22 And while my glory goeth forth, I will put thee in a clift of the rocke, and will put my hande vpon thee, while I paſſe by.

23 And I will take away mine hande, and thou ſhalt ſee my backe partes: but my face ſhall not be ſeene.

The. xxxiiij. Chapter.

1. God biddeth Moſes to prepare new tables. 6. The names of God. 8. Moſes entreateth God to go with the people, cõmending Gods mercie. 11. God promiſeth the lande of Chanaan. 12. Companie keeping with the Gentiles, and Idolatrie is forbydden. 17. Gods made of mettall. 18. The ſolemnitie of ſweete bread. 19. Of the firſt borne. 21. The Sabboth. 22. The feaſt of Pentecoſt, and of tabernacles. 26. The firſt fruites. 28. The faſt of Moſes. The ten wordes. 29. The face of Moſes ſhined, as beſet with beames. 33. A vayle ouer the face of Moſes.

I 1 AND the Lorde ſayde vnto Moſes, Hew thee two tables of ſtone lyke vnto the firſt, and I will write vpon the ſame tables, the wordes that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, & come vp early vnto the mount of Sinai, & thou ſhalt *ſtand there for me in the top of the mount.

*or, wayte.

3 There ſhall no man come vp with thee: neyther let any man be ſeene throughout all the mount, nor let ſheepe, nor oxen feed before the hill.

4 And Moſes hewed two tables of ſtone like vnto the firſt, and roſe vp early in the morning, & went vp into the mount Sinai, as the Lorde had commaunded him, and toke in his hande the two tables of ſtone.

5 And the Lord diſcended in the cloude, and ſtode with him there: and he (a) called vpon the name of the Lorde.

a. God called in the name of Iehouah: and the words, that follow, be gods wordes, and not Moſes.

6 And the Lorde paſſed by before him, and cryed, Lorde, Lorde, God, ſtrong, merciful, and gracious, long ſuffering, and aboundant in goodneſſe and truth.

B 7 And keeping mercy in ſtore for thouſands, forgiuing wickednes, vngodlyneſſe, and ſinne, & not leauing one innocent, viſiting the wickednes of the fathers vpon the children, and vpon the childrens children (euen) vnto the thirde and fourth generation.

8 And Moſes made haſt, and bowed hymſelfe to the earth, and worſhipped,

9 And ſayde, If I haue founde grace in thy ſight, O Lorde, then let my Lorde I pray thee, go in the middeſt of vs, for it is a ſtiffe necked people: and thou ſhalt haue mercie vpon our wickednes and our ſinne, and ſhalt take vs for thine inheritance.

10 And he ſayd, Behold, I make a couenant before all thy people, and I will doe marueyles, ſuch as haue not bene done in all the worlde, neyther in all nations: and all the people amongſt which thou art, ſhall ſee the worke of the Lord: for it is a terrible thing, that I will do with thee.

11 Kepe diligently thoſe things, that I commaunde thee this day: Beholde, I caſt out before thee, the Amorites, Chanaanites, Hethites, Pherezites, Heuites, and Iebuſites.

12 Take heede to thy ſelfe, leaſt thou make any compact with the inhabiters of the land whither thou goeſt, leaſt they be cauſe "or, offence of ruine amongſt you:

13 But ouerthrowe their aulters, and breake their Images, & cut downe their groaues.

14 Thou ſhalt worſhip no ſtraunge God: for the Lorde is called (b) ielous, becauſe he is a ielous God.

b. God is iealous, because he wil not admit, that any other God ſhall be worſhipped with him: but he alone will be loued, and worſhipped for God.

15 Leaſt if thou make any agreement wyth the inhabiters of the lande, and they goe a whoring after theyr gods, and doe ſacrifice vnto their gods, they call thee, and thou eate of their ſacrifice:

16 And leaſt thou take of their daughters vnto thy ſonnes, & their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods alſo.

17 Thou ſhalt make thee no gods of metal.

18 The feaſt of vnleauened bread ſhalt thou keepe: Seuen dayes thou ſhalt eate vnleauened bread, as I commaunded thee, in the time of the moneth Abib: for in the moneth Abib thou cameſt out of Egypt.

19 All that openeth the matrice, is mine, and al that breaketh ỹ mātrice amongſt thy cattel, if it be male whether it be oxe or ſheepe.

20 But the firſtling of the Aſſe thou ſhalt buy out with a lambe: and if thou redeeme him not, thou ſhalt breake his necke. All the firſt borne of thy ſonnes thou ſhalt redeeme: and see that no man appeare before me emptie.

21 Sixe dayes thou ſhalt worke, and in the ſeuenth day thou ſhalt reſt, both from earing and reaping. D

22 Thou ſhalt obſerue the feaſt of weekes, with thy firſt fruites of wheate harueſt: and the feaſt of ingathering at the yeares ende.

23 Thryſe in a yeare ſhall all your men children appeare before the Lorde Iehouah,

God

God of Israell.

24 For I wil cast out the nations before thee, & enlarge thy coastes: neither shal any man desire thy land, when thou shalt go vp to appeare before ỹ lord thy God thrice in a yere.

25 Thou shalt not offer the bloud of my sacrifice vpon leauen, neyther shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The firste ripe fruytes of thy lande, thou shalt bring vnto the house of the Lorde thy God. Thou shalt not seeth a kydde in his mothers milke.

27 And the Lord sayde vnto Moses, Write these wordes: for after the tenour of these wordes, I haue made a couenaunt with thee, and with Israel.

28 And he was there with the Lorde fourtie dayes and fourtie nights, and did neither eate bread, nor drinke water: and he wrote vpon the tables the wordes of the couenant, (euen) tenne [a] commaundementes.

29 And when Moses came downe from mount Sinai, the two tables of testimonie were in Moses hand: whē he came downe from the mount, Moses wiste not, that the skinne of his face shyned, whyle he talked with [c] hym.

30 And Aaron and al the children of Israel loked vpon Moses: and behold, the skinne of his face shined, and they were afrayde to come nigh him.

31 And when Moses had called them, Aaron and all the chiefe of the congregation came vnto him: and Moses talked with them.

32 And afterwarde all the chyldren of Israel came nigh: and he commaunded them all, that the Lord had sayd vnto him in mount Sinai.

33 And when Moses had made an ende of communyng with them, he put a [d] couerynge vpon his face.

34 And agayne whē Moses went in before the Lorde to speake with him, he toke the couerynge of, vntill he came out: And he came out, and spake vnto the chyldren of Israel, that which he was commaunded.

35 And the children of Israel sawe the face of Moses, that the skynne of Moses face shined: and Moses put the couering vpon his face agayne, vntill he went in to commune with him.

a. or, wordes.

c. That is, with God: Or, while God talked with him.

d. This couering signifieth the infirmitie of our nature, whereby when we heare or vnderstande the law, we heare it not, nor vnderstand it.

The.xxxv. Chapter.

1. The Sabboth is commaunded. 4. Firste fruytes are required, and gifts. 21. The redinesse of the people in offering. 30. Besaleel and Ooliab the artificers, are commended vnto the people by Moses.

1 AND Moses gathered al the congregation of the children of Israell together, and sayd vnto them, These are the wordes, which the Lord hath commaunded, that ye should do them.

2 Sixe dayes ye shal worke, but the seuēth day shalbe vnto you the holy Sabboth of the Lords reast: whosoeuer doth any worke therein, shal die.

3 Ye shal kindle [a] no fire throughout your habitation vpon the Sabboth day.

4 And Moses spake vnto al the cōgregation of the children of Israel, saying, This is the thing, whiche the Lord commaunded, saying,

5 Take from amongst you an heaue offering vnto ỹ lord: Whosoeuer is of a willing hart, let him bring ỹ (heaue offeryng) to the Lord, namely gold, siluer, & brasse,

6 And blewe silke, purple, scarlet, whyte silke, goates heare,

7 And rammes skins redde, and Tarus skinnes, with Sittim wood.

8 Oyle for light, & spices for annoynting oyle, and for the sweete incense.

9 And Onyx stones, and stones to be set in the Ephod, and in the brestlap.

10 And let al them, that are wise harted among you come, and make all, that the Lorde hath commaunded.

11 The tabernacle, and the tent therof, and his couering, and his rings, his bordes, his barres, his pillers, and his sockets:

12 The arke, and the staues therof, with the mercy seate, and the vaile that coūereth it:

13 The table, and his barres, and al his vessels, and the shewe bread:

14 The cādlesticke of light, & his furniture, & his lampes with the oyle for the light:

15 The incense aulter, and his barres, the annoyntyng oyle, and the sweete incense, and the hāgyng of the dore at the entring in of the tabernacle:

16 The aulter of burnt sacrifice, with his brasen grediron, his staues, and all his vessels, the lauer, and his foote:

17 And the hangings of the court, with his pyllers, and theyr sockets, and the hanging in the dore of the court:

18 The pinnes of the tabernacle, and the pynnes of the court, with theyr cordes:

19 The [b] ministryng garments to minister in the holy place, and the holy vestiments for Aaron the Priest, and the vestiments of his sonnes, that they may minister in the priestes office.

20 And all the congregation of the chyldren of Israel departed from the presence of Moses:

a. Therefore was he put to death that gathered stickes to make a fyre on that day.

b. Such as apperteyne to the seruice of the tabernacle.

D 21 And euery one came, as many as theyr harts encouraged them, & as many as theyr spirites made them willyng, & brought an heaue offering for the Lord, to the makyng of the tabernacle of the congregation, & for al his vses, and for the holy vessilmentes.

22 And they came bothe men and women, euen as many as were willyng harted, and brought bracelettes, and earings, rings, and chaynes, whiche iewels were all of golde: and al the men brought a waue offeryng of golde vnto the Lorde.

23 And euery man, with whome was found blew silke, purple, scarlet, white silke, and goates heare, and red skinnes of rammes, and Tarus skinnes, brought them.

24 Al that did heaue vp an oblatiō of gold, and brasse, brought an heaue offring vnto the Lorde: and all men with whom was found Sittim wood for any māner worke of the ministration, brought it.

25 And all the women, that were wyse harted, dyd spinne with theyr hands, & brought the spunne worke, bothe of blewe silke, purple, scarlet, and white silke.

26 And al the women, that excelled in wisdome of hart, spunne goates heare.

27 And the Lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap,

E 28 And spice, and oyle for light, & for the annoyntyng oyle, and for the sweete incense.

29 And the childre of Israel brought a willyng offeryng vnto the Lorde, bothe men & women, as many as had willing hartes, to bryng for all maner worckes, which the Lorde had commaunded to be made (c) by the handes of Moses.

c. Vsing Moses as a minister thereof.

30 And Moses sayde vnto the chyldren of Israell, Beholde, the Lorde hath called by name Besaleel the sonne of Vri, the sonne of Hur, of the tribe of Juda,

31 And hath filled him with the spirite of God, in wisedome, and vnderstanding, and in knowledge, and in al manner worke,

32 To finde out curious workes, which are made in golde, siluer, and brasse:

33 In the craft of stones, to set them, and in caruyng of wood, to make any manner of subtile worke.

34 And he hath put in his hart, that he may (d) teache, both he, and Oliab, the sonne of Achisamech, of the tribe of Dan.

d. Not only to haue cunnyng, but to teache other, is the gyft of God.

35 Them hath he fylled with wysedome of hart, to worke all manner of grauen, and brodered, and needle worke, in blewe silke, and purple, in scarlet, and white silke, and in weauyng, and to do all manner of worke, and wittie deuises.

The.xxxvi. Chapter.

1. The making of the tabernacle. 3. The peoples ready wil. 8. The makyng of the curtaynes. 19. Of the coueryng. 29. Of the tables. 31. Of the barres. 35. Of the vayle.

1 AND Besaleel wrought, & Oliab, and A
al wise harted men, to whom the Lord gaue wisedome, and vnderstandyng, to know how to worke all manner of worke for the seruice of the sanctuarie, and all that the Lorde had commaunded.

2 And Moses called Besaleel, Oliab, and all the wyse harted men, and suche as the Lorde had gyuen wysedome vnto, and as many as theyr hartes encouraged to come vnto that worke, to worke it.

3 And they receiued of Moses all the heaue offeryng, whiche the chyldren of Israel had brought for the worke of the seruice of the sanctuarie, to make it withall: and beside that, they brought free offerings vnto it euery day in the mornyng.

4 And all the wise men that wrought all the holy worke, came euery man from his worke, whiche they made:

5 And they spake vnto Moses, saying, The people bryng to muche, and more than ynough for the seruice, and worke, which the Lorde hath commaunded to be made:

6 And then Moses gaue cōmaundement, & they caused it to be proclaymed throughout the host, saying, See, that neyther man, nor woman prepare any more worke for the heaue offeryng of the sanctuarie: and so the people were forbidden to bryng.

7 For the stuffe they had, was sufficiēt for al B
the worke to make it, and to muche too.

8 All the wyse harted men therefore, and ‘
they that wrought for ỹ tabernacle, made ‘
ten curtayns of white twyned silke, blew ‘
silke, purple, and scarlet, with Cherubims ‘
of brodered worke made they them. ‘

9 The length of one curtaine was twen- ‘
tie and eyght cubites, & the breadth foure: ‘
and the curtaynes were al of one size. ‘

10 And he coupled fiue curtaynes by them ‘
selues, and other fiue by them selues. ‘

11 And he made loupes of blew silke along ‘
by the edge of one curtayne, euen in the ‘
selfedge of the couplyng curtayne: and ‘
likewyse he made on the side of the cou- ‘
plyng curtayne, on the other side. ‘

12 Fiftie loupes made he in ỹ one curtayne ‘
and fiftie in the edge of the couplyng cur- ‘
tayne on the other side: and the loupes ‘
helde one curtayne to another. ‘

13 And he made fiftie taches of golde, and ‘
coupled the curtaynes one to another ‘
with ‘

with the taches: (and so) was it made one tabernacle.

C 14 And he made eleuen curtaynes of goates heare, to be a tent ouer the tabernacle.

15 The length of one curtayne had thirtie cubites, and was foure cubites broade, and they al eleuen of one sise.

16 And he coupled fiue curtaynes by them selues, and sixe by themselues.

17 And he made fiftie loupes along by the border of the vttermost couplyng curtaine, and fiftie in the edge of the other couplyng curtayne.

18 And he made fyftie taches of brasse, to couple ẏ tent together, that it might be one.

19 And he made a couerynge vpon the tent of rammes skynnes red, and yet another of Tarus skynnes aboue that.

20 And he made standing bordes for the tabernacle, of Sittim wood.

D 21 The length of a borde was ten cubitrs, the breadth one cubite and a halfe.

22 One bord had two tenons, whereby they were ioyned one to another: & thus made he for all the bordes of the tabernacle.

23 And he made twentie bords for the south side of the tabernacle.

24 And fourtie sockets of syluer vnder the twentie bordes: two sockets vnder one borde for his two tenons, and two sockets vnder another borde for his two tenons.

25 And for the other syde of the tabernacle, whiche is toward the north, he made twentie bordes.

26 And their fourtie sockets of siluer: two sockets vnder one borde, and two sockets vnder the other borde.

The sea. 27 And towarde the "west ende of the tabernacle, he made sixe bordes.

28 And two other bordes made he in the corners of the tabernacle, for eyther side.

29 And they were ioyned close beneath and aboue with a ryng: and thus they dyd to both the corners.

30 And there were eight bordes, and sixtene sockets of syluer: vnder euery borde two sockets.

31 And he made bordes of Sittim wood: fiue for the bordes of the tabernacle in the one side,

32 And fiue for the bordes of the tabernacle in the other side, & fiue barres for the bordes of the tabernacle in the west end.

33 And he made the middest barre to shut through the bordes, euen from the one ende to the other.

34 And ouerlaide the bordes with gold, and made rings of golde to thrust the barres through, & couered the barres with golde.

35 And he made a vayle of blewe silke, purple, scarlet, & white twined silke: euen with Cherubims made he it of brodered worke.

36 And he made therevnto foure pillers of Sittim wood, and ouerlayde them with golde: their knops were also of golde, and he cast for them foure sockets of siluer.

37 And he made an hangyng for the tabernacle dore, of blewe silke, purple, scarlet, and white twyned silke, of needle worke,

38 And ẏ fiue pillers of it, with their knops: and ouerlayde the knops of them, and the hoopes, with golde: their fiue sockets also were of brasse.

The. xxxvij. Chapter.

1. The making and framing of the arke of the testimonie. 6. Of the mercy seate. 10. Of the table. 17. Of the candelsticke. 25. Of the aulter of incense.

1 AND Bezaleel made the arke of Sittim A wood: two cubites and a halfe long, and a cubite and a halfe brode, and a cubite and a halfe high.

2 And ouerlayde it with fine golde within and without, and made a crowne of golde to it rounde about.

3 And cast for it foure rings of gold, for the foure corners of it, two rings for the one side, and two for the other.

4 And made barres of Sittim wood, and couered them with golde.

5 And put the barres in the rings, along by the side of the arke, to beare the arke withal.

6 And he made ẏ mercie seate of pure gold: two cubites & a halfe was the length thereof, and one cubite and a halfe the breadth.

7 And he made two Cherubims of thicke B gold, vpō the two endes of the mercy seate.

8 One Cherub on the one ende, and another Cherub on the other ende, euen of the mercy seate made he the (a) Cherubims, namely in the endes thereof.

9 And the Cherubims spread out their wyngs aboue on hygh, & couered the mercy seate therewith: And their faces were one to another, euen to the mercy seatwarde were the faces of the Cherubims.

10 And he made the table of Sittim wood: two cubites (was) the length thereof, and a cubite the breadth, and a cubite and a halfe the heigth of it.

11 And he ouerlayde it with fine golde, and made therevnto a crowne of golde rounde about.

12 And made thereunto an hope of an hand breadth round aboute: and made vpon the hope a crowne of golde rounde about.

13 And

a. Some thinke that the Cherubims, and mercy seate, were cast both together, and were made all of one peece.

13 And he cast for it foure rings of gold, and put the rings in the foure corners, that were in the foure frete thereof.

14 Euen hard by the borde were the rings, into the which the barres were put, to beare the table withall.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withal.

16 And made ỳ vessels for the table of pure golde, the dishes, the (incense) cups, ỳ coue-rings, and the bolles to powre out withall.

17 And he made the candelstick of pure gold, euen of a whole worke made he the candel-sticke, the staffe, the braunches, the bolles, the knops, and the flowres were of one peece.

18 Sixe braūches proceeding out of the sides therof: three braūches of the candelsticke out of the one side therof, and three braunches of the candelsticke out of the other side therof.

19 And in one braūch three bolles made like vnto Almondes, with a knoppe, & a flowre: and in another braunche three bolles made like Almondes, with a knop and a flowre: and so throughout the sixe braunches that proceeded out of the candelsticke.

20 And vpon the candelsticke it selfe, were foure bolles after the fashion of Almondes, with knoppes and flowres.

21 Under euery two braūches a knop of the same, and a knop vnder two braunches of the same, and a knop vnder two braunches of the same, according to the sixe braūches that proceeded out of it.

22 And the knops, and the braunches proceeded out of it: and it was all one peece of pure thycke golde.

23 And he made his snuf laps, with the snuf-fers, and vessels for the snuffe, of pure golde.

24 Euen of a talent of pure golde made he it, with al the vessels thereof.

25 And he made the incense aulter of Sit-tim wood: the length of it was a cubite, and the breadth a cubite, for it was foure square: and two cubites high, with hornes proceedyng out of it.

26 And he couered it with pure golde, bothe the top and the sides thereof rounde about, and the hornes of it: and made vnto it a crowne of golde rounde about.

27 And he made two rynges of golde for it (euen) vnder the crowne thereof in the two corners of it, and in the two sides thereof, to put barres in, for to beare it withal.

28 And he made the barres of Sittim wood, and ouerlayde them with golde.

29 And he made the holy annoyntyng oyle, and the sweete pure incense, after the Apoticaries craft.

The.xxxviij. Chapter.

1. The framing of the aulter of burnt sacrifice. 8. Of the brasen lauer. 9. Of the courte. 24. The accompt and summe of the pryce offered of the people.

1 AND he made the burnt offering aulter of Sittim wood: fiue cubites was the length thereof, and fiue cubites the breadth, (euen) foure square, and three cubites high.

2 And he made vnto it hornes in the foure corners of it, proceedyng out of it: and he ouerlayde it with brasse.

3 And he made all the vessels of the aulter, the ashpannes, and "bresomes, and basons, fleshhookes, and firepannes: all the vessels thereof made he of brasse.

4 And he made a brasen grediron of net-worke vnto the aulter, rounde aboute be-neath, vnto the middest of the aulter.

5 And he cast foure rings of brasse, for the foure ends of the grediron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasse.

7 And put the barres into the rings in the foure corners of ỳ aulter, to beare it with-al, and made the aulter holow within the bordes.

8 And he made the lauer of brasse, & the fote of it also of brasse, of the glasses of the wo-men (a) assemblyng, whiche came together at the dore of the tabernacle of the congre-gation.

9 And he made the court on the south side, full south: and the hangings of the court were of white twyned silke, hauing a hun-dred cubites.

10 Theyr pillers were twentie, & theyr bra-sen sockets twentie: but the knops of the pil-lers, and theyr hoopes, were of siluer.

11 And on the north side the hangings were an hundred cubites, their pillers were twen-tie, & theyr sockets of brasse twentie, but the knoppes and the hoopes of the pyllers were of siluer.

12 On the west side were hangyngs of fiftie cubites, ten pyllers, and theyr ten sockets: but the knoppes and the hoopes of the pillers were of siluer.

13 And towarde the east side, full east, were hangyngs of fiftie cubites.

14 The hangyngs of the one side of the gate were fiftene cubits long, with three pillers, and three sockets.

15 And of the other side of the court gate, were hangyngs also of fiftene cubites long, with three pillers, and three sockets.

16 All the hangyngs of the court rounde a-bout, were of white twyned silke:

17 But

" or, as I read, for that is,
(a) 2. Kimchi

17 But the sockets of the pyllers were of brasse, and the knops and the hoopes were of siluer, and the couerynge of the heades was of siluer: and al the pillers of the court were hooped about with siluer.

18 And the hanging of the gate of the court, was needle worke, of blewe silke, purple, scarlet, and white twyned sylke: twentie cubites long, and fiue in breadth, ouer against the hangings of the court.

19 And theyr pillers were foure, and theyr foure sockets of brasse, and the knops of siluer, and the heades ouerlayde with siluer, and hooped about with siluer.

The curtaines of the tabernacle were fastened with these pynnes, to stay them, that they were not dryuen with the winde hyther and thither.

20 And al the (b) pinnes of the tabernacle, & of the court rounde about, were of brasse.

21 This is the (c) summe of the tabernacle, (euen) of the tabernacle of the congregatiō, as it was counted accordyng to the commaundement of Moses, for the office of the Leuites, by the hande of Ithamar, sonne to Aaron the priest.

The particuler peeces number liuered to the Leuites.

22 And Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda, made all that the Lorde commaunded Moses:

23 And with him was Aholiab, sonne of Ahisamach, of the tribe of Dan, a cunnyng workman, an embroderer, and a worker of needle worke, in blewe silke, purple, scarlet, and whyte twyned silke.

24 Al the gold, that was occupied for al the worke of the holy place, was the gold of the waue offeryng, twentie and nine talents, and seuen hundred and thirtie sicles, after the sicle of the sanctuarie.

25 And the summe of siluer of them that were numbred in the congregation, was an hundred talents, and a thousand, seuen hundred, and threescore and fiftene sicles, after the sicle of the sanctuarie.

26 For euery man an halfe weyght, euen halfe a sicle, after the sicle of the sanctuary, for all them that went to be numbred, from twentie yeares old and aboue, euen for sixe hundred thousand, and three thousande, and fiue hundred, and fiftie men.

27 And of the hundred talents of siluer were cast the sockets of the sanctuarie, and the sockets of the vail: an hundred sockets of the hundred talentes, a talent to euery socket.

28 And of the thousande, seuen hundred, seuentie, and fiue sicles, he made knoppes to the pyllers, and ouerlayde the heades, and hooped them.

29 And the brasse of the waue offeryng was threescore and ten talents, and two thousande, and foure hundred sicles.

30 And therewith he made the sockets to the doore of the tabernacle of the cōgregation, & the brasen aulter, and the brasen grediron for it, with all the vesselles of the aulter,

31 And the sockets of the courte rounde about, and the sockets for the courte gate, and al the pinnes of the tabernacle, and all the pynnes of the court rounde about.

The.xxxix. Chapter.

1. The decking of Aaron. 2. The Ephod, or couering of the shoulders. 8. The Pectorale, or furniture of the brest. 22. The coate. 30. The holy plate. 31. The people offereth to the Lord al that he cōmaundeth to be done.

A 1 OF the blewe silke, purple, and scarlet, they made vestiments of ministration, to do seruice in the holy place: & made the holy garments for Aaron, as the Lorde commaunded Moses.

2 And he made the Ephod of golde, blewe sylke, purple, scarlet, & whyte twyned silke.

3 And they did beate the golde into thynne plates, and cut it into wiers, to worke it in the blew silke, purple, scarlet, and in the fine white with brodered worke.

4 And they made two sides for it, to close them vp by the two edges.

5 And the broderyng of ỳ gyrdle, that was vpon it, was of the same stuffe, and after the same worke, of golde, blewe silke, purple, scarlet, and twined whyte silke, as the Lord commaunded Moses.

6 And they wrought Onyx stones, closed in ouches of golde, and graued as signets are grauen, with the names of the chyldren of Israell.

B 7 And he put them on the shoulders of the Ephod, that they should be stones for a remembraunce of the chyldren of Israell, as the Lorde commaunded Moses.

8 And he made the brestlappe of brodered worke, lyke the worke of the Ephod, euen of golde, blewe silke, purple, scarlet, & twyned whyte silke.

9 It was foure square, and they made the brestlap double, an hande breadth long, and an hand breadth broade.

10 And they filled it with foure rowes of stones. The firste rowe, a Sardius, a Topasius, and a Smaragdus.

11 The secōd rowe, a Rubie, a Saphire, and a Diamonde.

12 In the thirde rowe, a Lyncurius, an Achates, and an Amethyst.

13 In the fourth rowe, a Turcas, an Onyx, and a Jaspis: and they were closed in ouches of golde in theyr inclosers.

C 14 And the twelue stones were grauen as signettes, with the names of the children of

of Israell, euery stone with his name, accordyng to the twelue tribes.
15 And they made vpon the brestlap twoo fastenyng chaynes of wreathen worke, and pure golde.
16 And they made two ouches of golde, and two golde rings, and put the two rings in the two corners of the brestlap.
17 And they put the two chaynes of golde in the two rings in the corners of the brestlap.
18 And the two endes of the two chaynes they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.
19 And they made two rynges of golde, and put them on the two corners of the brestlap, vpon the edge of it (whiche was) on the inside of the Ephod.
20 And they made two golden rings, and put them on the two sides of the Ephod, beneath on the forside of it, and ouer against his felow, aboue vpon the broderyng of the Ephod.
D 21 And they strayned the brestlap by his rings, vnto the rings of the Ephod, with a lase of blewe silke, that it might be vpon the broderyng of the Ephod, & that the brestlap should not be loosed from of the Ephod, as the Lorde commaunded Moses.
22 And he made the tunicle vnto the Ephod, of wouen worke, altogether of blewe silke.
23 And there was an hole in the myddest of the tunicle, as the coller of a partlet, with a bande round about the coller, that it should not rent.
24 And in the tunicle they made hemmes with pomegranates, of blewe silke, purple, scarlet, and whyte twined silke.
25 And they made litle belles of pure golde, and put them amongst the pomegranates rounde about vpon the edge of the tunicle.
26 A bel and a pomegranate, a bel, and a pomegranate rounde about the hemmes of the tunicle to minister in, as the Lord commaunded Moses.
27 And they made coates of fine white silke of wouen worke, for Aarō and his sonnes.
E 28 And a mitre of fine white silke, and goodly bonnets of fyne white silke, and linnen sloppes of twyned white silke.
29 And a girdle of twyned white silke, blue, purple, and scarlet, euen of needle worke, as the Lorde commaunded Moses.
30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke, as signettes are grauen, The holynesse of the Lorde.
31 And tied vnto it a lase of blue silke, to fasten it on high vpō the mitre, as the Lord commaunded Moses.
32 Thus was all the worke of the tabernacle, (euen) of the tabernacle of the congregation finished: and the chyldren of Israel did accordyng to all, that the Lorde commaunded Moses, euen so did they.
33 And they brought the tabernacle vnto Moses, (euen) the tabernacle, and all the furniture thereof, the taches, the bordes, the barres, the pyllers, and the sockets:
34 The couering of rammes skins, redde, and the couerynge of Tarus skinnes, and the hangyng vayle,
35 The arke of the testimonie, and the barres F thereof, and the mercy seate.
36 The table, and all the vessels thereof, and the shewe bread,
37 The pure candelsticke with the lampes thereof, euen with the lampes to be prepared, and all the vessels thereof, and the oyle for lyght,
38 The golden aulter, and the annoynting oyle, and the sweete incense, and the hangyng of the tabernacle dore,
39 And the brasen aulter, with his grediron of brasse, the barres, and all the vessels, the lauer and his foote,
40 The curtaynes of the court with the pillers, and sockets: the hangyng of the court gate, and the pinnes, and cordes, and all the vessels of the seruice of the tabernacle, euen of the tabernacle of the congregation.
41 The ministryng vestimentes to serue in the holy place, and the holy vestimentes for Aaron the priest, and his sonnes raymentes to minister in, in the priestes office:
42 Accordyng to all, that the Lorde commaunded Moses, euen so the chyldren of Israel made al the worke.
43 And Moses did looke vpon al the worke: and beholde, they had done it as the Lorde had commaunded, euen so had they done it: and Moses blessed them.

The.xl. Chapter.

2. The tabernacle is erected. 34. A cloude, the signe of the presence of the Lord couereth the tabernacle.

1 AND the Lorde spake vnto Moses, saying, A
2 In the firste day of the firste (a) moneth, shalt thou set vp the tabernacle, euen the tabernacle of the congregation.
3 And put thereon the arke of the testimonie, and couer the arke with the vayle: and thou shalt bryng in the table, and order it accordyng to the appoyntment thereof:
4 And

4 And thou shalt bryng in the candlesticke, and light his lampes,
5 And set the incense aulter of golde before the arke of the testimonie, and put the hangyng at the dore of the tabernacle.
6 And set the burnt offeryng aulter before the dore of the tabernacle (euen) of the tabernacle of the congregation.
B 7 And set the lauer betweene the tabernacle of the congregation and the aulter, and put water therein.
8 And make the court rounde about, and hang vp the hangyng at the court gate.
9 And thou shalt take the annointing oyle, and annoynt the tabernacle, and all that is therein, and halowe it with all the vessels thereof: and it shalbe holy.
10 And thou shalte annoynt the aulter of burnt offeryng and all his vesselles, and sanctifie the aulter: and it shalbe an aulter most holy.
11 And thou shalt also annoynt the lauer, and his foote, and sanctifie it.
12 And thou shalte bryng Aaron and his sonnes, vnto the dore of the tabernacle of the congregation, and washe them with water.
13 And thou shalt put vpon Aaron the holy vestimentes, and annoynt hym, and sanctifie him, that he may minister vnto me in the priestes office.
C 14 And thou shalt bryng his sonnes, & clothe them with garments:
15 And annoynt them, as thou diddest annoynt theyr father, that they may minister vnto me in the Priestes office: For theyr annoyntyng shalbe an euerlastyng priesthod vnto them throughout all theyr generations.
16 And Moses did accordyng to al that the Lord commaunded hym, euen so dyd he.
17 Thus was the tabernacle reared vp the fyrst day in the first moneth, in the (b) second yeare.
18 And Moses reared vp the tabernacle, and fastened his sockets, and set vp the bordes thereof, and put in the barres of it, and reared vp the pyllers:
19 And spread abroade the tent ouer the tabernacle, and put the couerynge of the tent on hygh aboue it, as the Lorde commaunded Moses.
20 And he toke the (c) testimonie, and put it in the arke, and set the barres to the arke, and put the mercy seate on hygh vpon the arke.
21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the testimonie, as the Lorde commaunded Moses.
22 And he put the table in the tabernacle of the congregation, in the north side of the tabernacle, without the vayle,
23 And set the bread in order before the lord, (euen) as the Lord had cõmaunded Moses. E
24 And he put the candelsticke in the tabernacle of the congregation, ouer agaynst the table towarde the south side of the tabernacle,
25 And set vp the lampes before the Lorde, as the Lorde commaunded Moses.
26 And he put the golde aulter in the tabernacle of the congregation before the vayle,
27 And burnt sweete incense thereon, as the Lorde commaunded Moses.
28 And he hanged vp the hangyng at the dore of the tabernacle,
29 And set the burnt offeryng aulter by the entryng in of the tabernacle (that is) the tabernacle of the congregation, and offred burnt offrings, and meate offrings theron, as the Lord commaunded Moses.
30 And he set the lauer betweene the tabernacle of the congregation & the aulter, and powred water therein, to washe withal. Exod. 30. c.
31 And Moses, Aaron, & his sonnes, washed theyr handes, and theyr feete thereat,
32 When they went into the tabernacle of the congregation, and when they went to the aulter, they washed themselues, as the Lord commaunded Moses.
33 And he reared vp the court rounde about the tabernacle, and the aulter, and set vp an hangyng at the court gate: and so Moses finished the worke.
34 And the cloude couered the tabernacle of the congregation, and the glory of the lord filled the tabernacle. Num. 9. c.
35 And Moses coulde not enter into the tabernacle of the congregation, bycause the cloude abode thereon, and the glory of the Lorde filled the tabernacle.
36 And when the cloude was taken vp from of the tabernacle, the chyldren of Israel toke theyr iourneys throughout theyr armies:
37 And when the cloude was not taken vp, they iourneyed not till it was taken vp.
38 For the (d) cloude of the Lorde was vpon the tabernacle by day, and fyre by nyght, in the sight of all the house of Israell throwout al theyr armies.

Of the ordeyning of the chyldren of Israel out of Egypt.

That is, the tables of the lawe.

d. Thus the presence of God preserued and guyded them both day and night, till they came to the lande of promise.

The ende of the seconde booke of Moses, called in the Hebrue Velleschemoth, and in the Latine, Exodus.

¶ The thirde booke of Moſes,

called in the Hebrue (a) Vaicrah, and in the Latine, Leuiticus.

¶ The firſt Chapter.

2. The order of burnt offerings. 10. Of Sheepe or Goates. 14. Of Byrdes.

a. This booke is ſo named, becauſe that in the ſame is chiefly entreated of the Leuiticall ſacrifices, & other ceremonies of the lawe: vpon the whiche the Leuites were cõmitted, and ordeyned by the Lorde.

b. Moſes doth euidently declare, that theſe ſacrifices were inſtituted of God, and not of man.

c. When any priuate man wil offer for himſelf a priuate ſacrifice.

d. That the Leuitical ſacrifices were preachings of the paſsion and death of Chriſt & his Goſpell, whiche ſhould afterwarde be publiſhed through al the worlde. Men haue not dreamed it, but the holy ghoſt hath taught it, and hath cõfirmed it by many teſtimonies, aſwel of the olde teſtament, as of the newe: as Pſa. 49. Eſa. 41. Iohn. 1. 1. Pet. 1. Heb. 10. &c.

1 AND the Lord (b) called vnto Moſes, & ſpake vnto him out of the tabernacle of the congregatiõ, ſaying,

2 Speake vnto the children of Iſraell, and thou ſhalt ſay vnto them, If a (c) man of you bryng a (d) ſacrifice vnto the Lorde, ye ſhall bryng your ſacrifice frõ among theſe cattell, euen from among the beeſes, and the (e) ſheepe.

3 If his ſacrifice be a burnt offeryng of beeſes, let him offer a male without blemiſhe, and bryng him of his owne voluntarie will, vnto the dore of the tabernacle of the congregation before the Lorde.

4 And he ſhall put his (f) hande vpon the head of the burnt ſacrifice, and it ſhalbe accepted for him to be his attonement.

5 And he ſhall kyll the bullocke before the Lorde: and the prieſts, Aarons ſonnes, ſhal bryng the bloud, and ſprinkle it rounde about vpon the aulter, that is by the dore of the tabernacle of the congregation.

6 And then ſhal he flay the burnt offering, and hewe it in peeces.

7 And the ſonnes of Aaron the prieſt, ſhall put fire vpon the aulter, and put wood vpon the fire.

8 And the prieſts, Aarons ſonnes, ſhal lay the partes, euen the head, & the fat, vpon the wood, that is on the fyre in the aulter.

9 But the inwardes, and the legges thereof, ſhal he (g) waſhe in water, and the prieſt ſhall burne al on the aulter, that they may be a burnt ſacrifice, an offering made by fyre for a ſweete odour vnto the Lord.

10 And if his ſacrifice be of flockes, namely of ſheepe or goates, let him bryng a male without blemiſh for a burnt offeryng:

11 And let him kill it on the northſide of the aulter before the Lorde: And the prieſtes, Aarons ſonnes, ſhall ſprynckle the bloud rounde about vpon the aulter.

12 And he ſhal cut it into his peeces, euē with his head and his fatte: and the prieſt ſhall put them vpon the wood, that lyeth vpon the fire in the aulter.

13 But he ſhal waſhe the inwardes, and the legges with water, and the prieſt ſhal bring altogether, and burne it vpon the aulter for a burnt offring, an oblation made by fyre, for a ſweete ſauour vnto the Lorde.

14 If the burnt offring for ſacrifice of the Lorde be of foules, he ſhal bryng his ſacrifice of turtle doues, or of young pigeons.

15 And the prieſt ſhal bryng it vnto the aulter, & (h) wring the necke of it a ſunder, and burne it on the aulter: but the bloud thereof ſhalbe wrong out vpõ the ſide of the aulter.

16 And he ſhal plucke away his croppe with his feathers, and caſt them beſide the aulter on the eaſt part, in the place of aſſhes.

17 And he ſhall breake the wyngs of it, but not plucke them a ſunder: And the prieſte ſhal burne it vpon the aulter, euen vpon the wood, that is vpon the fyre, that it may be a burnt offeryng, an oblation made by fyre, for a ſweete ſauour vnto the Lord.

b. This is ſignified, that the Leuites were cõmitted, and ordeyned by the Lorde.

c. Declaryng that he dyd it voluntarily, and al that he hath in his handes, he receiued of God.

d. It was to ſignifie, that the ſacrifice ought to be pure & cleane.

e. The Hebrue worde ſignifieth ſheepe, or ſhee goates. Exod. 29. b.

f. Declaryng that he dyd it voluntarily, and al that he hath in his handes, he receiued of God.

g. It was to ſignifie, that the ſacrifice ought to be pure & cleane.

h. This is ſignified, that the Leuites were cõmitted, and ordeyned by the Lorde.

The. ij. Chapter.

1. The order of meate offerings. 4. Of bread baken. 11. There ſhalbe no leauen in any offering. 13. All meate offerings muſt be ſeaſoned with ſalt.

1 WHen any ſoule wyll offer a meate offering vnto the Lorde, his offeryng ſhalbe of fyne floure: & he ſhal powre oyle vpon it, and put frankincenſe thereon:

2 And ſhall bryng it vnto Aarons ſonnes, the prieſtes: And he ſhall take thereout his handfull of the floure, and of the oyle, with all the frankincenſe, & the prieſt ſhall burne it for a memoriall of hym vpon the aulter, to be an offeryng made by fyre, for a ſweete ſauour vnto the Lorde.

3 And the remnaunt of the meate offring, ſhalbe Aarons and his ſonnes, a thing moſt (a) holy, of the ſacrifices of the Lorde made by fire.

4 If thou bring alſo a meate offering, that is baken in the ouen, let it be an vnleauened cake of fine floure mingled with oyle, or an vnlea-

a. By cauſe it doth remember of that which was burnt before the honour of God, and therefore might be eaten, but of the holy that is the prieſtes.

vnleauened wafer annoynted with oyle.
5 If thy meate offring be baken in the frying panne, it shalbe of vnleauened floure, myngled with oyle.
6 And thou shalt parte it in peeces, & powre oyle theron, that it may be a meate offring.
B 7 And if thy meate offring be a thing broyled vpō the grediron, let it be of floure mingled with oyle.
8 And thou shalt bring the meate offering, that is made of these things, vnto the Lord, and shalte deliuer it vnto the priest, that he may offer it vpon the aulter.
9 And the priest shall take frō the meate offering a memoriall therof, and shal burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lord.
10 And that whiche is lefte of the meate offeryng, shalbe Aarons and his sonnes: it is a thyng moste holy, of the offeryngs of the Lorde made by fire.
11 All the meate offeryngs whiche ye shall bryng vnto the Lord, shalbe made without leauen: For ye shall neyther burne leauen, nor (b) hony in any offeryng of the Lorde made by fyre.
12 In the oblation of the first fruites, ye shal offer thē vnto the Lord, but they shal not be burnt vpon the aulter for a sweete sauour.
13 All the meate offeryngs also shalt thou season with salt, neyther shalte thou suffer the salt of the couenaunt of thy God to be lackyng from thy meate offring: but vpon al thyne offeryngs thou shalt bryng (c) salt.
14 And if thou offer a meate offeryng of the first fruytes vnto the Lorde, thou shalt offer for the meate offeryng of thy first fruites, eares of corne dryed by the fire, (euen) beaten wheate of ful eares.
15 And thou shalt put oyle vpon it, and lay frankincense theron: that it may be a meate offeryng.
16 And the priest shal burne part of the beaten corne, and part of that oyle, with all the frankincense, for a remēbraunce: & it shalbe a sacrifice vnto the Lorde made by fire.

b. That is, all maaner of fruit, as sweete as honie: as figges, dates, and such lyke. Of these nothyng might be burned, but kept only to be offered before God. Math. 5. b. Mar. 9. g.

c. By this ceremonie is the nature of Christ set forth which is figured in al sacrifices. For Christ is the true and heauenly salt, by whom all that beleue in him, be made sauourie and pleasaunt vnto God the father, & that they shal neuer so putrifie that they shall perishe.

The. iij. Chapter.

1. The order of peace offerings. 6. Of sheepe. 7. Of Lambes. 12. Of Goates.

A 1 AND if his sacrifice be a peace offryng, and he take it from among the droues, whether it be a male or a female, he shall bryng suche as is without blemishe, before the Lorde,
2 And put his hande vpon the head of his offeryng, and kill it at the dore of the tabernacle of the congregation: And Aarons sonnes, the priestes, shall sprinckle the bloud vpon the aulter rounde about.
3 And he shall offer somewhat of the peace offeryng, to be a sacrifice made by fyre vnto the Lorde: euen the fat that coūereth the inwardes, and all the fat that is vpon the inwardes: Exod. 29. f.
4 And the two kidneys, & the fat that is on them, & vpon the flankes, & the kall with the liuer, shal he take away with the kydneys.
5 And Aarons sonnes shall burne them on the aulter, with the burnt sacrifice, which is vpon the wood, that is on the fyre, to be a burnt sacrifice made by fire for a sweete sauour vnto the Lorde.
6 If he bryng a peace offeryng vnto the Lord from of the flock, let him offer male, or female, but without blemishe.
7 (And) yf he offer a lambe for his sacrifice, B he shal bryng it before the Lorde,
8 And put his hande vpon his offeryngs head, and kyll it before the dore of the tabernacle of the congregation: and Aarons sonnes shall sprinckle the bloud thereof rounde about the aulter.
9 And of the peace offering let him bryng a sacrifice made by fyre vnto the Lord, the fat thereof, and the rūpe altogether, which they shal take off harde by the back bone: and the fat that coūereth the inwardes, and all the fat that is vpon the inwardes.
10 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kal, that is vpō the lyuer, shal he take away with the kydneyes.
11 And the priestе shall burne them vpon the aulter, to be the fode of a sacrifice made by fyre vnto the Lorde.
12 If his offeryng be a goate, he shall bryng it before the Lorde,
13 And put his hande vpō the head of it, & kil it before the tabernacle of the cōgregation, and the sonnes of Aaron shall sprinckle the bloud thereof vpon the aulter round about:
14 And he shall bryng thereof his offeryng, C euen a sacrifice made by fire vnto the Lord, the fat that coūereth the inwardes, and all the fat that is vpon the inwardes:
15 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kall vpon the lyuer shal he take away with the kydneyes.
16 And the priestes shall burne them vpon the aulter, for the fode of the sacrifice made by fyre, for a sweete sauour: All the fatte is the Lordes.
17 Let it be a perpetual statute for your generations throughout your (a) dwellyngs, that ye eate neyther fat nor bloud.

a. That is, all your dwelling places. Gen. 9. a.

G. The

The. iiij. Chapter.

1. The offeryng made for sinnes done of ignorance. 13. For the whole congregation. 22. For the ruler.

A 1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the chyldren of Israel, and say, If a soule shall sinne through ignorance in any of the commaundements of the Lorde, which ought not to be done, but shal do contrary to any of them:

3 If the preist that is annointed do sinne, accordyng to the (a) sinne of the people, let hym bryng for his sinne, which he hath sinned, a young bullocke without blemyshe, vnto the Lorde, for a sinne offeryng.

a. By conuersation or doctrine to do any thing, whereby the people sinne, or els if the people sinne through the priests faulte, theyr sinne is required at his handes.

4 And he shall bryng the young bullocke vnto the dore of the tabernacle of the congregation before the Lord, and shal put his hande vpon the young bullockes head, and kill the young bullocke before the Lorde.

Leuit. 9. c.

5 And the preist that is annointed, shal take of the young bullockes bloud, and bryng it into the tabernacle of the congregation.

6 And the preist shal dippe his finger in the bloud, and sprinckle thereof seuen times before the Lorde, euen before the vayle of the sanctuarie.

B 7 And the preist shal put some of the bloud before the Lorde, vpon the hornes of the aulter of sweete incense, whiche is in the tabernacle of the congregation, and shall powre all the bloud of the young bullocke vnto the bottome of the aulter of burnt offeryng, whiche is at the dore of the tabernacle of the congregation.

8 And he shall take away all the fat of the bullocke for the sinne offeryng, the fat that coureth the inwardes, and all the fat, that is about the inwardes,

9 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer, shal he take away with the kydneyes,

10 As it was taken away in the bullocke of the peace offerynges: and let the preist burne them vpon the aulter of burnt offeryng.

Exod. 29. c. 11 But the skynne of the young bullocke, and all his flesh, with his head, and his legges, with his inwardes, and his doung, (shall he beare out.)

12 And shall carie the whole bullocke altogether out of the host, vnto a cleane place, euen where the asshes are powred out, and shall burne hym there on wood in the fyre, euen by the place where the asshes are cast out, shal he be burnt.

13 If the whole congregatiō of Israel sinne through ignorance, and the thyng be hid from the eyes of the multitude, and haue done somewhat agaynst any of the commaundements of the Lorde, whiche should not be done, and haue offended,

14 Whē the sinne which they haue sinned is knowen, the congregatiō shal bryng a yong bullocke for the sinne, and bryng him before the tabernacle of the congregation. C

15 And the elders of the multitude shall put theyr hands vpon the head of the bullocke before the Lorde: And the bullocke shalbe slayne before the Lorde.

16 And the prieste that is annoynted, shall bryng of the bullockes bloud into the tabernacle of the congregation.

17 And the preist shall dip his finger in the bloud, & sprinckle it seuen times before the Lorde, euen before the vayle,

18 And shal put of the bloud vpō the hornes of the aulter, which is before the Lord in ẏ tabernacle of the cōgregation, & shal powre al the bloud vnto the bottome of the aulter of burnt offeryng, which is before the dore of the tabernacle of the congregation.

19 And he shall take his fat from hym, and burne it vpon the aulter,

20 And shal do with this bullocke, as he did with the bullocke for sinne, euē so shal he do with this: And the preist shall make an attonement for thē, & it shalbe forgiuen thē.

D 21 And he shal bryng this bullocke without the hoste, and burne him, as he burned the first bullocke: for it is an oblation for the sinne of the congregation.

22 When a Lorde sinneth, and committeth through ignorance any of these thyngs, whiche the Lorde his God hath forbydden to be done in his commaundementes, and hath offended,

23 If his sin be (b) shewed vnto him, which he hath donne, he shall bryng his offeryng (euen) an he goate without blemish,

b. Other knowledge hymselfe haue sinne confession fault, or other h ueled it hym.

24 And shall lay his hande vpon the head of the he goate, and kyll it in the place, where the burnt offeryng is vsed to be killed before the Lorde: for it is a sinne offeryng.

25 And let the preist take of the bloud of the sinne offeryng with hys fynger, and put it vpon the hornes of the burnt offeryng aulter, and powre his bloud vnto the bottome of the burnt offeryng aulter,

26 And burne all his fat vpon the aulter, as the fatte of the peace offerynges: And the preist shall make an attonement for him, as concernyng his sinne, and it shalbe forgyuen him.

27 If one of the common people of the land sinne through ignorance, and commit any

any of the thyngs which the Lord hath forbidden in his commaũdements to be done, and so haue trespassed:

E 28 If his sinne, whiche he hath sinned, come to his knowledge, he shal bryng for his offeryng a she goate from among the flockes, without blemishe, for his sinne whiche he hath sinned,

29 And shall lay his hande vpon the head of the sinne offeryng, and slay the sinne offeryng in the place of burnt offerynges.

Leuit.3.d. 30 And the priest shal take of the bloud therof with his finger, and put it vpon the hornes of the burnt offeryng aulter, and powre all the bloud vnto the bottome of the aulter,

31 And shall take away all his fat, as the fat of the peace offeryng is taken away: And the priest shall burne it vpon the aulter, that it may be a sweete sauour vnto the Lorde, and the priest shall make an attonement for him, and it shalbe forgiuen him.

32 And if he bring a sheepe for a sin offering, he shall bryng a female without blemyshe,

33 And lay his hande vpon the head of the sinne offering, & slea it for a sinne offeryng, in the place where they kyll the burnt offeryng.

F 34 And the priest shall take of the bloud of the sinne offeryng with his finger, and put it vpon the hornes of the burnte offeryng aulter, and shall powre the bloud thereof vnto the bottome of the aulter.

Leuit.3.d. 35 And he shal take away al the fat therof, as the fat of the sheepe of the peace offeryng is wont to be taken away: And the priest shal burne it vpon the aulter, that it may be the Lordes burnt sacrifice, & the priest shall make an attonement for his sinne, that he hath cõmitted, and it shalbe forgiuen hym.

The.v. Chapter.

1. Of othes. 2. The clensing of him that toucheth vncleane things. 6. The purgation of an othe. 15. And of sinne done by ignorance.

A 1 IF a soule sinne, and heare the voyce of (a) swearyng, & be a witnesse, whether he haue seene, or knowen of it, if he do not vtter it, he shall beare his sinne.

(a) This is diuersly expoũded, bicause the Hebrue worde hath a double signification: This is the sese some think. If a Iudge do minister an othe to any priuate man, to declare the truth of any thyng that he hath seene, and doth it not, he sinneth: Or this, If any man see his neyghbour commit any sinne, whiche is by the lawe of God execrable, or detestable, and do conceale, and not open it, as muche as in him doth lye, he doth sinne: some others take it thus. All such as dyd heare any man curse, banne, and abuse the name of God, and doth not open it vnto the magistrate, doth sinne: the firste sense is best lyked.

2 Or if a soule touche any vncleane thyng, whether it be the carion of an vncleane beaste, or a carion of vncleane cattell, or a carion of vncleane creeppyng things, and is not ware of it, beholde, he is vncleane, and hath offended.

3 Or if he touch any vncleanneſſe of man, whatsoeuer vncleanneſſe it be, that a man is wont to be defiled withall, and be not ware of it, and come to the knowledge of it, he hath trespassed.

4 Or if a soule sweare, and pronoũce with his lippes to do euil, or to do good, whatsoeuer it be, that a man shall pronounce with an othe, and the thyng be hid frõ him, and he commeth to the knowledge of it, & haue offended in one of these,

5 When he hath sinned in one of these thyngs, he shall confesse, that he hath sinned in that thing.

6 Therefore shal he bryng his trespasse offeryng vnto the Lorde, for his sinne, whiche he hath sinned, a female from the flocke, a lambe, or a she goate, for a sinne offeryng: And the priest shall make an attonement for him concernyng his sinne.

7 And if he be not able to bring a sheepe, he shall bryng for his trespasse, whiche he hath sinned, two turtle doues, or two yong pigeons vnto the Lorde: one for a sinne offering, and the other for a burnt offeryng. B Leuit.12. Luke.2.

8 And he shall bryng them vnto the priest, whiche shall offer the sinne offeryng fyrst, and wring the necke of it asunder, but not plucke it cleane of.

9 And he shall sprinckle of the bloud of the sinne offeryng vpon the side of the aulter, & the rest of the bloud shal be powre by ỹ bottome of the aulter: for it is a sinne offering.

10 And he shall offer the seconde for a burnt offeryng, as the maner is: and so shall the priest make an attonement for him for the sinne, whiche he hath sinned, and it shalbe forgiuen him.

11 And if he be not able to bryng two turtle doues, or two young pigeons, then he that hath sinned, shall bryng for his offering the tenth part of an Epha of fine floure, for a sinne offeryng: but shal put none oyle therto, nor put any frankincense thereon: for it is a sinne offeryng.

12 Then shall he bryng it to the priest, and the priest shall take his handfull of it for a remembraunce thereof, and burne it vpon the aulter, to be a sacrifice for the Lorde made by fyre: for it is a sinne offeryng.

13 And the priest shall make an attonement for hym, as touchyng his sinne, that he hath sinned in one of these, and it shalbe forgiuen hym: And the remnaunt shalbe the priestes, as a meate offeryng.

14 And the Lord spake vnto Moses, saying, C

15 If a soule trespasse & sinne thorow ignoraunce

raunce in things, that are consecrated vnto the Lorde, let hym bryng for his trespasse vnto the Lorde, a ramme without blemish out of the flockes, valued in money at two sicles, after the sicle of the sanctuarie, that it may be for a trespasse offeryng.

Exod.30.

16 And he shal make amendes for the harme that he hath done in the holy thyng, and let him put the fifth parte more thereto, and giue it vnto the priest: And the priest shall make an attonement for hym, with the ramme, that is for the trespasse, and it shalbe forgiuen him.

17 If a soule sinne, and commit any of these things, whiche are forbydden to be done by the commaundements of the Lorde, and (b) wist it not, and haue offended, and beare his sinne:

b. And doth afterwarde knowledge himselfe to haue offended, and thinketh himselfe to be guiltie of that sinne.

18 Then shall he bryng a ramme without blemishe out of the flocke, that is esteemed to be worthe a trespasse offeryng, vnto the priest: And the priest shall make an attonement for hym, concernyng his ignorance, wherein he erred, and was not ware, and it shalbe forgiuen him.

19 This is a trespasse offeryng, for the trespasse committed against the Lorde.

The.vi. Chapter.

6. The offeryng for sinnes, whiche are done wyllyngly. 9. The lawe of the burnt offerynges. 13. The fyre must abyde euermore vpon the aulter. 20. The offeryng of Aaron and his sonnes.

A 1 AND the Lorde spake vnto Moses, saying,

2 If a soule sinne and trespasse against the Lorde, and denie vnto his neighbour that which was taken him to keepe, or that was put into his handes, or doth violent robberie or wrong vnto his neyghbour,

3 Or if he haue found that, which was lost, and denie it, and sweareth falsely, vpon whatsoeuer thyng it be that a man dothe, and sinneth therein:

4 If he haue so sinned, and trespassed, he shall restore agayne that he toke violently away, or the wrong whiche he dyd, or that whiche was deliuered hym to keepe, or the lost thyng whiche he founde:

5 And all that, about which he hath sworne falsly, he shal restore it againe in the whole summe, and shall adde the fifth parte more thereto, and giue it vnto hym to whome it appertayneth, the same day that he offereth for his trespasse.

6 And let hym bryng for his trespasse vnto the Lorde, a ramme without blemishe out of the flocke, that is esteemed worth a trespasse offeryng, vnto the priest.

7 And the priest shall make an attonement for him before the Lorde, and it shalbe forgiuen him, what soeuer thing it be, that he hath done and trespalled therein. B

8 And the Lord spake vnto Moses, saying,

9 Commaund Aaron & his sonnes, saying, (This is ỳ law of the burnt offering. The burnt offeryng shalbe vpon the harth of the aulter all night, vnto the mornyng, and the fyre shalbe kindeled on the aulter.) Exod.29.

10 And the priest shall put on his lynnen garment, and his lynnen breeches vpon his flesh, and take away the asshes vpon the whiche the fyre consumed the burnt sacrifice in the aulter, and he shall put them beside the aulter. Exod.28.

11 And put of his rayment, and put on other, and carie the asshes out without the hoste vnto a cleane place.

12 The fire vpon the aulter shall burne still, & neuer be put out: But the priest shall lay wood on it euery day in the mornyng, & put the burnt sacrifice vpon it, and he shal burne thereon the fat of the peace offerings.

13 (a) The fyre shal euer burne vpon the aulter, and neuer goe out. C

a. This fire prefigured Christe, whose fire doth purifie, heate, consume: so Christ by his death and passion purgeth sinners, consumes sinners: and his holy spirit heateth and warmeth the faythfull. Num.15. Leuit.6.

14 This is the lawe of the meate offeryng, whiche Aarons sonnes shall bryng before the Lorde, euen before the aulter:

15 And one of them shal take his handful of the floure of the meate offeryng, and of the oyle, & al the frankincense, which is vpō the meate offeryng, & shall burne it vnto a remembraunce vpon the aulter for a sweete sauour, euen a memorial of it vnto the Lord.

16 And of the rest thereof, shall Aaron and his sonnes eate: vnleauened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation they shall eate it.

17 It shal not be baken with leauen: I haue giuen it vnto thē for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, & the trespasse offeryng.

18 All the males among the chyldren of Aaron shall eate of it: It shalbe a statute for euer in your generations, concernyng the sacrifice of the Lord made by fyre: let euery one that toucheth it, be holy.

19 And the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and of his sonnes, which they shal offer vnto the Lord in the day when he is annoynted: The tēth part of an Epha of floure for a meate offeryng perpetuall, halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shalbe made with D oyle

oyle, and when it is fryed, thou shalt bring it in: and the baken peeces of the meate offerings shalt thou offer for a sweete sauour, vnto the Lorde.

22 And he of his sonnes that is a priest, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shalbe burnt altogether.

23 For euery meate offeryng, that is made for the priest, shalbe burnt altogether, and shall not be eaten.

24 And the Lord spake vnto Moses, saying,

25 Speake vnto Aaron & vnto his sonnes, and say, This is the lawe of the sinne offeryng: In the place where the burnt offeryng is kylled, shall the sinne offeryng be killed before the Lorde, for it is moste holy.

Exod.29.b. 26 The priest that offereth it, shal eate of it: In the holy place shal it be eaten, euē in the court of the tabernacle of the congregatiō.

27 Whatsoeuer shall touche the flesshe thereof, shalbe holy: and when there droppeth of the bloud thereof vpon any garment, thou shalt wash that whereon it droppeth, in the holy place.

Leuit.15.d. 28 But the earthen pot, that it is sodden in, shalbe broken: And if it be soddē in a brasen pot, it shalbe scoured, and rensed in water.

29 All the males among the priests shal eate thereof, for it is most holy.

30 And no sinne offeryng, whose bloud is brought into the tabernacle of the congregation, to recōcile withal in the holy place, shalbe eaten: but shalbe burnt in the fire.

The.vij. Chapter.

1. Trespasse offerings. Sinne offerings. 11. Peace offerynges. 23. The fat and the bloud may not be eaten.

A 1 Likewyse this is the lawe (a) of the trespasse offeryng: it is most holy.

(a) Because it is altogether burnt with fire, & that the priestes onely shal eate it.

2 In the place, where they kill the burnt offeryng, shall they kill the trespasse offeryng also, and the bloud thereof shalbe sprinckled rounde about vpon the aulter.

3 All the fat thereof shal he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kall that is on the lyuer, shalt thou take away with the kydneyes.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offeryng.

6 All the males among the priests shal eate thereof: it shalbe eaten in the holy place, for it is most holy.

B 7 As the sinne offering is, so is the trespasse offeryng, one lawe serueth for bothe, that wherewith the priest shall make attonement, shalbe his.

8 And the priest that offereth any mans burnt offeryng, shall haue the skinne of the burnt offeryng, which he hath offered.

9 And al the meate offeryng, that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the priestes, that offereth it.

10 And euery meate offeryng that is mingled with oyle, & that is dry, shall perteyne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the lawe of the peace offeryng, whiche he shall offer vnto the Lorde.

12 If he offer it to giue thanks, he shal bring vnto his (b) thanke offeryng vnleauened cakes myngled with oyle, and vnleauened wafers annoynted with oyle, & cakes mingled with oyle of fine floure fryed.

(b) The Hebrue word signifieth to prayse & giue thankes: this sacrifice they vsed, when any man knowledged himself to be a sinner, and confessed his sinnes vnto the Lorde, willyng to recōcile himselfe vnto him.

13 He shal bryng his offeryng with cakes of vnleauened bread for his peace offeryngs, to giue thankes:

14 And of al the sacrifice he shal offer one for an heaue offeryng vnto the Lorde, and it shalbe the priestes, that sprinckled the bloud of the peace offerings.

C

15 And the flesshe of his peace offerings for thankes giuyng, shalbe eaten the same day that it is offered: And let him leaue nothing of it vntyl the morowe.

16 But if the offeryng of his sacrifice be a vowe, or of his owne free wil, it shalbe eaten the same day, that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered flesshe, as remayneth vnto the thyrde day, shalbe burnt with fyre.

18 And if any of the flesshe of his peace offerings be eaten in the thirde day, then shall he that offereth it, obteyne no fauour, neyther shal it be reckened vnto him, but shalbe an abomination: therefore the soule that eateth of it, shal beare his sinne.

19 And the flesh that toucheth any vncleane thyng, shall not be eaten, but burnt with fire: and of this flesshe al that be cleane, shall eate thereof.

20 But if any soule eate of the flesshe of the peace offering, ỹ perteyneth vnto the Lord, hauing his vncleannesse vpō him: the same soule shalbe cut off from amōg his people.

21 Moreouer, the soule that dothe touche any vncleane thyng, that is of the vncleannesse of mā, or of any vncleane beast, or any abomination, that is vncleane, and then eate of the flesshe of the peace offeryng, which perD

teyneth vnto the Lorde, that soule shalbe cut off from his people.

22 And the Lord spake vnto Moses, saying,

Leuit.3.c. 23 Speake vnto the chyldren of Israell, and say, Ye shal eate no maner of fat of beeues, of sheepe, and of goates.

24 Neuerthelater, the fat of the beast, that dieth alone, & the fat of that which is torne with wilde beastes, shalbe occupied in any maner of vse: but ye shall in no wise eate of it.

25 For whosoeuer eateth the fat of the beast, of which men vse to bring an offering made by fyre vnto the Lorde: that soule that eateth it, shalbe cut off from his people.

Gen.9.a. Leuit.16.c. and.19.k. Deut.12.b. 1.Reg.14.a. 26 Moreouer, ye shall eate no maner of bloud, whether it be of foule, or of beast, in any your dwellings.

27 Whatsoeuer soule it be that eateth any maner of bloud, the same soule shalbe cut off from his people.

28 And the Lord talked with Moses, saying,

29 Speake vnto the chyldren of Israell, and say, He that bryngeth his peace offering vnto the Lorde, let him bring his gift vnto the Lorde of his peace offering:

30 Let his owne hands bring the offerings of the Lord made by fire: euen the fat with the brest shal he bring, that the brest may be waued for a waue offering before the lord.

31 And the priest shall burne the fat vpon the aulter, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the priest for an heaue offering, of your peace offerynges.

33 The same that offereth the bloud of the peace offerings, & the fat among the sonnes of Aaron, shall haue the right shoulder for his part:

Num.16.c. 34 For the waue breast, and the heaue shoulder, haue I taken of the chyldren of Israel, euen of their peace offerings, and haue gyuen them vnto Aaron the priest, and vnto his sonnes, by a statute for euer from among the chyldren of Israel.

35 This is the annoynting of Aaron, and the annoynting of his sonnes, concernyng the sacrifices of the Lorde made by fyre, in the day, when he offered them to be priestes vnto the Lorde.

36 And these be the (portions) whiche the Lorde commaunded to be gyuen them in the day of their annoyntyng from among the chyldren of Israell, by a statute for euer in their generations.

37 This is the lawe of the burnt offeryng, and of the meate offeryng, and of the sacrifice for sinne & trespasse, for consecrations, and for the peace offeryng,

38 Which the Lord commaunded Moses in the mount Sinai, when he commaunded the children of Israel to offer their sacrifices vnto the Lorde, in the wildernesse of Sinai.

The.viij.Chapter.

6. The annoyntyng of Aaron and his sonnes.

1 AND the Lorde spake vnto Moses, saying,

2 Take Aaron and his sonnes with him, & the vestures, and the annoyntyng oyle, and a bullocke for a sinne offeryng, and two rammes, and a basket of vnleauened bread: Exod.2

3 And gather thou all the congregation together vnto the dore of the tabernacle of the congregation.

4 And Moses did as the Lord commaunded him: and the people were gathered together vnto the dore of the tabernacle of the congregation.

5 And Moses sayd vnto the congregation, This is the thyng whiche the Lorde commaunded to be done. Exo

6 And Moses brought Aaron & his sonnes, and washed them with water:

7 And put vpō him the coate, & gyrded him with a girdle, and put vpon him the robe, & put the Ephod thereon, which he gyrded with the broodered garde that was in the Ephod, and bound it vnto him therewith.

8 And he put the breastplate thereon, and put in the breastplate the Urim and the Thummim.

9 And he put the cappe of estate vpon his head, and put vpon the cap, euen vpon the forefront, the golde plate, the holy crowne, as the Lorde commaunded Moses. Exo

10 And Moses toke the annoyntyng oyle, and annoynted the tabernacle, and all that was therein, and sanctified them: Exod.

11 And sprinckled thereof vpon the aulter seuen tymes, and annoynted the aulter and al the vessels thereof, the lauer and his foote, to sanctifie them.

12 And he powred of the annoyntyng oyle vpon Aarons head, and annoynted hym, to sanctifie him.

13 And Moses brought Aarons sonnes, and put coates vpon them, & gyrded them with gyrdles, and put bonets vpon their heades, as the Lorde commaunded Moses.

14 And he brought the bullocke for the sinne offeryng: and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offeryng. Exod

15 And Moses slue him, and toke the bloud, whiche he put vpon the hornes of the aul-

ter

ter rounde about with his finger, and purified the aulter, and powred the bloud at the bottome of the aulter, and sanctified it, to make reconciliation vpon it.

16 And he toke al the fat, that was vpon the inwardes, and the kal of the liuer, and the two kydneyes, and theyr fat, and Moses burned it vpon the aulter.

17 But the bullocke, and his hyde, his flesh, & his doung, hee burnt with fyre without the host, as the Lorde commaunded Moses.

18 And he brought the ramme for the burnt offeryng, and Aaron and his sonnes put theyr handes vpon the head of the ramme,

19 Whiche Moses killed, and sprinckled the bloud vpon the aulter rounde about.

20 And Moses cut the rãme into his peeces, and burnt the head, the peeces, and the fat:

21 And washed the inwards, and the legges in water: and Moses burnt the ramme euerywhit vpon the aulter: for it was a burnt sacrifice for a sweete sauour, and an offeryng made by fyre vnto the Lorde, as the Lorde commaunded Moses.

Exod. 29. k. 22 And he brought the other ramme, namely the ramme of consecrations: and Aaron and his sonnes put theyr handes vpon the head of the ramme,

23 Whiche Moses slue, & toke of the bloud of it, & put it vpon the tip of Aarons right eare, & vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 And Moses brought Aarons sonnes, and put of the bloud on the typpe of the right eare of them, and vpon the thumbes of their right handes, & vpon the great toes of theyr right feete: and Moses sprinckled the bloud vpon the aulter rounde about.

Exod. 29. d. 25 And he toke the fat, and the rumpe, and al the fat, that was vpon the inwardes, and the kall of the liuer, and the two kydneyes with theyr fat, and the right shoulder.

26 And out of the basket of vnleauened bread, that was before the Lorde, he toke one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder:

27 And put altogether vpon Aarons hands, and vpon his sonnes hands, and waued it a waue offeryng before the Lorde.

28 And Moses toke them from off their handes, and burnt them vpon the aulter, for a burnt offering: These were consecrations for a sweete sauour, and sacrifice made by fyre vnto the Lorde.

Exod. 29. e. 29 And Moses toke the breast, and waued it for a waue offeryng before the Lorde: for of the rãme of consecrations, it was Moses part, as the Lorde commaunded Moses.

30 And Moses toke of the annoyntyng oyle, and of the bloud whiche was vpon the aulter, & sprinckled it vpon Aaron, and vpo his garments, and vpon his sonnes, and his sonnes garments with him: and sanctified Aaron and his vestures, and his sonnes, and his sonnes vestures with hym.

31 And Moses sayde vnto Aaron and his sonnes, Boyle the flesh at the dore of the tabernacle of the congregation, and there eate it with the bread, that is in the basket of consecration, and as I commaunded, saying, Aaron and his sonnes shall eate it. Exod. 29. k.

32 And that whiche remayneth of the flesh, and of the bread, shall ye burne with fyre.

33 And ye shall not depart from the dore of the tabernacle of the congregation seuen dayes, vntill the dayes of your consecratios be at an ende: for seuen dayes shall he fill your hande.

34 As he did this day: euen so the Lord hath commaunded to do, to make an attonemẽt for you.

35 Therfore shall ye abide at the dore of the tabernacle of the congregation day and night, seuen dayes long, & keepe the watche of the Lorde, and ye shall not die: for so I am commaunded. F

36 And so Aaron & his sonnes, did al things, whiche the Lorde cõmaunded by the hande of Moses.

The. ix. Chapter.

8. The first offerings of Aaron. 22. Aaron blesseth the people. 23. The glorie of the Lorde is shewed.

1 AND in the eight day, Moses called Aaron & his sonnes, & the elders of Israel: A

2 And he sayde vnto Aaron, Take thee a young calfe for a sinne offering, & a ramme for a burnt offering, both without blemish, and bryng them before the Lorde.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offeryng, and a calfe, and a lambe, both of a yeare olde, without blemyshe, for a burnt sacrifice.

4 Also a bullocke and a ramme for peace offeryngs, to offer before the Lorde, and a meate offeryng mingled with oyle: for to day the Lorde wil appeare vnto you.

5 And they brought that, which Moses cõmaunded before the tabernacle of the congregation: and all the congregation came, and stode before the Lorde.

6 And Moses sayd, This is ẏ thing, which the Lorde cõmaunded, that ye should do, & the glory of ẏ Lord shal appeare vnto you.

B 7 And Moses sayde vnto Aaron, Goe vnto
Hebr.5.a. the aulter, and offer the sacrifice for thy
C.7.d. sinne, and thy burnt offeryng, and make an
attonement for thee and for the people: and
thou shalt offer the offeryng of the people,
and make an attonement for them, as the
Lorde commaunded.
8 Aaron therfore went vnto the aulter, and
slue the calfe of the sinne offeryng, whiche
was for himselfe.
9 And the sonnes of Aaron brought the
bloud vnto hym, and he dipt his finger in
the bloud, and put it vpon the hornes of the
aulter, & powred the bloud at the bottome
of the aulter.
10 But the fat and the two kydneyes, and
the kal of the liuer of the sinne offeryng he
burnt vpon the aulter, as the Lorde com-
maunded Moses,
11 The flesh, and the hide he burnt with fire
without the host.
Leuit.2.a. 12 And he slue the burnt offeryng, and Aa-
rons sonnes brought vnto him the bloud,
whiche he sprinckled rounde about vpon
the aulter.
13 And they brought the burnt offeryng vn-
to him, with the peeces thereof, & the head:
and he burnt (them) vpon the aulter.
C 14 And he dyd washe the inwardes, and the
legges, and burnt them vpon the burnt of-
feryng on the aulter.
15 And then he brought the peoples offering,
takyng the goate, which was the sinne offe-
ryng for the people, and slue it, and offered
it for sinne, as he did the first.
16 And brought the burnt offeryng, and of-
fered it as the maner was.
Leuit.4.a. 17 And he brought the meate offering, & fil-
led his hād therof, & burnt it vpō the aulter,
beside the burnt sacrifice of the morning.
18 He slue also the bullocke, and the ramme
for the peace offeryng, whiche was for the
people: and Aarons sonnes brought vnto
hym the bloud, whiche he sprynckled vpon
the aulter rounde about:
19 And the fat of the bullocke, and of the
ramme, the rumpe, and that couereth the
inwardes, and the kydneyes, and the kall of
the lyuer.
20 And they put the fat vpon the breasts, and
he burnt the fat vpon the aulter:
D 21 But the breastes and the ryght shoulder,
Aaron waued for a waue offeryng, before
the Lord, as the Lord cōmaunded Moses.
22 And Aaron lifted vp his hande ouer the
people, and blessed them, and came downe
from offeryng of the sinne offeryng, burnt
offeryng, and peace offerings.
23 And Moses and Aaron went into the ta-
bernacle of the congregation, and came
out, and blessed the people: & the glory of
the Lorde appeared vnto al the people.
24 And there came a fire out from before 2.Par.7.a.
the Lorde, and consumed vpon the aulter 2.Mac.2.b.
the burnt offeryng and the fat: Whiche,
when al the people sawe, they gaue thākes
and fel on theyr faces.

The.x.Chapter.

1 Nadab and Abihu are slayne. 6. Israel mour-
neth for them. 9. The priestes are forbid-
den wyne.

1 AND Nadab and Abihu, the sonnes of
Aaron, toke eyther of them his censer,
and put fire therein, & put incense therupon,
and offered (a) straunge fire before the Lord,
which he commaunded them not.
2 And there went a fire from the Lorde, &
cōsumed them, & they died before the Lord.
3 Then Moses sayde vnto Aaron, This is
it, that the Lorde spake, saying, I wil be (b)
sanctified in them, that come nygh me, and
before al the people I wil be glorified. And
Aaron held his peace.
4 And Moses called Misael, & Elsaphan,
the sonnes of Oziel, the vncle of Aaron, &
sayd vnto thē, Come neare, carie your bre-
thren frō before the sanctuarie, out of ỹ host.
5 And they went to them, and caryed them
in theyr coates out of the hoste, as Moses
had sayde.
6 And Moses sayde vnto Aaron, and vnto
Eleazar and Ithamar his sonnes, (c) Un-
couer not your heades, nor rent your clo-
thes, least ye dye, and least wrath come vp-
on all the people: But let your brethren,
the whole house of Israell, bewayle the
burnyng, whiche the Lorde hath kindled.
7 And goe not ye out from the dore of the
tabernacle of the congregation, least ye die:
for the annoyntyng oyle of God is vpon
you. And they did as Moses sayde.

8 And

A Leuit.16.
Exod.30.
a. Sacrifices
not appoint
by the law,
though ente
prised of a gu
zeale, intent,
affectiō, do
neuerthelesse
displease Go
Straunge fi
is called, eith
bicause in t
burning of
incēse, the
sonnes of A
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ryng, whe
Moses spak
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of incense
els by cause
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lawful ince
The lawfu
described
the.30.of E
dus. But
soeuer it w
this thyng

euidēt, that they made vnlawful sacrifice, which was not cō
ded by the law of God. Beware therfore of worships frame
our owne opiniō. b. I wil be sanctified, that is, I wil ap
holy. Some do say, I wil punish thē that be nigh vnto me. A
stion is, where God spake this, that Moses alleageth? Some o
Hebrues do say, in the.19.of Exod. And let the priests also w
come vnto the Lorde, sanctifie thēselues, least the Lorde de
them. Some others, when he sayd to Moses in the.29.of th
booke, And I wil meete with the children of Israel, & the
shalbe sanctified in my glory. Hereof they vnderstand this
thus, as though God should say: Neyther wil I spare the pe
which are nigheste me, if they stray & do amisse, that is, I wi
nish thē, I wil punish others much more. And thus by the
his might & power, he wilbe feared, aduaunced, praysed, and
ctified, euē in thē, which be nigheste: For I vtterly wil (sayth
that priests which do the ministerie of my sacrifices, do it a
dyng to my worde, and not after theyr owne humane rea
c. Here is the common vse of lamenting the dead among
Israelites set forth, which Aarō and his sonnes be forbidde
it might appeare that they dyd grudge agaynst Gods iudg
Of this reade the.21.Chapter, the tenth verse.

8 And the Lorde spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor strong drinke, neither thou, nor thy sonnes, that are with thee, when ye go into the tabernacle of the congregation, least ye die: Let it be a law for euer throughout your generations.
10 And that ye may put difference betweene holy, & vnholy, betwene vncleane & cleane:
11 And that ye may teach the children of Israell all the statutes, whiche the Lorde hath spoken vnto them by the handes of Moses.
12 And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes, that were left, Take the meate offering that remayneth of the sacrifices of the Lorde made by fyre, and eate it without leauen beside the aulter: for it is most holy.
13 Ye shall eate it in the holy place, bycause it is thy duetie, and thy sonnes duetie, of the sacrifices of the Lorde made by fire: for so I am commaunded.
¶ 14 And the waue breast, and heaue shoulder shall ye eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy dutie, & thy sonnes dutie giuē out of the peace offrings of the childrē of Israel.
15 The heaue shoulder and the waue breast shall they bring in with the sacrifices made by fire, of the fat, to waue it for a waue offering before the Lorde: and it shal be thine, and thy sonnes with thee, by a law for euer, as the Lorde hath commaunded.
16 And Moses sought the goate, that was offered for sinne, and see, it was burnt. And he was angrie with Eleazar, and Ithamar the sonnes of Aaron, which were left aliue, saying,
17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy, and God hath giuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.
18 Behold, the bloud of it was not brought in within ỹ holy place: Ye should haue eatē it in the holy place, as I commaunded.
19 And Aaron sayde vnto Moses, Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: (d) and suche things are come vnto me. If I had eaten the sinne offering to day, shoulde it haue beene accepted in the sight of the Lorde?
20 And when Moses heard that, he was content.

(d) I haue not eate this vndon any cōtempt negligence, but both my children be sad: and how shulde I be sory in such wofull & lamentable case my childrē.

The.xi. Chapter.

1. Of beastes, fishes, and birdes: whiche bee cleane, and which be vncleane.

1 AND the Lorde spake vnto Moses and Aaron, and sayd vnto them,
2 Speake vnto the children of Israell, and say, These are the beasts, which ye shall eate among all the beastes, that are on the earth. Gen.7.a. Deut.14.a. Act.10.c.
3 Whatsoeuer parteth the hoofe, and is clouen footed, and cheweth the cudde among the beastes, that shall ye eate.
4 Neuertheless, these shall ye not eate, of them that chewe the cudde, and diuide the hoofe: (onely) as is the Camel, which cheweth the cudde, but diuideth not the hoofe: therefore he is vncleane vnto you.
5 Euen so the Connie, which cheweth the cud, but diuideth not the hoofe, is vncleane to you.
6 And the Hare, though he chewe the cudde, yet bycause he diuideth not the hoofe, hee is therefore vncleane to you.
7 And againe the Swine, though he diuide the hoofe, and is clouen footed, yet he cheweth not the cud: he is vncleane to you. ¶
8 Of their flesche shall ye not eate, and their carkasses shall ye not touch: but let them be vncleane to you.
9 These shal ye eate, of al that are in the waters: whatsoeuer hath finnes and scales in the waters, seas, and ryuers, that shall ye eate.
10 And all that haue not finnes, nor scales in the sea & riuers, of al that moue & liue in the waters, let thē be abhomination vnto you.
11 They, I say, shall be abhomination vnto you: ye shall not eate of their flesh, but abhorre their carkasses.
12 Let all that haue no finnes nor scales in the waters, be abhominable vnto you.
13 These are they, which ye shall abhorre among the foules, and that ought not to bee eaten, for they are an abhomination: The Eagle, the Gossehauke, and the Osprey,
14 The Vulture, & the Kite, after his kinde. ¶
15 And all Rauens after their kinde,
16 The Estrich, the night Crowe, the Cuckow, and the Hauke after his kinde,
17 The Falcō, the Cormorant ỹ great Owle,
18 The Backe, the Pellicane, the Pie,
19 The Stozke, the Iay after his kinde, the Lapwing, and the Swallow.
20 Let all foules, that creepe, and goe vpon all foure, be an abhomination vnto you.
21 Yet these may ye eate, of euerie creeping thing that hath wings, and goeth vppon foure (feete:) euen those, that haue not bowings aboue vpon their feete, to leape withall vpon the earth.
22 Euen these of them may ye eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.

D 23 All (other) foules, that creepe, and haue foure feete, shal be abomination vnto you.
24 In such ye be vncleane: and whosoeuer toucheth the carkasse of them, shall be vncleane vntill the euentide.
25 And whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntill the euen.
26 And euery beast, that hath howfe, and is not clouen footed, nor cheweth the cud, such are vncleane vnto you: euery one that toucheth them, shall be vncleane.
27 And whatsoeuer goeth vpon his pawes, among al maner beasts, that go on al foure (feete,) such are vncleane vnto you: and who so doth touch their carkasse, shalbe vncleane
Leuit.5.c. vntill the euentyde.
28 And he that beareth the carkasse of them, shal wash his clothes, and be vncleane vntil the euen: for such are vncleane vnto you.
E 29 And let these also be vncleane vnto you, among the things that creepe vpon the earth: The Weasel, and the Mouse, and the Toad after their kinde:
30 The Hedgehogge, the Stellio, the Lacert, the Snayle, and the Molle.
31 These are vncleane to you among all that creepe: whosoeuer doth touch thē, when they be dead, shalbe vncleane vntil the euentide.
32 And whatsoeuer any of the dead carkasses of them doth fal vpon, shalbe vnclean, whether it be vessel of wood, or rayment, or skin, or sacke, or whatsoeuer vessel it be, that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntill the euen, and so shall it be cleansed.
33 All maner of earthen vessell, whereinto any of them falleth, shalbe vncleane, with all
Leuit.6.d. that therein is, and it shalbe broken.
34 All maner meate also, that is vsed to bee eaten, if any such water come vpon it, shall be vncleane: And all maner drinke, that is vsed to be drunke in all maner such vessels, shalbe vncleane.
F 35 And euery thing, that their carkasse falleth vpon, shal be vnclean: whether it be ouen, or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
36 Neuerthelater, the fountayns, and welles, and collections of waters, shalbe cleane stil: but that whiche toucheth their carkasses, shall be vncleane.
37 If the dead carkasse of any such fall vpon any seede vsed to be sowne, it shall yet bee cleane still:
38 But if anye water bee poured vpon the seede, and a dead carkasse fall thereon, it shal be vncleane vnto you.
39 If any beast, of which yee may eate, die, and any man touch the dead carkasse therof, he shalbe vncleane vntill the euentyde.
40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntill the euen: And he also, that beareth the carkasse of it, shall washe his clothes, and be vncleane vntill the euentyde.
41 Let euery creeping thing, that creepeth vpon the earth, be an abhomination, and not be eaten.
42 Whatsoeuer goeth vpon the breast, and G
whatsoeuer goeth vppon foure, or that hath mo feete among all creeping things, that creepe vpon the earth, of that see ye eate not, for they are abhominable.
43 Ye shal not make your soules abhominable with anye thing that creepeth, neyther make your selues vncleane with them, that ye should be defiled thereby.
44 For I am the Lord your God: Be sanctified therefore, and ye shalbe holy, for I am holy: and yee shall not defile your soules with any maner of creeping thing, that creepeth vpon the earth:
45 For I am the Lord that brought you out of the lande of Egypt, to be your God: ye shall be holy therefore, for I am holy.
46 This is the lawe of beastes and foules, and of euery liuing creature, that moueth in the waters, and of euery creature, that creepeth vpon the earth,
47 That there may be a difference betweene the vncleane, and cleane, and betwene the beast, that may be eaten, and the beast, that ought not to be eaten.

The.xij. Chapter.

2. A lawe, howe women should be purged after their deliuerance.

1 AND the lord spake vnto Moses, saying, I
2 Speake vnto the children of Israell, and say, If a woman haue conceyued seede, and borne a man childe, shee shall bee vncleane seuen dayes: euen according to the dayes of the separation of hir infirmitie, shal she be vncleane.
3 And in the eight day the flesh of the childes foreskinne shalbe cut away.
4 And she shall then continue in the bloud of hir purifying, three and thirtie dayes: Gen.
She shall touche no hallowed thing, nor Luke.
come into the sanctuarie, vntill the tyme of hir purifying be out.
5 If she beare a mayde child, she shalbe vncleane two weekes, accoding as in hir separation: and she shal continue in the bloud of hir purifying threescore and sixe dayes.
6 And when the dayes of hir purifying are Luke.

out, whether it be for a son, or for a daughter, she shal bring a lambe of one yeare olde for a burnt offering, and a yong Pigeon, or a turtle doue, for a sinne offering, vnto the dore of the tabernacle of the congregation, vnto the priest:

7 Which shall offer them before the Lorde, and make an attonement for hir, and shee shal be purged of the issue of hir bloud. And this is the lawe for hir, that hath borne a male, or female.

8 But if she be not able to bring a lambe, shee shall bring two turtles, or two yong pigeons, the one for the burnt offering, and the other for a sinne offering: And the priest shall make an attonement for hir, and shee shalbe cleane.

The.xiij.Chapter.

1. The Priestes must haue a consideration, and iudge who are lepres. 47. Of the leprous garments.

1 AND the Lorde spake vnto Moses and Aaron, saying,

2 The man that shall haue in the skinne of his flesh, a swelling, eyther a scabbe, or a glystering whyte, and the plague of leprosie be in the skinne of his flesh, he shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes.

3 And the Priest shall looke on the soare in the skin of his flesh: and when the heare in the soare is turned to white, & the soare also seemeth to be lower than the skin of his flesh, it is a plague of leprosie: and the priest shal looke on him, and iudge him vncleane.

4 If there bee a white plecke in the skinne of his flesh, and seeme not to be lower than the skinne, nor the heare thereof is turned vnto white, the priest shall shut vp (him that hath) the plague, seuen dayes.

5 And the priest shal looke vpon him againe the seuenth day: and if the plague seeme to him to abide still, and the plague grow not in the skinne, the priest shall shut vp (hym that hath) the plague, seuen dayes mo.

6 And the priest shal looke on him againe the seuenth day: Then if the plague be darker, and not growne in the skinne, the priest shal iudge him cleane, for it is but a scabbe: And he shall washe his clothes, and be cleane.

7 But if the scabbe growe in the skinne, after that he is seene of the priestes, and iudged cleane, he shalbe seene of the priest againe.

8 If the priest see that the scabbe be growne abrode in the skinne, the priest shall make him vncleane: (for) it is a leprosie.

9 When the plague of the leprosie is in a man, he shalbe brought vnto the priest,

10 And the priest shall see him: And if the swelling bee whyte in the skinne, and haue made the heare white, and there bee rawe flesh in the swelling,

11 It is an olde leprosie in the skinne of hys flesh, and the priest shal make him vncleane, & shal not shut him vp, seing he is vncleane.

12 If a leprosie breake out abrode in the skin, and couer all the skin from his heade to hys foote, where soeuer the priest loketh,

13 Then the priest shall consider: & if the leprosie haue couered al his flesh, he shal iudge the plague to be cleane, because it is al turned into whitenesse, and he shalbe cleane.

14 But if there be raw flesh on him, when he is seene, he shalbe vncleane.

15 And the priest shall see the raw flesh, and declare him to bee vncleane: for the rawe flesh is vncleane, seeing it is a leprosie.

16 Or if the rawe flesh turne againe, and chaunge vnto whyte, he shall come to the Priest,

17 And the priest shall see him: and beholde, if the soare bee chaunged vnto whyte, the Priest shall iudge the plague cleane, and he shalbe cleane.

18 The flesh also in the skinne whereof there is a byle, and is healed,

19 And in the place of the byle there appeareth a white rysing, or a shining white, and somwhat reddish, it shalbe seene of ỹ priest.

20 And if, when the priest seeth it, it appeare lower than the skinne, and the heare thereof be chaunged vnto white, the priest shall iudge him vncleane: for it is a plague of leprosie, broken out of the byle.

21 But if the priest loke on it, and there be no white heares therein, and if it be not lower than the skinne, but be darker, the priest shall shut him vp seuen dayes.

22 And if it spreade abrode in the skinne, the priest shall make him vncleane, seeing it is a soare.

23 But if the spot stand still, and growe not, it is a scarre of a byle, and therfore the priest shall declare him to be cleane.

24 If there be any flesh, in the skinne whereof there is a whote burning, and the quicke flesh, that burneth, haue a white spot, somewhat reddish, or white,

25 The priest shall loke vpon it: and if the heare in that bright spotte bee chaunged to white, and it appeare lower than the skinne, it is a leprosie broken out of the burning, and therfore the Priest shall iudge him vncleane, seeing it is the plagne of leprosie.

26 But if the Priest loke on it, and there be no white heare in the bright spot, and the

place

place be no lower than the other skinne, but be darker, the Priest shall shut him vp seuen dayes.

27 And the priest shall loke on him the seuenth day: and if it be growne abrode in the skin, the priest shall iudge him vncleane, seeing it is the plague of leprosie.

E 28 And if the spot stand still in it, and growe not in the skinne, but be darke, it is a rysing of the burning, and the Priest shall therefore declare him cleane, seeing it is a scarre of the burning.

29 If man or woman haue a soare vpon the head, or the bearde,

30 The Priest shal see the soare: and if it appeare lower than the skinne, and there be in it a yellow heare, and thinne, the Priest shall iudge him vncleane, seeing that the same fretting is a token of leprosie, vpon the head or beарde.

31 And if the Priest loke on the soare of the fret, and it seemeth not lower than the skin, and that the heare is not blacke, the Priest shall shut vp the fretting soare seuen dayes.

32 And in the seuenth day the priest shal loke on the soare: and if the freat be not growne, and there be in it no yellow heare, and the fret seeme not lower than the skinne,

33 He shall be shauen, but the fret shal he not shaue: and the Priest shall shut vp the fret seuen dayes moe.

34 And in the seuenth day the priest shal loke on the fret: and if the freat be not grown in the skinne, nor seeme lower than the other skinne, the Priest shall clense him: and hee shall wash his clothes, and be cleane.

F 35 But if the fret growe in the skinne after his clensing,

36 The Priest shall loke on him: and if the fret be growne in the skinne, the Priest shal not seke for yellow heare: for he is vncleane.

37 But if he see the freat stande still, and that there is blacke heare growne vp therein, the fret is healed, and he shall be cleane, and the Priest shall declare him to be cleane.

38 If there bee many white spottes in the skinne of the flesh of man or woman,

39 The Priest shall loke vpon it: and if the spottes in the skin of their flesh be somwhat dark and white withal, it is a frekle growing in the skinne: therefore he is cleane.

40 And the man, whose heare is fallen off his head, is balde, yet cleane notwithstanding:

41 And he that hath his heare fallen off on the part of his head toward his face, is forehead balde, yet cleane notwithstanding.

42 If there be in the bald head, or balde forehead a whyte reddish soare, there is leprosie sprong vp in his bald head, or bald forehead.

43 And the priest shall loke vpon him: and if the rysing of the soare be white reddishe in his balde heade, or balde forehead, after the maner of leprosie, which is in the skinne of the flesh,

44 Then he is a leprous man and vncleane: And the Priestе shall make him vncleane, for the plague thereof is in his heade.

45 The lepre in whome the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his lippes, and shall crie, vncleane, vncleane.

46 And as long as the disease lasteth vpon him, he shall be defiled and vncleane: he shal dwell alone, euen without the campe shall his habitation be. Num. 4. Reg.

47 The garment also, that the plague of leprosie is in, whether it be a wollen garment, or a lynnen garment.

48 Whether it be in the warpe, or woofe, of lynnen, or of woollen, eyther in a skinne, or in any thing made of skinne:

49 If the disease be light greene or somwhat reddish in the garment or skin, whether it be in the warpe or woofe, or any thing, that is made of skin, then it is a plague of leprosie, and shalbe shewed vnto the Priest.

50 The Priest therefore shall see the plague, and shut it vp seuen dayes. G

51 And he shall loke on the plague the seuenth day, which, if it bee increased in the garmēt, whether it be in ŷ warpe or woofe, or in a skin, or in any thing that is made of skin, it is the leprosie of a fretting soare: it is vncleane.

52 And he shall burne that garment, eyther warp or woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, it shalbe burnt in the fire.

53 If the Priestе see that the plague is not growne in the garment, either in the warpe or woof, or in whatsoeuer thing of skin it be,

54 The Priest shall commaunde them to wash the thing, wherein the plague is, and he shall shut it vp seuen dayes moe.

55 And the priest shal loke on the plague againe after that it is washed: & if the plague haue not chaunged his colour, and be spread no further abroade, it is vncleane, thou shalt burne it in the fire, for it is freat inwarde, whether it be balde behinde (in the heade) or balde before.

56 And if the priest see, that the plague is darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, eyther in the warpe, or in the woofe, or in any thing

thing made of skin, it is a spreading plague: thou shalt burne that wherein the plague is, with fire.

58 Moreouer, the garment, either warpe or woofe, or whatsoeuer thing of skinne it be, which thou hast washed, if the plague be departed therefrom, it shall be washed once againe, and then it shal be cleane.

59 This is the lawe of the plague of leprosie in a garment, whether it be woollen or linnen, either in the warpe, or in the woofe, or in any thing of skinnes, to make it cleane, or uncleane.

The.xiiij. Chapter.

3. The clensing of the lepre. 34. and of the house that he is in.

1 AND the lord spake vnto Moses, saying,
2 This is the law of the lepre in the day of his cleansing: He shall be brought vnto the priest.
3 And the Priest shall goe out without the campe, and the Priest shall loke vpon him, and if the plague of leprosie be healed in the lepre,
4 Then shall the Priest commaund him that is cleansed, to take for him, two liue sparowes and cleane, and Cedar wood, and a scarlet (lase) and hyssope.
5 And the priest shall commaunde, that one of the sparowes be killed in an earthen vessel, and vpon running water.
6 And hee shall take the liuing birde, with the Cedar wood, the scarlet (lase) and the hyssope, and shal dyp them, and the liuing bird, in the bloud of the slaine byrde, vpon the running water:
7 And he shall sprinckle vpon him that must be cleansed of his leprosie seuen tymes, and cleanse him, and shall let the liuing byrde go free into the field.
8 And he that is cleansed, shal wash his clothes and shaue off all his heare, & wash him selfe in water, that he may be cleane: and after that shal he come into the host, and shall tarie without his tent seuen dayes:
9 But in the seuenth day he shal shaue off al his heare, (namely) his heade, his beарde, and his browes, euen all his heare shall bee shauen off: and he shall washe his clothes, and also washe his flesh in water, and hee shalbe cleane.
10 In the eight daye hee shal take two hee lambes without blemish, and an ewe lamb of a yeare olde without blemishe, and three tenth deales of fine flowre, for a meat offring mingled with oyle, and a (a) logge of oyle,
11 And the Priest that maketh him cleane, shal bring the mã that is to be made cleane, and those things, before the Lord at ỳ dore of the tabernacle of the congregation.
12 And the priest shall take one lambe, and offer him for a trespasse offering, and the logge of Oyle, and waue them for a waue offering before the Lorde,
13 And he shall slay the lambe in the place, where the sinne offering, and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the priests, euen so is the trespasse offering, seeing it is most holy.
14 And the priest shal take of the bloud of the trespasse offering, and put it vpon the tip of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.
15 The Priest shal take of the logge of oyle, and poure it into the palme of his left hande:
16 And he shall dippe his right finger in the oyle, that is in his left hande, and sprinckle of the oyle with his finger, seuen tymes before the Lorde.
17 And of the rest of the oyle, ỳ is in his hand, shall the priest put vpon the tip of the right eare of hym that is for to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, euen vpon the bloud of the trespasse offering.
18 And the remnant of the oyle, that is in the priestes hande, he shall poure vpon the heade of him, that is for to be clensed, and the priest shall make an attonement for him before the Lorde.
19 And the priest shal offer the sinne offering, and make an attonement for him that is to be cleansed from his uncleannesse, and then shall he kill the burnt offering.
20 And the priest shal offer the burnt offring, and the meate offering vpon the aultar: and the priest shall make an attonement for him, and he shalbe cleane.
21 If he be poore, and can not get so much, he shal take one lambe for a trespasse offering, to waue it for his attonement, and a tenth deale of fine flowre mingled with oyle, for a meate offering, and a logge of oyle,
22 And two turtle doues, or two yong pigeons, such as he is able to get: whereof the one shalbe for a sinne offering, and the other for a burnt offering.
23 And he shal bring them the eight day for his cleansing, vnto the priest before the dore of the tabernacle of the congregation, before the Lorde.
24 And the priest shal take the lambe that is for the trespasse offering, and the logge of oyle, and waue them for a waue offering before

Num. 4. Reg.

Mat. 8. Mar. 1. Luc. 5.

C

D Leuit. 5. b.

This measure in Hebrue called logge, is a quantitie of egges full.

before the Lorde.
25 And he shal kill the lambe for the trespasse offering, and the priest shal take of the bloud of the trespasse offering, and put it vpon the tip of his right eare, that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.
26 And the priest shall poure of the oyle into the palme of his owne left hande:
27 And the priest shall with his right finger, sprinckle of the oyle, that is in his left hande, seuen tymes before the Lorde.
E 28 And the priest shall put of the oyle, that is in his hande, vpon the tippe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, euen in the place, where the bloude of the trespasse offering was put.
29 And the rest of the oyle, that is in the priests hande, hee shall put vpon the heade of him, that is to be clesed, that he may make an attonement for him before the Lorde.
30 And he shall offer one of the turtle doues, or of the yong pigeons, such as he can get.
31 Such (I say) as he is able to get: the one for a sinne offering, and the other for a burnt offering, with the meate offering: And the priest shall make an attonement for him, that is to be cleansed, before the Lorde.
32 This is the lawe of him, in whom is the plague of leprosie, and whose hande is not able to get that, whiche perteyneth to hys cleansing.
33 And the Lorde spake vnto Moses and Aaron, saying,
34 When ye be come into the lande of Chanaan, which I giue you in possession, if I put the plague of leprosie in a house of the lande of your possession:
F 35 He that oweth the house shall come, and tell the priest, saying, Me thinketh that there is as it were a plague in the house.
36 Then the priest shall commaund them to emptie the house, before the priest go into it to see the plague, that all that is in the house be not made vncleane: and then must the priest go in, to see the house.
37 And he shall see the plague: and if the plague be in the walles of the house, and that there be hollow strakes, greenish or reddish, which seeme to bee lower than the wall it selfe:
38 Then the priest shall go out of the house, to the doore of the house, and shutte vp the house seuen dayes.
39 And the priest shall come againe the seuenth day, and if he see that the plague be encreased in the walles of the house,
40 Then the priest shall commaund them to take away the stones in which the plague is, and let them cast them into a fowle place without the Citie.
41 And he shall commaunde the house to be scraped within rounde about, and poure out the dust that they scrape off, without the Citie into a fowle place.
42 And they shall take other stones, and put them in the place of those stones, and other morter to plaster the house withall.
G 43 And if the plague come again, and breake out in the house, after that he hath taken away the stones, and scraped the house, and after that he hath plastered the house,
44 Then the priest shal come and see it: and if that the plague haue growne further in the house, it is a fretting leprosie in the house, it is therefore vncleane.
45 And he shall breake downe the house, and the stones of it, and the tymber thereof, and all the morter of the house: and he shall carie them out of the citie into a fowle place.
46 Moreouer, he that goeth into the house all the while that it is shut vp, shalbe vncleane vntill the euentide.
47 Hee also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shal wash his clothes.
48 And if the Priest come and see, that the plague hath spread no further in the house, after that it is newe plastered: the priest shal iudge that house cleane, because the plague is healed.
49 And let him take to clense the house withall two byrdes, Cedar wood, and a scarlet (lase) and hysope.
50 And he shall kill one of the byrdes in an earthen vessell, and vpon running water:
51 And take the Cedar wood, and the Hysope, and the scarlet (lase) with the liuing byrde, and dippe them in the bloud of the slaine byrde, and in the running water, and sprinkle the house seuen tymes.
52 And he shal clense the house with the bloud of the byrde, and with the running water, with the liuing byrd, with the Cedar wood, and the hysope, and the scarlet (lase.)
53 But he shal let ỹ liuing bird flee out of the towne into the brode fields, and so make an attonement for the house, & it shalbe cleane.
54 This is the law for all maner plague of leprosie, and freat,
55 And of the leprosie of garment and house,
56 For a swelling, for a scabbe, and for a shining whyte.
57 To teache when it muste bee made vncleane, and cleane: this is the lawe of leprosie.

The

The.xv. Chapter.

2. 19. The maner of purging the vncleanneſſe both of men and women. 31. The children of Iſraell muſte ſeparate themſelues from vncleanneſſe.

1 AND the Lorde ſpake vnto Moſes and Aaron, ſaying,
2 Speake vnto the children of Iſraell, and ſay vnto them, Whoſoeuer hath a running iſſue out of his fleſhe, is vncleane by reaſon of that iſſue.
3 And this ſhalbe his vncleanneſſe in his iſſue: If his fleſh runne, or if his fleſh be ſtopped from his iſſue, then it is vncleanneſſe.
4 Euery bed whereon he lyeth, that hath the iſſue, is vncleane: and euery thing whereon he ſitteth, is vncleane
5 Whoſoeuer toucheth his bed, ſhall waſhe his clothes, and bathe himſelfe in water, and be vncleane vntill the euen.
6 And he that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhall waſhe his clothes, and bathe himſelfe in water, and be vncleane vntill the euen.
B 7 He that toucheth the fleſh of him, that hath the iſſue, ſhall waſhe his clothes, and bathe himſelfe in water, and bee vncleane vntyll the euen.
8 If hee alſo, that hath the iſſue, ſpit vpon him that is cleane, he ſhall waſh his clothes, and bath himſelfe in water, and be vncleane vntill the euen.
9 And what ſaddle ſoeuer he rydeth vpon that hath the iſſue, ſhalbe vncleane.
10 And whoſoeuer toucheth any thing that was vnder him, ſhal be vncleane vntill the euen: And he that beareth any ſuch things, ſhall waſh his clothes, and bathe himſelfe in water, and be vncleane vntill the euen:
11 And whom ſo euer he toucheth that hath the iſſue, and hath not waſhed his handes in water, ſhall waſhe his clothes, and bathe himſelfe in water, and bee vncleane vntill the euen.
12 The veſſel of earth, that he toucheth which hath the iſſue, ſhalbe broken: And all veſſels of wood ſhalbe renſed in water. 6.d.
13 When he alſo, that hath any iſſue, is cleanſed of his iſſue, hee ſhall number him ſeuen dayes for his cleanſing, and waſhe his clothes, and bathe himſelfe in running water, and ſo ſhall he be cleane.
C 14 And the eight day hee ſhall take to hym two turtle doues, or two yong pigeons, and come before the Lorde, vnto the dore of the tabernacle of the congregation, and gyue them vnto the prieſt.
15 And the prieſt ſhall offer them, the one for a ſinne offering, and the other for a burnt offering, and the prieſt ſhall make an attonement for him before the Lorde, as concerning his iſſue.
16 If any mans ſeede depart from him in his ſleepe, he ſhall waſh all his fleſhe in water, and be vncleane vntill the euen.
17 And euerye garment, and euery ſkinne, wherein is ſuch ſeede of ſleepe, ſhall be waſhed with water, and be vncleane vntill the euen.
18 And if he that hath ſuch an iſſue of ſeede, do lye with a woman, they ſhal both waſhe themſelues with water, and be vncleane vntill the euen.
19 Alſo if a woman ſhal haue an iſſue, (and) hir iſſue in hir fleſhe ſhalbe bloud, ſhe ſhalbe put apart ſeuen dayes: whoſoeuer toucheth hir, ſhalbe vncleane vntil the euen.
20 And all that ſhe lyeth vpon in the time of hir ſeparation, ſhalbe vncleane: like as euery thing alſo, that ſhe ſitteth vpon, is vncleane.
21 Whoſoeuer toucheth hir bed, ſhal waſh his clothes, and bath himſelfe with water, and D be vncleane vntil the euen.
22 And whoſoeuer toucheth anye thing that ſhe ſate vpon, ſhall waſhe his clothes, and bath himſelfe in water, and be vncleane vntill the euen.
23 So that whether he touche hir bed, or any veſſel, whereon ſhe hath ſitten, he ſhalbe vncleane vntill the euen.
24 And if a man lye with hir, and hir ſeparation come vpon him, he ſhalbe vncleane ſeuen dayes: and all the bedde whereon hee lyeth, ſhalbe vncleane. Leuit. 18. c.
25 Alſo if a womã haue an iſſue of hir bloud many dayes, out of the tyme of hir ſeparation, or if it runne beyonde hir ſeparation, let al the dayes of the iſſue of hir vncleanneſſe, be euen as the dayes of hir ſeparation, (for) ſhe is vncleane.
26 Euery bed whereon ſhe lyeth, as long as hir iſſue laſteth, ſhalbe vnto hir as the bed of hir ſeparation, and whatſoeuer ſhee ſitteth vpon, ſhalbe vncleane, as the vncleanneſſe of hir ſeparation.
27 And whoſoeuer toucheth anye of theſe, ſhalbe vncleane, and ſhal waſh his clothes, and bathe himſelf in water, and be vncleane vntil the euen.
28 But if ſhe be cleanſed of hir iſſue, ſhe ſhal E count hir ſeuen dayes, and after that ſhe ſhal be cleane.
29 And in the eight day ſhe ſhal take vnto hir two turtle doues, or two yong pigeons, and bring them vnto the prieſt, before the dore of the tabernacle of the congregation.

30 And

30 And the priest shal offer the one for a sinne offering, and the other for a burnt offring, & make an attonement for hir before the lord, as concerning the issue of hir vncleannesse.
31 Thus shall ye syst the children of Israell from their vncleannesse, that they die not in theyr vncleannesse: if they defile my tabernacle that is among them.
32 This is the lawe of him that hath an issue, and of him whose seede runneth from him in his sleepe, and is defiled therein:
33 Also for hir, that for hir separation is put a part: and of whosoeuer hath a running issue, whether it be man or woman: and of him, that lieth with hir which is vncleane.

The.xvi. Chapter.

2. VVhat Aaron must doe. 8. Of the scape goate. 14 The cleansing of the sanctuarie. 17. Of the feast of the cleansing. 21. Aaron confesseth the sinnes of the children of Israell.

A 1 AND the Lorde spake vnto Moses, after
Leuit.10.a. the death of the two sonnes of Aaron, when they offred before the Lord and dyed.
2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, that he come not at al times into ỹ holy place within the vayle, before the mercie seate, which is vpon the arke, that he die not: For I will appeare in
2.Reg.8.b. the cloude vpon the mercie seate.
3 But with this thing shall Aaron come into the holy place, euen with a yong bullocke for a sinne offering, and with a ramme for a burnt offering.
4 He shall put the holy lynnen coate vpon him, and shall haue lynnen breeches vpon his flesh, and shall be gyrded with a lynnen gyrdle, and with a lynnen cappe shall he bee attyred. These are holy garments: therefore shall he wash his flesshe in water when he doth put them on.
5 And he shall take of the congregation of the children of Israel, two hee Goates for a sinne offering, and a Ramme for a burnt offering.
6 And Aaron shall offer his bullocke for his
Heb.9.b. sinne offering, and make an attonement for him and for his house.
B 7 And he shall take the two hee Goates, and present them before the Lorde, at the dore of the tabernacle of the congregation.
8 And Aaron shall cast lottes ouer the two Goates: one lot shall be for the Lord, and the other for the scape Goate.
9 And Aaron shall bring the Goate, vpon which the Lordes lot fell, and offer him for a sinne offering.
10 But the Goate on which the lot fell to be the scape Goate, shall be set aliue before the Lorde, to reconcile with, and to let him goe as a scape Goate into the wildernesse.
11 And Aaron shall bring the bullocke for his sinne offering, and reconcile for himselfe and for his house, and shall kill the bullock for his sinne offering.
12 And he shall take a censer full of burning coales from off the aulter before the Lorde, and shall fill his hand full of sweete incense beaten smal, & bring them within the vayle.
13 And put the incense vpon the fire before the Lord, that the cloude of the incense may couer the mercie seate, that is vpon the witnesse, and he shall not die.
14 And he shall take of the bloud of the bullocke, and sprinckle it with his finger vpon C
the mercie seate Eastwarde, and before Heb.9.b.
the mercie seate shal he sprinckle of the bloud and.10.a.
with his finger, seuen tymes.
15 Then shall hee kill the Goate that is the peoples sinne offering, and bring his bloud within the vayle, and do with that bloud, as he did with the bloud of the bullock, sprinkling it vpon the mercie seate, and before the mercie seate.
16 And he shal reconcile the holy place from the vncleannesse of the children of Israel, and from their trespasses in all their sinnes: And so shall he do for the tabernacle of the congregation that is set among them, euen among their vncleannesse.
17 And let there be no bodie in the tabernacle Luke.1.d.
of the congregation, when hee goeth in to make an attonement in the holy place, vntyll he come out, and haue made an attonement for himselfe, and for his houshold, and for all the congregation of Israel.
18 And he shal go out vnto the aultar, that is before the Lorde, and reconcile vpon it, and shal take of the bloud of the bullocke, and of the bloud of the Goate, and put it vpon the hornes of the aultar round about.
19 So shall he sprinckle of the bloud vpon it with his finger seuen tymes, and clense it, and halowe it from the vncleannesse of the children of Israel.
20 And when hee hath made an ende of reconciling the holy place, and the tabernacle of the congregation, and the aultar, he shall bring the liue Goate.
21 And Aaron shall put both his handes vp- D
on the heade of the liue Goate, and confesse ouer him all the misdeedes of the children of Israell, and all theyr trespasses in all their sinnes, putting them vpon the heade of the Goate, and sende him away by the hande of a conuenient man, into the wildernesse.

22 And

22 And the goate shall beare vpon him all their misdeedes, vnto the land of (a) separation, and hee shall let the goate go into the wildernesse.

23 After, Aaron shall come into the tabernacle of the congregation, and put off the lynnen clothes, whiche hee put on when he went in into the holye place, and leaue them there.

24 And let him washe his flesshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering, and the burnt offering of the people, and make an attonement for himselfe, and for the people.

25 And the fat of the sinne offering shall hee burne vpon the aulter.

26 And hee that caryeth forth the Goate for the scape Goate, shal wash his clothes, and bathe his flesh in water, and then come into the hoste.

27 And the bullocke for the sinne offering, and the goate for the sinne offering, whose bloud was brought in to cleanse the holye place, shall one carie out without the hoste to be burnt in the fire, with their skinnes, their flesh, and their dung.

28 And he that burneth them, shall wash his clothes, and bathe his flesshe in water, and then come into the hoste.

29 And this shall be an ordinaunce for euer vnto you: that in the tenth day of the seuenth moneth, ye humble your soules, and doe no worke at al, whether it be one of your owne countrey, or a straunger that soiourneth among you.

30 For that day shall the priest make an attonement for you, to cleanse you, and that ye may be cleane from al your sinnes, before the Lorde.

31 Let it be a Sabboth of rest vnto you, and ye shal humble your soules by an ordinance for euer.

32 And the Priest whome he shall annoynt, and whom he shall consecrate to minister in his fathers steed, shal make the attonement, and shall put on the linnen clothes, and holy vestiments,

33 And shall reconcile the holye sanctuarie, and the tabernacle of the congregation, and shall cleanse the aulter, and make an attonement for the priests, and for all the people of the congregation.

Exod.30.b. 34 And this shall bee an euerlasting ordinaunce vnto you, to make an attonement for the children of Israell, for al their sinnes once a yeare. And he did as the Lord commaunded Moses.

a. That is, a land where no man dwelleth.

The.xvij.Chapter.

4. All sacrifice must bee brought to the doore of the tabernacle. 7. To diuels may they not offer. 10. They may not eate bloud.

1 AND the lord spake vnto Moses, saying, A
2 Speake vnto Aaron, and vnto hys sonnes, and vnto all the children of Israell, and say vnto them, This is the thing, which the Lorde hath charged, saying,
3 What man so euer of the house of Israell killeth an oxe, or lambe, or goate in the host, or that killeth it out of the host,
4 And bringeth it not vnto the doore of the tabernacle of the congregation, to offer an offering vnto the Lord before the dwelling place of the Lorde, (a) bloud shall be imputed vnto that man, he hath shed bloud, & that man shalbe cut off from among his people.
5 Wherefore, when the children of Israell bring their offerings, that they offer in the wilde fielde, they shall bring them vnto the Lorde, euen vnto the doore of the tabernacle of the congregation by the priest, to offer them for peace offerings vnto the Lorde.
6 And the priest shall sprinckle the bloud vpon the aulter of the Lorde, which is before the doore of the tabernacle of the congregation, and burne the fatte for a sweete sauour vnto the Lorde.
7 And let them no more offer their offrings vnto diuels, after (b) whom they haue gone a whoring: This shal be an ordinance for euer vnto them in their generations.
8 And thou shalt say vnto them, Whatsoeuer man it be of the house of Israell, or of the straungers, which soiourne among you, that offereth a burnt offering, or sacrifice,
9 And bringeth it not vnto the (c) doore of the tabernacle of the congregation, to offer it vnto the Lord, that man shal be cut off from among his people.
10 And whatsoeuer man it be of the house of Israell, or of the straungers that soiourne among you, that eateth any maner of bloud, I will set my face against that soule, that eateth bloud, and will cut him off from among his people:
11 For the life of the flesh is in the bloud and I haue giuen it vnto you vpon the aulter, to make an attonement for your soules: for this bloud shal make an attonement for the soule.
12 Therefore I sayde vnto the children of Israell, let no soule of you eate bloud, neyther let any straunger, that soiourneth among you, eate bloud.
13 And whatsoeuer man it be of the children

a. That man shalbe charged with as muche as if he had killed a man.

B
b. Being giuen and redy to the worshipping of them, and to commit Idolatrie.

c. That they might haue no occasion to commit idolatrie, or to swarue frō the law of God.

of Iſrael, or of the ſtraungers that ſoiourne among you, which hunteth and catcheth any beaſt or foule, that may be eaten, let him poure out the bloud thereof, and couer it with duſt.

14 For the life of the fleſhe is the bloud of it (ioyned) with his lyke: therefore I ſayde vnto the children of Iſrael, Ye ſhall eate the bloud of no maner of fleſh, for the life of all fleſhe is the bloud thereof: whoſoeuer eateth it, ſhalbe cut off. Gen.9.a. Leuit.4.d. and.18.d.

15 And euerie ſoule that eateth it, whiche dyed alone, or that which was torne wyth wilde beaſtes, whether it be one of your owne countrey, or a ſtraunger, he ſhal waſh his clothes, and bathe himſelfe in water, and be vncleane vntill the euen: and then ſhall he be cleane.

16 If he waſh them not, nor bathe his fleſhe, he ſhall beare his ſinne.

The.xviij.Chapter.

3. The Iſraelites may not walke after the maner of the Egyptians, nor Chanaanites.
6. VVhat degrees of kinred may marrie together.

1 AND the Lord ſpake vnto Moſes, ſaying,
2 Speake vnto the children of Iſrael, & ſay vnto them, I am the Lord your God.
3 After the doings of the lande of Egypt wherein ye dwelt, ſhall ye not doe: and after the doings of the land of Chanaan, whither I will bring you, ſhall ye not do: neyther walke in their ordinances.
4 But do after my iudgements, and keepe mine ordinaunces, to walke therein: I am the Lorde your God.
5 Ye ſhall keepe therefore mine ordinaunces, and my iudgements: which if a man do, he ſhal liue in them: I am the Lorde. Rom.10.a. Galat.3.b. Ezec.20.b.
6 None ſhall approch to any kynred of hys fleſh, for to vncouer their nakednelle: I am the Lorde.
7 The nakednelle of thy father, and the nakednelle of thy mother, ſhalt thou not vncouer, for ſhe is thy mother, therfore ſhalt thou not diſcouer hir nakednelle. Gen.19.g. Ezec.22.c.
8 The nakednelle of thy fathers wife ſhalt thou not diſcouer: for it is thy fathers nakednelle. Deut.22.d. and.27.c.
9 Thou ſhalt not diſcouer the nakednelle of thy ſiſter, the daughter of thy father, or daughter of thy mother, whether ſhe be born at (a) home, or without. 1.Cor.5.a.
10 Thou ſhalt not vncouer the nakednelle of thy ſons daughter, or thy daughters daughter, for that is thine owne nakednelle.
11 The nakednelle of thy fathers wyues daughter begotten of the father, whiche is thy ſyſter: thou ſhalt not diſcouer hir nakednelle. Leuit.20.
12 Thou ſhalt not vncouer the nakednelle of thy fathers ſiſter: for ſhee is thy fathers kinſwoman.
13 Thou ſhalt not diſcouer the nakednelle of thy mothers ſiſter: for ſhee is thy mothers kinſwoman.
14 Thou ſhalt not vncouer the nakednelle of thy fathers brother, that is, thou ſhalt not go in vnto his wife, which is thine aunt.
15 Thou ſhalt not diſcouer the nakednelle of thy daughter in lawe, for ſhe is thy ſonnes wyfe: therefore ſhalt thou not vncouer hir nakednelle.
16 Thou ſhalt not vncouer the nakednelle of thy brothers wife, for that is thy brothers nakednelle. Leuit.20. Math.14.
17 Thou ſhalt not diſcouer the nakednelle of the wife and hir daughter, neither ſhalt thou take hir ſonnes daughter, or hir daughters daughter, to vncouer theyr nakednelle: For they are hir kinſwomen, and it were wickednelle.
18 Thou ſhalt not take a wife & hir ſiſter alſo, to vexe hir, that thou wouldſt vncouer hir nakednelle, vpon hir in hir life (time.) Gen.29.l.
19 Thou ſhalt not go vnto a woman to vncouer hir nakednelle, as long as ſhe is put apart for hir vncleannelle. Leuit.15.d. Ezec.22.f.
20 Moreouer, thou ſhalt not lye with thy neighbours wife, to defile hir with ſeede. Leuit.20.l. 2.Reg.n.d.
21 Thou ſhalt not giue of thy (b) ſeede, to offer it vnto Moloch, neyther ſhalt thou defile the name of thy God: I am the Lorde.
22 Thou ſhalt not lye with mankynde, as with womankinde, for it is abhomination. Leuit.20.l. Rom.1.d.
23 Thou ſhalt lye with no maner of beaſt, to defyle thy ſelfe therewith: neyther ſhal any woman ſtande before a beaſt to lye downe thereto, for it is vnnaturall confuſion. Leuit.20.l. Deut.27.f.
24 Ye ſhall not defile your ſelues in any of theſe things: for in all theſe the nations are defiled, which I caſt out before you.
25 Wherethrough the lande is defiled, and I will viſite the wickednelle thereof vpon it: yea and the lande it ſelfe hath vomited out hir inhabitants.
26 Ye ſhall keepe therefore mine ordinances and my iudgements, and commit none of theſe abhominations, neyther any of your owne nation, nor any ſtranger that ſoiourneth among you: Leuit.20.
27 (For al theſe abhominations haue the men of the lande done, whiche were before you, and the lande is defiled.)
28 Shal not the lande ſpew you out alſo, if ye

a. That is, it is not lawfull for any man to vncouer the nakednelle of his ſiſter borne by one father and mother, nor his ſiſter the daughter of his father, nor his ſiſter the daughter of his mother, in matrimonie, or otherwiſe,

b. Seede is here put for children.

ye defile it, as it ſhewed out the Nations that were before you?
29 For whoſoeuer ſhall cõmit any of theſe abhominations, the ſoules that commit the ſame, ſhalbe cut off frõ amõg their people.
30 Therefore ſhall ye keepe mine ordinances, that ye commit not one of theſe abhominable cuſtomes, which were committed before you, and that ye defile not your ſelues therein: I am the Lord your God.

The.xix.Chapter.

1. A repetition of lawes perteyning to the ten commaundementes. 9. A conſyderation for the poore. 26. VVitchcraft is forbydden.

1 AND the lord ſpake vnto Moſes, ſaying,
2 Speake vnto al the cõgregation of the chyldren of Iſraell, and ſaye vnto them, Ye ſhall be holy, for I the Lord your God am holy.
Leuit.11.g. Pet.1.c.
3 Ye ſhall feare euery man his mother and his father, and keepe my Sabbothes: I am the Lorde your God.
4 Ye ſhall not loke vnto Idols, nor make you molte gods: I am the lord your God.
5 If ye offer a peace offering vnto the lord, ye ſhall offer it at your pleaſure.
Leuit.7.d. 6 It ſhalbe eaten the ſame day ye offer it, or on the morow: And if ought remaine vntil the thirde day, it ſhalbe burnt in the fyre.
B 7 And if it be eaten the thirde day, it is vncleane, and not accepted.
8 Therefore he that eateth it, ſhall beare his ſinne, bycauſe he hath defiled the halowed thing of the Lorde, and that ſoule ſhalbe cut off from among his people.
Leuit.23.b. Deut.24.d. 9 When ye reape the haruell of your lande, thou ſhalt not thorowly reape the corners of the field, neither ſhalt thou gather the gleanings of thy haruell.
10 Thou ſhalt not diſhoneſt thy vineyarde, neyther gather in thorowly the grapes of thy vineyarde, but thou ſhalt leaue them for the poore and ſtraunger: I am the Lorde your God.
Epheſ.4.c. Zach.8.c. 11 Ye ſhall not ſteale, neyther deale falſely, nor lie one to another.
Math.5.f. Exod.20.b. Deut.5.a. 12 Ye ſhall not ſweare by my name falſely, neyther ſhalt thou defile the name of thy God: I am the Lorde.
13 Thou ſhalt not do thy neighbour wrong: nor rob him, neither ſhall the workemans hyre abide with thee vntil the morning.
Deut.27.b. Tob.4.c.
C 14 Thou ſhalt not deſpiſe the deafe, nor put a ſtumblingblocke before the blinde, but ſhalt feare thy God: I am the Lorde.
Deut.27.c. 15 Ye ſhall do no vnrighteouſneſſe in iudgement, thou ſhalt not fauour the perſon poore, nor honour the perſon mighty, but in righteouſneſſe, ſhalt ye iudge thy neighbour.
Deut.1.c. and.16.d. Iacob.2.b.
16 Thou ſhalt not goe vp and downe with tales among thy people, neither ſhalt thou ſtande (a) agaynſt the bloud of thy neighbour: I am the Lorde.
a. That is, not to be an occaſion of thy neighbours death.
17 Thou ſhalt not hate thy brother in thine hart, but ſhalt in any wiſe rebuke thy neighbour, and ſuffer not ſinne vpon him.
1. Iohn.2.b. and.3.c.
18 Thou ſhalt not auenge, nor wayte to do diſpleaſure againſt the children of thy people, but ſhalt loue thy neighbour euen as thy ſelfe: I am the Lorde.
Math.18.b. Eccle.19.b. Math.5.c. Math.22. Marke.12.c. Rom.13.d. Galat.5.c. Iacob.2.b.
19 Ye ſhall keepe myne ordinaunces. Thou ſhalt not let cattel gender with a contrary kinde: neyther ſhalt thou ſowe thy fielde with mingled ſeede, neyther ſhalt thou put on any myngled garment of lynnen and woollen.
20 Whoſoeuer lieth and medleth with a woman, that is a bondmayde, betrouthed to a huſbande, but not redeemed, nor freedome giuen hir, ſhee ſhalbe ſcourged: (but) they ſhall not die, bycauſe ſhe was not free.
21 And he ſhall bring for his treſpaſſe vnto the Lorde, before the dore of the tabernacle of the congregation, a ramme for a treſpaſſe offering.
D
22 And the prieſt ſhall make an attonement for him with the ramme, whiche is for the treſpaſſe, before the Lorde concerning his ſinne, which hee hath done: and the ſinne, which he hath done, ſhalbe forgiuen him.
23 When yee come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye ſhall count the fruite thereof as vncircumcized, euen three yeares ſhall they be (b) vncircumcized vnto you, and ſhal not be eaten of.
b. That is, vncleane for the ſpace of the firſt three yeares.
24 But in the fourth yeare, all the fruite of them ſhall be holy, and commendable to the Lorde.
25 In the fifth yeare ſhall ye eate of the fruit thereof, that it may yeelde vnto you the encreaſe thereof: I am the Lorde your God.
26 Ye ſhall not eate vpon bloud, neither ſhal ye vſe witchcraft, nor obſerue tymes.
Leuit.12.d.
27 Ye ſhall not rounde the corners of your heades, neyther ſhalt thou marre the tuffes of thy beard.
Leuit.21.a. Exod.44.c.
28 Ye ſhal not rent your fleſh for any ſoules ſake, nor print any markes vpon you: I am the Lorde.
E
29 Thou ſhalt not make thy daughter common, that thou wouldeſt cauſe hir to be an whore, leaſt the lande alſo fall to whoredome, and become full of wickednes.
30 Ye ſhall keepe my Sabbothes, and feare

or, reuerence

my sanctuarie: I am the Lorde.

1.Reg.28.a 31 Yee shall not regarde them that worke with spirites, nor seeke after sothsayers, to be defiled by them: I am the Lord your God.

Eccle.8.a. 1.Tim.5.a. 32 Thou shalt rise vp before the hoare head, and reuerence the face of the olde man, and dread thy God: I am the Lorde.

33 If a straunger soiourne with thee in your lande, ye shall not vexe him.

Exod.22.c. 34 But the straunger, that dwelleth with you, shalbe as one of your owne nation, and thou shalt loue him as thy selfe, for ye were straungers in the lande of Egypt: I am the Lorde your God.

35 Ye shal do no vnrighteousnesse in iudgement, in meatyarde, in weight, or in measure.

"Heb. stones of iustice, bycause they vsed stones for their weights 36 True ballances, true "weightes, a true Epha, and a true hin shall ye haue: I am the Lorde your God, which brought you out of the lande of Egypt.

37 Therfore shall ye obserue all my ordinances, and all my iudgements, and doe them: I am the Lorde.

The.xx.Chapter.

2. They that giue of their children to Moloch, shal die therfore. 6. Agaynst such as seeke after soothsayers. 19. Of incest.

1 AND the lord spake vnto Moses, saying,

2 This shalt thou say to the children of Israell, Whomsoeuer he be of the children of Israell, or of the straungers, that dwel in Israel, that giueth of his children vnto Moloch, let him be slaine: the people of the lande shall ouerwhelme hym with stones.

Leuit.18.c.

a. That is, I will bende myne anger against that man. 3 And I will (a) set my face agaynst that man, and will cut him off from among his people, bicause he hath giuen his children vnto Moloch, for to defile my sanctuarie, and to pollute my holy name.

b. That is, winketh and neglecteth to kill him. 4 And though that the people of the lande (b) hyde their eyes from the man, that giueth his children vnto Moloch, and kyll him not:

5 Yet I wil put my face against that man, and against his kynred, and will cut him off, and all that goe a whoring after him to comit whordome with Moloch, from among their people.

6 If a soule turne him selfe after such as worke with spirits, and after sothsayers, to go a whoring after them, I will put my face agaynst that soule, and will cut hym off from among his people.

7 Sanctifie your selues therefore, and be holy: for I am the Lorde your God. Leuit.19.

8 Keepe ye mine ordinances, and do them: I am the Lorde which sanctifie you.

9 Whosoeuer he bee that despiseth hys father, or his mother, let him die: for he hath diminished the estimation of his father and mother: his blood be vpon him. Math.15.b. Prou.20.c. Prou.21.b.

10 And the man that breaketh wedlock with another mans wyfe, which breaketh wedlocke (I say) wyth his neighbours wyfe, let both the adulterer, and the adultereſſe bee slaine. Deut.22.a. 2.Reg.11.a. Leuit.18.c.

11 And the man, that lieth with his fathers wyfe, and vncouereth his fathers nakednesse: let them both die, their blood bee vpon them. Deut.17.a.

12 If a man lie with his daughter in lawe, let the die both of them: they haue wrought abhomination, their blood be vpon them. Leuit.18.c.

13 If a man also lie with mankinde, after the maner as with womankinde, they haue both committed an abhomination: let them die, their blood be vpon them. Leuit.18.c.

14 And if a man take a wyfe, and hir mother also, it is wickednesse: they shall burne with fire both him and them, that there be no wickednesse among you. C

15 And if a man lie with a beast, let him die: and ye shall slea the beast also. Leuit.18.c.

16 If a woman goe vnto any beast, and lye downe thereto, thou shalt kill the woman and the beast also: let them dye, their blood be vpon them.

17 If a man take his syster, hys fathers daughter or his mothers daughter, and see hir nakednesse, and she his nakednesse, it is a wicked thing, they shalbe cut off in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne.

18 If a man lie with a woman hauing hir naturall disease, and vncouer hir nakednesse, and open hir fountayne, and shee also open the fountayne of hir blood, they shall both be cut off from among their people. Leuit.18.b. Math.14.b. Leuit.18.b.

19 Thou shalt not vncouer the nakednesse of thy mothers sister, nor of thy fathers sister: for he that doth so, hath vncouered his next kinne, they shall beare their misdoing. Leuit.18.b.

20 If a man lye with his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shall die childlesse.

21 If a man take his brothers wife, it is an vncleane thing: he hath vncouered his brothers nakednesse, they shall be childlesse. D

22 Yee shall keepe therefore all myne ordinances, and al my iudgemets, and do them: that the land, whither I bring you to dwel therein, spew you not out. Leuit.18.

23 Ye shall not walke in the maners of this nation,

nation, which I call out before you: For they committed all these things, and therefore I abhorred them.

Deut.9.a.

24 But I haue sayde vnto you, Ye shall inherite their lande, and I will giue it vnto you to possesse it, euen a lande that floweth with milke and honie. I am the Lord your God, which haue separated you from other nations.

25 And therefore shall ye put difference betweene cleane beastes, and vncleane, betweene vncleane foules and cleane: Ye shall not defile your soules in beastes and foules, and in all maner creeping things, that the grounde bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holy vnto me, for I the Lord am holy, & haue seuered you from other nations, that ye should be mine.

Deut.18.b. 1.Re.28.a.

27 If there be a man or woman, that worketh with a spirit, or that is a soothsayer, let them die: Men shall ouerwhelme them with stones, their blood be vpon them.

☞

The.xxi.Chapter.

A law for the Priestes.

☞ I

1 AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none be defiled by a corse among his people:

2 But by his kinsman, that is nighe vnto him, (that is) by his mother, and his father, by his sonne, and his daughter, and his brother,

3 And by his sister, a mayde, that is nighe (a) vnto him, whom no man hath knowne: for her shall he be defiled.

a. Both of one father and mother.

4 But he shall not be defiled vpon him, that hath authoritie among his people, to pollute himselfe.

Lmit.19.f.

5 Let them not make baldnesse vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

D

6 They shall be holy vnto their God, and not pollute the name of their God, for the sacrifices of the Lorde made by fyre, (and) the bread of their God they doe offer: therefore they shall be holy.

B

7 Let them not take a wyfe, that is an whoore, or polluted, nor put from her husbande: for such a one is holy vnto his God.

1.Tim.2.b.

8 Thou shalt sanctifie him therefore, for he offereth vp the bread of thy God: he shall therefore be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 If a priests daughter fal to play the whoore, she polluteth her father, therefore must she be burnt with fire.

10 He that is the high Priest among his brethren, vpon whose head the annointing oyle was poured, and that consecrated his hande to put on the vestimentes, shall not vncouer his head, nor rent his clothes:

11 Neyther go to any deade bodie, nor make hymself vncleane by his father or his mother. Luke.9.g.

12 Neyther shall he go out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God, is vpon him: I am the Lorde.

13 He shall take a mayde vnto his wyfe. Ezec.14.k.

14 But a widowe, a deuorced woman, or a polluted, or a harlot, these shall he not marrie: but shal take a mayde of his owne people to wife. C

15 Neyther shall he defile his seede among his people: for I am the Lorde, whiche sanctifie him.

16 And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath anye deformitie, let him not presse for to offer bread vnto his God:

18 For whosoeuer hath any blemish, shal not come neare: as if he be blinde, or lame, or that hath a "hused nose, or that hath anye misshapen member. 2.Reg.5.b. "or, flat.

19 Or is broken footed, or broken handed,

20 Or crooke backt, or bleare eyed, or haue a web, or other blemish in his eie, or be skurnie, or scabbed, or hath his stones broken.

21 No man that hath a blemish, and is of the seede of Aaron the priest, shall come nigh to offer the sacrifices of the Lord made by fire: When hee hath a deformitie, let him not presse to offer the breade of his God. D

22 Let him eate the breade of his God, euen of the most holy, and of the holy:

23 Onely let him not go in vnto the vayle, nor come nigh the aultar, bycause hee is deformed, that he pollute not my sanctuarie: for I am the Lorde that sanctifie them.

24 And Moses told it vnto Aaron and to his sonnes, and to all the children of Israel. ☞

The.xxij.Chapter.

3. VVho ought to abstayne from eating the things, that were offered. 19. How, what, and when they should be offered. D

1 AND the lord spake vnto Moses, saying, ☞

2 Speake vnto Aaron, and his sonnes, that they be separated from the holy things of the children of Israell, and that they pollute not my holye name, in those things, whiche they halowe vnto mee: I am the Lorde. I

3 Say vnto them, Whosoeuer he bee of all your seede among your generations after you, that goeth vnto the holy things, which the children of Israel halow vnto the Lord, hauing his vncleannesse vppon him, that soule shall be cut off from out of my sight: I am the Lorde.

Leuit.15.a. 4 What mansoeuer of the seede of Aaron is a lepre, or hath a running issue, hee shall not eate of the holy things, vntill hee bee cleane: And who so toucheth anye man, that is vncleane (by reason) of a dead bodie, or a man, whose seede runneth from him in his sleepe,

5 Or whosoeuer toucheth anye creeping thing, whereby he may be made vncleane: or a man, of whom he may take vncleannesse, whatsoeuer vncleannesse he haue,

6 The same soule that hath touched anye such, shalbe vncleane vntill euen, and shall not eate of the holy things, vntill hee haue washed his flesh with water.

B 7 And when the sunne is downe, he shal be cleane, and shall afterwarde eate of the holy things, forasmuch as it is his foode.

Exod.22.c. 8 Of a beast that dyeth alone, or is rent with wilde beastes, whereby he may be defiled, he shall not eate: I am the Lorde.

9 Let them keepe therefore mine ordinance, least they for the same lade sinne vpon them, and die for it, if they defile it: I the Lorde sanctifie them.

10 There shall no straunger eate of the holy thing, neyther a ghest of the Priestes, nor shall an hyred seruaunt eate of the holye thing.

11 But if the Priest buy any soule with money, hee shall eate of it, lyke as he that is borne in his house: they shall eate of hys meate.

12 If the Priestes daughter also be marryed vnto a straunger, shee may not eate of the halowed heaue offerings:

13 Notwithstanding, if the Priestes daughter be a widowe, or diuorced, and haue no childe, but bee returned vnto hir fathers house agayne, shee shall eate of hir fathers meate, aswell as she did it in hir youth: but there shall no straunger eate thereof.

C 14 If a man eate of the holye thing vnwittingly, he shall put the fifth part therevnto, and giue it vnto the priest, with the halowed thing.

15 And the priestes shall not defile the holy things of the children of Israel, which they offer vnto the Lorde:

16 To lade themselues with wilfulnesse and trespasse, while they eate their holy things: for I the Lorde do halow them.

17 And the Lorde spake vnto Moses, saying,

18 Speake vnto Aaron and his sonnes, and vnto all the children of Israell, and say vnto them, Whatsoeuer he be of the house of Israell, or straunger in Israell, that wil offer his sacrifice for all his vowes, and for all his freewill offerings, which they will offer vnto the Lorde for a burnt offering:

19 Ye shall offer at your pleasure, a male without blemish, of the beeues, of the sheepe, or of the goates.

20 But whatsoeuer hath a blemish, that shal yee not offer: for it shall not be acceptable for you.

21 And whosoeuer bringeth a peaceoffering D vnto the Lorde, to accomplish his vowe, or a freewill offering in beeues or sheepe, it shall be perfite to be accepted: there shall be also no blemish therein.

22 Blinde, or broken, or lame, or hauing a wen, or skuruie, or scabbed: ye shall not offer such vnto the Lorde, nor put a burnt offering of any such vpon the aultar vnto the Lorde.

23 A bullock, or a sheepe, that hath any member superfluous, or lacking, mayest thou offer for a freewill offering: but for a vow it shall not be accepted.

24 Yee shall not offer vnto the Lorde that which is brused or crushed, or broken, or cut away, neyther shall you make any offering thereof in your lande.

25 Nor of a straungers hande shall ye offer the bread of your God of any such, because their corruption is in them, and they haue deformitie in themselues: and therefore shall they not be accepted for you.

26 And the Lorde spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate, is brought forth, it shall be seuen dayes vnder the damme: and from the eight day and thencefoorth, it shall bee accepted for a burnt sacrifice vnto the Lorde.

28 And whether it be cowe, or ewe, ye shall E not kill it, and hir yong, both in one day.

29 When ye wil offer a thanke offering vnto the Lorde, offer it willingly:

30 And the same day it must be eaten vp, so that ye leaue none of it vntill the morowe: I am the Lorde.

31 Therefore shal ye keepe my commaundements, and do them: I am the Lorde.

32 Neyther shall ye pollute my holy name, but I will be halowed among the children of Israell: I am the Lorde which halowe you,

33 And that brought you out of the lande of Egypt, to be your God: I am the Lorde.

The

The.xxiij. Chapter.

2. Of the holy dayes. 3. Of the Sabboth. 5. The Passeouer. 6. The feast of vnleauened bread. 10. The feast of the first fruites. 16. Whitsuntide. 24. The feast of blowing trumpets. 34. The feast of tabernacles.

1 AND the lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call holy conuocations, euen these are my feastes.
Exod.23.b. 3 Syxe dayes ye shall worke: but the seuenth day is the Sabboth of rest, an holy conuocation, so that ye do no worke therein: it is the Sabboth of the Lord in al your dwellings.
4 These are the feastes of the Lorde, euen holy conuocations, which ye shal proclaime in their seasons.
5 In the fourtenth day of the first moneth at euen, is the Lordes Passeouer.
Exod.12.c. Num.28.c. 6 And on the fifteenth day of the same moneth, is the feast of vnleauened bread vnto the Lorde: seuen dayes ye must eate vnleauened bread.
B 7 In the first day ye shal haue an holy cõuocation: ye shall do no seruile worke therein.
Exod.12.b. 8 But ye shal offer sacrifices made by fire vnto the Lorde throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shall do no seruile worke therein.
9 And the Lorde spake vnto Moses, saying,
10 Speake vnto the children of Israell, and say vnto them, When ye be come into the lande whiche I giue vnto you, and reape downe the haruest therof, ye shal bring a sheafe of the first fruites of your haruest vnto the priest:
Num.15.a. 11 Whiche shall waue the sheafe before the Lorde to be accepted for you: and euen the morowe after the Sabboth, the priest shall waue it.
12 And ye shall offer that day, when ye waue the sheafe, an hee lambe without blemishe of a yeare olde, for a burnt offering vnto the Lorde:
13 And the meate offering thereof, shall bee made of two tenth deales of fine floure mingled with oyle, to be a sacrifice made by fire vnto the Lorde for a sweete sauour: and the drinke offering thereof shall be of wine, euen the fourth deale of an hin.
C 14 And ye shall eate neyther bread, nor parched corne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: Let this be a law for euer in your generations, & in al your dwellings.
15 And ye shal count vnto you from the morowe after the Sabboth, euen from the day, that ye brought the sheafe of the waue offering, seuen Sabbothes they shall bee complet:
16 Euen vnto the morowe after the seuenth Sabboth shall ye number fiftie dayes, and ye shall bring a newe meate offering vnto the Lorde.
17 And ye shal bring out of your habitations two waue loues made of two tenth deales of fine floure, and that are made with leauen, for first fruites vnto the Lorde.
18 And ye shall bring with the breade seuen lambes without deformitie, of one yeare of age, and one young bullocke, and two ramines, which shall serue for a burnt offering vnto the Lorde, with their meate offerings, and their drinke offerings, to be a sacrifice made by fire for a sweete sauour vnto the Lorde. Num.28.d.
19 Then ye shall prepare an hee Goate for a sinne offering, and two lambes of one yeare olde for peace offerings.
20 And the priest shall waue them with the breade of the first fruites for a waue offering before the Lorde, and with the two lambes: they shall be holy to the Lorde for the priests.
21 And ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall do no seruile worke therein, let it be a law for euer in al your dwellings throughout your generations. D
22 And when ye reape downe the haruest of your lande, thou shalt not make cleane riddance of the corners of thy field, when thou reapest, neyther shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore, and the straunger: I am the Lorde your God. Leuit.19.b. Deut.24.d.
23 And the Lorde spake vnto Moses, saying,
24 Speake vnto the children of Israell, and say, in the seuenth moneth, in the first day of the moneth, shall ye haue Sabboth, euen the remembrance of blowing of trumpets, an holy conuocation. Num.19.a.
25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lorde.
26 And the Lorde spake vnto Moses, saying,
27 The tenth day of the selfe seuenth moneth also, is a day of reconciling, therefore shall it be an holy conuocation vnto you, and yee shall "humble your soules, and offer sacrifice made by fire vnto the Lorde. Leuit.15.k.
28 Ye shall do no worke the same day, for it is a day of reconciling, to make an attonement for you before the Lord your God.
29 For whatsoeuer soule it bee, that hum-

"That is, you shall fast.

bleth not it selfe that day, it shall be cut off
from among his people.
30 And whatsoeuer soule do any worke that
day, the same soule will I destroy from a-
mong his people.
31 Ye shall do no maner worke therefore: let
it be a lawe for euer in your generations,
and in all your dwellings.
32 Let it be vnto you a Sabboth of rest, and
ye shall humble your soules in the ninth day
of the moneth at euen: from euen to euen
shall ye celebrate your Sabboth.
Num.29.b. 33 And the Lord spake vnto Moses, saying,
2.Esdr.5.c. 34 Speake vnto the children of Israell, and
2.Mac.1.c. say, The fiftenth day of the same seuenth
moneth, is the feast of tabernacles seuen
dayes vnto the Lorde.
F 35 The first day is an holy conuocation: ye
shall do no seruile worke.
36 Seuen dayes ye shall offer sacrifice made
by fire vnto the Lorde, and in the eight day
shalbe an holy conuocation vnto you, and
ye shall offer sacryfices made by fire vnto
the Lorde: It is the solemne assemblie: and
ye shall do no seruile worke therein.
37 These are the feastes of the Lorde, which
ye shall call holy conuocations, for to offer
sacrifice made by fire vnto the Lord, Burnt
offering, meate offering, sacrifyces, and
drinke offerings, euerie thing vpon his day:
38 Beside the Sabbothes of the Lorde, and
beside your gyftes, beside all your vowes,
and all your free offerings, which you gyue
vnto the Lorde.
39 Moreouer, in the fiftenth day of the se-
uenth moneth, when ye haue gathered in the
fruite of the lande, ye shall keepe holy day
vnto the Lorde, seuen dayes: The first day
shalbe a Sabboth, lykewise in the eight day
shalbe a Sabboth.
40 And ye shall take you in the first day the
fruites of goodly trees, braunches of palme
trees, and the bowes of thicke trees, and
willowes of the broke, and shal reioyce be-
fore the Lorde your God seuen dayes.
G 41 And ye shall keepe this feast vnto the lord
seuen dayes in the yeare: it shall be a lawe
for euer in your generations, that yee keepe
it in the seuenth moneth.
42 Ye shall dwell in bowthes seuen dayes:
euen all that are Israelites borne, shal dwel
in bowthes:
43 That your children after you may know,
howe that I made the children of Israell
to dwell in bowthes, when I brought them
out of the lande of Egypt: I am the Lord
your God.
44 And Moses declared vnto the children of
H Israell the feastes of the Lorde.

The. xxiij. Chapter.

1. The oyle for the lampes. 15. He that blas-
phemeth must he stoned. 17. He that kil-
leth shalbe killed, &c.

1 AND the lord spake vnto Moses, saying,
2 Commaunde the children of Israell, I
that they bring vnto thee pure oyle Oliue Exod.27.a
beaten, for the light, to cause the lampes to
burne continually.
3 Without the vayle of witnesse in the ta-
bernacle of the congregation, shall Aaron
dresse them both euening and morning be-
fore the Lorde alwayes: let it be a law for
euer in your generations.
4 He shall dresse the lampes vpon the pure
candlesticke before the Lorde perpetually.
5 And thou shalt take fine floure, and bake
twelue cakes thereof, two tenth deales shal-
be in one cake.
6 And thou shalt set them in two rowes, six
on a row, vpon the pure table before ỹ lord.
7 And put pure frankincense vpon ỹ rowes, B
that they may be bread of remembrance, and
an offering made by fire vnto the Lorde.
8 Euery Sabboth hee shall put them in
rowes before the Lorde euermore, of the
children of Israell shall they be offered for
an euerlasting couenant.
9 And they shalbe Aarons, and his sonnes,
which shall eate them in the holy place: For
they are most holy vnto him of the offrings
of the Lorde made by fire, by a perpetuall
statute.
10 And the sonne of an Israelitish wife, whose
father was an Egyptian, went out among
the children of Israell: and this sonne of the
Israelitishe wife, and a man of Israell
stroue togither in the host.
11 And the Israelitishe womans sonne (a)
blasphemed the name of the Lorde, and cur-
sed, and they brought him vnto Moses: His
mothers name was Selomith, which was
the daughter of Dibri, of the tribe of Dan.
12 And they put him in warde, that the
mynde of the Lorde might bee shewed
them.
13 And the Lorde spake vnto Moses, saying,
14 Bring the cursed speaker without the host,
and let all that heard him, put their handes
vpon his heade, and let all the multitude
stone him.
15 And thou shalt speake vnto the children
of Israell, saying, Whosoeuer curseth hys
God, shal beare his sinne.
16 And who so blasphemeth the name of
the Lord, let him be slaine, and all the mul-
titude shal stone him to death: Whether he
be

a. This place
diuerslie ex-
pounded: bu
of the most
learned for
thus, that is,
that the sonn
the Egyptia
cursed the a-
ther, & with
him an euil
ending or lo
calamitie, a
that not sim
ply, but by
name of God
He sayde no
onely I wish
thee an euil
but added, a
in open wor
named the
name of God
saying, The
lord giue
a vengeance
the lorde d
stroy thee
uerlasting
Thus to w
harme by
name of God
is to misuse
prophane th
name of God
and is a bla
phemy ag
the first tab
and second
commaun-
dement.

be borne in the lande or a straunger, when he blaspheméth the name of the Lorde, let hym be slayne.

Exod. 21. b. 17 And who so killeth any man, let him dye the death.

18 And who so killeth a beast, let him make him good, beast for beast.

19 And if a man cause a blemishe in hys neyghbour: as he hath done, so shall it be done to hym.

Mat. 5. f. 20 Breache for breache, eye for eye, and toth for toth: euen as he hath blemished a man,
Exod. 21. c. so shall he be blemished agayne.

D 21 And who so killeth a beast, let him restore it: and who so killeth a man, let him dye.

22 Ye shal haue one manner of law, euē for the straūger aswel, as for one of your owne countrey: for I am the Lorde your God.

23 And Moses tolde the chyldren of Israel, and they brought him, that had cursed, out of the host, and stoned hym with stones: And the chyldren of Israel did as the Lord commaunded Moses.

The. xxv. Chapter.

2. The Sabboth of the seuen yeeres, 8. and of the yeare of Iubilee, otherwyse called the fiftieth yeare. 23. The sale, and redeeming of landes, houses, and persons.

A 1 AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the chyldren of Israell, and say vnto them, When ye be come into the lande whiche I giue you, the land shal rest and keepe Sabboth vnto the Lorde.

3 Sixe yeares thou shalte sowe thy fielde, and sixe yeares thou shalt cut thy vineyard, and gather in the fruyte thereof.

Deut. 15. a. 4 But the seuenth yeare shalbe a Sabboth of rest vnto the land, the Lordes Sabboth it shalbe: thou shalt neyther sowe thy field, nor cut thy vineyarde.

5 That, which groweth of the owne accord of thy haruest, thou shalt not reape, neyther gather the grapes that thou haste left behinde: for it is a yeare of rest vnto the land.

6 And the rest of the lande shalbe meate for you, euen for thee, for thy seruaunt, and for thy mayde, for thy hyred seruaunt, and for the straunger that soiourneth with thee:

B 7 And for thy cattell, and for the beasts, that are in thy lande, shall all the encrease therof be meate:

8 And thou shalte number seuen Sabbothes of yeares vnto thee, euen seuen times seuen yeares, and the space of the seuē Sabbothes of yeares will be vnto thee nine and fourtie yeares.

9 And then thou shalt cause to blowe the trumpet of the Jubile in the tenth day of the seuenth moneth, euen in the day of attonement shall yee make the trumpe blowe throughout all your lande.

10 And ye shall halowe that yeare, euen the fiftieth yeare, and proclayme libertie thorowout all the land, vnto all the inhabiters thereof: for it shalbe a Jubilee vnto you, & ye shal returne euery man vnto his possession, & euery man vnto his kinred agayne.

11 A yeare of Jubilee shall that fiftieth yeare be vnto you: Ye shal not sow, neither reape that whiche groweth of it selfe, nor gather the grapes that are left:

12 For that yeare of Jubilee shalbe holy vnto you: but ye shal eate of the encrease therof out of the fielde.

13 In ỹ yeare of this Jubilee ye shal returne euery man vnto his possession agayne.

14 If thou sell ought vnto thy neyghbour, C
or buye ought of thy neyghbours hande, ye shal not oppresse one another.

15 But accordyng to the number of yeares after the Jubilee yeare, thou shalte buye of thy neyghbour: and accordyng vnto the number of yeares of the fruytes he shall sel vnto thee.

16 Accordyng vnto the multitude of yeares he shal encrease the pryce thereof, and accordyng to the fewnesse of yeares, he shall minishe the price of it: for the (a) number of fruytes doth he sel vnto thee.

17 Oppresse not ye therefore euery man his neyghbour, but thou shalt feare thy God: For I am the Lorde your God.

18 Wherefore, ye shall do after myne ordinaunces, and keepe my lawes, and do them, and ye shall dwell in the lande in safetie.

19 And the lād shal giue hir fruite, & ye shall eate your fil, and dwel therein in safetie.

20 And if ye shall say, What shall we eate the seuenth yeare? for we shal not sowe, nor gather in our encrease:

21 I will sende my blessyng vpon you in D
the sixth yeare, and it shal bring forth fruite for three yeares.

22 And ye shall sowe the eighth yeare, and eate yet of old fruyte vntil the ninth yeare: euen vntill hir fruytes come, ye shal eate of olde stoare.

23 The lande shal not be solde to (b) waste: for the lande is mine, and ye be but straungers, and soiourners with me,

24 In al the land of your possession, ye shal (c) graunt a redemption for the lande.

25 If thy brother be waxed poore, and haue solde away of his possession, and if any of his kinne come to redeeme it, let him buye

a. Only he selleth vnto thee the profite which may ryse of the grounde, all those yeares vntil the yeare of Iubilee.

b. That is, they may not be quite put from the possessour, but must be restored in the yere of Iubilee.

c. That the seller may redeeme it agayne.

out that whiche his brother solde.
26 And if he haue no man to redeeme it, & his hande haue gotten, & founde as much, as may be sufficient to buye it out agayne:
27 Then let him count, howe long it hath bene sold, and deliuer the rest vnto the mā, to whom he solde it, that he may returne to his possession agayne.
E 28 But if his hande can not get sufficient to restore to the other agayne, then that whiche is solde, shall remayne in the hande of him that hath bought it, vntill the yeare of Iubilee: & in the Iubilee it shall come out, and he shall returne vnto his possession agayne.
29 And if a man sell a dwellyng house in a walled citie, he may buye it out agayne within a whole yeare after it is solde: within a yeare may he redeeme it.
30 But if he buye it not out agayne within the space of a full yeare, then the house, that is in the walled citie, shalbe stablished, as translated to hym that bought it, and to his successours after hym: and shall not goe out in the Iubilee.
31 But the houses of villages, which haue no walles rounde about them, are counted as the fielde of the countrey: and therfore they may be bought out againe, and shall goe out in the Iubilee.
32 Notwithstanding, the cities of the Leuites, & the houses of ỹ cities of their possessiō, may the Leuites redeeme at al seasons.
33 And if a man purchase of the Leuites: the house, that was solde, and the citie of their possession, shal goe out in the yeare of Iubilee: for the houses of the cities of the Leuites, are their possessiō among the children of Israel.
34 But the fielde of the suburbes of their cities may not be solde: for it is their perpetual possession.
F 35 If thy brother be waren powre, and fallen in decay with thee, thou shalte relieue him as a straunger, or soiourner, that he may liue with thee.
Exod. 22. d. Deut. 23. d. Ezech. 22. c. 36 And thou shalt take none vsurie of him, or bauntage: but thou shalt feare thy God, that thy brother may liue with thee.
37 Thou shalt not giue him thy money vpon vsurie, nor lende him thy victuals for encrease.
38 I am ỹ Lord your God, which brought you out of the lande of Egypt, to giue you the land of Chanaan, and to be your God.
Exod. 21. a. Deut. 15. c. 39 If thy brother that dwelleth by thee, be waxē powre, & be solde vnto thee, thou shalt not cōpell him to serue, as a bondseruaunt.
40 But as an hyred seruaunt, and as a soiourner he shalbe with thee, and shall serue thee vnto the yeare of Iubilee.
41 And then shall he depart from thee, both he & his children with him, and shal returne vnto his owne kynred againe, and vnto the possession of his fathers shal he returne.
42 For they are my seruauntes whiche I brought out of the land of Egypt, and shal not therefore be solde as bondmen.
43 Thou shalt not rule ouer hym cruelly, G but shalt feare thy God.
44 Thy bondseruant, and thy bondmayde, whiche thou shalt haue, shalbe of the heathen, that are rounde aboute you: of them shall ye purchase seruauntes, and maydes.
45 Moreouer, of the children of the straungers, that are soiourners among you, of them shall ye buye, & of their families, that are with you, whiche they begate in your lande: these shalbe your possession.
46 And ye shall take them as inheritaunce for your children after you, to possesse them for an inheritance, they shalbe your bondmen for euer: but ouer your brethren, the children of Israel, ye shal not rule one ouer an other cruelly.
47 If a soiourner or straunger ware riche by thee, & thy brother that dwelleth by him ware powre, and sel himself vnto the straunger or soiourner by thee, or to the stocke of the straungers kinne:
48 After that he is sold, he may be redeemed agayn, one of his brethrē may redeeme him:
49 Either his vncle, or his vncles sonne may buye him out, or any that is nighe of kinne vnto him of his kinrede, may redeeme him, or if his hande can get so muche, he may be bought out.
50 And he shall recken with hym, that bought him, frō the yeare, that he was solde in, vnto the yeare of Iubilee: and the price of his being, shalbe according vnto the nūber of yeares, according to the time of an hired seruaunt shal he be with him.
51 If there be yet many yeares behinde, according vnto them, let him giue againe for his deliueraunce, of the money, that he was bought for.
52 If there remaine but few yeares vnto the yeare of Iubilee, let him count with him againe, & according vnto his yeares, let him giue him againe for his redemption.
53 And he shalbe with him yeare by yeare as an hyred seruant: and the other shal not raigne cruelly ouer him in thy sight.
54 If he be not redeemed thus, he shall goe out in the yeare of Iubilee, both he, and his children with him.
55 For vnto me the children of Israell are seruaunts

‘ ſeruaunts, they are my ſeruaunts, whiche
‘ I brought out of the lande of Egypt: I
☞ ‘ am the Lord your God.

The.xxvi.Chapter.

1. They are bleſſed that keepe thoſe things, whiche God biddeth. 14. A curſe to them that breake them.

I 1 YE ſhall make you no idols, nor grauen
Deut.5.a. image, neither reare you vp any piller, nor ye ſhall ſet vp any image of ſtone in your lande, to bowe downe vnto it: for I am the Lorde your God.

2 Ye ſhal keepe my Sabboths, & reuerence my ſanctuarie: for I am the Lorde.

3 If ye walke in my ordinaunces, and kepe my commaundements, and do them:

4 I wil ſende you rayne in due ſeaſon, and the lande ſhall yeelde hyr encreaſe, and the trees of the fielde ſhal giue theyr fruite:

5 And your threſhyng ſhall reache vnto the vintage, & the vintage ſhal reach vnto sowing time: & ye ſhal eate your bread in plenteouſneſſe, and dwel in your lande ſafely.

6 And I will ſende peace in the lande, and ye ſhall lie downe without any man to make you afrayde: And I will ridde euill beaſtes out of the lande, and there ſhall no ſworde goe throughout your lande.

B 7 And ye ſhal chaſe your enimies, and they ſhall fall before you vpon the ſworde.

Iohue.23. 8 And five of you ſhall chaſe an hundred, and an hundred of you, ſhall put ten thouſande to flight: and your enimies ſhal fall before you vpon the ſworde.

9 For I will haue reſpect vnto you, and make you encreaſe, and multiplie you, and ſet vp my couenaunt with you.

10 And ye ſhal eate olde ſtoare, and cary out
2.Cor.6.a. olde, becauſe of the newe.

11 And I will make my dwelling place among you, & my ſoule ſhall not lothe you.

12 I wyll walke among you, and wyll be your God, and ye ſhalbe my people.

13 I am the Lord your God which brought you out of the lād of Egypt, that ye ſhould not be theyr bondmen, and I haue broken the chaynes of your yoke, and made you go vpright.

C 14 But if ye will not hearken vnto me, nor
Deut.28.b. will not do after theſe cōmaundements:
Mala.11.a. 15 And if ye ſhal deſpiſe myne ordinaunces, or if your ſoule abhorre my lawes, ſo that ye will not do all my commaundementes, but breake my couenaunt,

16 I alſo will do this vnto you: For I wil bryng vpon you fearefulneſſe, conſumption, and the burnyng ague, to conſume your eyes, and gender ſorow of hart: And ye ſhal ſowe your ſeede in vayne, for your enimies ſhal eate it.

17 And I will ſet my face againſt you, and ye ſhall fall before your enimies: they that hate you, ſhal raigne ouer you, and ye ſhall flee, when no man followeth you.

18 And if ye wil not yet for all this hearken Prou.28.a.
vnto me, then will I puniſhe you ſeuen times more for your ſinnes,

19 And wil breake the pryde of your power, and I will make your heauen as iron, and your earth as braſſe.

20 And your labour ſhalbe ſpent in vain: for your lande ſhal not giue hyr encreaſe, nor ỹ trees of the lande ſhall giue theyr fruites.

21 And if ye walke contrary vnto me, and D
will not hearken vnto me, I wil bryng ſeuen times more plagues vpon you, according to your ſinnes.

22 I will alſo ſende in wilde beaſtes vpon you, whiche ſhall robbe you of your children, and deſtroy your cattell, and make you few in number, and cauſe your high wayes to be deſolate.

23 And if ye may not be reformed by theſe things, but ſhall walke contrary vnto me:

24 Then will I alſo walke contrary vnto you, and will puniſhe you yet ſeuen times for your ſinnes.

25 And I wil ſend a ſworde vpon you, that ſhal auenge my couenaunt: And when ye are gathered together within your cities, I will ſende the peſtilence among you, & ye ſhalbe deliuered into the hande of the enimie. D

26 And when I haue broken the (a) ſtaffe of your bread, (b) tenne wiues ſhall bake your bread in one ouen, and they ſhall deliuer you your bread againe by weight, ye ſhall eate, and not be ſatisfied.

a. He ſpeaketh thus, becauſe a man is ſuſteyned and of ſtrengthened by the bread that he eateth, lyke as a perſon is ſuſteyned by the ſtaffe that he leaneth vpon.

27 And if ye will not yet for all this hearken vnto me, but walke againſt me:

28 I will walke contrary vnto you alſo in indignation, and will chaſtiſe you ſeuen times more for your ſinnes.

b. The ſcarſitie ſhalbe ſo great, that one little ouen ſhal ſerue for tenne houſholdes. 4.Reg.9.g.

29 And ye ſhal eate the fleſh of your ſonnes, & the fleſh of your daughters ſhal ye deuour

30 I wil deſtroy your highe places, and cut away your images, and caſt your carkaſſes vpon the bodies of your idols, and my ſoule ſhal abhorre you.

31 And I wil make your cities deſolate, and bring your ſanctuarie vnto nought, and will not ſmell the ſauour of your ſweete odours.

32 I will bring the lande vnto a wildernes, and your enimies whiche dwell therein, ſhal wonder at it.

33 And I will ſtrowe you among the hea-
then,

then, and wil draw out a swoorde after you: and your lande shalbe waste, and your cities desolate.

34 Then shall the lande enioy hyr Sabbothes, as long as it lyeth voyde, and ye shalbe in your enimies lande: euen then shal the lande rest, and enioy hyr Sabbothes.

F 35 As long as it lyeth voyde, it shal rest, bycause it did not rest in your Sabbothes, when ye dwelt vpon it.

36 And vpō them that are left alive of you, I will sende a faintnesse into theyr hartes in the landes of theyr enimies: & the sounde of a shaking leafe shall chase them, and they shall flee, as fleyng from a swoord, they shal fall, no man followyng vpon them.

37 They shall fall one vpon another, as it were before a swoorde, euen no man following vpon them, and ye shal haue no power to stande before your enimies.

38 And ye shall perish among the heathen, & the land of your enimies shall eate you vp.

39 And they that are left of you, shall pyne away in their vnrighteousnesse, (euen) in your enimies landes, and in the misdeedes of their fathers shall they consume with them.

40 And they shall confesse their misdeedes, and the misdeedes of their fathers, for their trespasse, which they haue trespassed against me, and for that also that they haue walked contrary vnto me.

G 41 Therfore I also wil walke contrary vnto them, and wil bryng them into the lande of their enimies: And then at the least way their vncircumcised harts shalbe tamed, and they shall willingly accept their "sinne.

" That is, the punishment for their sinne

42 Then I will remember my couenaunt with Jacob, & my couenaunt with Isahac, and my couenaunt with Abraham will I remember, and will thinke on the lande.

43 The lande also shalbe left of them, and shall enioy hir Sabbothes, while she lieth waste without them: And they shall willingly accept their sinne, bicause they despised my lawes, and bicause their soule abhorred my ordinaunces.

44 And yet for all that, when they be in the lande of their enimies, I will not cast them away, neither will I abhorre the to destroy them vtterly, and to breake my couenaunt with them: for I am the Lord their God.

Deut. 4. c.

45 I will for their sakes remember the couenaunt of olde, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lorde.

46 These are the ordinaunces and iudgements, and lawes, whiche the Lorde made betweene him and the children of Israel in mount Sinai, by the hande of Moses.

The. xxvij. Chapter.

1. Of diuers vowes, and of tithes. 28. A thing separate from the vse of man, can not be solde, nor redeemed: but remayneth to the Lorde.

1 AND the Lorde spake vnto Moses, saying, I

2 Speake vnto the children of Israel, and say vnto them, If any man wil make a (a) singular vowe of a person vnto the Lorde, by thy estimation,

a. As of his sonne, or his daughter.

3 Then thy estimation shalbe (thus,) Of the male from twentie yeares olde vnto sixtie, shal be by thy estimation fiftie sicles of siluer, after the sicle of the sanctuary: Num. 3. g.

4 And if it be a female, then thy valuation shalbe thirtie sicles.

5 And from fiue yeares to twentie, thy valuation shalbe of the male, twentie sicles, and of the female, ten sicles.

6 And from a moneth vnto fiue yeares, thy estimation shalbe of the male at fiue sicles of siluer, and of the female, at three sicles of siluer.

7 And from sixtie yeares olde and aboue, if he be a male, then thy price shalbe fiftene sicles, and for the female, ten sicles. B

8 But if he be poorer thā thou hast esteemed him, he shal present himself before the priest, and the priest shal value him: according as the hande of him that vowed, is able to get, euen so shal the priest value him.

9 If it be a beast, of whiche men bring an offering vnto the Lorde, all that any man giueth of such vnto the Lorde, shalbe holy.

10 He shall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaūge beast for beast, then both the same beast, & it also wherewith it was chaunged, shalbe holy.

11 If it be any manner of vncleane beast, of whiche men do not offer a sacrifice vnto the Lorde, he shal set the beast before the priest:

12 And the priest shal value it, whether it be good or bad, and as the priest setteth it, so shal it be.

13 But if he wil bye it agayne, he shal giue the fifth part more aboue that it was set at.

14 If any man dedicate his house to be holy vnto the Lord, the priest shal set it whether it be good or badde: and as the priest hath set it, so shal it stande. C

15 And when he that sanctified it, will redeeme his house, let him giue the fifth part of the money that it was iudged at, therefore,

to, and it shalbe his.
16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalte value it accordyng to the seede thereof: An Homer of barley seede shalbe set at fiftie sicles of siluer.
17 If he halow his fielde immediatly from the yeere of Jubilee, it shalbe worthy accordyng as thou doest esteeme it.
18 But if he halow his fielde after the Jubilee, the priest shall reckon vnto him the money, according to the number of the yeares that remaine, vnto the yeares of Jubilee folowing, and it shalbe abated by thy estimation.
19 If he, that consecrated the fielde, will redeeme it againe, let him put the fifth part of the price, that thou didst value it at, thereunto, and it shalbe his.
20 And if he will not redeeme the field, but will sel the fielde to another man: he (that vowed) may redeeme it no more.
D 21 But when the field goeth out in the yeare of Jubilee, then it shalbe holy vnto the Lord, euen as a field separate from cõmon vses, and it shalbe the priests possession.
22 If a man sanctifie vnto the Lord a field, whiche he hath bought, and is not of the grounde of his inheritaunce:
23 The priest shall reckon vnto him what it is worth vntil the yeare of Jubilee, & he shal giue the price, that it is set at the same day, as a thing consecrate vnto the Lorde.
24 And in the yeare of Jubilee, the field shal returne vnto him, of whom it was bought, to him, whose inheritance of lande it was.
25 And all thy valuation shalbe accordyng to the sicle of the sanctuarie: One sicle conteyneth twentie Gerahs. Exod. 30. b.
26 But the first borne of the beastes, that is the Lordes first borne, may no man sanctifie, whether it be ore, or sheepe, for it is the Lordes already. Deut. 15. d.
27 If it be an vncleane beast, he shal redeeme it, as thou shalt set it at, & giue the fifth part more thereto: Or if it be not redeemed, it shalbe solde according to thy estimation.
28 Notwithstanding, nothing separate frõ E the common vse, that a man dothe separate vnto the Lord of all that he hath, whether it be man or beast, or lande of his inheritance, may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lorde.
29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed, but die the death.
30 Euery tithe of the lande also, bothe of the seede of the land, & of the fruite of the trees, is the Lordes, & is sanctified vnto the Lord.
31 And if a man wyll redeeme ought of his tithes, let him adde the fifth part thereto.
32 And euery tithe of ore, & of sheepe, & of euery beast that goeth vnder the (a) rod, euen euery tenth shalbe holy vnto the Lorde.
33 He shall not looke if it be good or bad, nor chaunge it: els if he chaunge it, both it, and that it was chaunged withall, shalbe halowed, and may not be redeemed.
34 These are the commaundementes which the Lord commaunded by Moses, vnto the children of Israel in mount Sinai.

a. That is, euery tenth as it ryseth by tale, whether it be male or female, without acception, or respect.

¶ The ende of the thirde booke of Moses.

This fourth booke of Moses, is called the booke of Numbers: because in the beginning of it Moses and Aaron did number the children of Israel, & that by their tribes.

¶ The fourth booke of Moses,

called in the Hebrue Vaiedabbar, and

in the Latine, Numeri.

¶ *The first Chapter.*

1. Al that are apt for battayle, are numbred. 49. The tribe of Leui must minister in the tabernacle.

1 AND the Lorde spake vnto Moses in ỳ wildernesse of Sinai, in the tabernacle of the congregation, the first day of the second moneth, in the seconde yeare after they were come out of the lande of Egypt, saying,
2 Take ye the summe of all the multitude of the children of Israel, after their kinreds, and housholdes of their fathers, with the number of their names, all that are males, head by head. Exod. 30. b. Num. 26. a. 2. Reg. 24. a
3 From twentie yeares olde, and aboue, euen all that goe forth to warre in Israell: thou

them & Aaron shall number them throughout theyr armies.
4 And with you shalbe men of every tribe, such (as are) the heades of the houses of their fathers.
5 And these are the names of the men that shall stande with you: of (the tribe of) Ruben, Elizur, the sonne of Zedeur.
6 Of Simeon, Selumiel, the sonne of Suri Saddai.
B 7 Of Juda, Nahesson, the sonne of Aminadab.
8 Of Isachar, Nathanael, the sonne of Zuar.
9 Of Zabulon, Eliab the sonne of Helon.
10 Among the childre of Joseph: of Ephraim, Elisama, the sonne of Ammihud: of Manasse, Gamaliel, the sonne of Pedazur.
11 Of Beniamin, Abidan, the sonne of Gedeon.
12 Of Dan, Ahiezer, the sonne of Ammi Saddai.
13 Of Aser, Pagiel, the sonne of Ocran,
C 14 Of Gad, Eliasaph, the sonne of Duel.
15 Of Nephthali, Ahira, the sonne of Enan.
16 These were of great fame in the congregation, princes of the tribes of theyr fathers, and heads ouer thousands in Israel.
17 And Moses and Aaron toke these menne whiche are expressed, by theyr names.
18 And they called al the congregatiō together, the firste day of the second moneth, and they were reckoned throughout theyr kinredes, & houses of theyr fathers, according to the number of theyr names, from twentie yeares olde and aboue, head by head.
19 As the Lord cōmanded Moses, eue so he nūbred them in the wildernesse of Sinai.
20 So were the chyldren of Ruben, Israels eldest sonne, throughout theyr generations, and theyr kinredes, and houses of theyr fathers, according to the number of theyr names, head by head, all males from twentie yeares olde and aboue, as many as dyd goe forth to the warre:
D 21 The number of them that were of the tribe of Ruben, was fourtie and sixe thousande, and fiue hundred.
22 Of the chyldren of Simeon throughout theyr generatiōs, & theyr kinredes, & houses of theyr fathers, the summe of them in the number of names head by head, all the males frō twentie yeares and aboue, whosoeuer might goe forth to the warre:
23 The summe of thē that were of the tribe of Simeon, fiftie and nine thousande, and three hundred.
24 Of the children of Gad throughout their generations, and theyr kynredes, and houses of theyr fathers, the number of the names from twentie yeares and aboue, all that went forth to the warre:
25 The number of them that were of the tribe of Gad, was fourtie and fiue thousande, sixe hundred and fiftie.
26 Of the children of Juda throughout their generations, and their kinredes, and houses of theyr fathers, the number of names from twentie yeares & aboue, all that were able to goe forth to the warre:
27 The number of them, that were of the tribe of Juda, was threescore and fouretene thousande, and sixe hundred.
28 Of the children of Isachar throughout E theyr generations, and their kinredes, and houses of theyr fathers, the nūber of names from twentie yeares & aboue, whiche went all forth to the warre:
29 The number of them, that were of the tribe of Isachar, was fiftie and foure thousande, and foure hundred.
30 Of the children of Zabulon throughout theyr generations, and theyr kinredes, and houses of theyr fathers, the nūber of names from twentie yeares and aboue, all whiche were able to goe forth in the host:
31 The number of them, that were of the tribe of Zabulon, was fiftie and seuē thousande, and foure hundred.
32 Of the chyldren of Joseph (namely) of the chyldren of Ephraim throughout theyr generations, and theyr kinredes and houses of theyr fathers, the number of names from twentie yeares and aboue, al that went out to the warre:
33 The number of thē, that were of the tribe of Ephraim, was fourtie thousand, and fiue hundred.
34 Of the children of Manasse throughout their generations, and theyr kinredes, and houses of their fathers, the nūber of names from twentie yeares olde and aboue, all that went out to the warre:
35 The number of them that were of the F tribe of Manasse, was thirtie & two thousande, and two hundred.
36 Of the chyldren of Beniamin throughout their generations, and their kinredes, and houses of theyr fathers, the number of names from twentie yeares and aboue all that went forth to the warre:
37 The number of them that were of the tribe of Beniamin, was thirtie and fyue thousand, and foure hundred.
38 Of the children of Dan throughout their generations, and kynredes, and houses of theyr fathers, the number of names from twentie yeares olde and aboue, all that went

went forth to warre:
39 The number of them that were of the tribe of Dan, was threescore and two thousande, and seuen hundred.
40 Of the children of Aser throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentie yeares and aboue, all that went out to the warre:
41 The number of them that were of the tribe of Aser, was fourtie and one thousande, and fiue hundred.
42 Of the childre of Nephthali throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeares and aboue, all that might goe forth to the warre:
43 The number of them that were of the tribe of Nepthali, was fiftie & three thousande, and foure hundred.
44 These are the summes, which Moses and Aaron numbred, and the princes of Israell, those twelue men whiche were euery one for the house of their fathers.
45 So were all the numbers of the children of Israell throughout the houses of their fathers, from twentie yeares and aboue, all that went forth to warre in Israell.
Exod. 12. f. Num. 1. f. 46 All they, I say, were in number fiue hundred thousande, and three thousande, fiue hundred and fiftie.
47 But the Leuites after the tribes of their fathers, were not numbred among them.
48 For the Lord spake vnto Moses, saying,
49 Only thou shalt not number the tribe of Leui, nor take the summe of them among the children of Israel.
50 But thou shalt appoint the Leuites ouer the tabernacle of witnesse, & ouer al the vessels thereof, & ouer all things that are in it: Yea, they shal beare the tabernacle, & all the vessels therof, and they shall minister in it, and shal dwel round about the tabernacle.
51 And when the tabernacle goeth forth, the Leuites shal take it downe: and when the tabernacle is to be pitched, the Leuites shall set it vp: and if any straunger come nigh, he shall die.
52 And the children of Israel shal pitch their tentes, euery man in his owne campe, and euery mā vnder his own standerd throughout their hostes.
53 But the Leuites shall pitche rounde about the tabernacle of witnesse, that there be no wrath vpō the congregation of the children of Israell: and the Leuites shal keepe the watche of the tabernacle of witnesse.
54 And the children of Israel did according to all that the Lord commaunded Moses, euen so did they.

The. ij. Chapter.

2. The order of the tentes. The heades of the kynredes of Israell.

1 AND the Lorde spake vnto Moses and Aaron, saying,
2 Euery man of the children of Israel shal pitche vnder his owne standerde, and vnder the ensigne of their fathers houses: farre off about the tabernacle of the congregation, shall they pitche.
3 On the east side towarde the rising of the sunne, shall they of the standerde of the host of Juda pitche, throughout their armies: And Nahesson the sonne of Aminadab, shalbe captayne of the sonnes of Juda.
4 And his hoste, and the number of them, threescore and fourtene thousande, and sixe hundred.
5 Next vnto him shall they, that be of the tribe of Issachar pitche: and Nathanael the sonne of Zuar, shalbe captayne of the children of Issachar.
6 His host, and the number therof, fiftie and foure thousande, and foure hundred.
7 And then the tribe of Zabulō: and Eliab the sonne of Helon, shalbe captayne ouer the children of Zabulon. B
8 And his host, and the number of them fiftie and seuen thousand, and foure hundred.
9 So that the whole number of the whole host of Juda, are an hundred thousande, fourescore and sixe thousande, and foure hundred, throughout their armies: & these shal first moue.
10 On the southside shalbe the standerde of the host of Ruben, according to their armies: & the captayne ouer ỳ sonnes of Ruben, shalbe Elizur the sonne of Sedeur.
11 And his host, and the number of them, fourtie and sixe thousand, and fiue hundred.
12 And fast by him shall the tribe of Simeon pitche, and the captayne ouer the sonnes of Simron, shalbe Salumiel the sonne of Zuri Saddai.
13 And his host, and the nūber of them, fiftie and nine thousand, and three hundred.
14 And the tribe of Gad also, and the captayne ouer the sonnes of Gad, shalbe Eliz̄aph the sonne of Duel. C
15 And his host, and the number of them, fourtie and fiue thousand, sixe hundred and fiftie.
16 All that were numbred with the campe of Ruben, an hundred thousande, fiftie and one thousande, foure hundred and fiftie, throughout their armies: and they shall set

set forth in the second place.
17 And the tabernacle of the congregation shal goe with the host of the Leuites, in the middes of the campe: And as they lye in theyr tentes, euen so shall they procede in the iourney, euery man in his degree, and vnder theyr owne standerdes.
18 On the west side shalbe the standerde of the campe of Ephraim, accordyng to theyr armies, and the captayne ouer the sonnes of Ephraim, shalbe Elisama the sonne of Ammihud.
19 His host, and the number of them, fourtie thousande, and fiue hundred.
20 And fast by him, shalbe the tribe of Manasse: and the captayne ouer the sonnes of Manasse, shalbe Gamaliel, the sonne of Pedazur.
D 21 His host, and the number of them, thirtie and two thousand, and two hundred.
22 And the tribe of Beniamin also: and the captayne ouer the sonnes of Beniamin, shalbe Abidan the sonne of Gedeon.
23 His host, and the number of them, thirtie and fiue thousande, and foure hundred.
24 All the number of the cãpe of Ephraim, were an hundred thousand, eight thousand, and an hundred, throughout their armies: and they shall goe in the thirde place.
25 The standerd of the host of Dan, shall keepe the North side with their armies: and the captayne ouer the children of Dan, shal be Ahiezer, the sonne of Ammi Saddai.
26 His host, and the number of them, threescore and two thousand, and seuen hundred.
27 And fast by him shall the tribe of Aser pitche: and the captayne ouer the sonnes of Aser, shalbe Pagiel the sonne of Ocran.
E 28 His host, and the number of them, fourtie and one thousand, and fiue hundred.
29 And the tribe of Nephthali: and the captayne ouer the children of Nephthali, shal be Ahira the sonne of Enan.
30 His host, and the number of them, fiftie and three thousande, and foure hundred.
31 All they that were numbred with the host of Dan, were an hundred thousande, fiftie & seuen thousand, and fyre hundred: And they shal goe hindermost with theyr standerdes.
32 These are the summes of the children of Israell throughout the houses of their fathers, euen all the numbers, that pitched throughout their hostes, fyre hundred thousand, three thousand, fiue hundred and fiftie.
33 But the Leuites were not numbred among the children of Israell, as the Lorde commaunded Moses.
F 34 And the children of Israel did accordyng to all that the Lorde commaunded Moses, so they pitched with theyr standerdes, and so they iourneyed euery one throughout their kinreds, accordyng to the houshoides of their fathers.

The. iij. Chapter.

5. The Leuites goe not to battel, but minister in the sanctuarie. 21. They pitche their tents next to the habitation.

1 These also are the generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai,
2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar.
3 These are the names of the sonnes of Aaron, whiche were priestes annoynted, and whose hand was consecrated to minister. Num. 26. Leuit. 8.
4 And Nadab and Abihu dyed before the Lorde, when they offered straunge fire before the Lorde in the wildernesse of Sinai, and had no children: And Eleazar and Ithamar ministred in the sight of Aarõ their father.
5 And the Lord spake vnto Moses, saying,
6 Bring the tribe of Leui, and set them before Aaron the priest, ỹ they may serue him: Num. 1. and. 18. B
7 And take the charge with him, euen the charge of the whole congregation, before the tabernacle of the congregation, to do the seruice of the tabernacle.
8 They shall keepe all the instrumentes of the tabernacle of the congregation, & haue the charge of the children of Israell, to do the seruice of the tabernacle.
9 And thou shalt giue the Leuites vnto Aaron and to his sonnes, for they are gyuen and deliuered vnto him of the children of Israell.
10 And thou shalt appoynt Aaron and his sonnes to wayte on their priests office: and the straunger that commeth nighe, shalbe slayne.
11 And the Lord spake vnto Moses, saying,
12 Beholde, I haue taken the Leuites from among the children of Israel, for al the first borne, that openeth the matrice among the children of Israell, and the Leuites shalbe mine. Exod. 13. Num. 8.
13 Because all the first borne are myne: for the same day that I smote al the first borne in the land of Egypt, I halowed vnto me, al the first borne of Israell, bothe man and beast, and myne they shall be: I am the Lorde.
14 And the Lorde spake vnto Moses, in the wildernesse of Sinai, saying, C
15 Number the children of Leui, after the houses

houses of theyr fathers in theyr kynredes:
All that are males from a moneth olde and
aboue, shalt thou number.
16 And Moses numbred them, accordyng
to the worde of the Lorde, as he was com-
maunded.
17 And these were ỹ children of Leui in their
names, Gerson, and Caath, and Merari.
18 And these are the names of the children of
Gerson in their kinredes: Libni, & Semei.
19 The sonnes of Caath in theyr kinredes:
Amram, Iclaar, Hebron, and Oziel.
20 And the sonnes of Merari in their kyn-
redes: Mahli, and Musi. These are the
kynredes of the Leuites, accordyng to the
houses of their fathers.
D 21 Of Gerson came the kynrede of the Lib-
nites, and the kynrede of the Semeites.
These are the kynredes of the Gersonites.
22 And the summe of them, after the num-
ber of all the males, from a moneth olde
and aboue, was counted seuen thousande, &
fiue hundred.
23 And the kynredes of the Gersonites shall
pitche behind the tabernacle Westwarde.
24 The captayne and moste auncient of the
house of the Gersonites, shalbe Eliasaph,
the sonne of Lael.
25 And the charge of the children of Ger-
son in the tabernacle of the congregation,
shalbe the tabernacle and the pauilion, the
couering thereof, and the vayle of the dore
of the tabernacle of the congregation:
26 And the hangyngs of the court, and the
curtayne of the dore of the court, whiche is
round about the tabernacle, and the aulter,
and the cordes of it, for al the seruice therof.
27 And of Caath came the kynrede of the
Amramites, and the kinrede of the Izecha-
rites, the kynred of the Hebronites, and the
kynred of the Ozielites: these are the kin-
redes of the Caathites.
E 28 And the number of all the males from a
moneth olde and aboue, was eyght thou-
sande, and fiue hundred, hauyng the charge
of the sanctuarie.
29 And the kinred of the children of Caath,
shall pitche on the South side of the taber-
nacle.
30 The captayne, and most auncient of the
house of the kynred of the Caathites, shalbe
Elisaphan, the sonne of Oziel.
31 And their charge shalbe the arke, the ta-
ble, the candelsticke, and the aulters, and the
vessels of the sanctuarie, that they minister
in, and the vayle, and whatsoeuer belongeth
to the ministration thereof.
32 And Eleazar the sonne of Aaron ỹ priest,
shalbe captayne ouer all the captaynes of
the Leuites, and haue the ouersight of them
that wayte vpon the sanctuarie.
33 And of Merari came the kynrede of the
Mahelites, and the kinred of the Musites:
these are the kynredes of Merari.
34 And the summe of them, according to the
number of al the males, from a moneth old
and aboue, was sixe thousande, and two
hundred.
35 The captayne, and the moste auncient of
their house, that were of the kynred of Me-
rari, was Zuriel, the sonne of Abihael: and
these shall pitche on the North side of the
tabernacle.
36 And vnder the custodie and charge of the
sonnes of Merari, shalbe the bordes of the
tabernacle, and the barres, pyllers, and soc-
kets thereof, and all the vesselles thereof, and
al that serueth thereto,
37 And the pillers of the court round about,
with theyr sockettes, their pinnes, and theyr
cordes.
38 But on the forefront of the tabernacle to-
warde the East, before the tabernacle of the
congregation eastwarde, shall Moses and
Aaron and his sonnes pitche, and wayte to
keepe the sanctuary, and to keepe the chil-
dren of Israel: And the stranger that com-
meth nigh, shalbe slayne.
39 And the whole summe of the Leuites,
whiche Moses and Aaron numbred at the
commaundement of the Lord, throughout
theyr kinredes, euen all the males from a
moneth olde and aboue, was twentie and Num.26.g.
two thousande.
40 And the Lord sayd vnto Moses, Nũber
al the fyrst borne that are males among the
children of Israel, from a moneth olde and
aboue, & take the number of theyr names.
41 And thou shalt appoynt the Leuites to
me (for I am the Lord) for al the first borne
of the children of Israel, and the cattell of
the Leuites, for all the first genodred of the
cattell of the children of Israel.
42 And Moses numbred, as the Lord com- G
maunded him, al the first borne of the chil-
dren of Israel.
43 And all the firste borne males, rehearsed
by theyr names, from a moneth olde and
aboue, accordyng to theyr number, were
twentie and two thousand, two hundred,
and threescore and thirtene.
44 And the Lord spake vnto Moses, saying,
45 Take the Leuites for al the first borne of
the children of Israel, and the cattell of the
Leuites for theyr cattell, and the Leuites
shalbe myne: I am the Lorde.
46 And for the redeemyng of the two hun-
dred, and threescore and thirtene, whiche are

more than the Leuites, in the fyll borne of the chyldren of Israel.

47 (a) Take fiue sicles of euery head, after the weyght of the sanctuarie, The sicle conteynyng twentie Gerahs.

48 And giue the money wherwith the odde number of them is redeemed, vnto Aaron and his sonnes.

49 And Moses toke the redemption money of them that were redeemed, beyng mo than the Leuites:

50 Of the fyrst borne of the children of Israel toke he this money: (euen) a thousande three hundred and threescore and fiue sicles, after the sicle of the sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the worde of the Lorde, euen as the Lord commaunded Moses.

The.iiij. Chapter.

5. The offices of the Leuites.

1 AND the Lorde spake vnto Moses and Aaron, saying,

2 Take the summe of the children of Caath from among the sonnes of Leui, after their kinredes and houses of their fathers:

3 From thyrtie yeares and aboue, vntil fiftie, that enter into the hoste for to do the worke in the tabernacle of the cõgregatiõ.

4 This shalbe the office of the chyldren of Caath, in the tabernacle of the congregation, (about) the most holy.

5 And when the hoste remoueth, Aaron and his sonnes shall come, and take downe the couerynge vayle, and wrappe the arke of witnesse in it:

6 And shal put theron a couering of Badgers skinnes, and shall spreade vpon it a cloth that is altogether of blewe silke, and put in the barres thereof.

B 7 And vpon the shewe table, they shall spread abroade a clothe of blewe silke, and put thereon the dishes, (incense) cuppes and goblets, and pots to powre with: and there shalbe bread thereon continually.

8 And they shal spreade vpon them a couering of skarlet, and couer the same with a couerynge of Badgers skinnes, and put in the barres thereof.

9 And they shal take a cloth of blewe silke, and couer the candelsticke of light, with his lampes, snuffers, and censers, and al the oile vessels whiche they occupie about it.

10 And they shal put both it, and all the vessels thereof, within a couerynge of Badgers skinnes, and put it vpon a barre.

11 And vpon the golden aulter, they shall spreade a clothe of blewe silke, and couer it with a couerynge of Badgers skinnes, and put to the barres thereof.

12 And they shall take all the instruments, wherewith they minister in the sanctuary, and put a cloth of blewe silke vpon them, and couer them with a couerynge of Badgers skinnes, and put them on a barre.

13 And they shal take away the ashes frõ the aulter, and spreade a purple clothe thereon.

14 And put vpon it, all the vessels thereof, C that they minister withall, euen the cole pannes, the fleshy hookes, the fyre shouels, the basens, & the other vessels of the aulter: and they shal spread vpo it a couerynge of Badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the sanctuarie, & all the vessels of the sanctuary, against that the hoste remoue, then the sonnes of Caath shal come in for to beare: but they shall not touche any holy thyng, least they die. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.

16 And to the office of Eleazar the sonne of Aaron the priest, perteyneth the oyle for the light, the sweete incense, the dayly meate offeryng, and the annoynting oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

17 And the Lorde spake vnto Moses, and Aaron, saying,

18 Ye shall not cut off the tribe of the kinred of the Caathites, from among the Leuites:

19 But thus do vnto them, that they may lyue, and not die: when they goe vnto the most holy things, let Aaron and his sonnes go in, and appoynt them euery one to his office, and to his charge.

20 But let them not goe in, to see when the holy things are folden vp, least they die.

21 And the Lord spake vnto Moses, saying, D

22 Take also the summe of the chyldren of Gerson, throughout the houses of theyr fathers, and throughout theyr kinredes.

23 From thirtie yeares olde, and aboue, vntill fiftie yeares shalte thou number them, al that enter into the assembly for to do seruice in the tabernacle of the congregation.

24 And this is the seruice of the kynrede of the Gersonites, to serue, and to beare.

25 They shall beare the curtaynes of the tabernacle, and the tabernacle of the congregation, the couering thereof, and the couerynge of Badgers skinnes, that is on highe vpon it, and the vayle of the dore of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle

(a) Sicles were of two sortes: the one cõmon the other belongyng to the sanctuarie, and that of the sanctuarie was double the weyght of the common. The common sicle weyghed two grotes, and the sanctuarie sicle foure. The scripture in this place, and in the.30. of Exodus, and Ezechiel.45. sayeth, that the sanctuarie sicle doth weigh twentie Gerahs, which the Grecias do call Obolus, & we in Englishe, an halfe pennie. When eyght grotes of our money was an ounce: and the Hebrues do thinke that Obolus doth weygh the weyght of sixtene barly cornes.

vayle that is in the entring in of the gate of the courte, whiche is neare the tabernacle, and neare the aulter rounde about, with the cozdes, and all the instruments that serue vnto them, and all that is made foz them, and so shall they serue.

27 At the mouth of Aaron and his sonnes, shall all the seruice of the chyldren of the Gersonites be done, in al their charges, and in all theyr seruice: and ye shall appoynt vnto them all theyr burdens to keepe.

28 And this is the seruice of the kynrede of the chyldren of Gerson in the tabernacle of the congregation, and theyr watche shalbe vnder the hande of Ithamar the sonne of Aaron the priest.

29 And thou shalte number the sonnes of Merari after theyr kinredes, and after the houses of theyr fathers:

30 From thirtie yeares old and aboue, vnto fiftie yeares shalt thou number them, euery one that entreth into the assembly, to do the seruice of the tabernacle of the cõgregatiõ.

31 And this is their office & charge, according to all their seruice in the tabernacle of the congregation: the bozders of the tabernacle, with the barres, pillers, and sockets therof.

32 And the pillers that are rounde aboute the court, with theyr sockettes, pinnes, & cozdes, & with all the instruments of it, foz al their seruice: and by name ye shall recken the instruments of theyr office and charge.

33 This is the seruice of the kynredes of the sonnes of Merari, accozding to al their office in the tabernacle of the congregation, vnder the hande of Ithamar the sonne of Aaron the priest.

34 And Moses, and Aaron, and the pynces of the multitude, numbzed the sonnes of the Caathites, after theyr kynredes and houses of theyr fathers,

35 Frõ thirtie yeares old, & aboue, vnto fiftie yeares, al that enter into the assemblie, to do seruice in the tabernacle of the cõgregatiõ.

36 And the numbers of them throughout theyr kynredes, were two thousande, seuen hundzed, and fiftie.

37 This is the number of the kynredes of Caath, (namely) al that might do seruice in the tabernacle of the congregation, whiche Moses and Aaron dyd number, accozding to the commaundement of the Lozd, by the hande of Moses.

38 Also the numbers of the sonnes of Gerson throughout theyr kinredes and houses of theyr fathers:

39 From thirtie yeares olde, and aboue, vnto fiftie yeares, all that enter into the assemblie foz to do seruice in the tabernacle of the congregation.

40 And the nũbers of the throughout their kinredes, and houses of their fathers, were two thousande, fiue hundzed, and thirtie.

41 This is the number of the kinredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of the congregation, whiche Moses and Aaron dyd number, accozdyng to the commaundement of the Lozde.

42 And the numbers of the kynredes of the sonnes of Merari throughout theyr kynredes and houses of their fathers:

43 From thirtie yeares olde, and vpwarde, vnto fiftie yeares, all that enter into the assembly, foz the seruice of the tabernacle of the congregation.

44 And the nũbers of them after theyr kinredes, were three thousande, & two hundzed.

45 These be the summes of the kynredes of the sonnes of Merari, whiche Moses, and Aaron numbzed, accozdyng to the wozde of the Lozde, by the hande of Moses.

46 And so all the numbers of the Leuites, whiche Moses, Aaron, and the Lozdes of Israell numbzed after theyr kynredes and housholdes of their fathers.

47 From thyrtie yeares olde and vpwarde, vnto fiftie yeares, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation. So the numbers of them were seuen thousand, fiue hundzed, and fourescoze.

48 Accozdyng to the wozde of the Lozd did (Aaron) nũber them by the hande of Moses, euery one accozding to their seruice and charge: Thus (were) they of that tribe numbzed, as the Lozde commaunded Moses.

The.v. Chapter.

1. The knowledge of sinne. 8. The cleansing of sinne. 12. The lawe of ielousie.

1 AND the Lozde spake vnto Moses, saying,

2 Commaunde the chyldren of Israel, that they put out of the host euery lepze, and euery one, that hath an issue, and whosoeuer is defiled by the dead:

3 Bothe male and female shall ye put out, euen out of the host shall ye put them, that they defile not theyr (a) tentes, among whiche ye dwell.

4 And the chyldren of Israel did so, and put the out of the host: euen as the Lozde spake vnto Moses, so did the chyldren of Israell.

5 And the Lozd spake vnto Moses, saying,

6 Speake vnto the chyldren of Israel, Whe a man oz woman shall commit any sinne that men commit, and treshalle agaynst the Lozd:

(a) Leuit. 13. g. 3. There were three sortes of tentes among the Hebrues. The tent of the Lord, that is the tabernacle: the tent of the Leuites: & the tent of Israell. The lepres were excluded from them al: the impure by an issue, from the two first: and the defiled by the dead, only frõ the tabernacle of the congregation.

Lorde: when that person shall trespasse,
B 7 Then they shall knowledge theyr sinne which they haue done, and let hym restore agayne the hurt, that he hath done, with his principall, and put the fifth parte of it more thereto, and gyue it vnto hym, whom he hath trespassed agaynst.
b. That is, if he to whome the trespasse hath ben done, be dead, and no kinsman remayneth, to whom it may be repayed, the sayde forfayte, &c.
8 But if the man haue no (b) kinsmã to restore the hurt vnto, let the trespasse be made good vnto the Lorde, & it shalbe the priests, beside the ramme of the attonement, wherby an attonement shalbe made for him.
9 And euery heaue offering, that is made of the holy things of the children of Israel, which they bring vnto the priest, shalbe his.
10 And euery mans halowed things shalbe his: whatsoeuer any man giueth the priest, it shalbe his.
11 And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israell, and say vnto them, If any mans wife goe aside, and trespasse agaynst hym,
13 So that another man lye with hir fleshly, and it be hyd from the eyes of hir husband, and be kept close, that she is defiled, & there be no witnesse agaynst hir, neyther shee taken with the maner,
C 14 And the spirite of iealousie come vpon him, so that he is iealous ouer his wife, which is defiled: or if the spirite of iealousie come vpon him, so that he is iealous ouer his wife, whiche is yet vndefiled:
15 Then let the man bryng his wyfe vnto the priest, and bring hir offering with hir, the tenth part of an (c) Epha of barly meale: but let him put no oyle vpon it, nor put frankincense thereon, for it is an offeryng of iealousie, an offeryng for a remembraũce, causing the sinne to be thought vpon.
c. Epha conteyneth three bushels. The tenth deale of an Epha conteyneth onely so muche as fourtie egge shels can comprise. An Hin is a measure of things liquide, conteyning as muche as. xii. logges: eche logge holdeth as much as. vi. egge shelles cã holde. But Omer, or Gomer, whiche is also called Corus in Latine, conteyneth the measure of three Ephaes, that is as muche as a thousande, two hundred and fourescore and ten egge shels can conteyne.
16 And the priest shall bryng hyr, and set hyr before the Lorde.
17 And the priest shal take holy water in an earthen vessell, and of the dust, that is in the flowr of the tabernacle, the priest shall take it, and put it into the water.
18 And let the priest set the womã before the Lord, & vncouer the womans head, and put the offeryng of memoriall in hyr handes, whiche is the iealousie offering: & the priest shal haue bitter & cursed water in his hand.
19 And the priest shal charge hir by an othe, and say vnto the woman, If no man haue layne with thee, and if thou haue not gone aside to vncleannesse without thy husband, then haue thou no harme of these bitter and cursed waters.
20 But if thou haue gone aside from thyne husband, and be defiled, and some man hath layne with thee beside thyne husbande:
21 (Then the priest shall charge the woman with an othe of cursing, & the priest shal say vnto the woman) The Lorde make thee accursed, and detestable for the othe among the people, when the Lorde dothe make thy thygh to rotte, and thy belly to swell,
22 These cursed waters go into the bowels of thee, that they may make thy belly swel, and thy thigh to rotte. And let the woman say. Amen, amen.
23 And let the priest wryte these curses in a booke, and he shall blot them out with the bitter waters:
24 And shall giue the woman those bitter & cursed waters to drynke: that those cursed and bitter waters may enter into hyr.
25 And then the priest shall take the iealousie offeryng out of the womans hande, and waue it before the Lorde, and bryng it vnto the aulter.
26 And the priest shal take an handful of the offeryng for a memoriall, and burne it vpon the aulter, and then make the woman drynke the waters:
27 And when he hath made the woman drynke the waters, if she be defiled, & haue trespassed agaynst hyr husband, then shal the cursed & bitter waters goe into hyr, and hir belly shal swell, and hyr thigh shall rotte: & the womã shalbe a curse amõg hir people.
28 And if the woman be not defiled, but cleane, shee shall haue no harme, but shall conceyue and beare.
D
E
29 This is the law of iealousie, when a wife goeth aside frõ hir husbande, and is defiled:
30 Or when the spirite of iealousie commeth vpon a man, and he beyng iealous ouer hys wife, doth bryng hyr before the Lord: And the priest shall do to hir accordyng vnto all this lawe,
31 And the man shalbe giltlesse, and this woman shal beare hir sinne.
F

The. vi. Chapter.

2. The lawe of the consecration of the Nazarites. 24. The blessing of the people.

1 AND the Lorde spake vnto Moses, saying,
A
2 Speake vnto the chyldren of Israel, and say vnto them, When eyther man, or woman dothe separate themselues to bowe a bowe of (a) Nazarite, to separate theselues vnto the Lord:
a. The Lord hathleft fre this vow to discretion wil of per
3 He shal separate himselfe from wine and strong

without limityng any certayne time for the obseruation of They who kept this vowe, were as the light of godlinesse, and lynesse among other, and holden for the most excellent in hol and vertue: and thereof haue they taken the name of Naza For the Hebrue worde Nazir, whereof the worde of Naz commeth, signifieth, separate.

strong drynke, and shall drynke no vineger of wine or of strong drinke, nor shal drinke whatsoeuer is pressed out of grapes, & shall eate no freshe grapes, neyther yet dryed.
4 As long as his abstinence endureth, shal he eate nothing, that is made of the vine tree, or of the cornels, or of the huske of the grape.
5 And as long as he voweth, and is separated, there shal no rasor come vpon his head, vntil his dayes be out, in the which he separateth himself vnto the Lord, he shalbe holy, & shal let the lockes of his heare growe.
6 As long as he separateth himselfe vnto the Lorde, he shal come at no dead body.
B 7 He shall not make hymselfe vncleane at the death of his father, mother, brother, or sister: bycause that the consecration of his God is vpon his head.
8 All the dayes of his separation he is holy vnto the Lorde.
9 And if any man die suddaynely before him, yer he be ware, the head of his consecration shalbe defiled: and he shall shaue his head the day of his clensing, euen the seuēth day shall he shaue it.
10 And the eyght day, he shall bryng two turtles, or two young pigeons to the priest, before the dore of the tabernacle of the congregation.
11 And the priest shal offer the one for a sinne offeryng, & the other for a burnt offeryng: and make an attonement for hym as concerning that he sinned by the dead, and shal halowe his head the same day.
12 And he shall consecrate vnto the Lord the tyme of his separation, and shall bryng a lambe of a yeare olde for a trespasse offering: but the dayes that were before are lost, bycause his consecration was defiled.
13 This is the lawe of the Nazarite, when the time of his consecration is out, he shalbe brought vnto the dore of the tabernacle of the congregation.
C 14 And he shall bryng his offeryng vnto the Lorde, an he lambe of a yeare old without blemish for a burnt offeryng, & a she lambe of a yeare olde without blemish for a sinne offeryng, and a ramme without blemishe also for peace offerings:
15 And a basket of vnleauened bread, euen cakes of fine floure mingled with oyle, and wafers of vnleauened bread annoynted with oyle, with theyr meate offeryngs, and drinke offerings.
16 And the priest shall bryng them before the Lorde, and offer his sinne offeryng, and his burnt offeryng.
17 And shal prepare the rāme for a peace offering vnto the Lord, with the basket of vnleauened bread: & the priest shal make also his meate offering, and his drinke offering.
18 And the Nazarite shall shaue the head of his cōsecration at the dore of the tabernacle of the congregation, & shal take the heare of the head of his consecration, & put it in the fyre, which is vnder the peace offeryng.
19 And the priest shal take the sodden shoulder of the ramme, and one vnleauened cake out of the basket, and one vnleauened wafer also, and put them vpon the handes of the Nazarite, after he hath shauen his consecration.
20 And the priest shall waue them before the Lord: & these holy things shalbe the priests, with the waue breast, & the heaue shoulder: and then the Nazarite may drynke wyne.
D 21 This is the lawe of the Nazarite, which hath vowed his offering vnto the Lord for his consecration, besides those thyngs, that his hande can get, according to the vowe which he vowed, euen so he muste do after the lawe of his consecration.
22 And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and his sonnes, saying, On this wise ye shal blesse the children of Israel, and say vnto them,
24 The Lorde blesse thee, and keepe thee:
25 The Lorde make his face to shyne vpon thee, and be mercyfull vnto thee:
26 The Lorde lift vp his countenaunce vpon thee, and giue thee peace.
27 And they shall put my name vpon the chyldren of Israel, and I wil blesse them.

The.vij. Chapter.

2. The offeryng of the lordes and heades of Israell. 89. God speaketh from the mercy seate to Moses.

1 AND when Moses had ful set vp the tabernacle, and annoynted and sanctified it, and all the instrumentes thereof, the aulter also, and all the vessels thereof, and had annoynted them, and sanctified them: Exod.40.b.
2 Then the princes of Israel, heades ouer the houses of theyr fathers (whiche were the lordes of the tribes, and ouer them that were numbred) offered,
3 And brought their sacrifices before the Lorde, sire couered charettes, and twelue oxen: one charet for two lordes, and for one an oxe, and they brought them before the tabernacle.
4 And the Lorde spake vnto Moses, saying,
5 Take it of thē, that they may serue to do the seruice of the tabernacle of the congregatiō, & thou shalt giue them vnto the Leuites, to euery mā according vnto his office.

6 And Moses toke the charettes and the oxen, and gaue them vnto the Leuites.
B 7 Two charettes and foure oxen he gaue vnto the sonnes of Gerson, accordyng vnto theyr office.
8 And foure charettes and eyght oxen he gaue vnto the sonnes of Merari, accordyng vnto theyr offices, vnder the hande of Ithamar the sonne of Aaron the Priest.
Num. 4. b. 9 But vnto the sonnes of Caath he gaue none: bycause the charge of the sanctuary belonged vnto them, whiche they did beare vpon shoulders.
10 And the princes offered for the dedicating of the aulter in the day, that it was annoynted, and brought theyr sacrifices before the aulter.
11 And the Lorde spake vnto Moses, The princes shal bring theyr offerings, euery day one prince, for the dedicating of the aulter.
12 And so on the first day, did Nahasson the sonne of Aminadab, of the tribe of Juda, offer his sacrifice.
13 And his offering was a siluer charger of an hundred & thyrtie sicles, a siluer bolle of seuentie sicles, after the weyght of the sanctuarie, & they were both full of fine floure, mingled with oyle, for a meate offeryng:
C 14 An (incense) cup of ten sicles of gold, full of incense:
15 A young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
16 An hee goate for a sinne offeryng:
17 And for a peace offeryng, two oxen, fyue rammes, fyue hee goates, and fyue lambes of a yeare olde. This was the gifte of Nahasson the sonne of Aminadab.
18 The seconde day, Nathanael the sonne of Zuar, captayne ouer Issachar, did offer:
19 And he offered for his gift, a siluer charger of an hundred and thirtie sicles, a syluer bolle of seuentie sicles, after the sicle of the sanctuarie, both full of fyne floure mingled with oyle, for a meate offeryng:
20 An (incense) cup of golde of ten sicles, ful of incense:
D 21 One young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
22 And an hee goate for a sinne offeryng:
23 And for a peace offeryng, two oxen, fyue rammes, fyue hee goates, fyue lambes of one yeare olde. This was the offeryng of Nathanael the sonne of Zuar.
24 The thyrde day, Eliab the sonne of Helon, captayne of the chyldren of Zabulon, dyd offer:
25 And his gift was, a syluer charger of an hundred and thyrtie sicles, a syluer bolle of seuentie sicles, after the sicle of the sanctuarie, and bothe were full of fine floure myngled with oyle, for a meate offeryng:
26 A golden (incense) cup of ten sicles, ful of incense:
27 A young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
28 An hee goate for a sinne offeryng:
29 And for a peace offeryng, two oxen, fiue rammes, fyue hee goates, fyue lambes of one yeare olde. This was the offeryng of Eliab the sonne of Helon.
30 The fourth day, Elizur the sonne of Sedeur, captayne of the chyldren of Ruben, dyd offer:
31 And his gifte was, a syluer charger of an E hundred and thirtie sicles, a syluer bolle of seuentie sicles, after the sicle of the sanctuarie, and they were bothe full of fyne floure mingled with oyle, for a meate offeryng:
32 A golden (incense) cup of ten sicles, full of incense:
33 A young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
34 An hee goate for a sinne offeryng:
35 And for a peace offeryng, two oxen, fyue rammes, fyue hee goates, and fyue lambes of one yeare old. This was the offeryng of Elizur the sonne of Sedeur.
36 The fifth daye, Selumiel the sonne of Zuri Saddai, captayne of the chyldren of Simeon offered:
37 His gyft was, a siluer charger of an hundred and thirtie sicles, a siluer bolle of seuentie sicles, after the sicle of the sanctuarie, and they were both full of fine floure mingled with oyle, for a meate offeryng:
38 A golden (incense) cup of ten sicles, ful of incense:
39 A young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
40 An hee goate for a sinne offeryng:
41 And for a peace offeryng, two oxen, fyue rammes, fyue hee goates, fiue lambes of a yeare olde. This was the offeryng of Selumiel the sonne of Zuri Saddai.
42 The sixth day, Eliasaph ẏ sonne of Duel, captayne of the children of Gad, offered:
43 His gift was, a siluer charger, of an hundred and thirtie sicles, a siluer bolle of seuentie sicles, after the sicle of the sanctuarie, both full of fyne floure mingled with oyle, for a meate offeryng:
44 A golden (incense) cup of ten sicles, full of incense:
45 A young bullocke, a ramme, a lambe of a yeare olde, for a burnt offeryng:
46 An hee goate for a sinne offeryng:
47 And for a peace offeryng, two oxen, fiue F rammes, fiue hee goates, fyue lambes of one

one yeare olde. This was the offeryng of Eliasaph, the sonne of Duel.
48 The seuenth day, Elisama the sonne of Amiud, captayne of the childzen of Ephzaim, offered:
49 And his sacrifice was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure myngled with oyle, foz a meate offeryng:
30 A golden (incense) cup of ten sicles, ful of incense:
51 A young bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
52 An hee goate foz a sinne offeryng:
53 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Elisama, the sonne of Amiud.
54 The eight day, offered Gamaliel the son of Pedazur, the captayne of the chyldzen of Manasses:
55 And his offeryng was, a siluer charger of an hundzed and thyztie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure mingled with oyle, foz a meate offeryng:
56 A golden (incense) cup of ten sicles, ful of incense:
57 A young bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
58 An hee goate foz a sinne offeryng:
59 And foz a peace offeryng, two oxen, fiue rammes: fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Gamaliel the sonne of Pedazur.
60 The ninth day, Abidan ỹ sonne of Gedeon, captayne of the chyldzen of Beniamin, offerred:
61 And his gifte was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fine floure mingled with oyle, foz a meate offeryng:
62 A golden (incense) cup of ten sicles, ful of incense:
63 A young bullocke, a ramme, a lambe of one yeare olde foz a burnt offeryng:
64 An he goate foz a sinne offeryng:
65 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeare olde. This was the offeryng of Abidan, the sonne of Gedeon.
66 The tenth day, Ahizer the sonne of Ammi Saddai, captayne of the chyldzen of Dan, offered.
67 And his offeryng was, a siluer charger of an hundzed and thyztie sicles, a siluer bolle of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure myngled with oyle, foz a meate offeryng:
68 A golden (incense) cup of ten sicles, ful of incense:
69 A yong bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
70 An hee goate foz a sinne offeryng:
71 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeare olde. This was the offeryng of Ahiezer, the sonne of Ammi Saddai.
72 The eleuenth day, Pagiel, the sonne of Ocran, captayne of the chyldzen of Aser, offered,
73 And his offeryng was a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuary both ful of fine floure mingled with oyle, foz a meate offeryng:
74 A golden (incense) cup of ten sicles, ful of incense:
75 A yong bullocke, a ramme, a lambe of a yeare olde, foz a burnt offeryng:
76 An hee goate foz a sinne offeryng:
77 And foz a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeare olde. This was the offeryng of Pagiel, the sonne of Ocran.
78 The twelfth day, Ahira, the sonne of Enan, captayne of the chyldzen of Nephthali offered:
79 And his offeryng was, a siluer charger of an hundzed and thirtie sicles, a siluer boll of seuentie sicles, after the sicle of the sanctuarie, bothe full of fyne floure myngled with oyle, foz a meate offeryng:
80 A golden (incense) cup of ten sicles, ful of incense:
81 A young bullocke, a ramme, a lambe of one yeare olde, foz a burnt offeryng:
82 An he goate foz a sinne offeryng:
83 And foz a peace offeryng, two oxen, fyue rammes, fyue hee goates, fyue lambes of one yeare olde. This was the offeryng of Ahira, the sonne of Enan.
84 This was the dedication of the aulter in the day, when it was annoynted by the princes of Israell: twelue chargers of siluer, twelue siluer bolles, twelue (incense) cuppes of golde.
85 Euery charger conteynyng an hundzed and thirtie sicles of siluer, euery boll seuentie: and all the siluer vessels conteyned two thousande and foure hundzed sicles, after the sicle of the sanctuarie.
86 And the golden (incense) cuppes were twelue, full of incense, conteynyng ten sicles a peece, after the sicle of the sanctuarie: so that all the golde of the (incense) cuppes

was an hundred and twentie sicles.
87 All the bullockes for the burnt offering were twelue, the rammes twelue, the lābes of a yeare old twelue, with their meate offerynges: and the hee goates for sinne offeryng, twelue.
88 And all the oxen for the peace offerynges were twentie and foure, the rammes sixtie, the hee goates sixtie, the lambes of a yeare olde sixtie. This was the dedication of the aulter, after that it was annoynted.
89 And when Moses was gone into the tabernacle of the cōgregation to speake with him, he heard the voyce of one speaking vnto him from of the mercie seate, that was vpō the arke of witnesse, betweene the two Cherubims, and he talked with him.

The.viij. Chapter.

1. The order of the lampes. 4. The fourme of the candelsticke. 6. The cleansing and offeryng of the Leuites. 24. The age of the Leuites when they be receiued into seruice, or dimissed.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto hym, When thou settest vp the lampes, the seuen lamps shal giue light toward the forefront of the candelsticke. Exod.25. d.
3 And Aaron did euen so, and lighted the lāpes therof toward the forefront of the cādelsticke, as the Lorde cōmaunded Moses.
4 And this was the worke of the candelsticke, euen of gold beaten out with the hāmer, both the shafte and the floures thereof were beaten out with the hāmer: according vnto the paterne which the Lord had shewed Moses, euen so he made the candelsticke.
5 And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the children of Israel, and cleanse them.
B 7 And thus shalt thou do vnto them, when thou cleansest them: Sprinckle water of purifying vpon them, and let them shaue al their flesh, and let them washe their clothes, and so make themselues cleane.
8 Then lette them take a young bullocke with his meate offeryng (euen) fine floure mingled with oyle, and another yong bullocke shalt thou take for a sinne offeryng.
9 And thou shalt bryng the Leuites before the tabernacle of the congregation, thou shalt gather the whole multitude of the children of Israel together,
10 And bryng the Leuites before the Lord, and the children of Israell shall put their handes vpon the Leuites.
11 And Aaron shal waue the Leuites before the Lorde for a waue offeryng of the children of Israel, that they may execute the ministration of the seruice of the Lord.
12 And the Leuites shall put their handes vpon the heades of the bullockes: and thou shalt offer the one for a sinne offryng, and the other for a burnt offeryng vnto the Lorde, that thou mayest make an attonement for the Leuites:
13 And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde.
14 And thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe mine. C
15 After that, shall the Leuites goe in, to do the seruice of the tabernacle of the congregation: And thou shalt cleanse them, and waue them for a waue offeryng: Exod. Leuit. Num. Deut.
16 For they are gyuen and deliuered vnto me from among the children of Israel, for such as open euery wombe, euen for the first borne of al the children of Israel haue I taken them vnto me.
17 For all the first borne of the children of Israel are mine, both man & beast: since the day that I smote euery first borne in the lād of Egipt, I sanctified them for my selfe. Exod.13. Luke.2.
18 And I haue taken the Leuites for all the first borne of the children of Israel.
19 And haue giuen the Leuites as a gifte to Aaron and his sonnes from amōg the children of Israell, to do the seruice of the children of Israell in the tabernacle of the congregation, & to make an attonement for the children of Israel: that there be no plague among the children of Israel, if the children of Israel come nigh vnto the sanctuarie.
20 And Moses, and Aaron, and all the congregation of the children of Israel, did with the Leuites, accordyng vnto all that the Lord commaunded Moses concernyng the Leuites: euen so did the children of Israell vnto them.
21 And the Leuites were purified, & washed their clothes: And Aaron waued them as a waue offeryng before the Lorde, and made an attonement for them, to cleanse them. D
22 After that, went the Leuites in, to do their seruice in the tabernacle of the congregation before Aaron, and his sonnes: as the Lord had cōmaunded Moses, concernyng the Leuites, euen so they dyd vnto them.
23 And the Lord spake vnto Moses, saying,
24 This is it, ỹ belongeth vnto the Leuites: From twentie & fiue yeares old, & vpward, they shall goe in to wayte vpon the seruice of the tabernacle of the congregation. Exod.1 John.15 Num.24

25 And

25 And from the age of fiftie yeares, they shal ceasse wayting vpon the seruice thereof, and shall serue no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keepe things committed to their charge: but shall doe no more seruice. Thus therefore shalt thou doe vnto the Leuites, touching their charge.

The. ix. Chapter.

2. The Passeouer. 13. Punishment for such as keepe it not. 15. Of the cloude.

1 AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the firste moneth of the secõd yeare, after they were come
Exod.12.a. out of the lande of Egypt, saying.
Leuit.23.a. 2 Let the children of Israell celebrate the
Num.28.c. Passeouer at the time appoynted therevnto:
Deut.6.a. 3 Euen the fourteenth day of this moneth at euen: ye shall keepe it in his season according to all the ceremonies of it, & according to all the manners thereof, shall ye keepe it.
4 And Moses spake vnto the children of Israell, that they shoulde celebrate the Passeouer.
5 And they kept the Passeouer the fourteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lorde commaunded Moses, euen so did the children of Israell.
6 And certaine men were defiled by a dead man, that they might not keepe the Passeouer the same day, and they came before Moses and Aaron the same day.
B 7 And they sayde vnto him, We are defiled by a dead man: wherfore are we kept backe, that we may not offer an offering vnto the Lorde in due season, among the children of Israel?
8 And Moses sayde vnto them, Stand stil, and I will heare, what the Lord will commaunde, concerning you.
9 And the Lorde spake vnto Moses, saying,
10 Speake vnto the children of Israell, and say, If any man be vncleane by the reason of a corse, or bee in a way farre distant from you, and from your generations, he shall keepe the Passeouer vnto the Lorde.
11 The fourtenth day of the seconde moneth at euen let them keepe it: and eate it with vnleauened bread, and sowre hearbes.
12 Let them leaue none of it vntil the mor-
Exod.12.g. ning, nor breake any bone of it: but accor-
John.19.f. ding to all the ordinances of the Passeouer, let them keepe it.
13 But the man that is cleane, and is not in a iourney, and yet was negligent to keepe the Passeouer, the same soule shall be cut off from his people, because he brought not the offering of the Lorde in his due season: that man shall beare his sinne.
14 And if a straunger dwel among you, and C will keepe the Passeouer vnto the Lord: according to the ordinaunce of the Passeouer and maner thereof, so shall he doe. Ye shall haue one law, both for the straunger, and for him, that was borne in the same lande.
15 And the same day that the tabernacle was reared vp, a cloude couered the tabernacle, Exod.40.c. (namely) the tabernacle of the testimonie: & 3.Reg.8.b. at euen, there was vpon the tabernacle as it were the appearance of fire, vntill the morning.
16 So it was alway: the cloud couered it by day, and the appearance of fire by night.
17 And when the cloude was taken vp from the tabernacle, then the children of Israell iourneyed: and in the place where the cloud abode, there the children of Israell pitched their tents.
18 At the mouth of the Lorde the children of Israell iourneyed, and at the mouth of the Lord they pitched: and as long as the cloud abode vpon the tabernacle, they lay still:
19 And when the cloude taryed still vpon the tabernacle long time, the children of Israell kept the watch of the Lord, & iourneyed not.
20 And when the cloude abode a few dayes vppon the tabernacle, they abode in their tentes, according to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.
21 And when the cloude abode vpon the ta- D bernacle from euen vnto the morning, and was taken vp in the morning, then they iourneyed: Whether it were by day, or by night, that the cloude was taken vp, they iourneyed.
22 Or if the cloude taryed two dayes, or a moneth, or a yeare vpon the tabernacle, and remayned thereon, the children of Israell remayned still, and iourneyed not: and as soone as the cloude was taken vp, they iourneyed.
23 At the mouth of the Lorde they rested in the tentes, and at the commaundement of the Lord they iourneyed, keeping the watch of the Lorde, at the commaundement of the Lorde, by the hande of Moses.

The. x. Chapter.

2. The trumpets of siluer and their vse. 11. The Israelites depart from Sinai. 14. The captaynes of the host are numbered. 30. Obab refuseth to go with Moses.

1 AND the lord ſpake vnto Moſes, ſaying,
2 Make thee two trumpets of ſyluer: of an whole peece ſhalt thou make them, that thou mayeſt vſe them to call the congregation togither, and when the campe ſhall iourney.
3 And when they ſhall blowe wyth them, all the multitude ſhall reſort to thee before the dore of the tabernacle of the congregation.
4 And if they blowe but one trumpet, then the Princes, whiche are heades ouer the thouſands of Iſrael, ſhal come vnto thee.
5 But if ye blow an alarme, the hoſtes, that lye on the eaſt partes, ſhal go forward.
6 And if ye blowe the alarme the ſeconde time, the hoſt that lieth on the ſouth ſide, ſhal take their iourney: for they ſhal blow an alarme when they take their iourneyes.
7 But when the congregation is to be gathered togither, they ſhall blow without an alarme.
8 And the Prieſtes that are Aarons ſonnes, ſhall blowe with their trumpettes, and yee ſhall haue them as a lawe for euer in your generations.
9 And if ye goe to warre in your lande agaynſt your enimies, that vexe you, ye ſhall blowe an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, to be ſaued from your enimies.
10 Alſo in the day of your gladneſſe, and in your feaſt dayes, and in the beginning of your monethes, ye ſhal blow the trumpets ouer your burnt ſacrifices, and peace offerings, that they may bee a remembraunce for you before your God: I am the Lorde your God.
11 And it came to paſſe the twentieth day of the ſeconde moneth, in the ſeconde yeare that the cloude was taken vp from of the tabernacle of the teſtimonie.
12 And the childrē of Iſraell toke their iourney out of the deſart of Sinai, and the cloud reſted in the wilderneſſe of Pharan.
13 And they firſt toke theyr iourney at the mouth of the Lorde, by the hande of Moſes.
14 In the firſt place went the ſtanderd of the hoſt of the children of Iuda, according to their armyes: whoſe captaine was Nahaſſon, the ſonne of Aminadab.
15 And ouer the hoſt of the tribe of the children of Iſachar, was Nathanael the ſonne of Zuar.
16 And ouer the hoſt of the tribe of the children of Zabulon, was Eliab, the ſonne of Helon.
17 And the tabernacle was taken downe, and the ſonnes of Gerſon and Merari went forth, bearing the tabernacle.
18 And the hoſt of Ruben went forth wyth theyr ſtandarde and armyes, whoſe captaine was Elizur the ſonne of Sedeur.
19 And ouer the hoſt of the tribe of the children of Simeon, was Salamiel, the ſonne of Suri Saddai.
20 And ouer the hoſt of the tribe of the children of Gad, was Eliaſaph, the ſonne of Duel.
21 The Caathites alſo went forwarde, and bare the ſanctuarie, and the other did ſet vp the tabernacle agaynſt they came.
22 And the ſtanderde of the hoſt of the children of Ephraim, went forth according to their armies, whoſe captaine was Eliſama, the ſonne of Ammiud.
23 And ouer the hoſte of the trybe of the ſonnes of Manaſſe, was Gamaliel, the ſonne of Pedazur.
24 And ouer the hoſte of the trybe of the ſonnes of Beniamin, was Abidan, the ſonne of Gedeon.
25 And the ſtandarde of the hoſt of the children of Dan came forth (gathering all the hoſtes togyther) throughout theyr armyes, whoſe captayne was Ahiezer, the ſonne of Ammi Saddai.
26 And ouer the hoſt of the tribe of the children of Aſer, was Pagiel, the ſonne of Ochran.
27 And ouer the hoſt of the tribe of the children of Nephthali, was Ahira, the ſonne of Enan.
28 Theſe are the iourneyes of the children of Iſraell throughout theyr armies, and thus the hoſtes remoued.
29 And Moſes ſayde vnto Hobab the ſonne of Raguel the Madianite, which was Moſes father in lawe, We go vnto the place, of which the Lorde ſayde, I will giue it you. Come thou therefore with vs, and we will doe the good: for the Lorde hath promiſed good vnto Iſraell.
30 And he anſwered him, I will not go, but will depart to mine owne lande, and to my kynred.
31 He ſayde, Oh nay, leaue vs not, for thou knoweſt our manſions in the wilderneſſe, and thou mayeſt be to vs in ſtede of eyes.
32 And if thou go with vs, loke what goodneſſe the Lorde ſheweth vnto vs, the ſame will we ſhewe vnto thee.
33 And they departed from the mount of the Lorde three dayes iourney, and the arke of the couenant of the Lord went before them in the three dayes iourney, to ſearche out a reſting place for them.
34 And the cloude of the Lorde was vppon them

them by day, when they went out of the
campe.
35 And when the arke went forth, Moses
sayde, Ryse vp Lorde, and let thine ene-
Psal.68.a. mies be scattered, and let them that hate
thee, flee before thee.
36 And when the arke rested, he sayde, Re-
turne, O Lord, vnto the many thousands
☞ of Israell.

The.xi. Chapter.

1. The people murmureth. 4. They desire flesshe. 6. They loth Manna. 11. The wauering fayth of Moses. 16. The Lorde diuideth the burden of Moses to seuentie of the auncientes, and they prophecie. 31. It rayneth Quayles. 33. The flesshe raueners are punished.

A 1 AND when the people did wickedly, it
Exod.16.a. was a displeasure in the eares of the Lorde: And when the Lorde heard it, his countenaunce was prouoked to wrath, and the fire of the Lorde burnte among them, and consumed them, that were the vttermost of the host.
2 And the people cryed vnto Moses: And when Moses made intercession vnto the Lorde, the fyre quenched.
3 And he called the name of the place Taberah, because the fyre of the Lorde burnt among them.
4 And a number of people, that was among them, fell a lusting, and turned themselues, and wept (euen as did also the children of Israell) and sayde, Who shall giue vs flesh to eate?
5 We remember the fishe, whiche we did eate in Egypt for naught, and the Cucumbers, Melons, Leekes, Onyons, and Garlecke.
6 But nowe our soule is dryed away: for we can see nothing else, saue Manna.
B 7 The Manna was as Coriander seede,
Exod.16.g. and to see to, like (a) Bedellion.
(a) Some call it white precious stone, and some a white earle.
8 And the people went about, and gathered it, and ground it in mylles, or beate it in morters, and baked it in pannes, and made cakes of it: And the tast of it, was like vnto the taste of fresh oyle.
9 And when the deawe fell downe vpon the host in the night, the Manna fell vpon it.
10 And when Moses heard the people weepe throughout theyr housholdes, euerie man in the dore of his tent, the wrath of the Lorde was kindled exceedingly, and it greeued Moses also.
11 And Moses sayd vnto the Lorde, Wherefore hast thou delt cruelly with thy seruant? And wherefore haue I not found fauour in thy sight, seeing that thou puttest the weight of all this people vpon me?
12 Haue I conceyued all this people? Or haue I begotten them? that thou shouldest say vnto me, Carie them in thy bosome, as a Nurse beareth a sucking childe, vnto the lande whiche thou swarest vnto theyr fathers?
13 Where should I haue flesshe to giue vnto al this people which weepe before mee, saying, Giue vs flesh, that we may eate.
14 I am not able to beare all this people a- C
lone, seeing it is too heauie for me.
15 If thou deale thus with mee, kyll me, I
pray thee, if I haue founde fauour in thy sight, that I see not my wretchednesse.
16 And the Lorde sayde vnto Moses, Gather Exo.8.d.
vnto me three score and ten men, of the elders of Israel, which thou knowest, that they are the elders of the people, and officers ouer them: and thou shalt bring them vnto the tabernacle of the congregation, that they may stande there with thee:
17 And I will come downe, and talke with thee there, and take of the spirite whiche is vpon thee, and put it vppon them, and they shall beare the burthen of the people with thee, least thou bee constreyned to beare it alone.
18 And say thou vnto the people, Be halow- Exod.16.f.
ed against to morow, and ye shal eate flesh: for your whining is in the eares of the lord, seeing ye sayde, Who shall giue vs flesh to eate? wee were happie in Egypt. Therefore the Lorde will giue you flesshe, and ye shall eate.
19 Yee shall not eate one day, nor two, nor
fiue dayes, nor ten, nor twentie dayes:
20 But euen a moneth long, vntill it come
out at the nostrelles of you, and it shall be lothesome vnto you, because that yee haue cast the Lorde aside, which is among you, and haue wept before him, saying, Why came we thus out of Egypt?
21 And Moses sayde, Sire hundred thou- D
sand footemen are there of the people among Exod.12.f.
which I am: and thou hast sayde, I wyll giue them flesshe, that they may eate a moneth long.
22 Shall the sheepe and the oxen bee slayne for them, to finde them? or shall all the fish of the sea be gathered togither for them, to suffice them.
23 And the Lorde sayde vnto Moses, Shall Esai.50.a.
the Lordes hande waxe short? Thou shalt and.59.a.
see nowe, whether my worde shall come to passe vnto thee, or not.
24 And Moses went out, and told the people
the

the saying of the Lorde: and gathered the threescore and ten elders of the people, and set them round about the tabernacle.

25 And the Lorde came downe in a cloude, and spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the threescore and ten elders: And when the spirite rested vpon them, they prophecied, and did not ceasse.

26 But there remayned two of the men in the host, the name of the one was Eldad, and the name of the other Medad: And the spirite rested vpon them, (and they were of them that were written, and went not out vnto the tabernacle) and they prophecied in the host.

27 And there ranne a yong man, and tolde Moses, and sayde, Eldad and Medad doe prophecie in the host.

E 28 And Iosuah the sonne of Nun, the seruaunt of Moses, one of his yong men answered, and sayde, My Lorde Moses, forbyd them.

Luke.9.g.

29 And Moses sayde vnto him, Enuiest thou for my sake? woulde God that all the Lordes people coulde prophecie, and that the Lorde woulde put hys spirite vppon them.

Ioel.2.g. 1.Cor.14.a.

30 And Moses gate him into the host, he, and the elders of Israell.

31 And there went forth a wynde from the Lorde, and brought Quayles from the sea, and let them fall aboute the host, euen a dayes iourney rounde aboute on euery syde of the host, and (they did flie in the ayre) as it were two cubites high ouer the earth.

Exod.16.a.

32 And the people stode vp all that day, and all that night, and all the next day, and they gathered Quayles: and hee that gathered little gathered ten Gomers full: And they spread them abroade for their vse, rounde about the host.

33 And while the flesshe was yet betweene theyr teeth, and yer it was chewed vp, the wrath of the Lorde was kyndled agaynst the people, and the Lorde smote the people with an exceeding great plague.

Psal.78.d. Psal.78.d.

34 And he called the name of the place, The graues of lust: bycause they buried the people that lusted there.

35 And the people toke their iourney from the graues of lust vnto Hazeroth, and abode at Hazeroth.

Num.33.c.

The.xij.Chapter.

1. Aaron and Miriam grudge agaynst Moses. 10. Miriam is striken with leprosie, and is healed at the prayer of Moses.

1 AND Miriam and Aaron spake agaynst Moses, bycause of the woman of Ethiopia, which he had taken: for he had taken to wife one of Ethiopia.

A Deut.24.

2 And they sayde, Hath the Lorde in deede spoken onely through Moses? Hath hee not spoken also by vs? And the Lorde heard it.

3 (But Moses was a very meeke man, aboue all the men of the earth.)

Eccle.45.

4 And the Lord spake at once vnto Moses, vnto Aaron, and to Miriam, Come put ye three vnto the tabernacle of the congregation. And they came out all three.

Exod.19.

5 And the Lorde came downe in the pyller of the cloude, and stode in the dore of the tabernacle, and called Aaron and Miriam. And they went out both of them.

Psal.99. Exod.33.

6 And he sayde heare my wordes: If there be a Prophete of the Lordes among you, I will be knowne of him in a vision, and will speake vnto him in a dreame.

7 My seruaunt Moses is not so, whiche is faythfull in all mine house.

B

8 Vnto him wil I speake mouth to mouth in a vision, not in darke speaches and similitudes of the Lorde shall he see: Wherefore then were ye not afrayde to speake agaynst my seruant Moses?

Exod.33.

9 And the Lorde was moued vnto wrath agaynst them, and he went his way.

10 And the cloude departed from the tabernacle: and beholde, Miriam was become leprous, as it were snowe: And Aaron loked vpon Miriam, and beholde, she was leprous.

2.Par.26.

11 And Aaron sayde vnto Moses, Alas my Lorde, I beseech thee, put not the sinne vpon vs, which we haue folishly committed, and sinned.

12 Oh, let him not be as one dead, of whome the flesshe is halfe consumed, when he commeth out of his mothers wombe.

13 And Moses cryed vnto the Lorde, saying, Heale him nowe, O God, I beseeche thee.

14 And the Lorde sayde vnto Moses, If his father had (a) spitte in his face, shoulde shee not be ashamed seauen dayes? Let him bee shut out of the host seuen dayes, and after that, let him be receyued in againe.

C a. If his fa... vpon his ... sure shou... spit in his ... she may ... presume ... come in ... presence ... the space ... ué dayes ... much mo... shall she ... presume ... come ver...

15 And Miriam was shut out of the host seuen dayes: and the people remoued not, till she was brought in againe.

16 And afterwarde the people remoued from Hazeroth, and pitched in the wilderneſſe of Pharan.

The

The.xiij. Chapter.

2. Certaine men are sent to search the lande of Chanaan. 24. They bring of the fruite of the lande. 31. Caleb comforteth the people, agaynst the discouraging of the other spyes.

A 1 AND the lord spake vnto Moses, saying,
2 Sende men out to search the landt of Chanaan, whiche I giue vnto the children of Israell: of euery tryde of theyr fathers shall ye sende a man, and let them all be such as are rulers among them.
3 And Moses at the commaundement of the Lord, sent forth out of the wildernesse of Pharan, such men as were all heades of the children of Israel.
4 Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur.
5 Of the tribe of Simeon, Saphat the sonne of Hori.
6 Of the tribe of Juda, Caleb the sonne of Jephune.
B 7 Of the tribe of Jlachar, Igal the sonne of Joseph.
8 Of the tribe of Ephraim, Osea the sonne of Nun.
9 Of the tribe of Beniamin, Palti the sonne of Raphu.
10 Of the tribe of Zabulon, Gaddiell the sonne of Sodi.
11 Of the tribe of Joseph, namely of the tribe of Manasse, Gaddi the sonne of Suli.
12 Of the tribe of Dan, Amiel the sonne of Gemalli.
13 Of the tribe of Aser, Sethur the sonne of Michael.
14 Of the tribe of Nephthali, Nahabi the sonne of Vaphsi.
15 Of the tribe of Gad, Guell the sonne of Machi.
C 16 These are the names of the men whiche Moses sent to spie out the land: And Moses called the name of Osea, the sonne of Nun, Josuah.
17 And Moses sent them forth to spie out the lande of Chanaan, and sayd vnto them, Get you vp this way southward, that ye may go vp into the hie countrie,
18 And see the land, what maner thing it is, and the people that dwelleth therein, whether they be strong, or weake, eyther few, or many:
19 And what the lande is, that they dwell in, whether it be good, or badde, and what manner of Cities they bee [illegible] they dwell in, whether they dwell in tentes, or walled townes:
20 And what maner of lande that is, whether it be fat, or leane, or whether there be trees therein, or not. Be of good courage, and bring of the fruite of the lande: And it was about the tyme that Grapes are first ryppe.
21 And so they went vp, and searched out the D lande, from the wildernesse of Zin, vnto Rehob, as men come to Hemath.
22 And they ascended vnto the South, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmai, the sonnes of Anac, Hebron was built seuen yeares before Zoan in Egypt.
23 And they came vnto the ryuer of Escol, and cut downe there a braunche with one cluster of Grapes, and two men bare it vpon a staffe: and (they brought) also of the Pomegranates, and of the Figges.
24 And the place was called the ryuer of Escol, bycause of the cluster of Grapes, whiche the children of Jsraell cut downe thence.
25 And they turned backe againe from searching of the lande, after fortie dayes.
26 And they went, and came to Moses and Aaron, and vnto all the multitude of the children of Jsraell in the wildernesse of Pharan, to Cades, and brought them word, and also vnto all the Congregation, and shewed them the fruite of the lande.
27 And they tolde him, and sayde, We came vnto the lande whither thou sentest vs, and surely it floweth with milke and honie, and here is of the fruite of it.
28 Neuertheless, the people be strong, that E dwell in the lande, and the cities are walled and exceeding great: and moreouer wee saw the children of Anac there.
29 The Amalechites dwel in the south countrey: and the Hethites, and the Jebusites, and the Amorites, dwel in the mountaynes: and the Chanaanites dwell by the sea, and by the coast of Jordane.
30 And Caleb stilled the people before Moses, saying, Let vs go vp at once, and possesse it, for we be able to ouercome it.
31 But the men that went vp with him sayd, We be not able to go vp against the people, for they are stronger than we.
32 And they brought vp an euil report of the lande, which they had searched, saying vnto the children of Jsraell, The lande, whiche we haue gone through to searche it out, is a lande that eateth vp the inhabitours thereof, and the people that we saw in it, are men of a great stature.
33 And there wee sawe also Gyaunts, the children of Anac, (which come) of the Gyaunts: And wee seemed in our sight, as

it

it were Grashoppers, and so we did in their sight.

The.xiiij.Chapter.

2. The people murmure against God. 10. And would haue stoned Caleb & Iosuah. 37. The searchers of the lande die. 45. Amalech killeth the Israelites.

A 1 AND all the multitude of the people cryed oute, and wept throughout that night.

2 And all the children of Israell murmured against Moses and Aaron, and the whole Congregation sayde vnto them, Would God that we had dyed in the lande of Egypt, or else that we had dyed in this wildernesse,

3 Wherefore hath the Lord brought vs vnto this lande, to fall vpon the sworde, and that our wyues, and our children should be a pray? Were it not better that we returne vnto Egypt againe?

4 And they sayde one to another, Let vs make a captayne, and returne vnto Egypt againe.

a. Lamenting the people, and praying for them.

5 Then Moses and Aaron fell (a) on their faces before all the assemblie of the congregation of the children of Israel.

6 And Iosuah the sonne of Nun, and Caleb the sonne of Iephune (which were) of them that searched the lande, rent their clothes:

B 7 And spake vnto all the companie of the children of Israell, saying, The land which we walked through to searche it, is a verie good lande.

8 If the Lorde haue a loue to vs, he will bring vs into this land, and giue it vs, which is suche a lande, as floweth wyth mylke and honie.

Deut.20.a. 9 But in any wise rebell not ye against the Lorde, neither feare the people of the lande, for they are but (b) bread for vs: Their shield is departed from them, and the Lord is with vs, feare them not therefore.

b. We shall easily ouercome them.

10 But al the congregation bade stone them with stones: And the glory of the Lorde appeared in the tabernacle of the congregation, before all the children of Israell.

11 And the Lorde sayde vnto Moses, Howe long doeth this people prouoke mee, and howe long will it be yer they beleue me for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and will make of thee a greater nation, and mightier than they.

13 And Moses sayde vnto the Lorde, Then the Egyptians shall heare it, (for thou broughtest this people in thy might from among them.)

14 And it will bee tolde to the inhabiters of C
this lande also: for they haue hearde lykewise that thou Lorde art among this people, and that thou Lorde art seene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye time, in a pyller of a cloude, and in a pyller Exod.13.d
of fyre, by night.

15 If thou shalt kill all this people, as they were but one man, then the nations, whiche haue hearde the fame of thee, will say,

16 Because the Lorde is not able to bring in this people into the lande, whiche he sware vnto them, therefore he hath slaine them in the wildernesse.

17 And now I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

18 It is long yer the Lorde be angrie: he is of great mercie, and suffereth iniquitie, and sinne, and leaueth no man innocent, and visiteth the vnrighteousnesse of the fathers, vpon the children, in the thirde and fourth generation,

Exo.

19 Be mercifull, I beseeche thee, vnto the sinne of this people, according vnto thy great mercy, as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lorde sayde, I haue forgiuen it, according to thy requeste.

21 But as truely as I liue, all the earth shal- D
be filled with the glorie of the Lorde.

22 But all these men whiche haue seene my glory: and my myracles which I did in Egypt, and in the wildernesse, & haue tempted me, nowe these ten tymes, and haue not hearkened vnto my voyce:

1.Cor.

23 Shall not see the lande whiche I sware vnto their fathers, neither shall any of them that prouoked me, see it.

24 But my seruant Caleb, because he had an Iohn.7
other maner of spirite, (and because hee hath followed me vnto the vtmost) him will I bring into the lande which hee hath walked in, and his seede shall inherite it.

25 And also the Amalekites, and Chanaanites, remaine in the valley: to morrowe turne you and get you into the wildernesse, euen by the way of the red sea.

Deut.1

26 And the Lorde spake vnto Moses and Aaron, saying,

27 How long doth this euil multitude murmure against me? I haue heard the murmurings of the children of Israell, with the which they murmure against mee.

28 Tell them therefore: As truely as I liue, E
saith

sayth the Lorde, I will do vnto you, euen as ye haue spoken in mine eares:

29 Your carkasses shall fall in the wildernesse: and all you that were told throughout your numbers, from twentie yeares, and aboue, which haue murmured agaynst me,

30 Shal not come into the land, ouer which I lifted vp my hande to make you dwell therein, saue Caleb the sonne of Jephune, and Josuah the sonne of Nun.

31 But your children, whiche ye sayde, shoulde bee a pray, them will I bring in, and they shall knowe the lande, whiche ye haue refused.

32 And your carkasses shall fall in this wildernesse.

33 And your children shal wander in the wildernesse fortie yeares, and suffer for your whoredome vntil your carkasses be wasted in the wildernesse.

34 After the number of the dayes, in whiche ye searched out the lande, euen fortie dayes, euery day for a yeare, shall yee beare your vnrighteousnesse, euen fortie yeares, and ye shall know my breach of promise.

Exc.4.b.

F 35 I the Lorde haue sayde, that I will do it vnto all this euill congregation, that are gathered togither agaynst me: For in this wildernesse they shal be consumed, and there they shall die.

36 And the menne whiche Moses sent to search the land, and which (when they came againe) made all the people to murmure agaynst him, and brought vp a slaunder vpon the lande:

37 Euen the same men that did bring vp that slaunder vpon it, as though it had bene euill, dyed in a great plague before the Lorde.

1.Cor.10.d.

38 But Josua the sonne of Nun, and Caleb the sonne of Jephune, which were of the men that went to searche the lande, lyued still.

39 And Moses tolde these sayings vnto all the children of Israell, and the people toke great sorowe.

G 40 And they rose vp earely in the morning, and gate them vp into the top of the mountaine, saying, Loe, we be here, and will go vp vnto the place of which the Lorde sayde,

Deut.1.f.

(c) For we haue sinned.

c. They confesse, they sinned by rebelling agaynst God: but consider not they offende in going vp without gods cõmaundement.

41 And Moses sayde, Wherefore transgresse ye thus the worde of the Lorde? it will not come well to passe.

42 Go not vp therefore, for the Lorde is not among you: that ye be not slain before your enimies.

43 For the Amalekites, and the Chanaanites (d) are there before you, and ye will fal vpon the sworde, because yee are turned away from the Lord, and the Lord will not be with you.

d. Be readie to come against you.

44 But they presumed obstinately to go vp vnto the hill top: Neuerthelater, the arke of the couenant of the Lord, and Moses departed not out of the host.

45 Then the Amalekites, and the Chanaanites which dwelt in the hill, came downe, and smote them, and consumed them, euen vnto Horma.

The.xv.Chapter.

2. The drinke offerings of them, that enter into the lande. 30. The punishment of him that sinneth of arrogancie, or pride. 32. Of him that gathered stickes on the Sabboth day.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israell, and say vnto them, When ye bee come into the lande of your habitations, whiche I giue vnto you:

Leuit.23.d.

3 And will make an offering by fyre vnto the Lorde, namely a burnt offering, or a sacrifice to fulfill a vowe, or a free offering, or in your principall feastes, to make a sweete sauour vnto the Lorde, of the heard, or of the flocke:

4 Then let him that offereth his offering vnto the Lorde, bring also a meate offering of a tenth deale of flowre, mingled with the fourth part of an Hin of Oyle:

Leuit.2.a. and.6.b.

5 And the fourth part of an Hin of wine for a drinke offering shalt thou prepare wyth the burnt offering, or any other offering, for one lambe.

6 Or if it be a ramme, thou shalt prepare for a meat offering, two tenth deales of flowre, mingled with the thirde part of an hyn of Oyle.

7 And for a drinke offering, thou shalt offer the thirde part of an Hin of wine, for a sweete sauour vnto the Lorde.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe, or peace offering vnto the Lorde:

9 Let him bring with a bullocke, a meate offering of three tenth deales of flowre, mingled with halfe an Hin of Oyle.

10 And thou shalt bring for a drinke offering, euen halfe an Hin of wine, for an offering made by fyre for a sweete sauour vnto the Lorde.

11 After this maner shal it be done for a bullock, or for a ramme, or for a lambe, or a kid,

12 Accor-

12 Accoꝛding to the number, that ye shal pꝛe-
pare, so shall ye doe to euery one, accoꝛding
to their number.
13 All that are boꝛne of the countrey, shall do
these things after this maner, to offer an of-
fering made by fire of a sweete sauour vnto
the Loꝛde.
¶ 14 And if a straunger soiourne wyth you,
oꝛ whosoeuer be among you in your gene-
rations, and will offer an offering made by
fire of a sweete sauour vnto the Loꝛde: euen
as ye do, so he shall do.
15 One oꝛdinance shal be both foꝛ you of the
congregation, and also foꝛ the straunger
that dwelleth (with you:) It shall be an oꝛ-
dinance foꝛ euer in your generations: as
yee are, so shall the straunger bee befoꝛe the
Loꝛde.
16 One lawe, and one maner shall serue,
both foꝛ you, and foꝛ the straunger that so-
iourneth with you.
17 And the Loꝛde spake vnto Moses, saying,
Deut.8.c. 18 Speake vnto the childꝛen of Israell, and
say vnto them, When ye bee come into the
lande, to the which I bring you,
19 Then, when ye wil eate of the bread of the
lande, yee shall offer vp an heaue offering
vnto the Loꝛde.
20 Ye shall offer vp a cake of the fiꝛst of your
Leuit.23.b. dowe, foꝛ an heaue offering: as ye doe the
heaue offering of the barne, euen so ye shall
heaue it.
D 21 Of the fyꝛst of your dowe ye shall gyue
vnto the Loꝛde an heaue offering in your
generations.
22 And if ye haue erred, and obserue not all
these commaundements, which the Loꝛde
hath spoken vnto Moses,
23 Euen all that the Loꝛde hath commaun-
ded you by the hande of Moses, from the
(fiꝛst) daye that the Loꝛde commaunded
Moses, and henceforwarde among your ge-
nerations,
24 If ought be committed ignoꝛantly of the
congregation, all the multitude shall offer
a bullock foꝛ a burnt offering, to be a sweet
sauour vnto the Loꝛde, with the meate of-
fering and dꝛinke offering thereto, accoꝛ-
ding to the maner, and an heer goate foꝛ a
sinne offering.
25 And the pꝛiest shall make an attonement
foꝛ all the multitude of the childꝛen of Is-
raell, and it shall be foꝛgiuen them, foꝛ it is
ignoꝛance: And they shall bꝛing theyꝛ of-
fering, a sacrifice made by fire vnto the lord,
and their sinne offering befoꝛe the Loꝛde foꝛ
their ignoꝛance.
26 And it shalbe foꝛgiuen vnto all the con-
gregation of the childꝛen of Israel, and vn-
to the straunger that dwelleth among you,
seeing all the people were in ignoꝛance.
27 If any one soule sinne thꝛough ignoꝛãce, Leuit.4.
he shal bꝛing a she goate of a yeare old foꝛ a
sinne offering.
28 And the pꝛiest shall make an attonement ¶
foꝛ the soule that sinneth ignoꝛantly, when
he sinneth by ignoꝛaunce befoꝛe the Loꝛde,
to reconcile him, and that it may be foꝛgy-
uen him.
29 And both thou, that art boꝛne of the chil-
dꝛen of Israel, and the straunger that dwel-
leth among you, shall haue one lawe, who
so doth sinne thꝛough ignoꝛance.
30 But the soule, that doth ought (a) pꝛesum-
ptuously, whether he be boꝛne in the lande,
oꝛ a straunger, the same blaspheməth the
Loꝛde: and that soule shalbe cut off from a-
mong his people.
31 Bycause he hath despised the woꝛde of the
Loꝛde, and hath bꝛoken his commaundee-
ment, that soule therefoꝛe shalbe vtterly cut
off, and (b) his sinne shalbe vpon him.
32 And while the childꝛen of Israell were in
the wildernesse, they found a man that ga-
thered sticks vpon the Sabboth day.
33 And they, that found him gathering sticks,
bꝛought him vnto Moses, and Aaron, and
vnto all the congregation.
34 And they put him in ward, seeyng it was
not declared (c) what shuld be done to him.
35 And the Loꝛde sayde vnto Moses, Let the
man die, and let al the multitude stone him
with stones without the host.
36 And al the multitude bꝛought him with-
out the host, & stoned him with stones, and
he dyed, as the Loꝛd commaunded Moses.
37 And the Loꝛde spake vnto Moses, saying,
38 Speake vnto the childꝛen of Israell, and Deut.22
bid them that they make them fringes in the
the boꝛders of their garments, thꝛoughout
their generations, and put vpon the fringe
of the boꝛders, a ribande of blew silke.
39 And the fringe shalbe vnto you to loke
vpon, that ye may remember all the com-
maundements of the Loꝛde, and do them:
and that ye seeke not after your owne hart,
oꝛ your owne eyes, after the which ye vse to
go a whoꝛing.
40 But ye shall remember rather, and do al
my commaundementes, and bee holy vnto
your God.
41 I am the Loꝛd your God, which bꝛought
you out of the land of Egypt, foꝛ to be your
God: I am the Loꝛde your God.

a. The He… by an hi… hande, … boldly, … gaunty A… temptuou…

b. That h… shall suffe… his iniqu… Exod.2…

c. Seing … not decla… what de… should …

The.xvi. Chapter.

1. The rebellion of Corah, Dathan, and Abi-
ram. 31. They perish with their companie.

1 And

1 Now Corah the sonne of Isaar, the sonne of Caath, the sonne of Leui, went apart with Dathan and Abiram, the sonnes of Eliab, and On, the sonne of Peleth, the sonne of Ruben:

Ecclc. 45. c.

2 And they rose vp before Moses, with certaine of the children of Israel, two hundred and fiftie, which were captaynes of the multitude, famous in the congregation, and men of renowme.

3 And they gather themselues togither agaynst Moses and Aaron, and sayde vnto them, Ye take much vpon you, seeing all the multitude are holy euery one of them, and the Lorde is among them: Why lyft you your selues vp aboue the congregation of the Lorde?

4 And when Moses heard it, hee fell vpon his face,

5 And spake vnto Corah, and vnto all hys companie, saying, To morrowe the Lorde will shewe, who are his, who (a) is holy, and who ought to approch nigh vnto him: and whom he hath chosen, he will cause to come neare vnto him.

a. Who is the high priest, that he may cause him to come vnto him.

6 This doe therefore: Take ye firepannes, both Corah and all his companie,

B 7 And put fire therein, and put incense in them before the Lorde to morrow: and the man, whom the Lorde doth chose, the same shall bee holy: yee take much vpon you, ye sonnes of Leui.

Num. 3. b. 8 And Moses sayde vnto Corah, Heare I pray you, ye sonnes of Leui,

9 Seemeth it but a small thing vnto you, that the God of Israell hath separated you from the multitude of Israel, and brought you to himselfe, to do the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them?

10 He hath taken thee to him, and all thy brethren the sonnes of Leui with thee: and seeke ye the office of the priest also?

11 For whiche cause both thou and all thy companie are gathered togither against the Lorde: and what is Aaron, that ye murmure agaynst him?

12 And Moses sent, and called Dathan and Abiram the sonnes of Eliab: which sayde, We will not come vp.

13 Is it a small thing that thou hast brought vs out of the lande that floweth with milke and honie, to kyll vs in the wildernesse, except thou make thy selfe Lorde and ruler ouer vs also?

C 14 Moreouer thou hast not brought vs into a lande that floweth with milke and honie, neither giuen vs inheritaunce of fieldes and vineyardes: Wilt thou put out the eyes of these men? We will not come vp.

15 And Moses waxed verie angrie, and sayd vnto the Lorde, Turne not thou vnto their offering: I haue not taken so much as an Asse from them, neyther haue I hurt any of them.

16 And Moses sayde vnto Corah, Be thou and all thy companie before the Lorde, both thou, they, and Aaron to morrow.

17 And take euery man his censer, and put incense in them, and bring yee before the Lorde euerie man his censer, euen two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 And they toke euery man his censer, and put fire in them, and laid incense theron, and stoode in the doore of the tabernacle of the congregation with Moses and Aaron.

19 And Corah gathered al the congregation agaynst them, vnto the doore of the tabernacle of the congregation: and the glorie of the Lord appeared vnto al the cõgregation.

20 And the Lorde spake vnto Moses and Aaron, saying,

21 Separate your selues from among this congregation, that I maye consume them at once. D

22 And they fell vpon their faces, and sayde, O God, the God of the spirites of all flesh, hath not one man sinned? Wilt thou bee wroth with all the multitude? Num. 17. a.

23 And the Lorde spake vnto Moses, saying,

24 Speake vnto the congregation, and say, Get you away from about the tabernacle of Corah, Dathan, and Abiram.

25 And Moses rose vp, and went vnto Dathan and Abiram: and the elders of Israel followed him.

26 And he spake vnto the congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touche nothing of theirs, least ye perish in all their sinnes.

27 And so they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery side: and Dathan and Abiram came out, and stoode in the doore of their tentes, wyth their wyues, their sonnes, and their little children.

28 And Moses sayde, Hereby ye shall know, that the Lorde hath sent me to doe all these workes, for I haue not done them of myne owne minde. E

29 If these men die the common death of all men, or if they bee visited after the visitation of all men, then the Lord hath not sent me:

30 But if the Lorde make a (b) newe thing, and the earth open hir mouth, and swallow them vp, with all that they haue, and they goe downe quicke into the pit: then ye shal

b. That is, if the Lorde do a thing not seene before.

vnderstande that these men haue prouoked the Lorde.

31 And assone as hee had made an ende of speaking all these wordes, the ground cloue asunder, that was vnder them:

Deut.11.a. Num.26.b. Psal.21.c.

32 And the earth opened hir mouth, and swalowed them vp, and their houses and all the men that were with Corah, and all their goodes.

33 And they, and all that they had, went downe aliue vnto the pit, and the earth closed vpon them: and they perished from among the congregation.

34 And all Israell, that were about them, fledde at the crye of them: And they sayde, Least the earth swalow vs vp also.

F 35 And there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered incense.

36 And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the priest, that hee take vp the censers out of the burning, and scatter the fire here and there, for they are halowed,

c. That haue destroied them selues by their owne sinnes, being the causers of their owne deathes.

38 The censers of these sinners (c) agaynst their owne soules: let them make of them brode plates for a couering of the aulter: For they offered them before the Lorde, and therefore they are halowed, and they shalbe a signe vnto the children of Israell.

39 And Eleazar the Priest toke the brasen censers, which they that were burnt had offered, and made brode plates for a (d) couering of the aulter,

d. To be a remembrance vnto the children of Israell, of Gods mighty hand against rebellion.

40 To be a remembrance vnto the children of Israell, that no straunger which is not of the seede of Aaron, come neare to offer incense before the Lord, that he be not like vnto Corah, and his companie, as the Lorde sayde to him by the hande of Moses.

41 But on the morowe, all the multitude of the children of Israell murmured agaynst Moses and Aaron, saying, ye haue killed the people of the Lorde.

G 42 And when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of the congregation: and beholde, the cloude couered it, and the glorie of the Lorde appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you from among this congregation, that I maye consume them quickly. And they fell vpon their faces.

46 And Moses sayde vnto Aaron, Take a censer, and put fyre therein out of the aulter, and poure on incense, and go quickly vnto the congregation, and make an attonement for them: for there is wrath gone out from the Lorde, and there is a plague begun.

47 And Aaron toke as Moses commaunded hym, and ranne into the middes of the congregation: and beholde, the plague was begunne among the people, and hee put on incense, and made an attonement for the people.

48 And when he stode betweene the deade and them that were alyue, the plague was stayed.

49 They that dyed in the plague, were fourtene thousande, and seuen hundred, besyde them that dyed aboute the conspiracie of Corah.

50 And Aaron went againe vnto Moses before the doore of the tabernacle of the congregation, and the plague was stayed.

The.xvij. Chapter.

9. Aarons rodde buddeth, and beareth blossoms, wherby his priesthood is confyrmed.

1 AND the Lord spake vnto Moses, saying, A

2 Speake vnto the children of Israell, and take of euery one of them a rodde, after the houses of their fathers, of all their princes, according to the familie of their fathers, euen twelue roddes: and write euery mans name vpon his rodde.

3 And write Aarons name vppon the rodde of Leui: for euerie rod shalbe for the heade of the house of their fathers.

4 And put them in the tabernacle of the congregation, before (the arke) of the testimonie, where I will declare my selfe vnto you.

5 And the mannes rodde whom I chose, shall blossome: and I wil make ceasse from me the grudgings of the children of Israel, whereby they grudge agaynst you.

6 And Moses spake vnto the children of Israel, and all the princes gaue him a rod, one rod for euery prince, according to their fathers houses, euen twelue rods: and the rod of Aaron was among their roddes.

7 And Moses put the rods before the Lord, B in the tabernacle of witnesse.

8 And on the morow, Moses went into the tabernacle of witnesse: and beholde, the rod Heb.9.d of Aaron for the house of Leui was budded, and brought forth buddes, bare blossomes, and ripe Almondes.

9 And Moses brought out all the roddes from before the Lorde, vnto all the children of Israel: and they looked vpon them, and toke euery man his rodde.

10 And the Lorde sayde vnto Moses, Bring Aarons rodde againe before the wytnesse, to be

To be kept for a token to the rebellious childzen, and that their murmuring may ceasse from me, and that they die not.

11 And Moses did as the Lorde commaunded him, euen so did he.

12 And the chyldzen of Israell spake vnto Moses, saying, Beholde, we are wasted away, and perished, we all come to nought.

13 Whosoeuer commeth nigh, or approcheth to the tabernacle of the Lorde, shall dye: Shall we vtterly consume away and die?

The.xviij.Chapter.

1. The office of the Leuites. 8. The tythes and first fruites must be giuen them. 20. Aarons heritage.

1 AND the Lorde sayd vnto Aaron, Thou and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the sanctuarie: and thou and thy sonnes wyth thee, shall beare the iniquitie of your priestes office.

Num.4.b. 2 And thy brethren of the tribe of Leui, and of thy fathers housholde thou shalt bring with thee, that they may bee ioyned vnto thee, and minister vnto thee: but thou and thy sonnes with thee (shall minister) before the tabernacle of witnesse.

3 They shall keepe thy charge, euen the charge of all the tabernacle: onely let them not come nigh the vesselles of the sanctuarie, and the aulter, that they and yee also die not.

4 And they shalbe ioyned with thee, & keepe the charge of the tabernacle of the congregation, for all the seruice of the tabernacle: and let no straunger come nigh vnto you.

5 Therefore shall ye keepe the charge of the sanctuarie, and the charge of the aulter, that there fall no more wrath vpon the childzen of Israel:

6 Beholde, I haue taken your brethren the Leuites from among the childzen of Israel, which as a gift of yours, are giuen vnto the Lorde, to do the seruice of the tabernacle of the congregation.

Heb.9.4 7 Therfore shalt thou and thy sonnes with thee, keepe your priestes office for all things that parteyne vnto the aulter, and within the vayle, and ye shall serue: for I haue giuen your priestes office vnto you as a gyft: and therefore the straunger that commeth nigh, must be slaine.

8 And the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of myne heaue offerings, of all the hallowed things of the childzen of Israel (euen) vnto thee I haue giuen them for the annointing, and to thy sonnes for an ordinance for euer.

9 This shalbe thine of the most holy things (reserued) frō the fyre (of the aulter.) All their sacrifices for all theyr meate offerings, sinne offerings, or trespasse offerings, which they bring vnto me, that shall bee most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and all that are males shall eate of it, let it be holy vnto thee.

11 And this also is thine: the heaue offerings of their giftes, throughout all the waue offerings of the childzen of Israel: I haue giuen them vnto thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: and all that are cleane in thy house, shall eate of it. Leuit.6.d.

12 All the (a) fat of the Oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for first fruites, the same haue I giuen vnto thee. a. That is the chiefest, and the best.

13 And whatsoeuer is first ripe in their lande, which they bring vnto the Lorde, shall bee thine, and all that are cleane in thine house, shall eate of it.

14 All things separate from the common vse in Israell, shall be thine. ℂ

15 All that breaketh the matrice in all flesh, that men bring vnto the Lorde, whether it be of men or beastes, shall be thine: Neuerthelater, the first borne of man shalt thou redeeme, and the firste borne of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme, from the age of a moneth, according to thine estimation, for the money of fiue sicles, after the sicle of the sanctuarie, which is twentie Gerahs.

17 But the first borne of a cowe, sheepe, and goate, shalt thou not redeeme, for they are holy: therefore thou shalt sprinckle theyr bloud vpon the aulter, and shalt burne their fat, as a sacrifice made by fire, for a sweete sauour vnto the Lorde.

18 And the flesh of them is thine, as the waue breast, and the right shoulder, these are thine. Leuit.7.d.

19 All the heaue offerings of holye things, which the childzen of Israel offer vnto the Lorde, haue I gyuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: let it be a (b) salted couenant for euer before the Lorde, both vnto thee, and to thy seede with thee. b. That is, sure, stable, and incorruptible.

20 And the Lorde spake vnto Aaron, Thou shalt haue no inheritance in their lande, neither shalt thou haue any part among them: I am thy part, and thy inheritance among the childzen of Israel. Deut.18.a. Eccle.43.g.

D 21 Beholde, I haue giuen the childzen of
Leui all the tenth in Israell to inherite, for
the seruice which they serue in the taberna-
cle of the congregation.
22 Neither must the childze of Israel hence-
forth come nigh the tabernacle of the con-
gregation, least they beare sinne and die.
23 But the Leuites shal do the seruice in the
tabernacle of the congregation, and beare
their sinne: it shall bee a lawe for euer in
your generations, that among the childzen
of Israel they possesse no inheritance.
24 But the tythes of the childzen of Israell,
which they pay as an heaue offering vnto
the Lorde, I haue giuen the Leuites to in-
herite: and therefore I haue sayde vnto
them, Among the childzen of Israel ye shall
possesse no inheritance.
25 And the Lord spake vnto Moses, saying,
26 Speake vnto the Leuites, and saye vnto
them, When ye take of the childzen of Is-
raell the tithe, whiche I haue giuen you of
them for your inheritance, ye shall take an
heaue offering of the same for the Lorde, e-
uen the tenth part of that tithe.
27 And this your heaue offering shalbe rec-
kened vnto you, euen as though it were
of the corne of the barne, or as the fulnesse of
the winepresse.
E 28 Of this maner ye shall therefore offer an
heaue offering vnto the Lorde, of all your
tythes whiche ye receyue of the childzen of
Israel, and ye shall giue thereof the Lordes
heaue offering to Aaron the priest.
29 Of al your giftes ye shal offer al the lords
heaue offering, euen all the fat of the same,
(to wit) the holy things thereof.
30 Therfore thou shalt say vnto them, Whē
ye haue taken away the fat of it from it, it
shalbe counted vnto the Leuites, as if it
were the increase of the corne flowre, or the
increase of the winepresse
31 And ye shall eate it in all places, both ye
and your housholdes: for it is your rewarde
for your seruice in the tabernacle of the con-
gregation.
32 And ye shall beare no sinne by the reason
of it, when ye haue offered from it the fat of
it: neither shall ye pollute the holy things
F of the childzen of Israel, least ye die.

The.xix. Chapter.

2. Of the redde Cowe. 14. The lawe of him, that dyeth in a tent. 16. And of him also, that toucheth any vncleane thing.

D 1 AND the Lorde spake vnto Moses and
A Aaron, saying.
2 This is the ordinaunce of the lawe whiche
the lord hath commaunded, saying, Speake
vnto the childzen of Israel, that they bring
thee a redde Cow without spot, and where-
in is no blemishe, and vpon whiche neuer
came yoke.
3 And yee shall giue hir vnto Eleazar the
priest, that he may bring hir without ỹ holt, Heb.13.c. Psal.5
and cause hir to be slaine before his face:
4 And let Eleazar the priest take of hir bloud
with his finger, and sprincle it directly be-
fore the tabernacle of the congregation seu-
en tymes.
5 And cause the Cowe to bee burnt in hys
sight, with hir skinne, flesh, and bloud: and Leuit.4.c.
the doung of hir shal be burne also.
6 And let the priest take Cedar wood, and
hysope, and scarlet (lase) and cast it in the
middes of the burning of the Cowe.
7 Then let the priest wash his clothes, and B
he shall bathe his flesh in water, and then
come into the host, and the priest shalbe vn-
cleane vntill the euen.
8 And he that burneth hir, shall washe hys
clothes in water, and bathe his flesh in wa-
ter, and be vncleane vntill the euen.
9 And a man that is cleane, shall gather vp
the asshes of the Cow, and lay them wyth-
out the host in a cleane place, and it shalbe
kept for the multitude of the childzen of Num.19.
Israell for a water of separation: it is a
sinne offering.
10 Therefore hee that gathereth the asshes of
the Cowe, shall washe hys clothes, and re-
maine vncleane vntyll the euen: and it
shalbe vnto the childzen of Israel, and vnto
the straunger that dwelleth among them, a
statute for euer.
11 Hee that toucheth the dead bodie of anye Num.19.
man, shalbe vncleane seuen dayes. Eccle.34.
12 And he shall purifie hymselfe wyth thys Agge.2.
water the thyrde day, and the seuenth day he
shalbe cleane: But if he purifie not himselfe
the thirde day, then the seuenth day hee shall
not be cleane.
13 Whosoeuer toucheth the dead corse of any
man that is dead, and purgeth not himselfe,
defileth the tabernacle of the Lord, and that Num.33.d
soule shalbe cut off from Israel, because the
water of separation was not sprinckled vp-
on him: he shal be therefore vncleane, hys
vncleannesse is yet vpon him.
14 This is the lawe of a man that dyeth in a C
tent: all that come into the tent, and all that
is in the tent, shalbe vncleane seuen dayes.
15 And all the vessels that be open, whiche
haue no couering, bound vpon them, shalbe
vncleane.
16 And who so euer toucheth one that is
slaine with a swoorde in the fieldes, or a dead
person,

person, or a bone of a dead man, or a graue,
shalbe vncleane seuen dayes.
17 Therefore for an vncleane persone they
shall take of the burnt asshes of the sinne of-
fering, and running water shalbe put there-
to in a vessell.
Psal.51.b. 18 And let a cleane person take hysope, and
dip it in the water, and sprinckle it vpon the
tent, and vppon all the vesselles, and on the
persons that were therein, and vpon him
that touched a bone, or a slaine person, or a
dead bodie, or a graue.
19 And the cleane person shal sprinckle vpon
the vncleane the thirde day, and the seuenth
day: and the seuenth day he shal purifie him
selfe, and wash his clothes, and bath himself
in water, and shalbe cleane at euen.
20 But the man that is vncleane, and pury-
fieth not himselfe, the same soule shalbe cut
off from among the congregation: because
he hath defiled the Sanctuarie of the Lorde,
and the water of separation hath not beene
sprinckled vpon him, therefore shall hee re-
maine vncleane.
D 21 And it shalbe a perpetual law vnto them,
that he that sprinckleth the water of separa-
tion, shall wash his clothes: and he that tou-
cheth the water of separation, shall bee vn-
cleane vntill the euen.
22 And whatsoeuer the vncleane person tou-
cheth, shalbe vncleane: and the soule that
toucheth (the thing that was touched of the
vncleane person) shalbe vncleane vntill the
euen.

The.xx. Chapter.

1. Miriam dyeth. 2. The people murmure. 8. They haue water euen out of the rocke. 12. Moses and Aaron shall not goe into the lande of promise. 14. Edom denyeth the Israelites passage through his Realme. 25. The death of Aaron, in whose roome Eleazar succeedeth.

A 1 AND the children of Israel came with the whole multitude into the desart of
Num.33.d. Zin, in the first moneth, and the people a-
bode at Cades: and there died Miriam, and was buried there.
2 But there was no water for the multi-
tude: and they gathered themselues toge-
ther against Moses and Aaron.
3 And the people chode with Moses, and
spake, saying, Would God that we had pe-
rished, when our brethren died before the Lorde.
4 Why haue yee brought the congregation of the Lorde into this wildernesse, that both we, and our cattell should die in it?
5 Wherefore haue ye made vs to come vp out Exod.17.a.
of Egypt, to bring vs into this euill place, which is no place of seede, nor of figges, nor of vines, nor of Pomigranates: neyther is there any water to drinke?
6 And Moses and Aaron went from the pre-
sence of the congregation, vnto the dore of the tabernacle of the congregation, and fell vpon their faces, and the glorie of the Lorde appeared vnto them.
7 And the Lorde spake vnto Moses, saying, B
8 Take the rod, and gather thou and thy bro-
ther Aaron the congregation togither, and speake vnto the Rocke before their eyes, and it shall giue forth his water: and thou shalt bring them water oute of the Rocke, to giue the companie drinke, and their beastes also.
9 And Moses toke the rodde from before Exod.17.c.
the Lorde as he commaunded him.
10 And Moses and Aaron gathered the con-
gregation togither before the Rocke, and (Moses) sayde vnto them, Heare ye rebels: must we fetch you water out of this rocke?
11 And Moses lift vp his hand, and with hys
rodde he smote the rocke two times, and the Psal.78.b.
water came out abundantly, and the multi-
tude dranke, and their beastes also.
12 And the Lorde spake vnto Moses and
Aaron, Because yee beleeued me not, to
sanctifie me in the eyes of the children of Is-
rael, therefore ye shal not bring this congre-
gation into the lande, which I haue giuen them.
13 This is the water of strife, because the chil-
dren of Israel strooe with the Lorde, and he was sanctified in them.
14 And Moses sent messengers from Cades C
vnto the king of Edom: thus sayth thy bro- Judg.11.c.
ther, Thou knowest all the trauaile that we haue had.
15 Our fathers went downe into Egypt and
we haue dwelt in Egypt a long time: and the Egyptians vexed vs and our fathers.
16 And when we cryed vnto the Lorde, hee
hearde our voyce, and sent an Angell, and hath fet vs vp out of Egypt: and beholde, we are in Cades, euen in the vttermost citie of thy border.
17 Let vs passe, I praye thee, through thy
countrey: but we will not go through the Num.31.c.
fieldes, or vineyardes, nor wee will drinke of the water of the fountaynes: we will go by the kings high way, and neyther turne vnto the right hande, nor to the left, vntill we bee past thy borders.
18 And Edom answered him, Thou shalt not
goe by mee, lest I come out against thee with the swoorde.

19 The childzen of Israell sayde vnto him, We will goe by the beaten way: and if I and my cattel drinke of thy water, I wyll pay for it: I will but onely (without any harme) go through on my feete.

20 He answered, Thou shalt not go thorow. And Edom came oute agaynst him wyth much people, and with a mightie power.

D 21 And thus Edom denyed to giue Israell passage through his countrey: wherefore Israell turned away from him.

22 And the childzen of Israell departed from Cades, and came vnto mount Hor, with all the congregation.

23 And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coast of the lande of Edom, saying,

24 Aaron shalbe gathered vnto his people: for he shall not come into the lande whiche I haue gyuen vnto the childzen of Israell, bycause ye disobeyed my mouth at the water of strife.

25 Take Aaron and Eleazer his sonne, and bring them vp into mount Hor,

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: and Aaron shalbe gathered vnto his people, and shall die there.

27 And Moses did as the Lorde commaunded: and they went vp into mount Hor, in the sight of all the multitude.

E 28 And Moses toke off Aarons clothes, and
Deut.10.b. put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe out of the mount.

29 When all the multitude saw that Aaron was dead, they mourned for Aaron thirtie dayes, all the housholde of Israell.

The.xxi. Chapter.

1. Israel vanquisheth king Arad. 6. The firie serpentes sting them. 24. The kings, Sehon and Og, are ouercome in battaile.

A 1 AND when king Arad the Chanaanite,
Num.23.d. which dwelt towarde the south, heard tell that Israell came by the way, that the spies had found out, he fought agaynst Israell, and toke some of them prisoners.

2 And Israel vowed a vow vnto the Lord, and sayde, If thou wilt deliuer this people into my hande, I will vtterly destroye theyr cities.

3 And the Lorde heard the voyce of Israel, and deliuered them the Chanaanites: and they destroied them and their cities, and called the name of the place, Horma.

Judg.1.d. 4 And they departed from mount Hor, by the way of the red sea, to compasse the lande Deut.2.a
of Edom: and the soule of the people was sore grieued, bycause of the way.

5 And the people spake agaynst God, and agaynst Moses: Wherefore haue ye brought Num.21.a
vs out of Egypt, for to die in the wyldernesse? for here is neither breade nor water, and our soule lotheth this light bread.

6 Wherefore the Lorde sent firie serpentes 1.Cor.10.c
among the people, which stong them: and Sapi.16.a
much people of Israel dyed.

7 Therefore the people came to Moses, and B
sayde, We haue sinned, for we haue spoken agaynst the Lorde, and agaynst thee: make Exod.10.a
intercession to the Lorde, that he take away 3.Reg.13.a
the serpents from vs. And Moses made Iesus.24.a
intercession for the people:

8 And the Lorde sayde vnto Moses, Make thee a firie serpent, and set it vp vpon a pole: that as many as are bitten, may looke vpon it, and liue.

9 And Moses made a serpent of brasse, and Iohn.3.b
set it vpon a pole: and when a serpent had 4.Reg.18.
bitten any man, hee behelde the serpent of brasse, and lined.

10 And the childzen of Israel departed thence, Num.33.
and pitched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, euen in the wildernesse, which is before Moab, on the east side.

12 And they remoued thence, and pitched vpon the ryuer of Zared.

13 And they departed thence, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.

14 Wherefore, it shalbe spoken in the booke C
of the warres of the Lorde, what thing hee did in the redde Sea, and in the Ryuers of Arnon.

15 And at the streame of the ryuers, that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 From thence (they returned) vnto Beer: the same is the wel, whereof the Lorde spake vnto Moses, Gather the people togither, and I will giue them water.

17 Then Israell sang this song, Spring vp well: sing ye vnto it.

18 The Princes digged this well, the Captaynes of the people digged it with the lawgiuer, and with their staues. And from the wildernesse they went to Mathana:

19 And from Mathana to Nahaliel, and from Nahaliel to Bamoth,

20 And from Bamoth of the valley that is in the fielde of Moab, vnto the top of the hill that

that loketh towarde Jesimon.

D 21 And Israell sent messengers vnto Sehon king of the Amorites, saying,

Num.20.c. 22 Let me passe through thy lande, we will not tyrne into the fieldes or vineyards, neither drinke of the waters of the well: but we will go along by the kings high way, vntill we be past thy countrey.

Deut.29.b. 23 But Sehon would giue Israel no licence to passe through his countrey: but gathered all his people together, & went out agaynst Israel into the wildernesse: and he came to Jaza, and fought agaynst Israell.

Deut.1.a. Josue.4.a. 24 And Israell smote him with the edge of the swoorde, and conquered his lande from Arnon vnto Jabok, vnto the children of Ammon: For the border of the children of Ammon was strong.

Deut.2.d. 25 And Israel toke all these cities, and dwelt in all the cities of the Amorites in Hesbon, and in all the townes that belong thereto.

26 For Hesbon was the citie of Sehon the king of the Amorites whiche fought before agaynst the king of the Moabites, and toke all his lande out of his hande, euen vnto Arnon.

27 Wherefore they that speake in prouerbes, say, come to Hesbon, and let the citie of Sehon be built, and repayred.

E 28 For there is a fire gone out of Hesbon, and a flame from the citie of Sehon, and hath consumed Ar in Moab, and the Lordes of Bamoth in Arnon.

29 Wo to thee Moab: O ye people of Chamos, yee are vndone: hee hath suffered his sonnes to be pursued, and his daughters to be in captiuitie vnto Sehon the king of the Amorites.

30 Their Empire is lost from Hesbon vnto Dibon, and we are made a wildernesse euen vnto Nopha, which reacheth vnto Medeba.

31 And thus Israell dwelt in the lande of the Amorites.

Deut.3.a. and.29.b. 32 And Moses sent to search out Jazer, and they toke the townes belonging therto, and rooted out the Amorites, that were therein.

33 And they turned, and went vp towarde Basan: and Og the king of Basan came out agaynst them, hee and all his people, to fight at Edrai.

F 34 And the Lorde sayde vnto Moses, Feare him not: for I haue delyuered hym into thy hande, and all his people, and his lande: and thou shalt doe to hym, as thou dyddest vnto Sehō the king of the Amorites which dwelt at Hesbon.

35 They smote him therfore, and his sonnes, and al his people, vntill there was nothing left him: and they conquered his lande.

The.xxij. Chapter.

1. King Balac sendeth for Balaam, whose name in the Hebrues is written Bileam. 12. God forbyddeth Balaam to curse the Israelites. 21. The Angell standeth in his way. 28. Balaams Asse speaketh.

1 NOw the children of Israell departed, A and pitched in the fields of Moab, on the other side of of Jordane from Jericho.

2 And Balac the sonne of Ziphor, sawe all Josue.24.b. that Israel had done to the Amorites.

3 And the Moabites were sore afrayde of the people bycause they were manye, and they were stroken with feare of the children of Israel.

4 And Moab sayde vnto the elders of Madian, Nowe shall this companie "licke vp all that are rounde about vs, as an Oxe lycketh vp the grasse of the fielde. And Balac the sonne of Ziphor, was king of the Moabites at that tyme.

" Heb. with licking to escape away.

5 He sent Messengers therefore vnto Balaam the sonne of Beor, to Pethor, which is by the ryuer of the lande of the children of hys folke, to call him, saying, Beholde, there is a people come out of Egypt, and beholde they couer the face of the earth, and dwell (a) ouer agaynst me.

Deut. 23. 2.Pet.2.c.

a. Not farre from me, euen harde by me.

6 Come nowe therefore, I pray thee, and curse me this people: for they are to mightie for me, so peraduenture I might be able to smite them, and to driue them out of the lande: for I woote, that hee, whom thou blessest, is blessed: and he, whom thou curssest, is cursed.

7 And the elders of Moab, and the elders of Madian departed, hauing the (rewarde) of the soothsaying in theyr hande: and they came vnto Balaam, and tolde him the woordes of Balac. B

8 He answered them, Tarry here this night, and I will bring you woord, euen as the Lorde shal say vnto me. And the Lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam sayde vnto God, Balac the sonne of Ziphor, king of Moab, hath sent vnto me (saying,)

11 Beholde, there is a people come oute of Egypt, and couereth the face of the earth: Come nowe therefore, and curse them for my sake: if so peraduenture I may be able to ouercome them in battaile, and to driue them out.

12 And God sayde vnto Balaam, Goe not thou with them, neyther curse the people:

for they are blessed.

13 And Balaam rose vp in the morning, and sayde vnto the Lordes of Balac, Get you vnto your land: for the Lorde wil not suffer me to go with you.

C 14 And the Lordes of Moab rose vp, and went vnto Balac, & sayde, Balaam would not come with vs.

15 And Balac sent againe a greater companie of Lordes, & more honorable than they,

16 Which came to Balaam, and tolde him, Thus sayeth Balac the sonne of Ziphor, Oh let nothing let thee, but come vnto me:

17 For I will greatly promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come, I pray thee, curse this people for my sake.

Num. 23, c. 18 And Balaam answered, and sayde vnto the seruantes of Balac, If Balac woulde giue me his house full of siluer and golde, I can not go beyonde the worde of the Lorde my God, to do lesse, or more:

19 Nowe therefore I pray you, tarrie ye here this night, that I may wit what the Lorde will say vnto me more.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and goe with them: but loke, what I say vnto thee, that shalt thou do.

D 21 And Balaam rose vp early, and sadled his Asse, and went with the Lordes of Moab.

b. He went more to hurt and damage the children of Israel, and for his hyre, and lucre sake, than for any affection he had to obey God, as after. 32. verse.

22 And the (b) wrath of God was kindled, because he went: and the Angell of the Lorde stode in the way to be agaynst him, as hee rode vpon his Asse, and his two seruantes were with him.

23 And when the Asse saw the Angell of the Lorde stande in the way, and hauing hys sworde drawne in his hande, the Asse turned aside out of the way, and went out into the fielde: and Balaam smote the Asse, to turne hir into the way.

24 But the Angell of the Lorde stode in a path betweene the vineyards, and there was a wall on the one side, and another on the other.

25 And when the Asse saw the Angell of the Lord, she thrust hir selfe vnto the wall, and rusht Balaams foote agaynst the wall: and he smote hir againe.

26 And the Angel of the Lord went further, and stode in a narrow place, where was no way to turne, eyther to the right hande, or to the left.

27 And when the Asse sawe the Angel of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, and smote the Asse with a staffe.

E 28 And the Lorde opened the mouth of the Asse, and she sayd vnto Balaam, what haue I done vnto thee, that thou hast smitten me nowe three tymes?

29 And Balaam sayde vnto the Asse, Because thou hast mocked me: I woulde also there were a sworde in mine hande, for euen nowe would I kill thee.

30 And the Asse sayde vnto Balaam, Am not I thine Asse, whiche thou hast ridden vpon since the fyrste tyme vnto this day? Was I euer wont to doe so vnto thee? He sayde, Nay.

31 And the Lorde opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, hauing his sworde drawen in his hande: He bowed himselfe therefore, and fell flat on his face.

32 And the Angell of the Lorde sayde vnto him, Wherefore hast thou smitten thine Asse these three tymes? Beholde, I came out to withstande thee, bycause (thine heart) hath declined out of the way before me.

33 And the Asse sawe mee, and turned from me nowe three tymes: or else if she had not turned fro me, I had surely slaine thee, and saued hir aliue.

34 Balaam sayde vnto the Angell of the Lorde, I haue sinned: for I wyst not, that thou stoodest in the way agaynst me: Now therefore if it displease thee, I will turne home againe.

35 The Angell of the Lorde sayde vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. And so Balaam went with the Lordes of Balac. F

36 And when Balac hearde that Balaam was come, he went out to meete him, vnto a citie of Moab, whiche is in the border of Arnon, euen in the vtmost coast.

37 And Balac sayde vnto Balaam, Dyd I not sende for thee to call thee? And wherefore camest thou not vnto me? Am I not able in deede to promote thee vnto honour?

38 And Balaam made answere vnto Balac, Loe, I am come vnto thee, and can I nowe say anye thing at all? The worde that God putteth in my mouth, that shall I speake. Num. 2

39 And Balaam went with Balac, and they came into a citie of streetes.

40 And Balac offered oxen and sheepe, and sent (thereof) to Balaam, and to the Lords that were with him.

41 And on the morow Balac toke Balaam, and brought him vp into the high places of Baal, that thence hee might see the vtmost part of the people.

The

The.xxiij. Chapter.

1. Balaam cauſeth Balac to buylde aulters. 9. Balaam bleſſeth the people.

1 AND Balaam ſayd vnto Balac, Buylde me here ſeuen aulters, and prepare me here ſeuen oxen, and ſeuen rammes.

2 And Balac dyd as Balaam ſayde: and Balac and Balaam offered on euery aulter an ox, and a ramme.

3 And Balaam ſayde vnto Balac, Stande by thy ſacrifice, and I will goe, if happily the Lorde will meete me: and whatſoeuer he ſheweth me, I wil tel thee. And he went vp hyghet:

4 But God mette Balaam, and (Balaam) ſayde vnto him, I haue prepared ſeuen aulters, and haue offered vpon euery aulter, an ox, and a ramme.

5 And the Lord put a ſaying in Balaams mouthe, and ſayde, Goe agayne to Balac, and ſay on this wyſe.

6 And when he went agayne vnto hym, loe, he ſtode by his burnt ſacrifice, he and al the lordes of Moab.

B 7 And he toke vp his parable, and ſayde, Balac the kyng of Moab hath brought me from Meſopotamia out of the mountaines of the eaſt, (ſaying,) Come, curſe Jacob for my ſake, come and defie Iſraell. Num.22.a.

8 How ſhal I curſe him, whom God hath not curſed? or how ſhal I defie him, whom God hath not defied?

9 For frō the top of the rockes I ſee him, and from the hylles I beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the nations.

a. That is, the multitude of the chyldren of Iſrael.

10 Who can tel the (a) duſt of Jacob, and the nūber of the fourth part of Iſraell? I pray God that my ſoule may die the death of the righteous, & that my end may be lyke his.

11 And Balac ſayde vnto Balaam, What haſte thou done vnto me? I toke thee to curſe mine enimies, and beholde thou haſte bleſſed them altogether.

Num.2

12 He aunſwered, and ſayde, Muſte I not take heede to ſpeake that, which the Lorde hath put in my mouth?

13 And Balac ſayde vnto hym, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, & thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them al: curſe them out of that place for my ſake.

C 14 And he brought hym into a fielde, where men might ſee farre of, euen to the top of an hil, and builte ſeuen aulters, and offered an ox and a ramme, on euery aulter.

15 And he ſayde vnto Balac, Stande here by thy burnt ſacrifice, whyle I meete (the Lorde) ponder.

16 And the Lorde met Balaam, and put a worde in his mouth, and ſayd, Goe againe vnto Balac, and ſay thus. Num.22.g.

17 And when he came to hym, beholde he ſtode by his burnt ſacrifice, and the Lordes of Moab with hym, And Balac ſayde vnto hym, What hath the Lorde ſayde?

18 And he toke vp his parable, and aunſwered, Ryſe vp Balac, and heare, & hearken vnto me thou ſonne of Ziphor:

19 God is not a man, that he ſhould lie, neither the ſonne of a man, that he ſhould repent: ſhould he ſay, and not do? or ſhould he ſpeake, and not make it good? 1.Cor.1.b. and.10.c.

20 Behold, I haue taken vpon me to bleſſe: for he hath bleſſed, & it is not in my power to alter it.

21 He beheld no vanitie in Jacob, nor ſawe D tranſgreſſiō in Iſrael: The Lord his God is with him, and the ioyful ſhout of a kyng is among them.

22 God brought them out of Egypt, they haue ſtrength as an Unicorne. Num.24.b.

23 For there is no ſorcerie in Jacob, nor ſoothſaying in Iſraell, (b) accordyng to this tyme it ſhalbe ſayde of Jacob, and Iſrael, What hath God wrought?

b. As it is ſpoken at this tyme what wonderous workes the Lorde hath done for Iſrael, ſo ſhall it be in time to come.

24 Beholde, the people ſhall riſe vp as a Lion, and heaue vp him ſelfe as a young Lion: He ſhal not lie downe (c) vntil he eate of the pray, and drinke the blond of them that are ſlayne.

c. Vntill he hath taken the ſpoyle frō his enimies, and ouercome thē.

25 And Balac ſayd vnto Balaam, Neither curſe them, nor bleſſe them at all.

26 But Balaam anſweared, and ſayd vnto Balac, Tolde not I thee, ſaying, All that the Lorde ſpeaketh, that I muſt do.

27 And Balac ſayde vnto Balaam, Come, I pray thee, and I will bryng thee yet vnto another place, if at al it wil pleaſe God, that thou mightеſt thence curſe them for my ſake.

28 And Balac brought Balaam vnto the toppe of Peor, that loketh towarde Jeſſmon.

29 And Balaam ſayde vnto Balac, Make me here ſeuen aulters, and prepare me here ſeuen oxen, and ſeuen rammes.

30 And Balac dyd as Balaam had ſayde, & offered an ox & a ramme, on euery aulter.

The.xxiiij. Chapter.

5. Balaam prophecieth of the kingdome of Iſrael, and of the comming of Chriſt. 17. Balac is angry with Balaam. 20. The deſtruction of the Amalekites, and of the Kenites.

A 1 AND when Balaam sawe, that it pleased the Lorde, that he should blesse Israel, he went not, as he did twyse before, to meete a sothsaying, but set his face toward the wildernesse.

2 And Balaam lifted vp his eyes, and loked vpon Israel, as he lay accordyng to his
Num.24.d. tribes, and the spirite of God came vpon him.

3 And he toke vp his parable, & sayde, Balaam the sonne of Beor hath sayde, and the man whose (a) eyes are open, hath sayde,

a. He meaneth not the corporal eye, but the eye of the minde.

4 He hath sayde, which heareth the wordes of God, & seeth the visions of the almightie and falleth downe with open eyes:

5 Howe goodly are thy tentes, O Jacob, and thy habitations, O Israell?

6 Euen as the valleys are they laid abrode, and as gardens by the ryuers syde, as the tentes which the Lord hath pitched, and as Cypres trees beside the waters.

b. They shal be very fruitefull, as trees and gardens that be watered.

7 The water droppeth out of his bucket, and (b) his seede shalbe in many waters, and his kyng shalbe higher than (c) Agag, and his kyngdome shalbe exalted.

c. Al the Romane Emperours tooke their names of Cæsar, as the most noblest Emperour: so the kings of the Amalekites tooke their names of Agag, as the most valiaunt and renowmed prince.

8 God brought him out of Egypt, his strength is as the Unicorne: he shall eate the nations his enimies, and gnaw their bones, and pearse them through with his arrowes.

Gen.49.b.

9 He couched himselfe, and lay downe as a Lion, and as an elder Lion: who shall styrre him vp? Blessed is he that blesseth thee, and cursed is he that curseth thee.

d. A token of anger.

10 And Balac was wroth with Balaam, and (d) smote his handes together, and Balac sayde vnto Balaam, I sent for thee to curse myne enimies, and beholde, thou haste blessed them these three tymes.

11 Therefore now get thee quickly vnto thy place: I thought, that I woulde promote thee vnto honour: but lo, the Lorde hath kept thee backe from worshyp.

12 Balaam answeared vnto Balac, Tolde I not thy messengers, whiche thou sentest vnto me, saying,

Num.22.d. 13 If Balac would giue me his house ful of siluer and golde, I can not passe the worde of the Lorde, to do eyther good or bad, of myne owne minde: but what the Lorde sayth, that will I speake.

C 14 And nowe beholde, I goe vnto my people: Come therefore, and I will aduertise thee, what this people shall do to thy folke in the latter dayes.

15 And he toke vp his parable, and sayde, Balaam the sonne of Beor hath sayd, The man whose eyes are open, hath sayde,

16 He hath sayde that heareth the wordes of God, and hath the knowledge of the most hygh, and beholdeth the vision of the almightie, and that falleth, and his eyes are opened:

e. Here he doth prophesie of Christe. Hath.2.c. 2.Reg.8.d.

17 I shal (e) see him, but not now: I shal beholde him, but not nigh: There shall come a starre of Jacob, and rise a scepter of Israel, and shall smyte the coastes of Moab, and vndermine the chyldren of Seth.

2.Reg.15.d. 18 And Edom shalbe possessed, and Seir shall fall to the possession of their enimies, and Israel shal do manfully.

19 Out of Jacob shall comethe, that shall haue dominion, and shall destroy the remnaunt of the citie.

1.Co

20 And when he loked on Amalek, he toke vp his parable, and sayde, Amalek is the first of the nations: but his latter ende shall perishe vtterly.

Exod.17.d. 1.Reg.15.d.

Eccl. 1.Ma

21 And he loked on the Kenites, and toke vp his parable, and sayde, Strong is thy dwellyng place, and thou puttest thy nest in a rocke.

D

22 Neuertheles, the Kenite shalbe rooted out, vntill Assur take thee prysoner.

Bala

23 And he toke vp his parable, & sayd, Alas, who shall liue, when God doth this?

24 The shippes also shall come out of the coast of Chittim, & subdue Assur, & subdue Eber, and he himselfe shal perish at the last.

25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

The.xxv.Chapter.

1. The people committeth fornication with the daughters of Moab. 8. Phinees kylleth Zamri and Cozbe. 17. God commaundeth to kyl the Madianites.

A 1 AND Israel abode in Sittim, and the people began to committe whoredome with the daughters of Moab:

Num.31.

Exod.34.

2 Which called the people vnto the sacrifice of their goddes: And the people dyd eate, and bowed downe to their goddes.

3 And Israel coupled himselfe vnto Baal (a) Peor, and the indignation of the Lorde was kindled agaynst Israel.

2. A filthie idol of the Madianites. Hebrue word Paar, doth signifie to open and vncouer. And Baal commō vnto euery idol.

4 And the Lorde sayde vnto Moses, Take all the heades of the people, and hang them vp before the Lorde, agaynst the (b) sunne, that the wrath of the Lordes countenance may be turned away from Israel.

Num.1.c.

b. Open. c. Such vnder his charge.

5 And Moses sayd vnto the Iudges of Israel, Euery (c) one slay his men, that were ioyned vnto Baal Peor.

1.Mac.

6 And beholde, one of the chyldren of Israel, came and brought vnto his brethren

a

a Madianitish woman, euen in the sight of Moses, and in the sight of all the multitude of the chyldren of Israell, that wept before the dore of the tabernacle of the congregation.

B 7 And when Phinehes the sonne of Eleazar, the sonne of Aaron the priest, sawe it, he rose vp out of the middes of the companie, and toke a speare in his hande,

8 And went after the man of Israell into the tent, and thrust them through, both the man of Israel, and also the woman, euen through the belly of hyr: And the plague ceassed from the chyldren of Israel.

1.Cor.10.a. 9 And there died in the plague twentie and foure thousande.

10 And the Lord spake vnto Moses, saying,

Eccle.45.f. 11 Phinehes the sonne of Eleazar, the sonne 1.Mac.2.c. of Aaron the priest, hath turned mine anger away frō the chyldren of Israel, while he was zelous for my sake among them, that I had not consumed the chyldren of Israel in my iealousie.

Psal.2.a. 12 Wherefore say, Behold, I giue vnto him my couenaunt of peace.

13 And he shall haue it, and his seede after him, euen the couenaunt of the priestes office for euer, bycause he was zelous for his Gods sake, and made an attonement for the chyldren of Israel.

14 The name of the Israelite thus kylled, whiche was slayne with the Madianytysshe woman, was Zamri, the sonne of Zalu, a lorde of an house, and kinrede of Simeon.

15 And the name of the Madianitische woman, that was slayne, was Cozbi, the daughter of Zur, a head ouer the people of his fathers house in Madian.

16 And the Lord spake vnto Moses, saying,

Num.31.a. 17 Vexe the Madianites, and smyte them:

18 For they trouble you with their wiles, whiche haue beguiled you by deceipt in the cause of Peor, and in the cause of their sister Cozbi, the daughter of a lorde of the Madianites, whiche was slayne in the day of the plague, for Peors sake.

The xxvi. Chapter.

2. The chyldren of Israel are numbred.

1 AND after the plague, the Lorde spake vnto Moses, & vnto Eleazar the sonne of Aaron the priest, saying,

Num.1.a. 2 Take the number of all the multitude of the childrē of Israel, frō twentie yeares old & aboue, thorowout their fathers houses, all that are able to goe to warre in Israel.

3 And Moses and Eleazar the priest, spake vnto them in the fieldes of Moab by Iordane (ouer agaynst) Iericho, saying,

4 (Ye shall number the people) from twentie yeares and aboue, as the Lord commaūded Moses, and the chyldren of Israel, when they were come out of Egypt.

5 Ruben the eldest sonne of Israell. The chyldren of Ruben: Hanoch, of whome commeth the kynrede of the Hanochites: and Pallu, of whom commeth the kynred of the Pallnites. Gen.46.b 1.Par.5.a

6 Of Hesron, commeth the kynrede of the Hesronites: of Charmi, commeth the kynrede of the Charmites.

7 These are the kinredes of the Rubenites, B and they were in number fourtie and three thousande, seuen hundred, and thirtie.

8 And the sonnes of Pallu, Eliab.

9 And the sonnes of Eliab: Nemuel, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and stroue agaynst Moses and Aaron in the company of Corah, when they stroue agaynst the Lorde. Num.16.a

10 And the earth opened hyr mouth, and swallowed them vp: Corah also was in the death of that multitude, what tyme the fire consumed two hundred and fiftie men: and they became a signe. Num.16.c.

11 Notwithstanding, the chyldren of Corah dyed not.

12 And the chyldren of Simeon after their kynredes, were Nemuel, of whom cōmeth the kynrede of the Nemuelites: Jamin, of whom commeth the kynrede of the Jaminites: Jachin, of whom commeth the kynrede of the Jachinites.

13 Of Zareh, commeth the kynrede of the Zarehites: and of Saul, commeth the kinrede of the Saulites.

14 These are the kinredes of Simeon, euen C twentie & two thousand, and two hūdred.

15 The children of Gad after their kinredes, were Zephon, of whom commeth the kinrede of the Zephonites: Haggi, of whom commeth the kinrede of the Haggites: Suni, of whom commeth the kinrede of the Sunites.

16 Of Ozni, commeth the kynrede of the Oznites, and of Eri, commeth the kynrede of the Erites.

17 Of Arod, commeth the kynrede of the Arodites: Of Ariel, commeth the kinrede of the Arielites.

18 These are the kynredes of the children of Gad, accordyng to their numbers fourtie thousande, and fiue hundred.

19 The chyldren of Juda, Er, and Onan, and Er and Onan died in the lande of Chanaan. Gen.38.a.

20 But

20 But the chyldre of Juda after theyr kinredes, were Sela, of whom commeth the kynrede of the Selanites: Phares, of whom commeth the kinrede of the Pharezites: Zareh, of whom commeth the kynrede of the Zarehites.

D 21 And the chyldren of Phares, were Helron, of whom commeth the kynrede of the Hestronites, Hamul, of whom commeth the kynrede of the Hamulites.

22 These are the kynredes of Juda after theyr numbers, threescore and sixtene thousande, and fiue hundred.

23 The chyldren of Isachar after their kinredes, were Thola, of whom commeth the kinrede of the Tholaites: Phua, of whom commeth the kinrede of the Phuaites.

24 Of Jasub, commeth the kynrede of the Jasubites: Of Simron, commeth the kinrede of the Simronites.

25 These are the kynredes of Isachar after theyr numbers, threescore and foure thousande, and three hundred.

26 The chyldre of Zabulon after their kinredes, were Sered, of whom commeth the kynrede of the Seredites: Elon, of whom commeth the kynrede of the Elonites: Jaheliel, of whom commeth the kinrede of the Jahelielites.

27 These are the kinredes of the Zabulonites after their numbers, threescore thousande, and fiue hundred.

E 28 The chyldren of Joseph throughout their kinredes, were Manasse and Ephraim.

Josu. 17. a. 29 The chyldren of Manasse, Machir, of whom commeth the kinrede of the Machirites: And Machir begate Gilead, and of Gilead, commeth the kinrede of the Gileadites.

30 And these are the chyldre of Gilead, Hiezer, of whom commeth the kynrede of the Hiezerites: Helech, of whom commeth the kynrede of the Helechites.

31 And Asriel, of whom commeth the kynrede of the Asrielites: And Sechem, of whom commeth the kynrede of the Sechemites.

32 Semida, of whom commeth the kynrede of the Semidites: and Hepher, of whom commeth the kinrede of the Hepherites.

Josu. 17. a. 33 And Zalphaad the sonne of Hepher, had no sonnes, but daughters: And the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Milcha, and Thirza.

34 These are the kynredes of Manasse, and the number of them fiftie and two thousande, and seuen hundred.

F 35 These are the children of Ephraim, after theyr kynredes: Suthelah, of whom commeth the kynrede of the Suthelahites: Becher, of whom commeth the kinrede of the Becherites: Thahen, of whom commeth the kynrede of the Thahenites.

36 And these are the chyldren of Suthelah: Eran, of whom commeth the kynrede of the Eranites.

37 These are the kynredes of the chyldren of Ephraim after theyr numbers, thirtie and two thousand, and fiue hundred. And these are the children of Joseph after their kynredes.

38 These are the children of Beniamin after their kinredes: Bela, of whom commeth the kinrede of the Belaites: Asbel, of whō commeth the kynrede of the Asbelites: Ahiram, of whom commeth the kynrede of the Ahiramites:

39 Supham, of whom commeth the kinrede of the Suphamites: Hupham, of whom commeth the kynrede of the Huphamites.

40 And the children of Bela, were Ard, and Naaman, from whence commeth the kynrede of the Ardites, and of Naaman the kinrede of the Naamites.

41 These are the children of Beniamin, after theyr kynredes, and after their numbers, G fourtie and fiue thousande, & sixe hundred.

42 These are the chyldre of Dan after theyr kinredes: Suham, of whom commeth the kinrede of the Suhamites. These are the houlholdes of Dan after their kinredes:

43 All the kinredes of the Suhamites, were after their numbers threescore & foure thousande, and foure hundred.

44 The children of Aser after their kinreds, were Jemna, of whom commeth the kynred of the Jemnites: Jesui, of whom commeth the kinrede of the Jesuites: Bzia, of whom commeth the kinrede of the Bzites.

45 The chyldren of Bzia, were Heber, of whom commeth the kynrede of the Hebrites: Malchiel, of whom came the kinrede of the Malchielites.

46 And the daughter of Aser, was called Sarah.

47 These are the kinredes of Aser after their numbers, fiftie and three thousande, & foure hundred.

48 The children of Nepthali after their kinredes, were Jahaziel, of whom came the kinrede of the Jahazielites. Guni, of whom came the kynrede of the Gunites.

49 Jezer, of whom came the kinrede of the Jezerites: Sellem, of whom came the kynrede of the Sellemites.

50 These are the kinreds of Nepthali according to theyr houlholdes, whose number is fourtie and fiue thousand, & foure hundred.

51 These

Exod. 6.

51 These are the numbers of the chyldren of Israel, fyue hundred thousande, and a thousande, seuen hundred, and thirtie.
52 And the Lord spake vnto Moses, saying,
53 Unto these the land shalbe diuided to inherite, according to the number of names.
Num.33.g. Iosu.11.d. 54 To many thou shalt giue the more inheritance, and to fewe fyue lesse: to euery (tribe) shall the inheritaunce be giuen, according to the number thereof.
55 Notwithstanding, the land shalbe diuided by lot, according to the names of the tribes of theyr fathers, they shal inherite.
56 According to the lot shall the possession therof be diuided betweene many, and fewe.
57 These are the numbers of the Leuites after theyr kinredes: Gerson, of whome came the kinrede of the Gersonites: Caath, of whom came the kynrede of the Caathites: Merari, of whom came the kinrede of the Merarites.
58 These are the kynredes of the Leuites, the kynrede of the Libnites, the kynrede of the Hebronites, the kynrede of the Mahelites, the kynrede of the Muſites, the kynrede of the Corathites, and Caath begate Amram.
Exod.6.d. 59 And Amrās wife was called Iochebed, a daughter of Leui, which was borne vnto Leui in Egypt: And she bare vnto Amrā, Aaron, Moses, and Miriam, their sister.
60 And vnto Aaron were borne, Nadab, and Abihu, Eleazar, and Ithamar.
Num.3.a. 61 And Nadab and Abihu dyed, when they offered straunge fyre before the Lorde.
Num.3.f. 62 And after theyr numbers, they were twentie and three thousande, all males a moneth olde and aboue: For they were not numbred among the chyldren of Israel, because there was no inheritaunce giuen them among the children of Israell.
63 These are the numbers, when Moses and Eleazar the priest, numbred the chyldren of Israel in the playne of Moab, fast by Iordane (ouer againſt) Jericho.
64 And among these, there was not a man of them, whom Moses and Aaron numbred, when they tolde the children of Israel in the wildernesse of Sinai.
65 For the Lord sayde of them, They shall die in the wildernesse, and there was not lefte a man of them, saue Caleb the sonne of Iephune, and Josuah the sonne of Nun.

The.xxvij.Chapter.

1. The lawe of the heritage of the daughters of Zalphaad. 12. The lande of promyse is shewed vnto Moses. 18. In whose steade is appoynted Iosuah.

1 Then came the daughters of Zalphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kynrede of Manasse the sonne of Joseph: whose names were Maala, Noha, Hagla, Melcha and Thirza,
2 And stode before Moses and Eleazar the priest, and before the Lordes, and all the multitude by the dore of the tabernacle of the congregation, saying,
3 Our father dyed in the wildernesse, and was not in the company of them, that gathered themselues together against the Lorde in the congregation of Corah: but (a) dyed in his owne sinne, and had no sonnes.
4 Wherfore then is the name of our father taken away from among his kynrede, bycause he hath no sonne? Giue vnto vs therefore a possession, among the (b) brethren of our father.
5 And Moses brought their (c) cause before the Lorde.
6 And the Lord spake vnto Moses, saying,
7 The daughters of Zalphaad speake right: thou shalt giue them a possession to inherite among theyr fathers brethren, and shalt turne the inheritaunce of theyr father, vnto them.
8 And thou shalt speake vnto the chyldren of Israell, saying, If a man dye, and haue no sonne, ye shal turne his inheritaunce vnto his daughter.
9 If he haue no daughter, ye shall giue his inheritaunce, vnto his brethren.
10 If he haue also no brethren, ye shall gyue his inheritaunce, vnto his fathers brethren.
11 And if his father haue no brethren, ye shall gyue his inheritaunce, vnto him, that is next to him of his kynrede, and he shall possesse it: And this shalbe vnto the children of Israel a lawe of iudgement, as the Lord hath commaunded Moses.
Deut.3.d. and.34.a. 12 And the Lorde sayde vnto Moses, Get thee vp into this mount Abarim, and beholde the lande whiche I haue gyuen vnto the chyldren of Israel:
13 And when thou "shalt seene it, thou shalt be (d) gathered vnto thy people also, as Aaron thy brother was gathered.
14 For ye were disobedient vnto my mouth in the desert of Zin, in the strife of the congregation, neyther dyd ye sanctifie me in the (e) waters, before theyr eyes: that is, the water of stryfe in Cades, in the wildernesse of Zin.
15 And Moses spake vnto the Lord, saying,
16 Let the Lorde God of the spirites of all fleshe, set a man ouer the congregation,

17 Which

a. As al men dye, for that they are sinners: Some reade, dyed for his sinne, and expounde it thus: not for any particular sinne, that he had done, but for that generall sinne, that the people of the Iewes had committed, in murmuryng agaynst Moses: for whiche they entred not into the lande of promise.
b. Brethren are here taken for kinsmen.
c. That is, theyr matter to be iudged, to know what he should determine, as he did of weighty matters.
"Heb. And thou shalt see it.
d. Thou shalt dye, as other haue before thee.
e. You did not exalt and magnifie my power & omnipotencie before the chyldren of Israel, when they desired water.

17 Whiche may goe (f) out & in before them, and leade them out and in, that the congregation of the Lorde be not as sheepe which haue not a shepeheard.

18 And the Lorde sayde vnto Moses, Take thee Iosuah the sonne of Nun, a man in whom is the spirite, and put thine handes vpon hym,

19 And set him before Eleazar the priest, and before all the congregation: and gyue him a charge in theyr sight:

20 And put of thy (g) prayse vpon him, that all the company of the chyldren of Israell may be obedient.

21 And he shall stande before Eleazar the priest, whiche shall aske counsel for him after the (h) iudgement of Urim, before the Lord: And accordyng vnto his worde shal they goe (i) out and in, bothe he, and all the chyldren of Israell with hym, and all the congregation.

22 And Moses dyd as the Lord commaunded him: and he toke Iosuah and set hym before Eleazar the priest, and before all the congregation:

23 And put his handes vpon hym, and gaue him a charge, as the Lorde commaunded through the hande of Moses.

f. To rule and gouerne them, to leade them forth to battayle, and to bryng them backe.

g. Of thy authoritie, or thy dignitie, that the people may haue him in the greater reuerence, and yeelde them selues more to his obedience.

h. That is, of the priestes owne iudgement, to whō God reuealed his wil. Some vnderstand by Urim, certaintie, and illumination.

i. By goyng out, and commyng in, is meant, in enterprysing of thyngs, and ceasslyng from enterpryses.

The.xxviij.Chapter.

1. VVhat must be offered on euery feast day.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the chyldren of Israel, and say vnto them, My offeryng and my bread for my sacrifices, whiche are made by fyre for a sweete sauour, shall ye obserue, to offer vnto me in theyr due season.

3 And thou shalt say vnto them, This is the offeryng made by fire, whiche ye shall offer vnto the Lorde: two (a) lambes of a yeare olde without spot, day by day, for a continual burnt offeryng.

4 One lambe shalte thou prepare in the morning, and the other at euen.

5 And thereto the tenth part of an Epha of flowre, for a meate offeryng, mingled with the fourth part of an Hin of beaten oyle.

6 It is a daily burnt offering, such as was ordeyned in the mount Sinai for a sweete sauour, a sacrifice made by fire vnto the Lorde.

7 And let the drinke offeryng of the same be the fourth part of an Hin for one lambe, and in the holy place shalt thou commaund the wine to be powred vnto the Lorde:

8 And the other lambe thou shalt offer at euen, after the maner of the meate offering, and the drynke offeryng of the morning, a sacrifice made by fyre shalt thou offer, for a sweete sauour vnto the Lord.

9 And on the Sabboth day, two lambes of a yeare olde without spot, and two tenth deales of floure for a meate offering mingled with oyle, & the drinke offering thereto.

10 This is the burnt offring of euery Sabboth, beside the dayly burnt offryng, and the drynke offeryng.

11 And in the beginnyng of your monethes, ye shal offer a burnt offering vnto ỹ Lord: two yong bullockes and a ramme, and seuen lambes of a yeare old without spot,

12 And three tenth deales of flowre for a meate offeryng myngled with oyle for one bullocke, and two tenth deales of flowre for a meate offeryng mingled with oyle for one ramme,

13 And a tenth deale of flowre myngled with oyle for a meate offeryng vnto one lambe, for a burnt offering of a sweete sauour, & a sacrifice made by fire vnto ỹ lord.

14 And theyr drinke offerings, shalbe half an Hin of wine vnto one bullocke, & the thirde parte of an Hin of wine vnto a ramme, and the fourth parte of an Hin vnto a lambe: This is the burnt offeryng of euery moneth, throughout the moneths of the yeare:

15 And one hee goate for a sinne offeryng vnto the Lorde shalbe offered, besides the dayly burnt offering, & the drinke offering.

16 And the fourtienth day of the firste moneth, is the Passeouer of the Lorde. Exod.12. Leuit.23. Deut.16.

17 And in the fiftienth day of the same moneth is the feast: seuen dayes long shall vnleauened bread be eaten.

18 In the first day shalbe an holy conuocation, ye shall do no maner of seruile worke therein. Leuit.23.

19 But ye shall offer a sacrifice made by fire for a burnt offeryng vnto the Lorde, two young bullockes, one ramme, & seuen labes of a yeare old: let them be without spot.

20 And let theyr meate offering be of flowre myngled with oyle: three tenth deales also shall ye offer for a bullocke, and two tenth deales for a ramme.

21 One tenth deale shalt thou offer for euery lambe of the seuen lambes,

22 And an hee goate for a sinne offeryng, to make an attonement for you.

23 Ye shall offer these beside the burnt offeryng

a. The Iewes do say, that by the beast that is sacrificed, the sinner is vnderstoode. For when the beast is led to be killed, the trespasser ought (say they) to thinke as though he for his offence were led vnto the same: and thus to cōfesse: O Lorde I am giltie of death: I haue deserued to be stoned for this trespasse, and not this beast: or to be strangled for this transgression, or to be burnt for this crime. But these sacrifices do by shadowe signifie Christe the true lambe of God, who would afterwarde cleanse our sinnes, and pay the pryce for them. How greeuous therefore should wee acknowledge and confesse our sinnes to be, for the whiche no beast, but the innocent sonne of God hath dyed? For the father sparyng vs, hath yeelded his sonne vnto death.

ryng in the mornyng, whiche is a continuall burnt sacrifice.
24 After this manner ye shal offer throughout the seuen dayes, the flesshe of the sacrifice made by fire, for a sweete sauour vnto the Lorde: and it shalbe done beside the dayly burnt offeryng, and the drynke offeryng.
25 And in the seuenth day ye shall haue an holy conuocation, (wherein) ye shall do no seruile worke.
26 Also in the day of your first fruites, when ye bryng a newe meate offeryng vnto the Lorde, accordyng to your (b) weekes, ye shall haue an holy conuocation, and ye shal do no seruile worke in it.
27 But offer a burnt offering for a sweete sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeare old,
28 With their meate offerings of flowre mingled with oyle, three tenth deales vnto a bullocke, two tenth deales vnto a ramme,
29 And one tenth deale vnto a lambe, throwout the seuen lambes,
30 And an hee goate to make an attonemẽt for you.
31 This ye shall do, besides the continuall burnt offeryng, and his meate offeryng, (& they shalbe vnto you without spot) with their drynke offerings.

The.xxix.Chapter.

1. VVhat must be offered the eight first dayes of the seuenth moneth.

1 AND in the first day of the (a) seuẽth moneth, ye shal haue an holy conuocation, ye shal do then no seruile worke: For it is a day of blowyng the trumpettes vnto you.
2 And ye shall offer a burnt offeryng for a sweete sauour vnto the Lorde, one young bullocke, one ramme, and seuen lambes of a yeare olde without blemishe:
3 And their meate offering shalbe made of flowre mingled with oyle, three (b) tenth deales vnto the bullocke, & two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, throughout the seuen lambes:
5 And an hee goate for a sinne offeryng, to make an attonement for you:
6 Beside the burnt offeryng of the (c) moneth, and the meate offeryng, and beside the dayly burnt offeryng & the meate offering, and the drynke offerings of the same, which muste be done accordyng vnto the manner of them, for a sauour of sweetenesse, it is a sacrifice made by fire vnto the Lorde.
7 And ye shall haue the tenth day of that moneth, an holy (d) conuocation, and ye shal humble your soules, and shall do no manner worke therein.
8 But ye shall offer a burnt offeryng vnto the Lorde, for a sweete sauour, one young bullocke, a ramme, and seuen lambes of a yeare olde, whiche shalbe vnto you without blemyshe.
9 Their meate offeryng shalbe of flowre mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:
10 And a tenth deale vnto euery lambe, throughout the seuen lambes:
11 And an hee goate for a sinne offering, beside the sinne offeryng of attonement, and dayly burnt offeryng, & the meate & drynke offeryngs that belong to the same.
12 And in the fiftenth day of the seuenth moneth, ye shal haue an holy conuocation, and do then no seruile worke, and ye shal keepe a feast vnto the Lorde seuen dayes long.
13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweete sauour vnto the Lorde, thirtene young bullockes, two rammes, and fouretene lambes of a yeare old, which shalbe without blemishe.
14 And their meate offring shalbe of flowre mingled with oyle, three tenth deales vnto euery one of the thirtene bullockes, two tenth deales to eyther of the rammes,
15 And one tenth deale to eache of the fourtene lambes:
16 And one hee goate for a sinne offeryng, beside the dayly burnt offeryng, with the meate and drynke offering.
17 And the (c) second day ye shal offer twelue young bullockes, two rammes, fouretene yearelyng lambes without spot:
18 And let their meate offerings and drynke offerings, vnto the bullockes, rammes, and lambes, be accordyng to the nũber of them, and after the manner:
19 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and his meate and drynke offering.
20 And the thirde day ye shall offer eleuen bullockes, two rammes, & fouretene yearelyng lambes without spot:
21 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be after the number of them, and accordyng to the manner:
22 And there shalbe offered an hee goate for a sinne offering, beside the dayly burnt offeryng, and the meate and drynke offeryng.
23 In the fourth day ye shall offer ten bullockes, two rammes, and fouretene yearelyng lambes without blemishe:
24 Let their meate and drynke offerynges vnto the bullockes, rammes, and lambes, be

(b) Accompting seuen weekes betweene Easter & Whitsontide, as Leuit.23.

(a) Conteyning part of September, & parte of October. Leuit.23.d.

(b) Of the measure Epha.

(c) Offered in newe moone, or beginyng of euery moneth.

(d) Leuit.23.f. Namely a fast of reconciliation.

(c) Of the feast of tabernacles.

be accordyng to the number of them, and after the manner:

25 And an hee goate for a sinne offering, beside the dayly burnte offeryng, & the meate and drinke offeryng.

26 In the fifth day ye shall offer nyne bullockes, two rammes, & foureteene lambes of one yeare olde without spot:

27 And let theyr meate and drinke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the manner.

28 And an hee goate for a sinne offering, beside the dayly burnt offering, and the meate and drinke offeryng.

29 And in the sixth day ye shall offer eyght bullockes, two rammes, & foureteene yearelyng lambes without spot:

30 And let theyr meate and drynke offerings vnto the bullockes, rammes, & lambs, be accordyng to the number of them, and after the manner:

31 And an hee goate for a sinne offeryng, beside the dayly burnt offering, and his meate and drinke offeryng.

32 In the seuenth day, yee shall offer seuen bullockes, two rãmes, and foureteene lãbes, that are yearelings, without blemishe:

33 And let theyr meate and drynke offerings vnto the bullockes, rãmes, & lambes, be according to theyr nũber, & after the manner:

34 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, & the meate and drynke offeryng.

35 In the eyghth day, ye shall haue a solemne assemblie, and ye shall do no seruile worke therein:

36 But ye shall offer a burnt offeryng, a sacrifice made by fire, for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen yeareling lambes without spot:

37 Let theyr meate and drinke offerings vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the manner:

38 And an hee goate for a sinne offeryng, beside the dayly burnt offeryng, and the meate and drynke offeryng.

39 These things ye shall do vnto the Lorde in your feastes, beside (f) your vowes, and freewill offerings, your burnt offerynges, meate offerings, drinke offerings, and peace offerings.

f. Your voluntarie sacrifices.

40 And Moses tolde the children of Israel, all that the Lorde commaunded hym.

The.xxx.Chapter.

.2 Of vowes, when they shalbe kept, and when not.

1 AND Moses spake vnto the heades of the tribes, concernyng the children of Israell, saying. This is the thyng, whiche the Lorde hath commaunded.

2 If a man vowe a vowe vnto the Lorde, or sweare an othe to binde his soule, he shal not goe backe with his worde, but shall fulfil all that is proceeded out of his mouth.

3 If a woman also vowe a vowe vnto the Lorde, and binde hyr selfe, beyng in hir fathers house in the tyme of hir youth:

4 And hir father heare hir vow and bonde, whiche she hath made vpon hyr soule, and holde his peace thereto, then all hir vowes and bondes whiche she hath made vpon hir soule, shal stande in effect.

5 But if hyr father disallowe hyr the same day, that he heareth al hyr vowes & bondes, whiche she hath made vpon hyr soule, they shall not be of value, and the Lorde shall forgiue hyr, bicause hyr father (a) disallowed hyr.

6 If she had an husband, when she vowed or pronounced ought out of hyr lyppes, wherewith she bounde hir soule,

7 And hyr husbande heard it, and helde his peace thereat, the same day he hearde it: then hir vowes shall stande, and hyr bondes, wherewith she bound hir soule, shal stande in effect.

8 And if hir husband disallow hyr the same day, that he hearde it, then he shall make hir vowe, whiche she hath vpon hir, and the openyng of hir lippes, wherewith she bound hir soule, of none effect, and the Lorde shall forgiue hir.

9 But euery vowe of a widow, and of hir, that is diuorced, that they haue bounde their soule withal, shal stand in effect with them.

10 If she vowed in hyr (b) husbandes house, or bounde hyr soule with an othe,

11 And hyr husbande hearde it, and helde his peace, concernyng hyr, and disallowed hyr not, then all hir vowes shall stande, and euery bonde, wherwith she bounde hir soule, shall stande.

12 But if hir husbande disanulled them the same day, that he hearde them, then nothing that proceedeth out of hir lippes in vowes and bondes, wherwith she bound hir soule, shall stande in effect: for hir husbande hath disanulled them, and the Lorde shall forgiue hir.

13 All vowes and othes, that bynde to (c) humble the soule, may hyr husbande stablishe, or breake.

14 But if hir husbande holde his peace from (d) one day to another, then he stablisheth all hir vowes and bondes, whiche she had vpon

vpon hyr: he confirmeth them, bycause he held his peace, concernyng hyr the same day, that he heard them.

c. Any day after the first day, that he heard them.

15 But (c) if he breake them, after that he hath heard them, he shall beare hyr sinne himselfe.

16 These are the ordinances, whiche the Lord cõmaunded Moses, betweene a man and his wyfe, and betweene the father and his daughter, beyng yet a damsel in hyr fathers house.

The.xxxi. Chapter.

8. The Madianites are slayne, and theyr cities burnt, Balaã is slayne. 27. The pray is equally diuided. 49. A present giuen of Israel.

1 AND the Lorde spake vnto Moses, saying,

Num.25.d. 2 Auenge the children of Israel of the Madianites, and afterwarde shalt thou be gathered vnto thy people.

3 And Moses spake vnto the folke, saying, Harnesse some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites.

4 Of euery tribe a thousande, throughout all the tribes of Israel, shall ye sende to the warre.

5 And there were deliuered out of ỳ thousandes of Israell, twelue thousande, prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousande of euery tribe, and with them Phinees the sonne of Eleazar the priest to the warre, & the holy vessels, and the trumpets to blowe, were in his hande.

Num.10.a. B 7 And they warred agaynst the Madianites, as the Lorde commaunded Moses, and slue all the males.

8 And they slue the kynges of Madian among other, that were slayne: Namely, Eui, and Rekem, Zur, and Hur, and Reba: fiue kynges of Madian, with (a) Balaam the sonne of Beor, whom they slue with the sworde.

a. bycause that false prophete gaue counsell howe to cause the Israelites to offende God.

9 And the chyldren of Israell toke all the women of Madian prysoners, and theyr children, and spoyled al theyr cattel, and all theyr flockes, and all theyr goodes.

10 And they burnt all theyr cities wherein they dwelt, and all theyr goodly dwellings with fire:

11 And they toke all the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that whiche they had taken, and the spoyle, vnto Moses and Eleazar the priest, and vnto the companie of the children of Israel, euen vnto the hostes, that were in the fieldes of Moab by Iordane, ouer agaynst Jericho:

13 And Moses and Eleazar the priest, and al the lordes of the congregation, went out of the host to meete them.

14 And Moses was angry with the officers C of the host, with the captaynes ouer thousandes, and ouer hundredes, whiche came from the warre, and battayle.

15 And Moses sayd vnto them, Haue ye saued al the (b) women alriue?

b. As who would say, ye should haue left none aliue

16 Beholde, these caused the chyldren of Israel, through the counsel of Balaam, to cõmit trespasse agaynst the Lorde in the busines of (c) Peor, and there followed a plague among the congregation of the Lord.

c. In honouring that Idol.

17 Nowe therfore, slay al the men chyldren, and kill the women, that haue layne with men fleshly. Judi.21.b.

18 But all the women chyldren, that haue not layne with men fleshly, keepe alyue for your selues.

19 And ye shall remayne without the host seuen dayes, all that haue killed any person, and all that haue touched any dead body, and purifie both your selues and your prysoners the thyrde day, and the seuenth. Num.19.b.

20 And purifie all your rayments, and that is made of skinnes, and al worke of goates heare, and al things made of wood.

21 And Eleazar the priest sayd vnto the men D of warre, which went to the battaile, This is the ordinaunce of the lawe, whiche the Lorde commaunded Moses:

22 As for gold, siluer, brasse, and iron, tinne, and leade,

23 And al ỳ may abide the fire, ye shal make it go through the fire, and it shalbe cleane: Neuertheless, it shalbe purified with water of separation: & al that suffereth not the fire, ye shal make go thorowe the water:

24 And washe your clothes the seuenth day, and ye shalbe cleane, and afterwarde come into the host.

25 And the Lord spake vnto Moses, saying,

26 Take the summe of the pray, that was taken, both of the persons, and of the cattel, thou and Eleazar the priest, and the chiefe fathers of the congregation:

27 And diuide the pray into two partes, betweene them, that toke the warre vpon them, and went out to battayle, and all the congregation.

28 And take a tribute vnto the Lorde of the E men of warre, which went out to battayle: one soule of fiue hundred, bothe of the persons, and of the beefes, and of the asses, and of the sheepe.

29 And ye shal take it of their half, and giue

it vnto Eleazar the priest, as an heaue offering of the Lorde.

30 And of the halfe of the chyldren of Israel, thou shalt take one portion of fifte, of the persons, and of the beeues and of the asses, and of the sheepe, and of all maner of beastes, and giue them vnto the Leuites, which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moses and Eleazar the priest, did as the Lorde commaunded Moses.

32 And the bootie, and the rest of the pray whiche the men of warre had caught, was fiue hundred thousand, threescore and fiftien thousande sheepe,

33 And threescore and twelue thousande of beeues,

34 And threescore and one thousande asses,

F 35 And thirty and two thousand persons in all, of women that had layne by no man.

36 And the half, whiche was the part of the, that went out to warre, was in number three hundred thousande, and seuen and thirty thousand, and fiue hundred sheepe.

d. This is that portion whiche the souldiers gaue to God.

37 And the (d) Lords part of the sheepe, was fiue hundred and threescore and fiftiene.

38 And the beeues were thirty and fiue thousande, of which the Lordes part was threescore and twelue.

39 And the asses were thirty thousande, and fiue hundred, of which the Lordes part was threescore and one.

e. The virgins.

40 And the (e) persons were fiftiene thousande, of whiche the Lordes part was thirtie and two persons.

41 And Moses gaue the tribute, which was the Lords heaue offering, vnto Eleazar the priest, as the Lord commaunded Moses:

f. Of that part of the spoyle, which was allotted to those that had not ben at warre.

42 And the other (f) halfe of the children of Israell, whiche Moses diuided from the men of warre,

43 (That is to wite) the halfe that perteyned vnto the congregation, was three hundred thousande, and thirty and seuen thousande, and fiue hundred sheepe:

G 44 And thirtie and fiue thousand beeues:

45 And thirty thousand asses, and fiue hundred:

46 And fiftiene thousande persons.

g. Those that were no souldiers.

47 And Moses toke of the halfe, that perteyned vnto the (g) chyldren of Israell, one portion of fiftie, bothe of the persons, and of the cattell, and gaue them vnto the Leuites, whiche wayted vpon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moses.

48 And the officers of thousands, of the host, the captaynes ouer the thousandes, and the captaynes ouer the hundreds, came forth,

49 And sayde vnto Moses, Thy seruauntes haue taken the summe of the men of warre, whiche are vnder our authoritie, and there lacketh not one man of vs:

50 We haue therefore brought a present vnto the Lorde, what euery man founde, of iewels of golde, bracelets, chaynes, rynges, earerings, and spangles, to make an atonement for our soules before the Lorde.

51 And Moses and Eleazar the priest, toke the golde of them, all the wrought iewels.

52 And all the golde of the heaue offeryng, that they heaued vp to the Lord, of the captaynes ouer thousandes and hundreds, was fiftene thousande, seuen hundred and fiftie sicles.

53 (For the men of warre had spoyled, euery man (h) for himselfe.)

h. Giuing part to the captaynes.

54 And Moses and Eleazar the priest, toke the golde of the captaynes ouer the thousandes, and hundredes, and brought it into the tabernacle of the congregation, for a (i) memoriall of the chyldren of Israell before the Lorde.

i. That God might haue them in remembrance.

The xxxij. Chapter.

2. To Ruben and Gad, and to halfe the tribe of Manasses, is promised the possession beyond Iordane eastwarde. 7. The Rubenites, and the Gadites be rebuked of Moses. 16. Their promises vnto Moses.

A 1 The chyldren (a) of Ruben and the chyldren of Gad had an exceedyng great multitude of cattell: and when they sawe the lande of Jazer, and the land of Gilead, that it was an apt place for cattel,

a. Ruben the son of Iacobs wife and Gad was sonne to Zilpa hir hadmayd.

2 The chyldren of Ruben, and the chyldren of Gad came, and spake vnto Moses and Eleazar the priest, and vnto the Lordes of the congregation, saying,

3 The land of Ataroth, and Dibon, Jazer, and Nemrah, Hesbon, and Elealeh, Sabam, and Nebo, and Beon,

4 Whiche countrey the Lord smote before the congregatiō of Israell, is a lande meete for cattel, & we thy seruaunts haue cattell.

5 Wherefore, sayde they, if we haue founde grace in thy sight, let this lande be gyuen vnto thy seruaunts to possesse, and bryng vs not ouer Jordane.

6 And Moses sayde vnto the chyldren of Gad and Ruben, Shall your brethren go to warre, and shall ye sit here?

B 7 Wherefore discourage ye the harte of the chyldren of Israel, that they should not go ouer into the lande, whiche the Lorde hath gyuen them?

8 Thus dyd your fathers, when I sent the from

Num. 1

from Cades Barnea to ſee the lande.

9 For when they went vp euen vnto the riuer of Eſchol, and ſawe the lande, they diſcouraged the hart of the chyldren of Iſrael, that they ſhould not go into the lād, which the Lorde hath giuen them.

10 And the Lordes wrath was kindled the ſame tyme, and he ſware, ſaying,

11 None of the men that came out of Egypt, from twentie yeares olde and aboue, ſhall ſee the lande, whiche I ſware vnto Abraham, Iſahac, and Jacob, becauſe they haue not wholy followed me,

12 Saue Caleb the ſonne of Jephune the Kenezite, and Joſuah the ſonne of Nun: for they haue conſtantly followed the lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wyldernelle fourtie yeares, vntill all the generation, that had done euill in the ſight of the Lorde, were conſumed.

℣ 14 And beholde, Ye are ryſen vp in your fathers ſteede, as an increaſe of ſinfull men, to augment the fierce wrath of the Lorde towarde Iſrael:

15 For if ye turne away from after him, he will yet againe leaue the people in the wilderneſſe, (b) & ye ſhall deſtroy all this folke.

16 And they wēt neare him, & ſayd, We wil build ſheepefoldes here for our ſheepe, & for our cattel, & (walled) cities for our children:

17 But we our ſelues wil goe ready armed before the chyldren of Iſrael, vntil we haue brought them vnto (c) their place: and our chyldren ſhal dwell in the fenſed cities, becauſe of the inhabiters of the lande.

18 We will not returne vnto our houſes, vntill the chyldren of Iſrael haue inherited, euery man his inheritaunce:

19 Neyther wil we inherite with them on yonder ſide Jordane forward, becauſe our inheritance is fallen to vs on this ſide Jordane, eaſtwarde.

20 And Moſes ſayde vnto them, If ye will do this thing, and goe harneſſed (d) before the Lorde to warre,

D 21 And will goe all of you in harneſſe ouer Jordane before the Lorde, vntill he haue caſt out his (e) enimies from his ſight,

22 And vntill the lande be ſubdued before the Lorde: then ye ſhall returne, & be without ſinne (f) before the Lord, and before Iſrael, and this lande ſhalbe your poſſeſſion before the Lorde.

23 But if ye wil not do ſo, beholde, ye haue ſinned againſt the Lorde: and be ſure (g) your ſinne will finde you out.

24 Nowe therefore, buylde cities for your chyldren, and foldes for your ſheepe, and do that ye haue ſpoken.

25 The childrē of Gad, & the childrē of Ruben ſpake vnto Moſes, ſaying, Thy ſeruāts will do as my Lorde commaundeth.

26 Our children, our wiues, our ſheepe, and our cattel, ſhall remayne here in the cities of Gilead:

27 But thy ſeruauntes will go al harneſſed for the warre, and vnto battayle before the Lorde, as my Lorde ſayth.

28 And for theyr ſakes, Moſes commaunded ℣ Eleazar the prieſt, and Joſuah the ſonne of Nun, and the chiefe fathers of the tribes of the chyldren of Iſrael,

29 And Moſes ſayd vnto them, If the chyldren of Gad, and the chyldren of Ruben will go with you ouer Jordane, al armed, to fight before the Lorde, then when the lande is ſubdued before you, ye ſhall gyue them the lande of Gilead to poſſeſſe:

30 But (h) if they wil not go ouer with you in harneſſe, they ſhall haue theyr poſſeſſions among you, in the lande of Chanaan.

31 And the children of Gad, & the children of Ruben, anſwearing, ſaying, As (i) the Lorde hath ſayd vnto thy ſeruaunts, ſo wil we do:

32 We will goe harneſſed before the Lorde into the land of Chanaan, that the poſſeſſion of our inheritaunce may be giuen vs on this ſide Jordane.

33 And Moſes gaue vnto the chyldren of Gad, and to the chyldren of Ruben, and vnto halfe the tribe of Manaſſe the ſonne of Joſeph, the kyngdome of Sehon king of the (k) Amorites, and the kingdome of Og kyng of Baſan, the lande with the cities thereof, in the coaſtes and cities of the cōtrey rounde about.

34 And the children of Gad buylt Dibon, and Ataroth, and Aroer,

35 And Atoth, Sophan, Jaaſer, & Jogbea,

36 Bethnimra, and Betharan, fenſed cities: and they buylded foldes for the ſheepe.

37 And the chyldren of Ruben buylt Heſbon, Eleale, Kiriathaim,

38 Nebo, Baalmeon, & turned their names, and Sibama alſo: and gaue other names, vnto the cities, which they buylded.

39 And the chyldren of Machir, the ſonne of Manaſſe went to Gilead, and toke it, and put out the Amorites, that dwelt therein.

40 And Moſes gaue Gilead vnto Machir, the ſonne of Manaſſe, & he dwelt therein.

41 And Jair the ſonne of Manaſſe went and toke the ſmall townes thereof, and called them (l) Hauoth Jair.

42 And Nobah went and toke Kenath, & the townes belongyng thereto, and called it Nobah, after his owne name.

b. Ye ſhalbe the cauſe, that they ſhal periſh.

c. Into the lād of promiſe

d. Before the arke.

e. The inhabitauntes of Chanaan.

f. God wyll giue you the lande, that ye deſire.

g. You ſhall not goe vnpuniſhed for your ſinne.

h. Ouer Iordane.

i. That, which is ſpoken by Gods meſſenger, is ſayde to be ſpoken by God.

k. Thoſe Amorites that dwelt on this ſide of Iordane. Some of them dwelt by Iordane, of whom mentiō is made. Ioſu. 10.

Deut. 3. b.

l. That is to ſay, the villages of Iair.

The.xxxiij. Chapter.

1. The iourneyes of Israell are numbred. 52. They are commaunned to kill the Chanaanites.

☞ A

1 These are the iourneyes of the chyldren of Israel, which went out of the land of Egypt with their armies, vnder the (a) hande of Moses and Aaron.

a. The guydyng and conductyng.

2 And Moses wrote their goyng out by theyr iourneyes, accordyng to the commaundement of the Lorde: euen these are the iourneyes of theyr goyng out.

b. A citie in the lande of Gosen.
c. Which the Iewes call Nisan, whiche coteyneth part of Marche, and part of Apryll.
d. With great power, and rather diuine, thā humane.
e. Their idols, or theyr chiefe rulers.

3 They departed from (b) Rameses the fiftenth day of the (c) first moneth, on the morowe after the Passouer: and the chyldren of Israel went out (d) with an high hand in the sight of the Egyptians.

4 (For the Egyptians buryed al their first borne whiche the Lord had smitten among them, & vpon (e) their goddes also the Lorde did execution.)

5 And the chyldren of Israell remoued frō Rameses, and pitched in Sucoth.

6 And they departed from Sucoth, and pitched theyr tentes in Etham, whiche is in the edge of the wyldernesse.

Exod. 13. d.

B

7 And they remoued from Etham, and turned agayne vnto Pihairoth, whiche is before Baal Zephon: and they pitched before Migdol.

Exod. 14. a.

8 And they departed from Pihairoth: and went through the middes of the sea into the wildernesse, and went three dayes iourney in the wyldernesse of Etham, & pitched in Marah.

Exod. 14. a.

9 And they remoued from Marah, & came vnto Elim, where were twelue fountaynes of water, and threescore and ten Palme trees and they pitched there.

Exod. 16. a.

10 And they remoued from Elim, & camped fast by the red sea.

11 And they remoued from the red sea, and camped in the wilderneſſe of Zin.

Exod. 16. a.

12 And they toke theyr iourney out of the wilderneſſe of Zin, and set vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

C

14 And they remoued from Alus, and lay at Raphidim, where was no water for the people to drynke.

Exod. 17. a.

15 And they departed from Raphidim, and pitched in the wilderneſſe of Sinai.

Exod. 19. a.

16 And they remoued frō the desart of Sinai, and pitched at the graues of lust.

Num. 11. g.

17 And they departed from the sepulchres of lust, and lay at Hazeroth.

Num. 11. g.

18 And they departed from Hazeroth, and pitched in Rithma.

19 And they departed from Rithma, and pitched at Rimon Pharez.

20 And they departed frō Rimon Pharez, and pitched in Libna.

21 And they remoued from Libna, and pitched at Rissa. D

22 And they iourneyed from Rissa, and pitched in Kehelatha.

23 And they went from Kehelatha, and pitched in mount Sepher.

24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Makeloth.

26 And they remoued from Makeloth, and lay at Thahath.

27 And they departed from Thahath, and pitched at Tharath.

28 And they remoued from Tharath, and E pitched in Mithca.

29 And they went from Mithca, & pitched in Hasmona.

30 And they departed from Hasmona, and lay at Moseroth.

31 And they departed from Moseroth, and pitched in Bene Iaakan.

32 And they remoued from Bene Iaakan, and lay at Horgadgad.

33 And they went from Horgadgad, and pitched in Iethebatha.

34 And they remoued from Iethebatha, and lay at Ibrona.

35 And they departed from Ibrona, and lay at Ezeon gaber.

36 And they remoued from Ezeon gaber, and pitched in the wilderneſſe of Sin, Num. 20. whiche is Cades.

37 And they remoued from Cades, and pitched in mount Hor, whiche is in the edge of the lande of Edom.

38 And Aaron ỹ priest went vp into mount Hor, at the commaundement of the Lorde, and dyed there, euen in the fourtienth yeare after the chyldren of Israell were come out of the lande of Egypt, and in the firste day of the fifth moneth. Num. 20. Deut. 32.

39 And Aaron was an hundred and twentie and three yeares olde when he dyed in mount Hor. F

40 And kyng Erad the Chanaanite (which dwelt in the South in the lande of Chanaan) hearde of the commyng of the chyldren of Israel:

41 And they departed from Mount Hor, and pitched in Zalmona. Num. 33.

42 And they departed from Zalmona, and pitched in Phunon.

43 And they departed from Phunon, and pitched

pitched in Oboth.
44 And they departed frō Oboth, & pitched
Num.21.c. in Jim abarim, in the bozder of Moab.
45 And they departed from Jim abarim,
and pitched at Dibon Gad.
46 And they departed from Dibon Gad,
and lay in Almon Diblathaim.
47 And they remoued from Almon Dibla-
thaim, and pitched in the mountaynes of
Abarim before Nebo.
48 And they departed from the mountaines
of Abarim, and pitched in the fields of Mo-
ab, fast by Jozdane (ouer agaynst) Jericho.
49 And they pitched by Jozdane, frō Beth
Num.25.a. Jesimoth, vnto the playne of Sittim, in the
fieldes of Moab.
50 And the Lozde spake vnto Moses in the
fielde of Moab by Jozdane (ouer agaynst)
Jericho, saying,
51 Speake vnto the childzen of Israel, & say
vnto them, When ye are come ouer Joz-
Deut.7.a. dane (to enter) into the lande of Chanaan,
52 Ye shal driue out al the inhabitetz of the
land before you, & destroy all their pictures,
& breake a sunder al their images of mettal,
and plucke downe al theyr high places,
G 53 And possesse the land, and dwell therein:
for I haue giuen you the lande to enioy it.
54 And ye shall diuide the inheritaunce of
Num.26.f. the lande by lot among your kinredes, and
giue to the moe, the more inheritaunce, and
to the fewer, the lesse inheritaunce: and
your inheritāce shalbe in the tribes of your
fathers, euery mans inheritaunce in the
place, where his lot falleth.
Judi.1.c. 55 But if ye will not driue out the inhabi-
ters of the land before you, then they, whom
ye let remayne of them, shalbe pickes in
your eyes, and dartes in your sides, and shal
vexe you in the lande wherein ye dwell.
56 Moreouer, it will come to passe, that I shal
D do vnto you, as I thought to do vnto the.

The.xxxiiij. Chapter.

1. The coastes and borders of the land of pro-
mise. 17. Certayne men are assigned to di-
uide the lande.

AND the Lozde spake vnto Moses, say-
ing,
2 Commaunde the childzen of Israell, and
say vnto them, When ye come into the
lande of Chanaan, (a) this is the lande that
shall fall vnto your inheritaunce, (euen) the
land of Chanaan with his coastes.
3 And your south quarter shalbe from the
wilderneße of Zin, along by the coaste of
Edom, so that your south quarter reach vpō
the side of the (b) salt sea eastwarde.
4 And set a compasse from the South vp
to Acrabim, & reacheth to Zinna: and goe
out from the South to Cades Barnea, and
go out also to Hazar Addar, & go along to
Azmon.
5 And set a compasse againe from Azmon,
vnto the (c) riuer of Egypt, and shal go out
at the sea.
6 And let your west quarter be the greate
sea, let the same sea be your west coast.
7 And this shalbe your north quarter: ye
shall compasse your bozder from the great
sea, vnto (d) mount Hoz.
8 And from mount Hoz, ye shall describe
your bozder, till it come vnto Hemath, and
the ende of the coast shalbe at Zedada.
9 And the coast shal reach out to Ziphron,
and goe out at Hazar Enan: This shalbe
your north quarter.
10 And ye shall describe your east quarter
from Hazar Enan, to Sepham.
11 And the coast shall goe downe from Se-
pham to Ribla on the east side of Ain: and
the same bozder shal descend and go out at
the side of (e) the sea of Cenereth eastward.
12 And then go downe along by Jozdane,
& leaue at the salt sea: and this shalbe your
land, with the coastes therof rounde about.
13 And Moses commaunded the childzen of
Israel, saying, This is the lande whiche ye
shal inherite by lot, & which the lozd com-
maūded to giue vnto nine tribes & an halfe.
14 For the tribe of the childzen of Ruben,
according to the housholdes of theyr fa-
thers, and the tribe of the childzen of Gad,
according to their fathers housholdes, and
halfe the tribe of Manasse, haue receyued
theyr inheritaunce.
15 Two tribes and an halfe haue receyued
theyr inheritaunce on the other side of Joz-
dane, ouer agaynst Jericho eastwarde.
16 And the Lozd spake vnto Moses, saying,
17 These are the names of the men whiche
shall diuide the lande vnto you: Eleazar
the priest, and Josuah the sonne of Nun.
18 And ye shall take also a (f) Lozd of euery
tribe, when ye diuide the lande.
19 The names of the men are these: Of the
tribe of Juda, Caleb the sonne of Jephune.
20 Of the tribe of the childzen of Simeon,
Semuel the sonne of Ammiud.
21 Of the tribe of Beniamin, Elidad the
sonne of Cislon.
22 Of the tribe of the childzen of Dan, the
lozde Buckl, the sonne of Jogli.
23 From among the childzen of Joseph, foz
the tribe of the childzen of Manasse, the
lozde Haniel, the sonne of Ephod.
24 Of the tribe of the childzen of Ephraim,

L.iij. the

a. That is to say, this is the discription of the lande of Chanaā, which ye shall inherite. Josu.15.a.
b. Otherwise, the dead sea.
c. By whiche ryuer some thynke Nilus to be meant: some others Rhinocorura, called Mediterraneum.
B
d. Hor, a litle hyl, but not that whereon Aaron died.
e. Which is in the Gospel calleth the lake of Genezareth.
C
Num.32.f.
Deut.3.d. Josu.14.a.
f. One of the chiefe men of euery tribe.
D

the lorde Camuel, the sonne of Siphtan.
25 Of the tribe of the sonnes of Zabulō, the lorde Elisaphan, the sonne of Pharnach.
26 Of the trybe of the children of Isachar, the lorde Palthiel, the sonne of Isan.
27 Of the tribe of the sonnes of Aser, the lord Ahihud, the sonne of Salomi.
28 Of the tribe of the chyldren of Nephthali, the lorde Pedael, ỹ sonne of Ammihud.
29 These are they, whom the Lorde commaunded to diuide the inheritaunce vnto the chyldren of Israel in the lande of Chanaan.

The.xxxv. Chapter.

2. Vnto the Leuites are giuen cities and suburbes. 11. The cities of refuge. 16. The law of manquelling. 30. For one mans witnesse shall no man be condemned.

1 AND the Lord spake vnto Moses in the fieldes of Moab by Iordane ouer against Iericho, saying,
2 Commaund the chyldren of Israell, that they giue vnto the Leuites of the (a) inheritaunce of theyr possession, cities to dwel in: and ye shall giue also vnto the cities of the Leuites, suburbes harde by theyr cities rounde about them.
3 The cities shal they haue to dwell in, and the suburbes for theyr cattell, and for theyr possession, and al maner of beasts of theyrs.
4 And the suburbes of the cities, whiche ye shall gyue vnto the Leuites, shall reache from the wall of the citie outward, a thousande cubites rounde about.
5 And ye shall measure without the citie of the East side, two thousand cubites, & of the South side, two thousand cubites, & of the West side, two thousand cubites, and of the North side, two thousande cubites also, and the citie shal be in the middes: and these shalbe the suburbes of theyr cities.
6 And from among the cities, whiche ye shall gyue vnto the Leuites, there shall be fyue cities for refuge, whiche ye shall appoynt (to that intent) that he, which killeth, may flee thyther: and to them ye shall adde fourtie and two cities moe.
7 So that al the cities, which ye shal gyue the Leuites, may be fourtie and eyght: them (shal ye giue) with theyr suburbes.
8 And these cities, which ye shal giue, shalbe out of the possession of the chyldren of Israell. They that haue many, shall gyue many: but of them, that haue fewe, ye shall take few. Euery one shal giue of his cities vnto the Leuites, accordyng to the inheritaunce, whiche he inheriteth.

a. For that the Leuites had no heritage in the lād of Chanaan. Iosu. 21, a.

Iosu. 20. a.

9 And the Lord spake vnto Moses, saying,
10 Speake vnto the chyldren of Israell, and say vnto them, Whē ye be come ouer Iordane into the lande of Chanaan:
11 Ye shall appoynt you cities, to be cities of refuge for you: that he, whiche sleeth a person vnwares, may flee thyther.
12 And these cities shalbe vnto you a refuge from the (b) auenger of blood: that he, which killeth, die not, vntill he stande before the (c) congregation in iudgement.
13 And of these cities, whiche ye shall giue, fyue cities shal ye haue for refuge.
14 Ye shall giue three (d) on this side Iordane, and three in the lande of Chanaan, which shalbe cities of refuge.
15 And these fyue cities shalbe a refuge, both for the chyldren of Israell, & for the straunger, and for him that dwelleth among you: that al they, which kil any person vnwares, may flee thyther.
16 And if any man smyte another with an instrument of yron, that he die, then is he a murderer: & the murderer shall die for it.
17 If he smyte him with throwyng a (e) stone, that a man may die with, and if he dye, he that smote hym is a murderer: let the same murderer be slayne therefore.
18 Or if he smyte hym with a hand weapon of wood, that a man may dye with, then if he dye, he is a murderer: let the same murderer be slayne therefore.
19 (f) The reuenger of blood hymselfe shall slay the murderer: when he meeteth him, he shall slay him.
20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,
21 Or smyte hym with his hande of enmitie, that he dye, he that smote hym shall dye the death, for he is a murderer: the reuenger of the blood shall slay the murderer, when he meeteth hym.
22 But if he pushed hym vnadusedly, and not of hate, or cast vpon him any thing, and not in laying of wayte,
23 Or any maner of stone that a man may die with, & saw him not, and he caused it to fall vpon him, and he dyed, and was not his enimie, neyther sought him any harme:
24 Then the congregation shall iudge betweene the slayer, & the reuenger of blood, accordyng to these lawes.
25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the citie of his refuge, whyther he was fled: and he shall abyde there vnto the death of (g) the high priest, whiche was annoynted with the holy oyle.

26 But

Deut. 19. a. Iosu. 20. a.

b. The next of kinne to the partie slayne, which ought to folow the suite.
c. The Hebrues vnderstande by the congregation the Senate & chief rulers in the citie.
d. In the possession of the Rubenites, dites, and the halfe tribe of Manasses. Exod. 21.
e. So dangerous, that a man may die thereof.
f. He that is next of kin to him that is murdered.
g. This was a figure of Christe, by whose death our sinnes are pardoned.

26 But if the slayer come without the borders of his citie of refuge, whither he was fledde:
27 And the reuenger of bloud finde hym without the borders of the citie of his refuge, & the reuenger of bloud kill the slayer, he shalbe giltlesse:
28 Bycause he shoulde haue bydden in the towne of his refuge vntyll the death of the high priest: and after the death of the high priest, the slayer shoulde returne vnto the lande of his possession.
29 So these things shalbe (h) a law of iudgement vnto you, throughout your generations, in all your dwellings.
30 Who so killeth any person, the (iudge) shal put ỹ murderer to death thorow witnesses: but one witnesse shal not testifie agaynst any person, to cause him to die.
31 Moreouer, ye shall take no recompence for the lyfe of the murderer, whiche is worthy to die: but he shalbe put to death.
32 And ye shall take no recompence for hym that is fledde to the citie of his refuge, that he shoulde come agayne, and dwell in the lande, before the death of the high priest.
33 So ye shall not pollute the lande whiche ye shal dwel in, for bloud defileth the land: & the lande can not be cleansed of the bloud that is shed therin, but by the bloud of him, that shed bloud.
34 Defile not therefore the lande, whiche ye shall inhabite, for I am in the middes therof: (euen) I the Lorde dwell among the chyldren of Israel.

h. That is, to iudge wylfull or casual murderers.

The.xxxvi.Chapter.

1. An order for the mariage of the daughters of Zelaphead. 7. The inheritaunce coulde not be giuen from one tribe to another.

1 AND the chiefe fathers of the families of the childre of Gilead, the sonne of Machir, the sonne of Manasse, of the kynrede of the sonnes of Joseph, came forth and spake before Moses, and before the princes the chiefe fathers of the children of Israel,
2 And sayde, The Lorde commaunded (a) my Lorde to giue the lande to inherite by lot to the chyldren of Israel: and my Lord was commaunded by the Lorde, to gyue the inheritaunce of Zelaphead our brother, vnto his daughters.
3 If they be maried to any of the sonnes of (b) the other tribes of the children of Israel, then shall theyr inheritaunce be taken from the inheritaunce of our fathers, and shalbe put to the inheritaunce of the tribe whiche they are receyued into, and so shal it be taken from the lot of our inheritaunce.
4 And when the Jubilee of the chyldren of Israel commeth, then shall theyr inheritaunce be put vnto the inheritaunce of the tribe whereinto they are receyued, and so shall theyr inheritaunce be taken away fro the inheritaunce of the tribe of our fathers
5 And Moses commaunded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Joseph haue (c) sayde well.
6 This therfore doth the Lord commaund the daughters of Zelaphead, saying, Lette them be wiues, to whome they themselues thinke best: only to the familie of the tribe of theyr fathers shall they marie.
7 So shal not the inheritaunce of the chyldren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shal ioyne hymselfe to the inheritaunce of the tribe of his fathers.
8 And euery daughter that possesseth any inheritaunce (d) in any tribe of the chyldren of Israel, shalbe wyfe vnto one of the kynred of the tribe of hyr father, that the chyldren of Israell may enioy euery man the inheritaunce of his father.
9 Neyther ought the inheritaunce to goe from one tribe to another: but euery one of the tribes of the chyldren of Israell, shalbe ioyned to his owne inheritaunce.
10 And as the Lorde commaunded Moses, euen so dyd the daughters of Zelaphead:
11 For Mahela, Thirza, Hagla, Milcha, & Noa, the daughters of Zelaphead, were maryed vnto theyr fathers brothers sonnes.
12 They were wyues vnto the families of the sonnes of Manasse, the sonne of Joseph, and so theyr inheritaunce remayned in the tribe of the kynrede of theyr father.
13 These are the (e) commaundementes and lawes, whiche the Lorde commaunded by the hande of Moses vnto the chyldren of Israel, in the fieldes of Moab, by Jordane (towarde) Jericho.

a. He meaneth Moses.
b. To any of another tribe then of Manasses.
c. For the tribe could not haue cõtinued if their inheritaunce had ben taken frõ thẽ.
d. Whiche shalbe when there is no male childe to inherite.
e. That is, cõcernyng the ceremoniall & iudicial lawes.

¶ The ende of the fourth booke of Moses.

¶ The fyfth booke of Moſes,
called in the Hebrue, Elle haddebarim,
and in the Greeke, Deuteronomium.

¶ *The firſt Chapter.*

1. A briefe rehearſal of things done before, from Horeb vnto Cades Barnea. 32. Moſes reproueth the people for theyr incredulitie. 44. The Iſraelites are ouercome by the Amorites, bycauſe they fought agaynſt the commaundement of the Lorde.

1 THeſe be ý wordes whiche Moſes ſpake vnto al Iſrael on (a) the other ſide of Iordane in the wildernesſe, in the playne ouer agaynſt ý red ſea, betweene Pharan and Tophel, Laban, Hazeroth, and Diſahad.

a. In the coūtrey of Moab: and this wilderneſſe was betweene the playne of Moab and the ſea.

2 There are eleuen dayes iourney from (b) Horeb, by the way of mount Seir, vnto Cades Barnea.

b. Moſes repeteth agayne the law which was gyuen fourtie yeares before, ſo that the youth of his people, were eyther vnborne, or to yong to iudge: for whiche ſeconde repetition, this boke is called in greeke **Deuteronomium**, that is, the ſecond law.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeare, that Moſes ſpake vnto the chyldren of Iſrael, accordyng vnto al that the Lord had giuen him in commaundement vnto them:

4 After he had ſlayne Sehon the kyng of the Amorites, which dwelt in Hesbon, and Og kyng of Baſan, whiche dwelt at Aſtaroth in Edrai,

5 On the other ſide of Iordane in the land of Moab, began Moſes, to declare this law ſaying,

c. In the ſecond yeare, & ſecōd moneth.

6 The Lorde our God ſpake vnto vs in (c) Horeb, ſaying, Ye haue dwelt long inough in this mount.

B 7 Turne you, and take your iourney, and goe to the mount of the Amorites, and vnto al the places nighe therevnto, bothe vnto the playne, and hilles, & dales, to the South, to the ſeas ſide, to the land of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer of Euphrates.

8 Beholde, I haue ſet the lande before you: Goe in, and poſſeſſe the lande whiche the Lorde ſware vnto your fathers, Abraham, Iſahac, and Iacob, to gyue vnto them, and to theyr ſeede after them.

Gen. 15. d. and. 17. b.

d. By the counſel of Iethro my father in lawe.

9 And (d) I ſpake vnto you in the ſame tyme, ſaying, I am not able to beare you my ſelfe alone.

10 For the Lord your God hath multiplied you: ſo that you be this day as the ſtarres of heauen in number.

11 (The Lorde God of your fathers make you a thouſande times ſo many moe as ye are, & bleſſe you, as he hath promiſed you.)

12 How can I my ſelfe alone, (e) beare your cumbraunce, your charge, and your ſtryfe, that is among you?

Exod. 18. e. Meaning that Moſes an harde burden vnto them

13 Bring you men of wyſdome, and of vnderſtanding, and expert, accordyng to your tribes, & I will make thē rulers ouer you.

14 And ye anſwered me, and ſayde, That which thou haſt ſpokē, is good for vs to do.

15 And ſo out of your tribes (f) I toke the chiefe men of wyſedome, and that were expert, and made them rulers ouer you, captaynes ouer thouſandes, and captaynes ouer hundredes, captaynes ouer fiftie, and captaynes ouer tenne, and officers among your tribes.

f. To ſignifie that experience is knowen in godlynesſe ought to be taken in gouerne.

16 And I charged your iudges that ſame tyme, ſaying, Heare the cauſe of your brethren, and iudge ryghteouſly betweene euery man and his brother, and the ſtranger, that is with him.

Iohn. 7.

17 Ye ſhall haue no reſpect of any perſon in iudgement, but you ſhal heare the ſmal aſwell as the great: You ſhall not feare the face of any man: for the iudgement (g) is Gods. And the cauſe that is to harde for you, referre it vnto me, and I wil heare it.

Leuit. Prou.

g. And is but God's miniſter.

18 And I commaunded you the ſame ſeaſon, al the things which ye ſhould do.

19 And when we departed from Horeb, we went through all that greate and terrible wyldernesſe, as ye haue ſeene by the way of the mountayne of the Amorites, as the Lord our God commaunded vs: and we came to Cades Barnea.

20 And (h) I ſaid vnto you, Ye are come vnto the mountayne of the Amorites, whiche the Lorde our God doth gyue vnto vs.

h. So this is to be ted to the ſelues, they not the ritaunce.

21 Beholde, the Lorde thy God hath ſet the lande before thee: goe vp, and poſſeſſe it, as the Lorde God of thy fathers hath ſayd vnto thee: feare not, neither be diſcouraged.

Deut. D

22 And ye came vnto me euery one, & ſayde, We will ſende men before vs, to ſearche vs out

Num.

out the lande, and to bring vs worde againe, what way wee muste goe vp by, and vnto what cities we shall come.

23 And the saying pleased me well: and I toke twelue men of you, of euery tribe one,

24 Which departed, and went vp into that mountaine, and came into the (i) valley Escol, and searched it out.

25 And toke of the land in their handes, and brought it vnto vs, and brought vs worde againe, and (k) sayd, It is a good land, which the Lord our God doth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the worde of the Lorde your God,

27 And murmured in your tentes, and saide, Because the Lorde (l) hateth vs, therefore hath he brought vs out of the land of Egipt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vp? Our brethren haue discouraged our hart, saying, The people is greater and taller than we, the cities are great, and walked euen vp to heauen, and moreouer, we haue seene the sonnes of the (m) Anakims there.

29 Then I sayde vnto you, Dread not, nor be ye afrayde of them.

30 The (n) Lord your God which goeth before you, he shall fight for you, according to all that hee did vnto you in Egypt before your eyes:

31 And in the wildernesse, where thou hast seene, how that the Lord thy God bare thee, euen as a man doth beare his sonne, in al the way which ye haue gone by, vntill ye came vnto this place:

32 And yet in this thing ye did not beleeue the Lorde your God.

33 He went in the way before you, to searche you out a place to pitch our tentes in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 And the Lorde hearde the voyce of your wordes, and was wroth, and sware, saying,

35 There shall not one of these men, and of this froward generation, see that good land, which I sware to giue vnto your fathers:

36 Saue Caleb the sonne of Jephune, he shal see it, and to him will I giue the lande, that he hath troden vpon, and to his children, because he hath followed the Lorde.

37 Also the Lorde was angrie with mee for your sakes, saying, Thou also shalt not goe in thither.

38 But Josuah the sonne of Nun, whiche (o) standeth before thee, he shal go in thither. Encourage him therefore: for he shal cause Israel to inherite the lande.

39 Moreouer, (p) your children, which ye said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, and they shall enioy it.

40 But as for you, turne your face, and take your iourney into the wildernesse, euen by the way of the red sea.

41 Then ye answered, and sayde vnto mee, We haue sinned agaynst the Lorde: (q) we will goe vp and fight, according to all that the Lorde our God commaunded vs. And when ye had gyrt on euery man hys weapons of warre, ye were readie to go vp into the hill.

42 And the Lorde sayde vnto me, Say vnto them, Go not vp, neyther fight, for (r) I am not among you: least ye fall before your enimies.

43 And I tolde you these things, and you woulde not heare, but disobeyed the worde of the Lorde, and went presumptuously vp into the hill.

44 And the Amorites, whiche dwelt in that mountayne, came out agaynst you, and chased you, as bees vse to doe, and destroyed you in Seir, euen vnto Horma.

45 And ye came againe, and wept before the Lorde: but the Lorde (s) would not heare your voyce, nor hearken vnto you.

46 And so ye abode in Cades a long season, according vnto the time, that ye remayned (before.)

The.ij. Chapter.

The rehearsall of al that was done from the time they departed from Cades Barnea, vnto the battaile agaynst the kings, Sehon, and Og.

1 Then we (a) turned our face, and toke our iourney into the (b) wildernesse, euen by the way of the red sea, as the Lorde spake vnto me: And we compassed (c) mount Seir a long time.

2 And the Lorde spake vnto me, saying,

3 Ye haue compassed this mountaine long ynough: turne you northwarde.

4 And warne thou the people, saying, Yee shall goe through the (d) coast of your brethren, the children of Esau, which dwelt in Seir, and they shalbe afrayde of you.

5 Take ye good heede vnto your selues therfore: Ye shall not prouoke them, for I will not giue you of their lande, no not so much as a foote breadth, because I haue gyuen mount Seir vnto Esau to possesse.

6 Ye shall buy meate of them for money, to eate, and yee shall procure water of them for

i. Otherwise, vnto the valley of grapes.

k. To wit, Caleb, and Josuah.

l. This sheweth the ingratitude of the Iewes, which nursed suche bountie, to sound to the contrary his hatred. Num.13.d.

m. That is, the race of the gyaunts, as in Num.13.23.

n. He sheweth that the true boldnesse, and that which god approueth, is, to renoūce our own strength, and to repose our selues wholy on him, walking constantly in the vocation, to which he hath called vs. Exod.13.d.

F Num.14.d. and.26.g. Josu.14.c. Num.20.c. and.37.c.

o. Ministreth vnto thee.

p. Which were vnder xx. yeares olde.

G Num.14.g.

q. This doth declare, what is the nature of man, which will do that, which God forbiddeth, & wil not do that whiche God commaūdeth.

r. He sheweth that our strength standeth in Gods assistance.

s. The cause was for that they lamented not their sin, but the losse of their brethren, and so were hypocrites in their lamenting.

A

a. They shewed their obedience after gods chastising,

b. The desart of Zin.

c. This mountaine appertayneth to the Idumeans, which came of Esau.

d. At their returne thither, for before they were repelled by the Idumeans. Nū.20.21. Gen..23.b.

for money, to drinke.

B 7 For the Lord thy God hath blessed thee in all the workes of thy hande, and (c) knoweth thy walking through this great wildernesse this fortie yeares, and the Lorde thy God hath bene with thee, so that thou hast lacked nothing.

c. Knowing is here taken for fauouring, as in many other places of scripture.

8 And when wee were departed from our brethren the children of Esau, which dwelt in Seir, through the way of the wildernesse from Elath, and from Ezion Gaber, wee turned and went by the way of the wildernesse of Moab.

9 And the Lorde sayd vnto me, Thou shalt not fight against the Moabites, neither prouoke them to battayle: for I will not giue thee of their lande to possesse, because I haue giuen Ar vnto the children of Loth to possesse.

10 The (f) Emims dwelt therein in tymes past, a people great, many, and tall, as the (g) Anakims,

f. Giants, the worde signifieth, terrible men.

11 Whiche also were taken for Giauntes, as the Anakims, whom the Moabites call Emims.

g. Giauntes which came of one Anak. Num. 13. 23.

12 The Horims also dwelt in Seir before tyme, whom the children of Esau chased out, and destroyed them before them, and dwelt in their steade, as Israel did vnto the lande of his possession, which the Lord gaue them.

13 Now ryse vp (sayd I) and get you ouer the riuer Zared: and we went ouer the riuer Zared.

C 14 The space in which we came from Cades Barnea, vntill we were come ouer the riuer Zared, was thirtie and eight yeares, vntill all the generation of the men of warre were wasted out from among the host, as the Lorde sware vnto them.

15 For in deede the hande of the Lorde was against them, to destroy them from among the (h) host till they were consumed.

b. That were of the age of xx. yeares and vpwarde.

16 And so it came to passe, that all the men of warre were consumed and deade from among the people.

17 And the Lorde spake vnto me, saying,

18 Thou shalt goe through Ar, the coast of Moab, this day:

i. Called Zamzummims; that is to say, wicked and abhominable. But they couered their wickednesse with a godly name, calling them selues Rephaims, that is, Physitions, or preseruers, to cure and reforme vices.

19 And when thou commest nigh vnto the children of Ammon, thou shalt not lay siege vnto them, nor moue warre against them: For I will not giue thee of the lande of the children of Ammon any possession, but I haue giuen it vnto the children of Loth to possesse.

20 That also is was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites call (i) Zamzummims,

21 A people that was great, many, and tall, as the Anakims: But the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their steade:

22 As he did for the children of Esau, which dwell in Seer, for whom he destroyed the Horims before them, & they possessed them, and dwelt in their steade vnto this day.

23 And the Auims, which dwelt in Hazarim, euen vnto Azza, the (k) Caphthorims, whiche came out of Caphthor, destroyed them, and dwelt in their steade.

k. These are men of Cappadocia, as some men of Ioseph sayd that this people is vnknowne. Num. xiii.

24 Ryse you vp therefore, and take your iourney ouer the riuer Arnon: Beholde, I haue giuen into thy hande Sehon the Amorite, king of Hesbon, and his land: begin to possesse it, and prouoke him to battaile.

25 This day will I begin to sende the feare and dread of thee vpon all nations that are vnder all the heauen, so that they whiche heare speake of thee, shal tremble and quake before thee.

26 And so I sent messengers out of the wildernesse of Kedemoth, vnto Sehon king of Hesbon, with wordes of peace, saying,

27 Let me passe through thy lande: I will goe along by the high way, I will neyther turne vnto the right hande, nor vnto the left. Num. xx. Deut. ii.

28 Thou shalt sell me meate for money, for E to eate, and giue me water for money, for to drinke: Onely I will goe through on my feete,

29 As the (l) children of Esau, which dwell in Seir, and the Moabites which dwell in Ar, did vnto me, vntil I be come ouer Iordane, into the lande, whiche the Lorde our God giueth vs.

l. Because Sehon could be moued neyther with examples, nor with request his destruction was most iust.

30 But Sehon the king of Hesbon, would not let vs passe by him: for the Lorde thy God hardened his spirite, and made hys heart obstinate, because he would deliuer him into thy hande, as it is come to passe this day.

31 And the Lorde sayde vnto mee, Beholde, I haue beganne to giue Sehon and hys lande before thee: begyn to possesse and inherite his lande.

32 Then both Sehon and al his people came out against vs to fight at Jaza. Num. xxi. Deut. ii.

33 And the Lorde set him before vs, and wee smote him, & his sonnes, and all his people.

34 And we tooke all his cities the same season, and slue the men, women, and children of all the cities, and let nothing remayne,

35 Saue the cattell onely wee caught vnto our selues, and the spoyle of the cities which we tooke.

36 From Aroer, which is by the brinke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead, there was not one citie to strong for vs: the Lorde our God deliuered all (m) vnto vs.

37 Onely vnto the lande of the children of Ammon thou camest not, nor vnto euerie place of the (n) riuer Jabock, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbad vs.

m. Into our hande.

n. Or foorde.

The.iij. Chapter.

The rehearsall of things, that chaunced from the victorie of the two kings, Sehon and Og, vnto the institution of Iosuah in Moses steade.

A Num.21.g. Deut.29.b.

1 Then we turned and went vp the way to Basan: and Og the king of Basan came out agaynst vs, he, and all his people, to fight at Edzai.

2 And the Lorde sayde vnto me, Feare him not: for I wil deliuer him, and all his people, and his lande, into thy hande, and thou shalt do vnto him, as thou diddest vnto Sehon king of the Amorites, which dwelt at Hesbon.

3 And so the Lord our God delyuered into our handes, Og also the king of Basan, and all his folke: and we smote him, vntil none was left him aliue.

4 And we toke al his cities the same season, neither was there a citie which we toke not from them, euen threescore cities throughout the region of Argob, of the kingdome of Og in Basan.

5 All these cities were made strong with high walles, gates, and barres, beside vnwalled townes a great many.

6 And we vtterly destroyed them, as we did vnto Sehon king of Hesbon, and bringing to naught, all the Cities, with men, women, and (a) children:

a. As God commaunded them.

B 7 But all the cattel, and the spoyle of the cities, we toke for our selues.

8 And thus wee toke the same season out of the hande of two kings of the Amorites, the lande that was on the other side of Jordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidons call Sirion, and the Amorites call it Senir.)

10 All the cities that lay in the plaine, and all Gilead, and all Basan, vnto Selcha and Edzai, Cities of the kingdome of Og in Basan:

b. The greater this giant was, the more was Gods goodnes and power to be magnified for the cõquest

11 For onely Og king of Basan, remayned of the remnant of the Giants, whose bed was a bed of (b) Iron: And is it not yet at Rabbath among the children of Ammon? Nine cubites doth the length thereof conteyne, and foure cubites the breadth of it, after the cubite of a (c) man.

c. Of the common stature. Num.32.f. Deuf.29.b. Iosu.12.b.

12 And so we conquered this lande the same time, from Aroer, which is by the ryuer of Arnon, vnto halfe mount Gilead, and the cities thereof gaue I vnto the Rubenites, and Gadites.

13 And the rest of Gilead, and all Basan of the kingdome of Og, gaue I vnto the half tribe of Manasse: euen al the region of Argob, with all Basan, whiche is called the lande of Giants.

14 Jair the sonne of Manasse, toke all the countrey of Argob, vnto the coastes of Gessuri, and Maachati, and called them after his owne name, Basan Hauoth Jair, (d) vnto this day.

C

d. Till the time when this story was written.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites I gaue Gilead, vnto the riuer of Arnon, halfe the valley, and beyonde, euen vnto the riuer (e) Jabock, which is the border of the children of Ammon:

e. Which diuideth the Ammonites from the Amorites.

17 The (f) plaine also, and Jordane, and the coast therof, frõ (g) Cenereth, euen vnto the sea, which is in the plaine, euen the salt sea, vnder the springs of the hill eastwarde.

f. The desart.

g. Called also Gennezareth, of the sea of Galilee, or Tiberias.

18 And I commaunded you the same time, saying, the Lorde your God hath gyuen you this lande to enioy it: ye shall go harnessed before your brethren the children of Israel, all that are meete for the warre. Num.32.d.

19 Your wiues onely, your children, and your cattell (for I know, that ye haue much cattell) shall abyde in your cities which I haue giuen you,

20 Until the Lorde haue giuen rest vnto your brethren, aswell as vnto you, and vntill they also possesse the lande whiche the Lorde your God hath giuen them beyonde Jordane: and then shall ye returne againe, euery man vnto his possessiõ, which I haue giuen you.

21 And I commaunded Josuah himselfe the same time, saying, Thine eyes haue seene all that the Lorde your God hath done vnto these two kings: euen so shal * he do vnto all kingdomes whither thou goest.

D Num.27.d.

* The Lorde.

22 Ye shall not feare them: for the Lorde your God shall fight for you.

23 And I besought the Lorde the same time, saying.

24 O Lorde God, thou hast begun to shewe thy seruant thy greatnesse, and thy mightie hande: for where is there a God in heauen or in earth, that can do after thy workes, and lyke to thy power?

25 I pray

25 I pray thee let mee goe ouer, and see the good lande, that is beyonde Iordane, that goodly (h) mountaine, and Libanon.

h. Of Moriah, or Sion, where the temple was builded.

26 But the Lorde was angrie with me for your sakes, and woulde not heare me. And the Lorde sayd vnto me, Be content: speake no more vnto me of this matter.

Num.27.c. 27 Get thee vp into the toppe of the hill, and lift vp thine eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thine eyes: for thou shalt not goe ouer this Iordane.

Num.34.d. 28 But charge Iosuah, and encourage him, and bolden him: For he shall go before this people, and hee shall diuide vnto them the lande which thou shalt see.

29 And so we abode in the valley ouer against the house of Peor.

The.iiij. Chapter.

1. An exhortation to obserue the law, without adding or diminishing. 6. Therein standeth our wisedome. 9. We must teach it to our children. 15. No image ought to be made to worship. 26. Threatnings against them that forsake the lawe of God. 37. God chose the seede, bicause he loued their fathers. 43. The three Cities of refuge.

I a. He sheweth that this doctrine standeth in practise, and not in bare knowledge.

1 NOwe therefore hearken, O Israell, vnto the ordinances and lawes whiche I teach you, for to (a) doe them, that ye may liue, and goe in, and possesse the land, whiche the Lorde God of your fathers giueth you.

b. God will be serued according to his worde.

2 (b) Ye shall put nothing vnto the worde, whiche I commaund you, neither shall you take ought from it, that yee may keepe the commaundements of the Lord your God, which I commaunde you.

c. He warneth them by Gods plagues, shewed on other Idolaters. d. The god of the Moabites and Ammonites. This worde Baal doth signifie maister, or patrone.

3 (c) Your eyes haue seene what the Lorde did against Baal Peor: for all the men that followed (d) Baal Peor, the Lorde thy God hath destroyed from among you.

4 But ye, that cleaue vnto the Lorde your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances and lawes, such as the Lord my God commaunded me, that ye shoulde doe euen so in the lande, whither ye go to possesse it.

e. He sheweth the true mean to get wisedome, which vertue men naturally doe most desire.

6 Keepe them therefore, and do them, for that is (e) your wisedome, and vnderstanding in the sight of the people, that they may heare all these ordinances, and say, Surely it is a wyse and vnderstanding people: it is a great nation.

f. Succouring vs, and deliuering vs from all trouble.

7 For what other nation is so great, that goddes come so nighe vnto it, as the Lorde our God, is nigh (f) vnto vs in all things as oft as we call vnto him?

8 Yea, and what Nation is so great, that hath ordinaunces and lawes so righteous, as all this lawe which I set before you this day?

9 Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the things, which thine eyes haue seene, and that they depart not out of thy heart all the dayes of thy life: but teache them thy sonnes, and thy sonnes sonnes. Deut.6.d.

10 Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayde vnto me, Gather me the people together, & I will make them heare my wordes, that they may learne to feare mee, all the dayes that they shal liue vpon the earth, and that they may teach their children. Ephe.vi. Exod.xx.

11 Ye came and stoode also vnder the mountaine, and the mountayne (g) burnt wyth fyre, euen vnto the middes of heauen, and there was darkenesse, cloudes, and myst. g. The glorie of the lawe dreadfull manner, declaring that God would haue thou & that no creature could beare the ryght thereof. Exod.xx. 1.Ioh.i.

12 And the Lorde spake vnto you out of the middes of the fyre, and ye heard the voyce of the wordes: but saw no similitude, but heard a voyce onely.

13 And he declared vnto you his couenaunt, which he commaunded you to do (euen) ten commaundementes, whiche he wrote vpon two tables of stone.

14 And the Lord commaunded me the same season, that I shoulde teach you ordinances and lawes, whiche ye ought to doe in the lande, whither ye go to possesse it. C

15 Take therefore good heede vnto your selues, as pertayning vnto your soules, (h) (for ye saw no maner of Image in the day that the Lorde spake vnto you in Horeb, out of the middes of the fire,) h. Meaning that plagues hang ouer them that would make any image to represent God by. Deut.30.

16 Least ye marre your selues, and make you a grauen Image, and the picture of any maner of figure, whether it be the likenesse of man, or woman:

17 The likenesse of any maner of beast, that is on the earth: or the likenesse of any maner feathered foule, that flyeth in the ayre.

18 Or the likenesse of any maner worme that creepeth on the earth: or the likenesse of any maner fishe, that is in the waters beneath the earth:

19 Yea, and least thou lift vp thine eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with all the host of heauen, thou shouldest be driuen to worship them, and serue them, and shouldst worship and serue the things, whiche the Lorde thy God hath made to serue all nations vnder the whole heauen. Deut.7.d. Sapi.14.d. Iob.21.d. Gen.1.b.

20 But the Lord hathe taken you, & brought you

you out of the (i) iron fornace, euen out of Egypt, to be vnto him a people, and inheritance, as ye be this day.

21 Furthermore the Lorde was angry with mee for your wordes, and ſware, that I ſhoulde not go ouer Iordane, and that I ſhoulde not goe in vnto that good lande, whiche the Lorde thy God giueth thee for thine inheritance.

22 But I muſt die in this lande, and ſhall not go ouer Iordane: But yee ſhal goe ouer and poſſeſſe that good lande.

23 Take heede vnto your ſelues, that ye forget not the appoyntment of the Lorde your God, whiche he made with you, and that ye make you no grauen (k) Image or likeneſſe, that the Lorde thy God hath forbidden thee.

24 For the Lord thy God is a (l) conſuming fyre, and a (m) ielous God.

25 When thou ſhalt beget children, and thy children beget children, and ſhalt haue remayned long in the lande, if ye doe wickedly, and make any maner of grauen Image, and worke euill in the ſight of the Lord thy God, to prouoke him to anger:

26 I cal heauen and earth to record agaynſt you this day, that ye ſhall ſhortly periſh frō off the lande whereunto you goe ouer Iordan, to poſſeſſe it: Ye ſhal not prolong your dayes therin, but ſhall vtterly be deſtroyed:

27 And the Lord ſhall ſcatter you among the people, and ye ſhall be left fewe in number among the nations, whither the Lord ſhall bring you.

28 And there ye ſhall ſerue goddes, which are the worke of mans hande, wood, and ſtone, whiche neyther ſee, nor heare, nor eate, nor ſmell.

29 If from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt finde him, if thou ſeeke him with all thy hart, and with al thy ſoule.

30 When thou art in tribulation, and when all theſe things, that be here ſpoken of, are come vpon thee, euen in the latter dayes, if thou turne to the Lorde thy God, and ſhalt be obedient vnto his voyce:

31 (For the Lord thy God is a merciful God) he will not forſake thee, nor deſtroy thee, nor forget the appoyntment of thy fathers, which he (n) ſware vnto them.

32 For aske of the dayes that are paſt, which were before, and ſince the day that God created man vpon the earth, (aske) from the one ſide of heauen vnto the other, if euer there came to paſſe ſuch a great thing, or whether any ſuch lyke thing hath bin heard as this.

33 Dyd euer any people heare the voyce of God ſpeaking out of the myddes of a fyre, as thou haſt heard, and yet lyued?

34 Or, hath God aſſayed to goe and take him a people from among Nations, by temptations, by ſignes, by wonders, by warre, by a mightie hande, by a ſtretched out arme, and by great ſightes, according vnto all that the Lorde your God did vnto you in Egypt before your eyes? Pſal.136.b.

35 Unto thee it was ſhewed, that thou mighteſt knowe that the Lorde is God, and that there is none other but he. f

36 Out of heauen hee made thee heare his voyce, that he might inſtruct thee: and vpon earth he ſhewed thee his great fire, and thou heardeſt his wordes out of the middes of the fyre. Exod.19.c.

37 And becauſe hee (o) loued thy fathers, he choſe their ſeede after them, and brought thee out in his ſight with his mightie power out of Egypt, o. Of his meere mercie, not of their merits. Exod.13.c.

38 To thruſt out nations greater and mightier than thou art, before thee, and to bring thee in, and to giue thee their land to inheritance, as it is come to paſſe this day.

39 Underſtand therefore this day, and conſider it in thine heart, that the Lorde is God in heauen aboue, and vpon the earth beneath: neyther is there any other.

40 Thou ſhalt keepe therefore his ordinances, and his commaundements which I commaunde thee this day, that it may goe well with thee, and with thy children after thee, and (p) that thou mayeſt prolong thy dayes vpon the earth, which the Lorde thy God giueth thee for euer. p. God promiſeth reward to men, not for that they deſerue it, but to make them chearefull in wel doing, and to ſhew, that they ſhall not ſerue him in vayne.

41 Then Moſes ſeuered three Cities on the other ſide of Iordane towarde the Sunne ryſing:

42 That he ſhould flee thither, which had killed his neighbour vnwares, and had not hated him in time paſt: and therefore ſhould he flee vnto one of the ſame cities, and liue:

43 Namely Bezer in the wildernеſſe, euen in the plaine Countrey of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Golan in Baſan, of the trybe of Manaſſe.

44 And ſo this is the lawe, which Moſes ſet before the children of Iſrael:

45 Theſe are the (q) witneſſes, ſtatutes, and ordinances, which Moſes tolde the children of Iſrael after they came out of Egypt, q. The articles of the couenant that God made with them.

46 On the other ſide of Iordane, in the valley ouer againſt the houſe of Peor, in the lande of Sehon king of the Amorites, which dwelt at Heſbon, whom Moſes and the children of Iſrael ſmote, after they were come out of Egypt, Num.19.k.

47 And

i. Moſt hard and cruell bondage.

k. To repreſent God, or to worſhip it, this ſo ofte forbidding of Images, declareth, how deteſtable idolatrie is in Gods ſight: and alſo that God did foreſee, that the people ſhoulde yeelde themſelues to ſuch wickedneſſe.

l. To them that come not to him in reuerence and feare, but contrariwiſe, reſiſt him.

m. So that he will not ſuffer his honour to be giuen to any other.

Deut.30.a.

Leuit.26.g.

n. God confirmeth his promiſes by an oth, to the end we may be the more certified of the hope of our ſaluation.

47 And possessed his lande, and the lande of Og king of Basan, two kings of the Amorites, whiche were on the other syde of Iordane towarde the sunne rysing,

48 From Aroer, which is by the banke of the riuer Arnon, vnto mount Sion, whiche is Hermon,

49 And all the plaine on the other syde of Iordane eastwarde, euen vnto the (r) Sea, which is in the playne vnder the spryngs of the hill.

r. Namely the salt sea, or dead sea.

The.v. Chapter.

5. Moses is the meane betweene God and the people. 6. The lawe is repeated. 25. The people are afrayde at Gods voyce. 29. The Lorde wisheth that the people woulde feare him. 32. They must decline neyther to the right hande, nor to the left.

1 AND Moses called all Israel, and sayd vnto them, Heare, O Israell, the ordinances and lawes, whiche I spake in your eares this day, that ye may learne them, and (a) fulfill them in deede.

a. Gods doctrine cõsisteth in practise, and not in speculation.

2 The Lorde our God made a couenaunt with vs in Horeb.

3 The Lorde (b) made not this couenaunt with our fathers, but with vs: euen with vs, which are all here aliue this day.

b. With such straunge wonders.

4 The Lord talked with you (c) face to face in the mount, out of the middes of the fire:

c. So clearly, that you could not doubt, but that it was he.

5 And I stode betweene the Lord and you the same tyme, and shewed you the worde of the Lorde: For ye were afrayde at the sight of the fire, and went not vp into the mount: and he sayde,

d. Conferre this chapter with the.xx. of Exodus.

6 (d) I am the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage.

B 7 Thou shalt haue none other Goddes in my presence.

e. Namely to worship it, or to represent me by it.

8 Thou shalt (e) make thee no grauen Image, or any likenesse of that, whiche is in heauen aboue, and that is in earth beneath, and that is in the water beneath the earth.

9 Thou shalt neyther bowe thy selfe vnto them, nor serue them: For I the Lorde thy God, am a iealous God, visiting the wickednesse of the fathers vpon the children, euen vnto the thirde and fourth generation, among them that hate me:

10 And shewe mercie vpon thousandes, among them that loue mee, and keepe my commaundements.

Exod.19.c. 11 Thou shalt not take the name of the Lorde thy God in vayne. For the Lorde will not holde him guiltlesse that taketh his name in vaine.

12 Keepe the Sabboth day, that thou sanctifie it, as the Lord thy God hath commaunded thee.

13 Sixe dayes thou shalt labour, and doe all that thou hast to do. Leuit.

14 But the seuenth day is the Sabboth of the Lorde thy God: thou shalt not doe anye worke therein, neyther thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, nor any of thy cattell, nor the straunger that is within thy gates: that thy man seruant and thy mayde, may rest aswell as thou. C Exod.

15 Remember that thou were a seruaunt in the lande of Egypt, and how that the Lord thy God brought thee out thence, through a mightie hande and a stretched out arme: for which cause the Lorde thy God commaunded thee to keepe the Sabboth day. Psal.95.

16 Honour thy (f) father and thy mother, as the Lord thy God hath commaunded thee: that thy dayes may bee prolonged, and that it may go well with thee in the land which the Lorde thy God giueth thee. Exod.

f. By this father, he prehended so all the that are gree of riorite princes strates, sters and stresses.

17 Thou (g) shalt not slay.

18 Thou shalt not commit adulterie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse agaynst thy neighbour:

g. He forbi deth not the outw act, but al rícor and rage agay our neigh Rom.

21 Thou shalt not lust after thy neighbours wife, thou shalt not couet thy neighbours house, his field, his seruant, his mayde, his oxe, his asse, or ought that thy neighbour hath.

22 These wordes the Lorde spake vnto all your multitude in the mount, out of the middes of the fire, of the cloude, and of the darkenesse, with a great voyce and (h) added nothing: and wrote them in two tables of stone, and deliuered them vnto me.

h. The should d the like.

23 And it came to passe, that when ye hearde the voyce out of the middes of the darknes, for the mountaine did burne with fire) then yee came vnto mee, with the captaynes of your tribes and your elders,

24 And ye sayd, Behold, the Lord our God hath shewed vs his glorie, & his greatnesse, and wee haue heard his voyce oute of the middes of the fire: we haue seene this day, that God doth talke with man, and yet he liueth. Exod.

25 Nowe therefore why should we die, that this great fire should consume vs? If wee heare the voyce of the Lorde our God any more, we shall die:

i. The s ture doth ten vse worde to shew man is tle and thing.

26 For what (i) flesshe hath there beene, that euer heard the voice of the liuing God speaking oute of the middes of the fire (as wee haue done) and yet lyued?

27 Goe thou, and heare all that the Lord our God

God ſayth, and tell thou vnto vs all that the Lorde our God ſayth vnto thee, and we will heare it, and do it.

Exod.19.a.

28 And the Lorde heard the voyce of your wordes when ye ſpake vnto me, and the Lorde ſayde vnto mee, I haue heard the voyce of the wordes of this people, whiche they haue ſpoken vnto thee: they haue well ſayde, all that they haue ſpoken.

29 Oh that there were ſuch an heart in them, that they would feare me, and keepe all my commaundementes alway, that it myght go well with them, and with their children for euer.

Iere.24.d.

30 Goe, and ſaye vnto them, Get you into your tentes againe:

31 But ſtande thou here by mee, and I will tell thee all the commaundementes, ordinances, and lawes, which thou ſhalt teache them, that they may doe them in the lande, which I giue them to poſſeſſe.

32 Take heede therefore, that ye doe in deede as the Lorde your God hath commaunded you, and (k) turne not aſide, eyther to the right hande, or to the left:

k. Ye ſhall neyther put away thing to any worde, nor take therefro.

33 But walke in all the wayes, whiche the Lorde your God hath commaunded you, that ye may liue, and that it may goe well with you, and that yee may prolong your dayes in the lande, which ye ſhall poſſeſſe.

The.vi. Chapter.

1. An exhortation to feare God, and keepe his commaundements. 5. Which is to loue him with all thine heart. 7. The ſame muſt bee taught to the poſteritie. 16. Not to tempt God. 25. Righteouſneſſe is conteyned in the lawe.

1 THeſe are the commaundementes, and ordinaunces, and lawes, whiche the Lord your God commaunded me to teach you, that ye might doe them, in the lande whither ye go to poſſeſſe it:

Deut.10.c.

2 Namely, that thou mighteſt feare the Lorde thy God, and keepe all his ordinances, and his commaundementes whiche I commaunde thee, thou and thy ſonne, and thy ſonnes ſonne, all the dayes of thy lyfe: that thy dayes may be prolonged.

3 Heare therfore O Iſraell, and take heede, that thou doe it, that it may goe well wyth thee, and that ye may encreaſe mightily, euen as the Lorde God of thy fathers hath promiſed thee, a lande that (a) floweth with milke and honie.

Which hath great ſtore of all things pertayning to mans life.

4 Heare, O Iſraell: the Lorde our God is Lorde onely.

Mark.12.c.

5 And thou ſhalt loue the Lorde thy God with all thine heart, and with all thy ſoule, and with all thy might.

6 And theſe wordes which I commaunde thee this day, ſhal be in thine heart:

Deut.11.d.

7 And thou ſhalt ſhewe them vnto thy children, and ſhalt talke of them, when thou art at home in thine houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou ryſeſt vp.

B

8 And thou ſhalt binde them for a ſigne vpon thy hande, and they ſhall be as frontlets betweene thine eyes.

9 And thou ſhalt write them vpon the (b) poſtes of thy houſe, and vpon thy gates.

b. By theſe kinds of ſpeach he meneth nothing but continual meditation of the lawe.

10 And when the lord thy God hath brought thee into the lande which he ſware vnto thy fathers, Abraham, Iſahac, and Iacob, and ſhall giue to thee great and goodly Cities, which thou buildeſt not,

11 Houſes full of all maner of goodes, whiche thou filleſt not, and welles digged, which thou diggeſt not, Vineyards, and Olyue trees, which thou plantedſt not: and when thou haſt eaten, and art full,

12 Then beware leaſt thou forget the Lord, which brought thee out of the lande of Egypt, from the houſe of bondage.

13 Thou ſhalt feare the Lorde thy God, and ſerue him, and ſhalt (c) ſweare by his name.

Deut.10.d.

c. By lawfull ſwearing, that the Lorde is our God.

C

14 See that yee walke not after ſtraunge goddes, the goddes of the Nations, which are about you:

15 (For the Lorde thy God is a ielous God among you) leaſt the countenaunce of the Lorde thy God be moued to wrath againſt thee, and deſtroy thee from the face of the earth.

16 Ye ſhall not tempt the Lorde your God, as ye did in the place of temptation.

Math.4.b.

17 But you ſhall diligently keepe the commaundements of the Lorde your God, and his teſtimonies, and his ordinances which he hath commaunded thee:

18 And thou ſhalt doe that, which is right and good in the (d) ſight of the Lorde: that thou mayeſt proſper, and that thou mayeſt goe in, and poſſeſſe that good lande, whiche the Lorde ſware vnto thy fathers,

d. Here God willeth vs to ſerue him according to his worde, not according to our owne inuentions.

19 To caſt out all thine enimies before thee, as the Lorde hath ſayde.

20 And (e) when thy ſonne aſketh thee in tyme to come, ſaying, What meane theſe teſtimonies, ordinances, and lawes, which the Lorde our GOD hath commaunded you?

e. We muſt not only ſerue God our ſelues during our life, but alſo endeuour that our children may doe the ſame after vs.

21 Then thou ſhalt ſay vnto thy ſonne, We were Pharaos bondmen in Egypt, and the Lord brought vs oute of Egypt wyth a mightie hande.

22 And

D 22 And the Lord shewed signes & wonders, great, and euill vpon Egypt, vpon Pharao, and vpon all his housholde before our eyes:
23 And brought vs out from thence, to bring vs in, and to giue vs the lande whiche hee sware vnto our fathers.
24 And he hath commaunded vs to doe all these ordinaunces, and to feare the Lorde our God for our wealth, al the dayes of our life, as it is come to passe this day.
f. No man can perfectly fulfil the law: therfore we must haue recourse to Christ by faith, in whom we are reputed for iust.
25 Moreouer this shalbe our (f) righteousnesse before the Lorde our God, if we take heede, and keepe all these commaundements, as he hath commaunded vs.

The.vij.Chapter.

1. The Israelites may make no couenant with the Gentiles. 5. They muste destroy their Idols. 8. The election dependeth on the free loue of God. 19. The experience of the power of God ought to confyrme vs. 25. To auoyde all occasion of Idolatrie.

I 1 When the Lorde thy God shall bring thee into the lande, whither thou goest to possesse it, and hath cast out many nations before thee: namely the Hethites, the Gergesites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, seuen nations, greater and mightier than thou:
2 And when the Lorde thy God hath set them before thee, thou shalt smite them, and vtterly destroy them, and make no couenant with them, nor haue compassion on them.
Exod.23.c.
3 Thou shalt make no mariages with them: neyther giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.
4 For they will deceyue thy sonne, that he shoulde not followe me, and they shal serue straunge goddes: and then will the wrath of the Lorde ware hote agaynst thee, and destroy thee suddenly.
a. God woulde haue his seruice pure with out all superstition.
5 But thus ye shal deale with them: (a) Ye shall ouerthrowe their aulters, and breake downe their pyllers, and cut downe theyr groues, and burne their grauen Images with fyre.
6 For thou art an holye people vnto the Lorde thy God: the Lorde thy God hath chosen thee, to bee a speciall people vnto himselfe, aboue all Nations that are vpon the earth.
Deut.13.a. Exod.19.a.
B 7 The Lord did not set his loue vpon you, nor chose you, bycause ye were mo in number than any people, (for ye were the fewest of all people.)
8 But bycause the Lord loued you, and bycause he woulde keepe the othe, whiche hee had sworne vnto your fathers, therefore hath the Lorde brought you out through a mightie hande, and delyuered you out of the house of bondage, euen from the hande of Pharao king of Egypt. Gen.xl
9 Understande therefore, that the Lord thy God, is God, and that a true God, whiche keepeth appointment, and mercy vnto them, that loue him and keepe his commaundementes, euen throughout a thousande generations: Exod.x
10 And rewardeth them that hate hym to theyr (b) face, so that hee bringeth them to nought, and doth not deferre the tyme, but rewardeth hym that hateth hym before hys face. b. Manifest or in the
11 Keepe thou therfore the commaundements, and ordinaunces, and lawes, which I commaunde thee this day, that thou do them.
12 If ye hearken vnto these lawes, and obserue and doe them: the Lorde thy (c) God also shall keepe vnto thee the appoyntment, and the mercie whiche he sware vnto thy fathers. c. This nant is ded vp free gra therfore compe their d ence, le respect mercy, to the
13 He will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thyne oile, and the increase of thy kine, & the flockes of thy sheepe, in the lande whiche hee sware vnto thy fathers to giue thee.
14 Thou shalt be blessed aboue all nations: C there shalbe neither man nor woman vnfruitefull among you: nor any of your cattell shalbe barren.
15 Moreouer the Lord wil take away from Exod. thee all maner infirmities, and wil put none of the euill diseases of Egypt (whiche thou knowest) vpon thee: but will sende them vpon all them that hate thee. Exod.
16 Thou shalt consume al the nations which the Lorde thy God shall delyuer thee: thine eye shall haue no pitie vpon them, nor shalt thou suffer theyr goddes, for that shalbe thy decay.
17 If thou say in thine heart, These nations are mo than I, how can I cast them out?
18 Thou shalt not feare them: but remember, what the Lord thy God did vnto Pharao, and vnto all Egypt. Deut. Josue
19 The great temptations, whiche thyne eyes sawe, and the signes and wonders, and the mightie hande, and stretched oute arme, whereby the Lorde thy God brought thee out: euen so shall the Lorde thy God do vnto all nations of whom thou art afrayde.
20 Moreouer, the Lorde thy God will sende Exo.

(d) hornettes

(d)hornettes among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lorde thy God is among you, a mightie God, and a terrible.

22 For the Lorde thy God wil put out these nations before thee by a little and a little: thou mayst not consume them at once, least the(e)beasts of the field increase vpon thee.

23 But the Lorde thy God shall giue them ouer before thee, and shal destroy them with a mightie destruction, vntil he haue brought them to naught.

24 And he shal deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntill thou haue destroyed them.

25 The grauen images of their goddes shalt thou burne with fire: and couet not the gold and siluer that is on them, nor take it vnto thee, least thou be snared (f) therein: for it is an abhomination before the Lorde thy God.

26 Bring not therefore abhomination into thine house, least thou be a cursed thing, as it is: but vtterly defie it, and abhorre it: for it is a cursed thing.

The.viij. Chapter.

2. God humbleth the Israelites, to trie what they haue in their heart. 5. God chastiseth them as his children. 14. The heart ought not to be proude for gods benefites. 19. The forgetfulnesse of Gods benefites causeth destruction.

1 ALL the commaundementes, whiche I commaunde thee this day, shall ye kepe for (a) to do them, that ye may liue, and multiplie, and goe in, and possesse the lande, whiche the Lorde sware vnto your fathers.

2 And thou shalt remember all the waye which the Lord thy God lead thee these fortie yeares in the wildernesse, for to humble thee, and to (b) proue thee, and to know what was in thine heart, whether thou wouldest keepe his commaundements or no.

3 He humbled thee, and suffered thee to hunger, and fed thee with Manna, whiche neither thou, nor thy fathers knewe of, to make thee knowe, that a man doth not liue by breade onely: but by euery (worde) that proceedeth out of the mouth of the Lorde, doth a man liue.

4 Thy raiment waxed not old vpō thee, neither did thy foote (c) swell these fortie yeares.

5 This also shalt thou consider in thine heart: that as a man chastiseth his sonne, euen so the Lorde thy God chasteneth thee.

6 Therefore shalt thou keepe the commaundements of the Lorde thy God, that thou walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good lande, a lande, in the which are riuers of water, and fountaynes, and deepes that spring out of valleyes, and hilles: B

8 A lande, wherein is wheate and barlie, vineyardes, figtrees, and pomegranates: a lande, wherein is oyle oliue, and honie:

9 A lande, wherein thou shalt eate breade without scarcenesse, neyther shalt thou lack any thing: a land, the (d) stones whereof are iron, and out of the hilles whereof thou shalt digge brasse.

10 When thou hast eaten (e) therefore and filled thy selfe, thou shalt blesse the Lorde thy God for the good lande which he hath giuen thee.

11 Beware that thou forget not the Lorde thy God, that thou wouldest not keepe his commaundements, his lawes, and his ordinaunces, whiche I commaunde thee this day:

12 Yea, and when thou hast eaten and filled thy selfe, and hast buylt goodly houses, and dwelt therein: Num.15.d. 1.Cor.10.g.

13 And when thy beastes and thy sheepe are waxen many, and thy siluer & gold is multiplied, and al that thou hast is increased:

14 Then beware least thine (f) hart arise, and thou forget the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage: C

15 And whiche was thy guyde in the great and terrible wildernesse (wherein were) firy serpents, and scorpions, and drought without any water: but he brought out water for thee, euen out of the rocke of flint.

16 He fed thee in the wildernesse with Manna, whiche thy fathers knewe not, euen for to humble thee, and to proue thee, and that he might so do thee good at thy latter ende,

17 Least thou shouldest say in thine hart, My power, (g) and the might of mine owne hand hath prepared me this abundance:

18 But remember the Lorde thy God: for it is he, which giueth thee power to get (h) substaunce, for to make good the promise, which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after straunge goddes, and serue them, and worship them: I (i) testifie vnto you this day, that ye shall surely perish.

20 As the Nations, which the Lorde de-

M. stroyed

a. Shewing that it is not enough to heare the word except we exercise it by example of life.

b. Which is declared in affliction, either of pacience, or of grudging against Gods visitation.

Exod.16.d. Num.11.b. Psalm.4.a. Deut.29.a. As they that go barefooted.

Iosue.24.c. 1. There is not so smal a creature, which I will not arme to fight on thy side agaynst them.

D

Exod.23.d. a. So that it is your commoditie, that God accomplisheth not his promise so soone as ye would wishe. Iosue.10.

Iosue.7.a. Mac.12.f. And be induced to idolatrie.

d. Which hath mines of metall.

e. Thou shalt not forget to be thankful to God in prosperitie.

f. Bicause prosperitie maketh men proude, and to forget God.

1. Reg.2.b.

g. Vnder this worde power, he comprehendeth wisdome, dexteritie, diligence, and all other meanes by which men might get goodes.

h. If al earthly goodes come onely frō god, much more heauenly. Deut.4.d.

i. Denounce, or protest.

stroyed before your face, euen so ye shall perish, because ye would not be obedient vnto the voyce of the Lorde your God.

The ix. Chapter.

4. God doth them good, not for their owne righteousnesse, but for his owne sake. 7. Moses putteth them in remembrance of theyr sinnes. 17. The two tables are broken. 26. Moses prayeth for the people.

1 HEare, O Israell, thou passest ouer Iordane (a) this day, to go in and possesse Nations greater and mightier than thy selfe, Cities great and walled vp to the heauen:

a. That is, yer it be long.

Num. 13. c. 2 A people great and tall, euen the children of the Anakims, which thou knowest of, and of whome thou hast heard say, Who wyll stand before the children of Anac?

3 Understande therefore this day, that the Lord thy God is euen he, which goeth ouer before thee, as a consuming (b) fire, he shall destroy them, and he shal bring them down before thy face: so thou shalt cast them out, and bring them to naught quickly, as the Lorde hath sayde vnto thee.

b. To consume your enimies, as fire consumeth wood.

c. If we deserue not worldly things, much lesse deserue we spirituall things.

4 (c) Speake not thou in thine heart, after that the Lorde thy God hath cast them out before thee, saying, For my righteousnesse the Lorde hath brought me in, to possesse this lande: but for the wickednesse of these Nations the Lorde hath cast them out before thee.

5 It is not for thy righteousnesse sake, or for thy right heart, that thou goest to possesse their land: but for the wickednesse of these nations, the Lorde thy God doth cast them out before thee, euen to performe the worde, which the Lorde thy God sware vnto thy fathers, Abraham, Isahac, and Iacob.

Leuit. 20. d.

6 Understande therefore, that it is not for thy righteousnesse sake, that the Lorde thy god doth giue thee this good land to possesse it, seeing thou art a (d) stiffenecked people.

d. As an vntractable oxe, that refuseth the yoke.

7 Remember (e) and forget not, how thou prouokedst the Lorde thy God in the wildernesse: since the daye that thou diddest depart out of the lande of Egypt, vntyll ye came vnto this place, yee haue rebelled agaynst the Lorde.

e. This he sayeth, for that it is most necessarye to haue men brought to the acknowledging of their sinnes.

8 Also in "Horeb ye prouoked the Lorde to anger, so that the Lord was wroth with you euen to haue destroyed you.

"or, Sinai.

Exod. 17. b. and. 32. c.

9 When I was goue vp into the mount, to receyue the tables of stone, the tables of the couenaunt, which the Lord made wyth you, and I abode in the mount fortie dayes and fortie nightes, when I neyther did eate bread nor drinke water.

10 And the Lorde deliuered me two tables of stone, written with the (f) finger of God, and in them were conteyned al the wordes, which the Lord sayd vnto you in the mount out of the myddes of fire, in the day, when ye came together.

f. After a diuine maner, and not by deuise of man.

11 And when the fortie dayes, and fortie nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt.

12 And the Lorde sayde vnto me, Aryse, and get thee downe quickly from hence, for thy people, whiche thou hast brought oute of Egypt, haue (g) soare offended: they are turned at once oute of the way, whiche I commaunded them, and haue made them a molten Image.

Exod. 32. b.

g. Means do are corrupt when they part from obedience to God.

12 Furthermore, the Lorde spake vnto mee, saying, I haue seene this people, and beheld, it is a stifnecked people.

14 (h) Let me alone, that I may destroy them, and put out the name of them from vnder heauen: and I will make of thee a mightie nation, and greater than they be.

h. Meaning that godly mens prayer do stay God vengeance.

15 And I turned me, and came downe from the hill, euen from the hill that burnt with fire, and the two tables of the couenant were in my handes.

16 And I loked, and beholde, ye had sinned against the Lorde your God, and had made you a molten calfe, and had turned at once out of the way, which the Lorde had commaunded you.

17 And I toke the two tables, and threwe them out of my two handes, and brake (i) them before your eyes.

Exod. 32. i. Moses this of zeale, and of any humane passion.

18 And I fell downe flat before the Lorde, euen as at the first time: and fortie dayes, and fortie nightes I did neither eate bread, nor drinke water, because of all your sinnes, which ye sinned, in doyng wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

Exod. 34. and. 34.

19 (For I was afrayde, that for the wrath and fiercenesse, wherewith the Lorde was moued agaynst you, hee wouldе haue destroyed you) But the Lord heard me at that tyme also.

20 The Lorde was verie angry with Aaron also, euen to haue (k) destroyed him: and I made intercession for Aaron also the same tyme.

k. This shewe how dangerous a sinne is for men to suffer without resistance to be committed.

21 And I toke your sinne, the calfe whiche yee had made, and burnt him with fyre, and stamped him, and grounde him verie small, euen to dust: and I threwe the dust thereof into the brooke, that discended out of the (l) mount.

l. Horeb. Sinai.

22 Also

22 Also at the burning place, at the place of tempting, and at the sepulchres of lust, ye prouoked the Lorde to anger.

23 Likewise when the Lorde sent you from Cades Barnea, saying, Go vp and possesse the lande, which I haue giuen you: you rebelled agaynst the worde of the Lord your God, and neyther beleeued him, nor hearkened vnto his voyce.

24 You haue bene rebellious vnto the Lorde since the day, that I knew you.

25 And I fell downe flat before the (m) Lord fortie dayes and fortie nightes, as I fell downe before: for the Lord sayd he would destroy you.

26 I made intercession therefore vnto the Lorde, and sayd, O Lord God, destroy not thy people, and thine inheritance, which thou hast deliuered through thy great goodnesse, and which thou hast brought out of Egypt through a mightie hande.

27 (n) Remember thy seruauntes, Abraham, Isahac, and Jacob, and looke not vnto the stubburnesse of this people, nor to their wickednesse and sinne:

28 Least the lande, whence thou broughtest them, say, The Lorde is not able to bring them into the land, which he promised them, and because he hated them, therefore hath he caryed them out, to slay them in the wildernesse.

29 Beholde, they are thy people, and thine inheritaunce, which thou broughtest out in thy mightie power, and in thy stretched out arme.

The.x. Chapter.

5. The second tables put in the arke. 8. The tribe of Leui is dedicate to the seruice of the tabernacle. 12. VVhat the Lord requireth of his people. 16. The circumcision of the hart. 17. God regardeth not the person. 21. The Lorde is the prayse of Israell.

1 IN the same season the Lord sayd vnto mee, Hewe thee two tables of stone lyke vnto the first, and come vp vnto mee into the mount, and make thee an Arke of woodde.

2 And I wil write in the tables the wordes that were in the first tables which thou brakest, and thou shalt put them in the arke.

3 And I made an arke of (a) Sittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountayne, hauing the two tables in mine hande.

4 And hee wrote in the tables according to the first writing, the tenne commaundements, which the Lorde spake vnto you in the mount out of the middes of the fyre, in the day, when (b) you were gathered togyther: and the Lord gaue them vnto me.

5 And I departed, and came downe from the hill, and put the tables in the arke, which I had made, and there they be, as the Lorde commaunded me.

6 And the children of Israell toke theyr iourney from Beroth of the children of Jakan, to Mosera, where (c) Aaron dyed, and was buryed, and Eleazer his sonne became priest in his steede.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jethebath, a lande which hath ryuers of waters.

8 The same season the Lorde separated the tribe of Leui, to beare the Arke of the couenant of the Lorde, and to stande before the Lorde, and to minister vnto him, and to blesse (d) in his name, vnto this day.

9 Wherefore the Leuites haue no part, nor inheritaunce with their brethren: but the Lorde (e) is their inheritance, as the Lorde thy God hath promised them.

10 And I taried in the mount, euen as at the first time, fortie dayes and fortie nights: and the Lord heard me at that time also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me, Arise, and go forth in the iourneyes before the people, that they may go in, and possesse the lande, whiche I sware vnto their fathers to gyue vnto them.

12 And now Israel, what doth the Lord thy God require of thee, but to feare the Lorde thy God, and to walke in all his wayes, to loue him, and to serue the Lorde thy God with all thine hart, and with all thy soule?

13 Namely, that thou keepe the commaundements of the Lorde, and his ordinaunces, whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen, and the heauen of heauens, is the Lordes thy Gods, and the earth, with all that therein is.

15 Notwithstanding, the Lorde had a delite in thy fathers to loue them, and chose theyr seede after them, euen you aboue al nations, as thou seest this day.

16 (f) Circumcise therefore the foreskinne of your hart, and be no more stifnecked.

17 For the Lord your God, is God of gods, and Lord of Lordes, a great God, a mightie, and a terrible, which regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse and widowe, and loueth the straunger, to gyue him foode and rayment.

19 Loue ye therefore the straunger also: for

b. When you came togither to receyue the lawe at the mount Sinai. Deut.33.f.

Num.33.d.

c. Fortie yeares after they departed out of Egypt.

Num.3.4. and.18.

d. To declare the benefites vnto the people. Deut.18.a.

e. So God turned the curse of Iacob Gen.49.b. into blessing. Deut.9.d.

Deut.6.a.

Deut.6.b. Math.22.d. Josue.22.d.

f. That is, let all our euil affections be cut off: he sheweth in these words the end of circumcision. Galat.2.d. Rom.2.d. Acts.10.c. Colo.3.b. Ephes.6.b. 1.Pet.1.c.

Exod.22.t. ye were straungers your selues in the lande of Egypt.

Deut.6.e. Math.4.d. Luke.4.b. 20 Thou shalt feare the Lorde thy God, and him onely shalt thou serue: to him shalt thou cleaue, and sweare by his name.

D 21 He is thy prayse, and thy God, that hath done for thee these great & terrible things, which thine eyes haue seene.

Gen.46.c. 22 Thy fathers went downe into Egypt with threescore and ten persons: and nowe the Lorde thy God hath made thee, & multiplyed thee, as the (g) starres of heauen.

g. He alludeth to the promise made to Abraham.

The.xi. Chapter.

1. An exhortation to loue God, and to keepe his lawes. 10. The prayses of Chanaan. 18. To haue in minde continually the word of God. 19. To teach it vnto the children. 26. Blessing and cursing.

I 1 Therefore thou shalt (a) loue the Lorde thy God, and keepe his obseruances, his ordinaunces, his lawes, and his commaundements alway.

a. Loue is the first poynt of the true keeping of the lawe.

2 Knowe you this day, (for I speake not to your children which haue neyther knowne, nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hande, and his stretched out arme,

3 His miracles, and his actes whiche hee did in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto al his lande:

4 And what he did vnto the host of Egypt, vnto their horses and charettes: howe hee brought the water of the red sea vpon them, as they pursued you behynde: and how the Lorde hath brought them to naught vnto this day:

Exod.14.f.

b. As who shoulde say, ye whiche haue sene with your eyes the things that God hath done.

5 And (b) what he did vnto you in the wildernesse, vntill ye came vnto this place.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab, the sonne of Ruben: howe the earth opened hir mouth, and swalowed them, with their housholds, and their tentes, and all their substance, that was in their possession, in the middes of Israel.

Num.16.e.

B 7 Doubtlesse, your eyes haue seene all the great actes of the Lord, which he wrought.

8 Therefore shal ye keepe all the commaundements, which I commaund thee this day, that ye may (c) be strong, and go in, and possesse the lande, whither ye go to possesse it:

c. Aswell in shewing you fauour, as in executing his iust iudgemēt against you for your sinnes.

9 And that ye may prolong your dayes in the lande which the Lorde sware vnto your fathers, to giue vnto them, and to theyr seede, a lande that floweth with milke and honie.

10 For the lande whither thou goest to possesse it, is not as the land of Egypt, that yee came out of, where thou sowedst thy seede, and (d) watredst it with thy feete, as a garden of herbes.

Deut.8.a.

d. As by making gutters & pipes to conuey water out of Nilus: for they were wont to haue no rain in Egypt.

11 But the lande whither ye go ouer to possesse it, is a lande that hath hylles and valleyes, and drinketh water of the rayne of heauen.

12 This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God, are alwayes vpon it, from the beginning of the yeare, (e) vnto the ende of the yeare.

e. God prouideth rewards them that his lawe, & that they serue any to encourage them.

13 If you shall hearken therefore vnto my commaundements, which I commaunde you this day, that yee loue the Lorde your God, and serue him with all your heart, and with all your soule:

C

14 I also will giue raine vnto your land in due season, the (f) first rayne and the later, that thou mayest gather in thy corne, thy wine, and thine oyle.

f. In the first time.

15 And I will sende grasse in thy fieldes for thy cattell, that thou mayest eate, and fill thy selfe.

16 But beware, that your (g) heart deceyue you not, and yee turne aside, and serue straunge goddes and worship them:

g. By filling to blindnesse, procured of your owne inuention.

17 Least then the Lord being wroth against you, shutte vp the heauen, that there be no rain, and that your land yeeld not hir fruit, and least ye perish quickly from of the good land, which the Lord giueth you.

Deut.11. 3.Reg. and 2. Amos.4.

18 Therefore shall ye put vp these my words in your heart, and in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes.

Deut.6. Prou.3.

19 And ye shall teach them your children, that they may talke of them, when thou sittest in thine house, and when thou walkest by the way, when thou lyest down, and when thou rysest vp.

Deut.6. Prou.3.

20 Yea, and thou shalt write them vpon the dore postes of thine house, and vpon thy gates.

21 That your dayes may be multiplyed, and the days of your children, in the land which the Lorde sware vnto your fathers to giue them, as long as the dayes of heauen last vpon the earth.

D

22 For if yee keepe all these commaundements, which I commaunde you, so that ye do them: namely, that ye loue the Lorde your God, and walke in all his wayes, and cleaue vnto him:

23 Then will the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that are mightier than your selues.

24 All (h) the places wheron the soles of your feete shall treade, shall be yours: euen from the wildernesse, and from Libanon, and from the ryuer Euphrates, euen vnto the vttermost sea shall (i) your coast be.

25 There shall no man be able to stande before you: for the Lorde your God shal cast the feare and dread of you vpon al the land, that ye shall treade vpon, as he hath sayde vnto you.

26 Beholde, I set before you this day, a blessing and a curse:

27 A blessing, if yee obey the commaundements of the lord your God, which I commaunde you this day:

28 And a curse, if ye will not obey the commaundements of the Lorde your God, but turne out of the way, which I commaunde you this day, to go after straunge goddes, which ye haue (k) not knowne.

29 When the Lorde thy God therefore hath brought thee into the lande, whither thou goest to possesse it, thou shalt put the blessing vpon mount Garizim, and the curse vpon mount Ebal.

30 Are not these mountaynes on the other syde Iordane, on that part of the waye, where the sunne goeth downe, in the lande of the Chanaanites, which dwel in the plain ouer against Gilgall beyde the groue of Moreh?

31 For ye shall passe ouer Iordane, to go in and possesse the lande, which the Lorde your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore, that yee doe all the commaundements and lawes, which I set before you this day.

The.xij.Chapter.

1. To destroy the idolatrous places. 5. 8. To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19. The Leuites must be nourished. 31. Idolaters burnt their children to theyr goddes. 32. To adde nothing to Gods worde.

1 THese are the ordinaunces and lawes, which ye shall obserue and doe in the lande, which (a) the Lord God of thy fathers giueth thee to possesse it, as long as ye liue vpon the earth.

2 Ye shal destroy al places, wherein the nations, whiche ye shall possesse, serued theyr goddes, vpon high mountaynes, on hilles, and vnder euery greene tree.

3 You shall ouerthrowe their aulters, and breake theyr pyllers, and burne their (b) groues with fyre, and you shall hewe downe the grauen Images of the Gods, that they haue, & bring the names of them to naught out of that place.

4 Ye shall (c) not do so vnto the Lord your God:

5 But ye shall seeke the place, whiche the Lorde your God shal chose out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come:

6 And thither ye shall bring your burnt sacrifices, your offrings, your tithes, and heaue offerings of your hande, your vowes, your free will offrings, and the first borne of your kine, and of your sheepe.

7 And there ye shall eate (d) before the Lorde your God, and ye shall reioyce in all that ye put your hande vnto, both yee and your housholdes, wherein the Lorde thy God hath blessed thee.

8 Ye shall not do after al (e) the things that we do here this day, euery man what seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance, which the Lorde your God giueth you.

10 But when ye go ouer Iordane, and dwel in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you rest from all your enimies rounde about, and shall dwell in safetie:

11 Then vnto the place, which the Lord your God hath chosen, to put his name there, yee shall bring all that I commaunde you: namely, your burnt sacrifices, your offrings, your tithes, the heaue offering of your hand, and all your speciall vowes, which ye vowe vnto the Lorde.

12 And ye shall reioyce before the Lord your god, you and your sonnes, and your daughters, your seruants, and your maydens, and the Leuite, that is within your gates, forasmuch as hee hath no part nor inheritaunce with you.

13 Take heede that thou offer not thy burnt offerings in euery place, that thou seest:

14 But in the place which the Lorde shall (f) chose in one of thy trybes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I commaunde thee.

15 Notwithstanding, thou mayest kill and eate flesh in all thy Cities, whatsoeuer thy soule lusteth after, (g) according to the blessing of the Lorde thy God, which he hath giuen thee: both the vncleane and the cleane may eate thereof, euen of the Roe buck, and of the Hart.

16 Onely ye shall not (h) eate the blood, but poure it vpon the earth, as water.

17 Thou mayest not eate within thy gates

Iosue.1.a. h. This was fulfilled in Dauid and Salomons raigne. i. He describeth the largenesse of theyr kingdome, when it flourished most.

Deut.30.c.

Deut.28.a.

k: The verie certainetie of doing well, is to follow the worde of God, and not the inuention of man.

a We are warned hereby, to seeke the true God onely, and none other.

Deut.7.a.

b. When they made sacrifice to their false goddes.

c. God is to be serued in truth, and not in superstition

Exod.14.b. and.16.b.

d. In the place where the arke is.

e. He meaneth not, that they nowe serued god after their owne inuentions, but that neuertheless, they shoulde serue him yet more purely in the land of Chanaan.

Deut.10.b. and.18.a.

f. This was not accomplished, till the temple was built in mount Sion.

g. According to the abilitie that he hath giuen thee.

h. This prohibition was made, that men might learne to abhorre cruelte.

the tith of thy corne, of thy wine, and of thy oyle, and the firſt borne of thy kine, and of thy ſheepe: neither any of thy vowes, which thou voweſt, nor thy freewill offerings, or heaue offerings of thy hande:

18 But thou muſt eate them before the Lord thy God, in the place whiche the Lorde thy God hath choſen, thou and thy ſonne, and thy daughter, thy ſeruaunt, and thy mayde, and the Ieuite that is within thy gates: and thou ſhalt reioyce before the Lord thy God, in all that thou puttеſt thy hand vnto.

Eccle. 7. a. 19 Beware that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

20 When the Lord thy God ſhal enlarge thy border as he hath promiſed thee, thou ſay, I will eate fleſh (becauſe thy ſoule longeth to eate fleſh) thou mayſt eate fleſh, whatſoeuer thy ſoule luſteth.

21 If the place, which the Lord thy God hath choſen to put his name there, be to far from thee, then thou ſhalt kill of thy oxen, and of thy ſheepe, whiche the Lorde hath giuen thee, as I haue commaunded thee, and thou ſhalt eate in thine owne Citie, whatſoeuer thy ſoule luſteth.

Deut. 15. d. 22 And as the Roe bucke, and the hart is eaten, euen ſo ſhalt thou eate them: both the cleane, and the vncleane ſhall eate of them.

i. Thus hee ſayeth, for that their life conſiſteth in their bloud. 23 But bee ſtrong, that thou eate not the (i) bloud: for the bloud is the life, and thou mayſt not eate the life with the fleſh.

24 Thou ſhalt not eate it, but poure it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe well with thee, and with thy children after thee: but thou ſhalt doe that which is right in the ſight of the Lorde.

k. Things conſecrate to God, or that are appoynted for ſacrifice. 26 But thy holy (k) things which thou haſt, and thy vowes, thou ſhalt take, and come vnto the place, which the Lord hath choſen.

27 And thou ſhalt offer thy burnt offerings, both fleſh and bloud vpon the aulter of the Lord thy God: and the bloud of thine offerings ſhal be poured out vpon the aulter of the Lorde thy God, and thou ſhalt eate the fleſh.

E 28 Take heede, and heare all theſe wordes, which I cõmaund thee, that it may go well with thee, and with thy children after thee for euer, if thou doe that, which is good and right in the ſight of the Lorde thy God.

29 When the Lord thy God ſhal deſtroy the Nations before thee, whither thou goeſt to poſſeſſe them, and thou ſucceedeſt in theyr inheritance, and dwelleſt in their land:

l. By falling into their idolatrie and ſuperſtition. 30 Beware that thou bee not taken in (l) a ſnare, after them, after that they be deſtroyed before thee, and that thou aſke not after their goddes, ſaying, How do theſe nations ſerue their goddes? I will do ſo likewiſe.

31 Nay, thou ſhalt not do ſo vnto the Lorde thy God: for all abhominations, and that which the Lorde hateth, the ſame haue they done vnto their goddes.

32 For they haue (m) burned both their ſonnes and their daughters with fyre before their goddes. Therefore what ſo euer I commaunde you, take heede ye doe it: and put thou naught thereto, nor take ought therefrom.

The xiij. Chapter.

5. The inticers to Idolatrie muſte bee ſlaine, ſeeme they neuer ſo holye, 6. ſo neare of kynred or friendſhip, 12. or great in multitude or power.

1 IF there ariſe among (a) you a Prophet, or a dreamer of dreames, and giue thee a ſigne or a wonder,

2 And that ſigne or wonder, which hee hath ſayde, come to paſſe, and then ſay, Let vs (b) goe after ſtraunge goddes (which thou haſt not knowne) and let vs ſerue them:

3 Hearken not thou vnto the wordes of that Prophete or dreamer of dreames: for the Lorde thy God proueth you to know, whether (c) ye loue the Lord your God with all your heart, and with all your ſoule.

4 Ye ſhall walke after the Lord your God, and feare him, keepe his commaundements, and hearken vnto his voyce: you ſhall ſerue him, and cleaue vnto him.

5 And that prophete, or dreamer of dreames ſhall die (d) becauſe he hath ſpoken to turne you away from the Lord your God, which brought you out of the land of Egypt, and deliuered you out of the houſe of bondage, to thruſt thee out of the way, which the lord thy God commaunded thee to walke in) and therefore thou ſhalt put the euill away from thee.

6 If (e) thy brother, the ſonne of thy mother, or thine owne ſonne or thy daughter, or the wife that lyeth in thy boſome, or thy friend, which is as thine owne ſoule vnto thee, entice thee ſecretely, ſaying, Let vs goe and ſerue ſtraunge goddes (which thou haſt not knowne, nor yet thy fathers:)

7 And they be any of the gods of the people, which are rounde about you, whether they be nigh vnto thee, or farre off from thee, frõ the one ende of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor hearken vnto him: thine eye ſhall not pitie him, neyther ſhalt thou haue compaſſion on him, nor keepe him ſecrete:

9 But

Deut.17.b. Thou shalt cast the first stone at him.

9 But cause hym to bee slaine: (f) thyne
hande shall be first vppon him to kyll him,
and then the handes of all the people.
10 And thou shalt stone him with stones that
he die: bycause he hath gone about to thrust
thee away from the Lorde thy God, which
brought thee out of the lande of Egypt, and
from the house of bondage.
11 And all Israell shall heare and feare, and
shall doe no more any such wickednesse, as
this is among you.
12 If thou shalt heare say in one of thy Ci-
ties, which the Lorde thy God hath giuen
thee to dwell in,
13 That certaine men being the children of
Belial, are gone out from among you, and
haue moued the inhabiters of their Citie,
saying, Let vs go and serue straunge Gods,
which ye haue not knowne:
C 14 Then thou must seeke, and make search,
and enquire diligently: and beholde, if it be
true, and the thing of a suretie, that such ab-
homination is wrought among you:
15 Then thou shalt smyte the dwellers of
that Citie with the edge of the swoorde, and
destroy it vtterly, and all that is therin, and
euen the very cattel thereof, with the edge of
the swoorde:
16 And gather all the spoyle of it into the
middest of the streete therof, and burne with
fire both the Citie and all the spoyle thereof
euery whit for (g) the Lorde thy God: and
it shall be an heape for euer, and shall not be
buylt againe.
17 And (h) there shall cleaue nought of the
damned thing in thine hand, that the Lorde
may turne from the fiercenesse of his wrath,
and shew thee mercie, and haue compassion
on thee, and multiplie thee, as he hath sworn
vnto thy fathers.
Exod.19.a. 18 Therefore shalt thou hearken vnto the
voyce of the Lorde thy God, to keepe all his
commaundements, which I commaunde
thee this day, that thou doe that, whiche is
right in the eies of the Lorde thy God.

g. In the honour of God, shewing, that God is honoured in destroying them, that robbe him of his honour.

h. Thou shalt haue no part of that spoyle.

The.xiiij. Chapter.

1. The maners of the Gētils in marking them selues for the deade, may not bee followed. 4. VVhat meates are cleane to be eaten, and what not. 29. The tythes for the Leuites, straunger, fatherlesse, and widow.

I Leuit.10.b. a. As the heathen dyd in mourning for the dead. Deut.6.a. 1 YE are the children of the Lorde youre
God: ye shall not cut your selues, nor
make you any baldnesse betweene your (a)
eyes for the dead man.
2 For thou art an holy people vnto the Lord
thy God, and the Lorde hath chosen thee to
be a seuerall people vnto himselfe, aboue all
the nations that are vpon the earth. Leuit.11.a.
3 Thou shalt eate no maner of abomina-
tion.
4 (b) These are the beastes which yee shall
eate of, Oxe, Sheepe, and Goates.
5 Roe, Bucke, and Bugle, wylde Goate,
Unicorne, wilde Oxen, and Camoise.
6 And all beastes that cleaue the hoofe, and
cleaue the clift into two clawes, and chewe
the cudde, them ye shall eate.
7 Neuertheless, these ye shall not eate, of
them that chewe the cud, and of them that
diuide and cleaue the hoofe only, the Camel,
the Hare, and the Conie: for they chewe the
cud, but diuide not the hoofe, therefore they
are vncleane vnto you.
8 And also the swine, though he diuide the
hoofe, yet he cheweth not the cud, therefore is
he vncleane vnto you, yee shall not eate of
the flesh of such, nor touch the dead carkasse
of them.
9 These ye shall eate, of all that are in the Leuit.11.b.
waters: al that haue finnes, and scales shall
ye eate:
10 And whatsoeuer hath not finnes & scales,
of that yee may not eate, but it is vncleane
vnto you.
11 Of all cleane byrdes ye shall eate.
12 But these are they, of whiche ye shall not
eate, the Eagle, the Gosshauke, and the
Osprey.
13 The Glede, the Kite, and the Vulture af-
ter their kinde.
14 And all kinde of Rauens.
C 15 The Estritche, the Nightcrow, the Cuc-
koo, and the Sparowhauke after their kind.
16 The little Owle, the great Owle, and the
Redshanke.
17 The Pellicane, the Swanne, and the
Cormorant.
18 The Stocke, the Heron in his kinde, the
Lapwing, the Backe.
19 And let euery creeping thing, that fleeth,
be vncleane vnto you, and not be eaten of.
20 But of all cleane foules ye may eate.
21 Ye shal eate of nothing, that dieth alone:
D but thou shalt giue it vnto the straunger,
that is in thy citie, that he eate it, or thou
mayest sell it vnto a straunger: for thou art
an holye people vnto the Lorde thy God.
Thou shalt not (c) seethe a kyd in his mo-
thers mylke.
22 Thou shalt tythe all the encrease of thy
seede, that the fielde bringeth forth yeare by
yeare.
23 And thou shalt eate before the Lorde thy
God, in the place whiche hee hath chosen, Deut.12.d.
and where he hath put his name, the tithe of

b. Hereby was figured to the Iewes a spirituall pureneſſe.

B

c. This figureth the forbidding of things tending to crueltie. Exod.23.c. and.34.d.

thy corne, and of thy wine, and of thine oile, and the firſt borne of thy kine, and of thy ſheepe: that thou mayeſt learne to feare the Lorde thy God alwayes.

Deut.12.a. 24 If the way bee too long for thee, ſo that thou be not able to carrie it, and if the place be farre from thee, which the Lord thy God hath choſen to ſette his name there, and the Lorde thy God hath bleſſed thee:

d. Or binde vp. 25 Then ſhalt thou make it in money, and take the (d) money in thine hande, and goe vnto the place whiche the Lorde thy God ſhall chooſe,

26 And thou ſhalt beſtowe that money for whatſoeuer thy ſoule luſteth after, for oxen, and ſheepe, wine, and ſtrong drinke, and for whatſoeuer thy ſoule deſireth: and thou ſhalt eate there before the Lorde thy God, and be merry, both thou and thy houſeholde.

Deut.10.b. 27 And the Leuite, that is within thy gates, ſhalt thou not forſake, for hee hath neyther part, nor inheritance with thee.

E 28 At the end of three yeares thou ſhalt bring forth all the tithes of thine increaſe the ſame yeare, & lay it vp within thine owne gates.

Deut.26.c.

e. He ſheweth the true vſe, whereto tithes ſhoulde be employed. 29 And the Leuite, whiche hath no part nor inheritance with thee, ſhall come, (e) and the ſtraunger, the fatherleſſe, and the widowe, which are within thy gates, ſhall eate and be filled, that the Lorde thy God may bleſſe thee in all the workes of thine hande, which thou doeſt.

The.xv.Chapter.

1. The yeare of releaſing of debts. 5. God bleſſeth them that keepe his commaundementes. 7. To helpe the poore. 12. The freedome of ſeruants. 19. The firſt borne of the cattell muſt be offered vnto the Lorde.

A 1 AT the terme of ſeuen yeares, thou ſhalt make a freedome.

Leuit.25.d. 2 And this is the maner of the freedome: Whoſoeuer (a) lendeth ought with his hand vnto his neighbour, may not aſke againe (that whiche hee hath lent) of his neighbour, or of his brother, becauſe it is called the Lordes free yeare.

a. This is ſpoken in fauour of thoſe detters that were poore, or not able to pay. 3 Yet of a ſtraunger thou mayſt call it home againe: but he that is thy brother, him ſhall thine hande remit.

Eccle.4.a. 4 Neuerthelleſſe, there (b) ſhall be no begger among you: for the Lorde ſhall bleſſe thee in the lande, which the Lorde thy God giueth thee for an inheritance:

b. So that if the detter be rich, he may be forced to pay his debt, this ordinance notwithſtanding. 5 So that thou hearken vnto the voyce of the Lorde thy God, to obſerue and doe all theſe commaundementes, whiche I commaunde thee this day:

6 For the Lorde thy God hath bleſſed thee, as he hath promiſed thee: and thou ſhalt lende vnto many nations, but thou thy ſelfe ſhalt not borrow: and thou ſhalt raigne ouer manye Nations, and they ſhall not raigne ouer thee. Deut.28.

7 If one of thy brethren among you be poore within any of thy gates in thy lande, which the Lorde thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hande from thy poore brother. B 1.John.3.d.

8 But thou ſhalt open thine hande vnto him, and lende him ſufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, that thou wouldeſt ſay, the ſeuenth yeare, The yeare of freedome is at hande: and therefore it grieueth thee to looke on thy poore brother, & giueth him naught, and hee then crie vnto the Lorde agaynſt thee, and it be ſinne vnto thee:

10 Thou ſhalt giue him, and let it not grieue thine heart to giue vnto him: becauſe that for this thing the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou puttеſt thine hande to doe.

11 The land ſhall neuer be without (c) poore, and therefore I commaunde thee, ſaying, Thou ſhalt open thine hande vnto thy brother, that is needie, and poore in thy lande. Matth.26. c. For any of your ritie.

12 If thy brother an Hebrue ſell himſelfe to thee, or an Hebrue woman, and ſerue thee ſixe yeares, in the ſeuenth yeare thou ſhalt let him go free from thee. Leuit.25.

13 And when thou ſendeſt hym oute free from thee, thou ſhalt not let him goe away emptie:

14 But (d) ſhalt giue him of thy ſheepe, of thy corne, and of thy wine, and giue him of that wherewith the Lorde thy God hath bleſſed thee. C d. To acknowledge God benefites receyued by labour.

15 And remember that thou were a ſeruaunt in the lande of Egypt, and the Lorde thy God delyuered thee thence: and therefore I commaunde thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, becauſe hee loueth thee, and thine houſe, and is well at eaſe with thee: Exod.21.

17 Then ſhalt thou take an Aule, and nayle his eare to the doore therewith, and let hym be thy ſeruant for euer: and vnto thy mayde ſeruant thou ſhalt do likewiſe.

18 And lette it not grieue thine eye, when thou letteſt him goe out free from thee, for he hath beene worth a double hyred ſeruant to thee in hys ſeruice ſixe yeares: and the Lorde thy God ſhall bleſſe thee in all that thou doeſt.

19 All the firſt males that come of thy cattell, Leuit.

and

and of thy sheepe, thou shalte halowe vnto the Lord thy God: thou shalt do no worke with the firste borne bullocke, nor sheare the first gendred of thy sheepe.

20 Thou shalt eate it before the Lorde thy God yeare by yeare, in the place, which the Lord shal chose, both thou & thy household.

21 If there be any blemishe therein, as if it be lame, or blynde, or haue any other euyll fauouredneſſe, thou shalt not offer it vnto the Lorde thy God:

22 But shalte eate it within thyne owne gates, the vncleane and cleane person shall eate it alyke, as the Roe and the Hart.

23 Only eate not the bloud therof, but powre it vpon the grounde, as water.

The.xvi.Chapter.

1. Of Easter. 10. VVhitsontide. 13. And the feast of tabernacles. 18. VVhat officers ought to be ordeyned. 21. Idolatrie forbidden.

1 OBserue (a) the moneth of newe come, that thou mayeſt offer the Passeouer vnto the Lorde thy God: For in the moneth, when come beginneth to rype, the Lorde thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passeouer vnto the lord thy God (of sheepe and oxen) in the place, whiche the Lorde shall chose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the (b) bread of tribulation) for thou camest out of the land of Egipt in hast) that thou mayeſt remember the day, when thou camest out of the lande of Egypt, all the dayes of thy lyfe.

4 And there shalbe no leauened bread seene in all thy coastes seuen dayes long, neyther shal there remayne any thing of the fleshe, whiche thou offeredſt the firste day at euen, vntyll the morowe.

5 Thou mayeſt not offer the Passeouer within any of thy gates whiche the Lorde thy God giueth thee:

6 But in the place which the lord thy God shall chose to set his name in, there thou shalt offer the Passeouer at euen, aboute the goyng downe of the sunne, euen in the season that thou camest out of Egypt.

7 And thou shalt roste it, and eate it in the place, whiche the Lorde thy God hath chosen, and thou shalt returne on the morowe, and goe vnto thy tentes.

8 Sixe dayes thou shalt eate sweete bread, and the seuenth day shalbe a solemne assembly before the Lord thy God: thou shalt do no worke therein.

9 Seuen weekes shalt thou (c) number vnto thee, and beginne to number the seuen weekes, when thou beginneſt to put the sickle to the corne.

10 And keepe the feast of weekes vnto the Lorde thy God, with a freewyll offeryng of thine hande, whiche thou shalt giue vnto the Lorde thy God, accordyng as the Lord thy God hath bleſſed thee.

11 And thou shalt reioyce before the Lorde thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, and the Leuite that is within thy gates, and the straunger, and the fatherleſſe, and the widowe, that are among you, in the place whiche the Lorde thy God hath chosen, to put his name there.

12 And remember that thou were a seruant in Egypt: and thou shalt obserue, and do these ordinaunces.

13 Thou shalt also obserue the (d) feast of tabernacles, seuen dayes after that thou haſte gathered in thy corne, and thy wyne.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and the fatherleſſe, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a solemne feast vnto the Lorde thy God, in the place, which the Lord shall chose: for the Lorde thy God shall bleſſe thee in all thy fruytes, and in al the workes of thine handes, therfore shalt thou be glad.

16 Three times in ỹ yeare shal al thy males appeare before the Lorde thy God, in the place which he shal chose: in the (e) feast of vnleauened bread, in the feast of weekes, & in the feast of tabernacles: and they shal not appeare before the (f) Lorde (g) emptie.

17 Euery mã shal giue (h) accordyng to the gift of his hande, and according to the bleſſing of the Lorde thy God, whiche he hath giuen thee.

18 Judges and officers shalt thou make thee in all thy cities, whiche the Lorde thy God giueth thee throughout thy tribes, and they shal iudge the people with iuſt iudgement.

19 Wreſt not thou the lawe, nor know any person, neyther take any reward: For gifts do blynde the eyes of the wise, and peruert the wordes of the righteous.

20 That, which is iuſt & right shalt thou follow, that thou mayeſt liue, & enioy the lãd, which the Lorde thy God giueth thee.

21 (i) Thou muſte plante no grone of any trees neare vnto the aulter of the Lorde thy God, which thou shalt make thee.

a. That is, the moneth of newe fruytes, whiche was partly in Marche, and partly in Aprill.

b. Whiche declareth the troubles, that they were in, lyng vnder Pharao.

c. Numbring from the next day after eating the Passeouer.

Actes.2.a.

d. Whiche is kept in the.15. day of the seuenth moneth

e. Easter.

f. He meaneth before the arke.

g. Without some offeryng.

h. According to his power.

Exod.23.c.

Exod.23.a. Eccl.20.d.

i. Accordyng to the manner of the Paynims which planted trees aboute theyr aulters, to shadow the, whereby the place seemed to the to haue the more maieſtie.

22 Thou shalt set thee vp no piller, whiche the Lorde thy God hateth.

The.xvij. Chapter.

2. The punishmẽt of the idolater. 9. Hard cõtrouersies are brought vnto the priestе and the iudge. 12. The contemner mustе dye. 15. The election of the king. 16. 17. VVhat things he ought to auoyde. 18. And what he ought to imbrace.

A 1 THou shalt offer vnto the Lorde thy God no oxe nor sheepe, (a) wherin is a blemish, or any euil fauouredneſſe: for that is an abominatiõ vnto the Lord thy God.

Leui.22.c. a. God must be serued with the perfectest, and purest things.

2 If there be founde among you within any of thy gates whiche the Lorde thy God giueth thee, mã or (b) womã ỹ hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his couenaunt:

b. The frailtie of the offender, shall not excuse the offence.

3 And hath gone & serued strange goddes, and worshipped them, as the Sunne, or moone, or any of the host of heauen, (c) which I haue not commaunded:

Deut.4.c. c. God refuseth all suche seruice as he hath not commaunded.

4 And it is tolde thee, & thou hast heard of it, then shalt thou enquire diligently: & if it be true, and the thyng of a suretie, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (whiche haue committed that wicked thyng) vnto the gates, and shalte stone them with stones til they die.

Num.35.d. 6 At the mouth of two or three witnesses, shall he that is worthy of death dye: and at the mouth of one witnesse, let no man die.

B 7 The (d) handes of the witnesses shalbe first vpon him, to kill him, and afterwarde the hands (e) of al the people: and thou shalt put the wicked away from thee.

d. To shewe that their witnesse was true. e. To declare that al must be of one accorde to punishe idolaters.

8 If there ryse a matter to hard for thee in iudgement betweene (f) bloud and bloud, betweene plea and plea, betweene plague and plague, and the matters come to stryfe within thy gates: then shalt thou arise, and get thee vp vnto the place, whiche the Lord thy God hath chosen,

f. Cryme and cryme.

9 And come vnto the priestes the Leuites, and vnto (g) the iudge that shalbe in those dayes, and aske: and they shall shewe thee the sentence of iudgement.

g. Who shall pronoũce sentẽce according as the priestе shall instruct him agreeable to gods word.

10 And thou mustе do accordyng to that which they of that place (whiche the Lorde hath chosen) shewe thee, and thou shalt obserue to do accordyng to all that they enfourme thee:

11 Accordyng to ỹ sentence of the law which they tell thee, (h) shalt thou do: and bow not from that, whiche they shewe thee, neyther to the right hande, nor to the left.

h. That the controuersie may be the sooner ended.

12 And that man, that will do presumptuously, and wil not (i) hearken vnto the priest (that standeth there before the Lorde thy God to minister) or vnto the Iudge: that man shall dye, and thou shalt put away euill from Israell.

i. As long he is the minister of God, and nounceth greeably his worde.

13 And all the people shall heare, and feare, and shall do no more presumptuously.

14 When thou atte come vnto the lande, whiche the Lorde thy God giueth thee, and enioyest it, and dwellest therein, then if thou shalt say, I wil set a kyng ouer me, lyke as al the nations that are about me:

C 1. Reg.

15 Then thou shalt make hym kyng ouer thee, whome the Lord thy God shal chose: Euen one from among thy brethren shalte thou make king ouer thee, and thou mayest not set a stranger ouer thee, which is not of thy brethren.

16 But he shall not multiplie horses to hym selfe, nor bryng the people agayne to (k) Egypt, to encrease the number of horses: forasmuch as the Lorde hath sayde vnto you, Ye shall henceforth goe no more agayne that way.

3. Reg. k. To retu such wom the Egypt had done them.

17 Also he ought not to multiplie wyues to him selfe, least his hart (l) turne away, neyther shall he gather him siluer and golde to muche.

l. From Lawes of

18 And when he is set vpon the seate of his kyngdome, he shall wryte him out a copie of this (m) lawe, in a booke before the (n) priests the Leuites:

m. That Deuteron mium.

n. Acco to the or which priests Iosu.1.b.

19 And it shalbe with him, and he ought to reade therein all the dayes of his lyfe, that he may learne to feare the Lorde his God, and to keepe all the wordes of this lawe, and these ordinaunces for to do them:

20 And that his harte aryse not aboue his brethren, & that he turne not from the commaundement to the right hande, or to the left: but that he may prolong his dayes in his kyngdome, he, and his children in the middes of Israell.

The.xviij. Chapter.

3. The portion of the Leuites. 6. Of the Leuite commyng from another place. 9. To auoyd the abhomination of the Gentiles. 15. God will not leaue them without a true prophete. 20. The false prophete shalbe slayne. 22. How he may be knowen.

A 1 THe priestes of the Leuites, and all the tribe of Leui, must haue no part nor (a) inheritaunce with Israell: but shall eate the fiery offerynges of the Lorde, and his inheritance.

Num. 2. The

2 Therefore shall they haue no inheritance among

among their brethren: but the Lord is their inheritance, as he hath sayd vnto them.

3 And the Priests dutie of the people, and of them that offer, whether it be ore or sheepe, they must giue vnto the priest the (b) shoulder, and the two cheekes, and the mawe.

b. The right shoulder.

4 The fyrst fruites also of thy corne, wyne, and oyle, and the firste of the fleece of thy sheepe, shalt thou giue him.

Num.3.b. 5 For the Lorde thy God hathe chosen hym out of all thy tribes, to stande and to ministre in the name of the Lorde, he and hys sonnes for euer.

6 If a Leuite come out of any of thy cities of all Israell, where he is a soiourner, and come (c) with all the lust of his hearte vnto the place which the Lorde hath chosen:

c. To serue God with a good will.

B 7 He shal ministre in the name of the Lord his God, as his other brethren the Leuites do, which remayne there before the Lorde.

8 And they shal haue lyke portions to eate, beside (d) that whiche commeth of the sale of his patrimonie.

d. Besides that whiche they haue of theyr fathers goodes, they shal haue of the offerings and first fruites, as the other Leuites do.

9 When thou art come into the lād which the Lorde thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

e. Whiche thought the going between two fires to be a purifying.

10 Let there not be founde among you any one that maketh his sonne, or his daughter to (e) goe through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles,

11 Or a sorcerer, or a charmer, or that counsayleth with spirites, or a soothsayer, or that asketh counsayle of the dead.

12 For all that do suche thyngs, are abomination vnto the Lorde: and bycause of these abominations, the Lorde thy God dothe cast them out before thee.

f. Thou shalt serue god truly & sincerely.

13 Thou shalt be (f) perfect therefore in the sight of the Lorde thy God.

C 14 For these nations whiche thou shalt possesse, hearken vnto regarders of tymes, and vnto sorcerers: but the Lord thy God hath not suffered thee so to do.

Actes.3.d. 15 The Lorde thy God will styre vp vnto thee a prophete amōg you, euē of thy brethē lyke vnto me, vnto him ye shall hearken,

Mat.17.b. 16 Accordyng to al that thou desyredst of the Lord thy God in Horeb in ỹ day of the assembly, when thou saidest, Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I die not.

Exod.20.a. 17 And the Lord sayde vnto me, They haue well spoken.

18 I will rayse them vp a prophete from among theyr brethren like vnto thee, & will put my wordes in his mouth, and he shall speake vnto thē al that I shal cōmaūd him.

19 And whosoeuer will not hearken vnto my wordes, whiche he shall speake in my name, (g) I wyl requyre it of hym.

g. I will punishe him for it.

20 But the prophete which shall presume to speake a worde in my name, which I haue not commaunded hym to speake, or that speaketh in the name of strange goddes, the same prophete shall die.

21 And if thou say in thine hart, Howe shall we know the worde whiche the Lord hath not spoken?

22 Euen when a prophete speaketh in the name of the lord, if the thing (h) folow not, nor come to passe: that is the thyng, which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: thou shalt not therefore be afrayde of hym.

h. This is one sure token of a false prophete: of an other, mention is made before Chapter.13.

The.xix.Chapter.

2. The fraunchised townes. 14. Not to remoue thy neyghbours boundes. 16. The punishment of him, that beareth false witnesse.

A Deut.12.d. 1 WHen the Lorde thy God hath rooted out the nations, whose land the Lord thy God giueth thee, and thou succeedest in theyr inheritance, and dwellest in theyr cities, and in their houses:

a. Appoynt three cities of refuge.

2 Thou shalt (a) separate three cities for thee in the myddes of the land, which the Lorde thy God giueth thee to possesse it:

b. Make it able to be trauayled without any let. Exod.21.a.

3 Thou shalte (b) prepare the way, and diuide the coastes of thy lande, whiche the Lorde thy God giueth thee to inherite, into three partes, that whosoeuer committeth (c) murder, may flee thyther.

c. That killeth one by chaunce, and not of set purpose.

4 For this cause must the slayer flee thither, that he may liue: Who so killeth his neyghbour ignorantly, and hated him not in time passed.

5 And when a man goeth vnto the wood with his neyghbour, to hewe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smiteth his neyghbour that he dieth, the same shall flee vnto one of the same cities, and lyue:

6 Least the auenger of the blood folow after the slayer whyle his hart is hote, & ouertake him bycause the way is long, and slay hym, and yet there is no cause (d) worthy of death in him, in as much as he hated him not in tyme passed.

d. Or can not be iudged to death.

7 Wherfore I cōmaūd thee, saying, Thou shalt appoynt out three cities, for thee.

B 8 And if the Lorde thy God (e) enlarge thy coastes (as he hath swoorne vnto thy fathers) and giue thee all the lande whiche he sayde he would giue vnto thy fathers:

e. When thou goest ouer Iordane.

9 Thou

9 Thou shalt keepe all these commaundements to do them, whiche I cõmaund thee this day, that thou loue the Lord thy God, and walke in his wayes euer: and adde thre cities moe for thee beside these three,

10 That innocent bloud be not shed in thy land, which the Lorde thy God giueth thee to inherite, and (f) so bloud come vpon thee.

11 But if any man hate his neighbour, & lay wayte for him, and rise agaynst him, and smite him that he dye, and then flee vnto any of these cities:

12 The (g) elders of his citie shal sende, and fetche hym thence, and deliuer hym into the handes of the auenger of bloud, that he may die.

13 (h) Thine eye shal not spare him, but thou shalt (i) put away (the crye of) innocent bloud frõ Israel, that it may go wel with thee.

14 Thou shalt not remoue thy neyghbours (k) marke, which they of olde tyme haue set in thyne inheritaunce, that thou shalt inherite in the lande, whiche the Lord thy God giueth thee, to enioy it.

15 One witnesse shal not rise agaynst a mã for any manner treshalle, or for any manner sinne, or for any manner fault that he offendeth in: but at the mouth of two witnesses, or of three witnesses, shall the matter be stablished.

16 If a false witnesse rise vp against a man, to accuse him of treshalle:

17 Then both the men whiche stryue together, shall stande (l) before the Lord, before the priestes and the iudges which shalbe in those dayes:

18 And the iudges shall make diligent inquisition: and if the witnesse be found false, and that he hath giuen false witnesse agaynst his brother:

19 Then shall yee do vnto hym, as he had thought to do vnto his brother, & thou shalt put euill away from the middes of thee.

20 And other shal heare, and feare, and shall hencefoorth commit no more any such wickednesse among you.

21 And thyne eye shall haue no compassion, but lyfe for lyfe, eye for eye, tooth for tooth, hande for hande, foote for foote.

Exod.21.c.

The.xx. Chapter.

3. The exhortation of the priest, when the Israelites goe to battayle. 5. The exhortation of the officers, shewyng who should goe to battayle. 10. Peace must first be proclaimed: 19. The trees that beare fruyte must not be destroyed.

1 When thou (a) goest out to battayle agaynst thine enimies, and seest horses, and charrets, and people, more than thou, be not afrayde of them: for the Lord thy God is with thee, whiche brought thee out of the lande of Egypt.

2 And when ye are come nyghe vnto battayle, the priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel, you are come this day vnto battayle against your enimies: let not your hartes faynt, neyther feare, nor be amazed of them, nor dreade them.

4 For the Lorde (b) your God goeth with you, to fight for you agaynst your enimies, and to saue you.

5 And let the officers speake vnto the people, saying, If any man haue builte a newe house, and (c) haue not dedicate it: let hym goe and returne to his house, least he die in the battayle, and another man dedicate it.

6 And if any man haue plãted a vineyard, and haue not made it common: let hym goe, and returne againe vnto his house, least he die in the battayle, & another man make it common.

7 And if any man be betrouthed vnto a wife, and haue not taken hyr: let him goe and returne agayne vnto his house, least he die in the battayle, & another man take hir.

8 And let the officers speake further vnto the people, and say, If any man feare, and be faynt harted, let him goe & returne vnto his house, least he make his brothers harte faynt aswel as his.

9 And when the officers haue made an end of speaking vnto the people, they shal make captaines of the armie to gouerne ẏ people.

10 When thou commest nigh vnto a citie to fight agaynst it, offer them peace.

11 And if they (d) answere thee agayne peaceably, and open vnto thee, then let al the people that is founde therein, be (e) tributaries vnto thee, and serue thee.

12 And if they will make no peace with thee, but make warre agaynst thee, thou shalt beslege it.

13 And when the Lorde thy God hath deliuered it into thyne handes, thou shalt smite all the males thereof with the edge of the swoorde:

14 But the women, and the chyldren, and the cattel, and all that is in the citie, and all the spoyle thereof, shalt thou take vnto thy selfe, and eate the spoyle of thine enimies, which the Lorde thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities which are a great way off from thee, which

art

f. That the death of the partie slayne, be not layd to thy charge.

g. The officers or magistrates.

h. Wilfull murder can not be pardoned without Gods hygh displeasure.

i. Reuẽge the innocẽt bloud

k. Meerestone, or landbounde: The very Panims did iudge this to be a great offence.

Num.35.d. Deut.17.a.

Susan.1.g.

l. God is present, where his true ministers are.

a. Hauyng good cause to do.

Deut.1.d.

Num.14.

b. Gods power euer ready to helpe you.

c. When he tooke possessiõ of an house he rendred thanks vnto God for that benefite.

Iudi.7.a.

Deut.2.

d. If they low thy of peace.

e. To be that they ners of the ble, are punished

Iosu.10.

are not of the cities of (f) these nations.

16 But of the cities of these nations, whiche the Lorde thy God shall giue thee to inherite, thou shalt saue alyue nothyng that breatheth:

17 But shalte destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lord thy God hath commaunded thee:

18 That they teache you not to do after all theyr abominations, whiche they haue done vnto theyr goddes, and so ye shoulde sinne agaynst the Lorde your God.

19 When thou haste besieged a citie long tyme, and made warre agaynst it to take it, destroy not the trees thereof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe, to further thee in thy siege: for the tree of the field (g) is mans lyke.

20 Onely those trees, whiche thou knowest to be (h) vnfruitful, those shalt thou destroy and cut downe, and make bulwarkes agaynst the citie, that maketh warre with thee, vntill thou subdue it.

The.xxi.Chapter.

1. Inquisition for murder. 11. Of the woman taken in warre. 15. The birthright can not be chaunged for affection. 18. The disobediēt childe. 23. The body may not hang al night.

1 IF one be founde slayne in the lande, which the Lorde thy God giueth thee to possesse it, and lieth in the fielde, and it is not knowen who hath slayne him:

2 Then thyne elders, and thy Iudges shall come forth, & measure vnto the cities, that are rounde about him that is slayne:

3 And let the elders of that citie, whiche is nerte vnto the slayne man, take out of the droue, an heyffer, that hath not bene put to labour, nor hath drawen in the yoke:

4 And let the elders of that citie, bring the heyffer vnto a (a) harde and rough valley, whiche is neither eared nor sowen, & stryke off the heiffers necke there in the valley:

5 And the priests, ỹ sonnes of Leui (whom the Lord thy God hath chosen to minister, and to (b) blesse in the name of the Lorde) shall come forth: and by theyr worde shall all stryfe and plague be tried.

6 And all the elders of the citie, that come forth to the slayne man, shall washe theyr handes ouer the heiffer, that is beheaded in the valley,

7 And shall aunswere, and say, Our hands haue not shed this bloud, neyther haue our eyes seene it.

8 Be mercyfull, (c) Lorde, vnto thy people Israel, whiche thou hast deliuered, & lay no innocent bloud vnto thy people of Israels charge. And the bloud shalbe forgiuen the.

9 And so shalt thou put (d) innocent bloud from thee, when thou shalt haue done that, which is right in the sight of the Lorde.

10 When thou goest to warre agaynst thine (e) enimies, and the Lord thy God hath deliuered them into thyne handes, and thou hast taken them captiue,

11 And seest among the captiues a beautifull woman, and haste a desire vnto hyr, that thou wouldest haue hyr to thy wyfe:

12 Thou shalte bryng hyr home to thyne house, and she shall (f) shaue hyr head, and shall pare hyr nayles,

13 And put hyr rayment, that she was taken in, from hyr, and let hyr remayne in thyne house, and (g) bewepe hyr father and hyr mother a moneth long: and after that shalt thou goe in vnto hyr, and marry (h) hyr, and she shalbe thy wyfe.

14 And if thou haue no fauour vnto hyr, then let hyr goe whither she lusteth, and sell hyr not for money, nor make marchaundise of hyr: bycause thou hast (i) humbled hyr.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, bothe the loued, and also the hated: If the firste borne be the sonne of the hated,

16 Then when the tyme commeth, that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, "before the sonne of the hated, which is in deede the first borne:

17 But he shall know the sonne of the hated for the first borne, and giue hym (k) double portion of all that he hath: for he is (l) the firste of his strength, and to him belongeth the right of the first borne.

18 If a man haue a sonne that is stubburne and disobedient, that he wyll not hearken vnto the voice of his father, and voyce of his mother, and they haue chastened hym, and he would not hearken vnto them:

19 Then shal his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the (m) gate of that same place,

20 And say vnto the elders of the citie, This our sonne is stubburne and disobedient, and wil not hearken vnto our voyce, he is a riotter, and a dronkarde.

21 And (n) all the men of that citie shall stone hym with stones vnto death: and thou shalt put euyll away from thee, and al Israel

f. Of the Chaanaites. &c.

Deut.7.a.

g. Beareth fruite good for the sustenance of man: For he speaketh here of fruitefull trees. Some reade this sentēce thus: For man shalbe in steede of the tree of the field to come out in the siege agaynst thee.

h. Whiche beare no fruite for mā to eate.

a. That the slaying of the beast in a solitarie place, might strike into their mynds an horrour of the fact or offence.

b. To make publique prayer.

c. This prayer the priestes vttered in the hearyng of the people.

d. The vengeance due for murder.

e. Not those of the lande of Chanaan, but others.

f. This declareth that she should be altered from hyr olde conuersation, before she were made a member of Gods people.

g. As vtterly forsakyng hir countrey and kynrede.

h. This libertie was graunced for such as were taken in warre, otherwyse the Israelites might not marry out of theyr owne nation.

"or, vse hyr as thy seruant.

i. Vsed hyr as thy wife.

"or, as long as the sonne of the hated doth liue.

k. His parte shalbe as great as two of the others.

l. That is, he was begotten in the floure of his fathers age.

Exod.21.b.

m. The place of iustice.

n. This declareth the greatnesse of the offece: For blasphemers, and idolaters were put to no other death than this.

rael shal heare, and feare.

22 If a man haue committed a treſpaſſe worthy of death, and is put to death for it, and thou hang hym (o) on a tree,

o. A gybbet, or gallowes.

23 His body shall not remayne al night vpon the tree, but thou shalte burie hym the same day, for the curſe of God is on hym, that is hanged: Defile not thou thy lande, whiche the Lorde thy God giueth thee to inherite.

The. xxij. Chapter.

1. He commaundeth vs to haue care of our neyghbours goodes. 5. The womā may not weare mans apparell, nor the man womans apparel. 22. The puniſhment of adulterie.

I

a. That is, not to be willyng to help in time of neede.

1 Thou shalt not ſee thy brothers oxe or sheepe goe aſtray, and (a) withdrawe thy ſelfe from them: but shalt bryng them agayne vnto thy brother.

b. Charitie muſt be ſhewed to thy brother aſwel far abſent, as preſent.

2 And if thy brother be not (b) nyghe vnto thee, or if thou know him not, then bryng it vnto thyne houſe, and it shal remayne with thee, vntill thy brother aske for them, and then deliuer him them agayne.

3 In lyke maner shalt thou do with his Aſſe, & ſo shalt thou do with his rayment: & with all loſt things of thy brother, whiche he hath loſt and thou haſt found, shalt thou do likewiſe, and thou mayeſt not hyde it from them.

Exod. 23. a.

4 Thou shalt not ſee thy brothers Aſſe or Oxe fall downe by the way, and withdraw thy ſelfe from them: but shalt helpe him to heaue them vp agayne.

c. This ſheweth that order is to be kept in naturall comelineſſe for diſtinctiō of perſons.

5 The woman shall not (c) weare that whiche parteyneth vnto the man, neyther shall a man put on womans rayment: for all that do ſo, are abomination vnto the Lorde thy God.

d. If crueltie may not be ſhewed to litle byrdes, muche leſſe to man, whom God created like vnto himſelfe.

B

6 If thou chaunce vpon a byrdes neſt by the way, in whatſoeuer tree it be, or on the grounde, whether they be young or egges, and the damme ſittyng vpon the young, or on the egges, thou (d) shalt not take the damme with the young:

7 But shalt in any wiſe let the damme go, and take the yong to thee, that thou mayeſt proſper, and prolong thy dayes.

8 When thou buyldeſt a newe houſe, thou shalt make a battlement on the roſe, that thou heape not bloud vpon thyne houſe, if any man fall from thence.

Leui. 19. d.

e. Meanyng by this lawe, that they ſhold ſtande to one truth in ſingleneſſe of hart.

9 Thou shalt not ſowe thy vineyard with (e) diuers ſeedes: leaſt the fruite of the ſeede, whiche thou haſte ſowen, and the fruyte of the vineyarde be defiled.

10 Thou shalt not plowe with an Oxe and an (f) Aſſe together.

f. For the match is not like in ſtrength, declaring curteſie, and diſcretion, ſhould be in man, to ouermatch his neighbour. g. To ſhew that playne dealing ought to be vſed in all thyngs.

11 Thou shalt not weare a garment made of wool (g) and lynnen togeather.

12 Thou shalt not make thee gardes vpon the foure quarters of thy veſture, wherwith thou couereſt thy ſelfe.

C

13 If a man take a wife, and when he hath layne with hyr, hate hir,

14 And lay ſhamefull things vnto hyr charge, and bryng vp an euyll name vpon hyr, and ſay, I toke this wyfe, and when I came to hir, I founde hir not a mayde:

15 Then shall the father of the damſell, and the mother, bryng forth the tokens of the damſels virginitie vnto the elders of the citie in the gate.

Leuit.

16 And the damſels father shal ſay vnto the elders, I gaue my daughter vnto this man to wyfe, and he hateth hir,

17 And loe, he layeth ſhamefull things vnto hyr charge, ſaying, I found not thy daughter a mayde: and yet theſe are the tokens of my daughters virginitie. And they shall ſpread ỹ veſture before ỹ elders of the citie.

18 And the elders of that citie shal take that man, and chaſtiſe hym,

19 And ammerce him in an hundred ſicles of ſiluer, and gyue them vnto the (h) father of the damſell, bycauſe he hath brought vp an euyll name vpon a mayde of Iſraell: and ſhe shalbe his wyfe, and he may not put hir away al his dayes.

h. The ſame receyueth recompenſe, bycauſe the ſhame of the fact ſhould haue lighted vpon him.

20 But if the thyng be of a ſuretie, that the damſell be not founde a virgin:

D

21 They shall bryng the damſel to the doore of hyr fathers houſe, and the men of that citie shall ſtone hir with ſtones to death, bycauſe ſhe hath wrought follie in Iſraell, to play the whore in hyr fathers houſe: and ſo thou shalt put euyl from among you.

Leui. 20.

22 If a man be founde lying with a woman, that hath a wedded huſband, they shal both dye, bothe the man that lay with the wyfe, and alſo the wife: and ſo thou shalt put away euill from Iſraell.

23 If a mayde be betrouthed vnto an huſbande, & then a man finde hir in the towne, and lie with hyr:

24 Ye shall bring them out bothe vnto the gates of the ſame citie, & shal ſtone thē with ſtones to death: the damſel, bicauſe ſhe cried not being in the citie: & the man, bicauſe he hath (i) humbled his neighbours wife: and thou shalt put away euill from thee.

i. Defiled.

25 But if a man finde a betrouthed dāſel in the field, and force hir, and lie with hir: then the man, that lay with hir, shall die alone.

26 But vnto the damſell thou shalt do no harme, bycauſe there is in the damſell no cauſe

cause (k) of death: For as when a man ryseth against his neighbour, & slayeth him, euen (l) so is this matter.

27 For he founde hyr in the fieldes: and the betrouthed damsel cried, and there was no man to succour hyr.

28 If a man finde a mayde, that is not betrouthed, and take hir, and lye with hir, and they be founde,

29 Then the man that lay with hyr, shall gyue vnto the damsels father fiftie sicles of siluer, and she shal be his wife, because he hath humbled hyr: and he may not put hyr away al his dayes.

30 No man shall take his fathers wyfe, nor vnheale his fathers couerynge.

The.xxiij. Chapter.

1. VVhat mē might not be admitted to office. 15. Of the fugitiue seruaunt. 17. To flee all kinde of whoredome. 19. Of vsurie. 21. Of vowes. 24. Of the neighbours vine & corne.

1 NOne that is hurt by burstīng, or hath his priuie members cut off, shall come into the congregation (a) of the Lorde.

2 And a bastarde (b) shal not come into the congregation of the Lorde: no not in the tenth generation shall he not enter into the congregation of the Lorde.

3 The Ammonites and the Moabites shal not come into the cōgregatiō of the Lorde, no not in the tenth generatiō, nor they shal neuer come into the congregation of the Lord:

4 Because they met you not with (c) bread and water in the way, when ye came out of Egypt, and because they hyred against thee Balaam the sonne of Beor of Pethor of Mesopotamia, to curse thee.

5 Neuertheles, the Lord thy God would not hearken vnto Balaā: but the Lord thy God turned ẏ curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seeke theyr peace, (d) nor wealth, all thy dayes for euer.

7 Thou shalt not abhorre an (e) Edomite, for he is thy brother: neyther shalt thou abhorre an Egyptian, because thou were a straunger in his lande.

8 The children, that are begotten of them, shall come into the (f) congregation of the Lorde, in the thirde generation.

9 When thou goest out with the hoste against thine enimies, keepe thee from all wickednesse.

10 If there be among you any man, ẏ is vncleane, by the reason of vncleannesse, that chaunceth him by night, let him go out of the host, and not come in agayne into the host.

11 But at euentyde let him washe himselfe with water: and then, when the sunne is downe, let him come into the host agayne.

12 Thou shalt haue a place also without the host, whyther thou shalt resort to.

13 And thou shalt haue a paddle staffe vpon thy weapon: and when thou wilt ease thy selfe, digge therewith, and turne and couer that, whiche is departed from thee.

14 For the Lorde thy God walketh in the middes of thyne host, to ryd thee, and to set (g) thyne enimies before thee: therfore shal the place of thyne host be pure: that he see no vncleane thing in thee, and so turne himself from thee.

15 Thou shalt not deliuer vnto the maister, (h) the seruaunt, whiche is escaped from his mayster vnto thee:

16 He shall dwell with thee (euen) among you, in what place he himselfe liketh best, in one of thy cities, where it is good for him, and thou shalt not vexe him.

17 There shal be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

18 Thou shalt neyther bryng the hyre of a (i) whore, nor the price of a dogge into the house of the Lorde thy God, in any maner of vow: for euen both of them are abhomination vnto the Lorde thy God.

19 Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thing, ẏ he may be hurt withal.

20 Vnto (k) a straunger thou mayest lende vpon vsurie, but not vnto thy brother: that the Lorde thy God may blesse thee in all that thou settest thyne hande vnto in the lande, whither thou goest to possesse it.

21 When thou hast (l) vowed a vowe vnto the Lord thy God, thou shalt not slacke to pay it: For the Lorde thy God will surely require it of thee, and it shalbe sinne in thee.

22 If thou shalt, leaue vowyng, it shalbe no sinne in thee.

23 But that, whiche is once gone out of thy lippes, thou muste (m) keepe and do, accordyng as thou hast vowed vnto the Lorde thy God of a free wyll, and as thou hast spoken with thy mouth.

24 When thou commest into thy neyghbours vineyarde, thou mayest eate grapes thy belly full at thine owne pleasure: but thou shalt put none in thy vessell.

25 Euen so, when thou commest into thy neyghbours corne, thou mayest plucke the eares with thyne hand: but thou shalt not moue a sicle vnto thy neyghbours corne.

¶ The

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1. No sinne worthy of death. The mayde no more worthy of blame, than he that is assaulted and murdered by another, is guiltie of the murder. Deut.22. c.

Leuit.18.a

Leuit.21.c Esai.56.a He shal neither marry nor beare office. The childe borne in adultrie, or of a common harlot. This was to moue them to chaste lyfe, lest theyr lightousnesse might be hurt ill to theyr posteritie. Esd.14.a. Denied you spirituals. Num.22.b.

Succour me, or do thē good. Deut.25.c.

The Edomites or the Idumeans, were they that came of Esau. In takyng the signe of circumcisiō, & forsakyng superstition and idolatrie.

g. To gyue thee victorie agaynst thyne enimies.

h. He speaketh this of the Panims, whiche beyng cruelly vsed of theyr masters, fledde to the Iewes, and were turned to the true religion.

i. God will not be serued with things vilely gotten. Deut.22. d. Leuit. 25. f.

k. Because they were an harde harted people, therefore was this libertie giuen thē for a time.

l. We vowe vnto the Lord, when we vowe agreeably to his worde.

m. If the vow haue auctoritie of Gods worde.

Math. 12. a.

The.xxiiij. Chapter.

1. Diuorcement is permytted. 5. He that is newly maryed, is exempted from warre. 6. Of the pledge. 14. VVages must not be retayned. 16. The good must not be punished for the bad. 17. The care of the straunger, fatherlesse, and wydowe.

1 WHen a man hath taken a wyfe, & maried hyr, if she finde no fauour in his eyes, bycause he hath spied some vncleannesse in hyr: (a) then let hym write hir a byll of diuorcement, and put it in hyr hand, and sende hyr out of his house:

a. This was suffered, only for preuenting a further mischief. Matth.10.b

2 And whē she is departed out of his house, let hyr goe, and be another mans wyfe.

3 And if the seconde husbande hate hyr, let hym wryte hyr also a letter of diuorcemēt, and put it in hyr hande, and send hir out of his house: or if the second man die, whiche toke hyr to wyfe,

4 Hir first man, which sent hir away, may not take hyr agayn to be his wife, after that she is defiled: For that is abomination in the sight of the Lorde, and (b) thou shalt not cause the lande to sinne, which the Lord thy God shall giue thee to inherite.

b. Thou shalt not defile the lande by thy sinne. Exod.22.d.

5 When a man taketh a new wife, he shal not goe to warfare, neyther shal he charged with any businesse, but shal be free at home one yeare, and reioyce with his wife, which he hath taken.

c. Vnder these he comprehēdeth all instrumentes and tooles, with the whiche a man getteth his lyuing. Exod. 21. b.

6 No man shall take the (c) neather or the vpper mylstone to pledge: for then he shal hurt a mans lyfe.

7 If any man be founde stealyng any of his brethren the chyldren of Israel, and abuseth him, or selleth him: the theefe shall dye, and thou shalt put euyl away from the middest of thee.

8 Take heede to thy self as concernyng the plague of leprosie, that thou obserue diligentiy & ye shal do accordyng vnto all that the priests & Leuites shal teach you: euē as I cōmaund them, so ye shal obserue to do.

9 Remember, what the Lord thy God did vnto Miriā by the way, after that ye were come out of Egypt.

Num.12.a.

10 When thou doest lende thy brother any thing, thou (d) shalt not goe into his house to fetche a pledge from thence:

d. As though thou wouldest choose thy pledge: but shalt be cōtented with that, whiche he can conueniently spare.

11 But shalt stande without, and the man that borowed it of thee, shall bryng the pledge out of the dores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But shalt deliuer him the pledge againe, when the sunne goeth downe, that he may sleepe in his owne rayment, and bleesse thee: and it shal be (e) righteousnesse vnto thee before the Lorde thy God.

e. Thou the debt should be kinde, yet will recō pence ther. f. Thou not withh his wages hym. Leuit.19.

14 Thou shalt not oppresse an hyred (f) seruaunt, that is needie and poore, whether he be of thy brethren, or of the straungers, that are in thy lande within thy gates:

15 But shalte gyue him his hyre the same day, and let not the sunne go downe thereon: for he is needie, and therewith sustayneth his life: least he crie agaynst thee vnto the Lorde, and it be sinne vnto thee.

16 The fathers shall not be put to death for the children, nor the children for the fathers: but euery man shal be put to death for his owne sinne.

Jerem.31. 4.Reg.14. Ezech.18.

17 Thou shalte not peruert the ryght of the straunger, (g) nor of the fatherlesse, nor take a wydowes rayment to pledge:

g. God careth for people, that they least regard

18 But remember that thou were a seruant in Egypt, and how the Lord thy God deliuered thee thence: and therefore I commaunde thee to do this thyng.

19 When thou cuttest downe thine haruest in thy fielde, & hast forgotten a sheafe in the fielde, thou shalt not goe againe to fetch it: but it shalbe for the stranger, the fatherlesse, & the widow: that the Lord thy God may bleesse thee in al the workes of thyne hande.

Leuit.19.

20 When thou beatest downe thine olyue tree, "thou shalt not search the boughes agayne, to gather vp that thou leftest behind thee: but it shalbe for the straunger, the fatherlesse, and the wydowe.

"or, gather thine O

21 When thou gatherest the grapes of "thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherlesse, and the wydowe.

"or, gra the vin

22 And remember, that thou also were a seruaunt in the lande of Egypt: and therefore I commaunde thee to do this thyng.

The.xxv. Chapter.

3. The beating of the offenders. 5. To rayse vp seede to the kinsman. 11. In what case a womās hād must be cut off. 13. Of iust weights & measures. 19. To destroy the Amalekites.

1 IF there be stryfe betweene men, they shall come vnto the lawe, and let the iudges giue sentence betweene thē: & iustifie the (a) righteous, & condemne the vngodly.

a. Shal right de him in sentence side.

2 And if any man be vngodly, and worthy of stryppes, then let the Iudge cause hym to lye downe, and to be beaten (b) before his face, accordyng vnto his trespasse, vnto a certayne number.

b. If they nesse of fence not deat 2. Cor.

3 Fourtie stryppes he shall gyue hym, and not passe: least yf he shoulde exceede, and beate hym aboue that with many stryppes, thy

thy brother ſhould appeare deſpiſed and vile before thyne eyes.

1. Cor. 9. a. 4 Thou ſhalt not muſell the oxe, that treadeth out the corne.

1. Tim. 5. c. 5 If brethren dwell together, and one of them die, and haue no childe, the wife of the dead ſhall not marry without vnto a ſtraunger: but his "kynſman ſhall goe in vnto hyr, and take hir to wyfe, and occupie the rome of his kinſman.

Mar. 12. b. Ruth. 4. b.

" or, brother. The Hebrue woorde here ſignifieth not a natural brother, but any ſuche kinſman, with whome they might marry by their lawe.

6 And the eldeſt ſonne, whiche ſhe beareth, ſhall ſucceede in the name of his brother, whiche is dead, that his name be not put out of Iſrael.

B

7 And if the man wyll not take hys kinſwoman, then let hyr goe vp to the gate vnto the elders, and ſay, My kynſman refuſeth to ſtirre (c) vp vnto his brother a name in Iſrael, neyther will he marry me:

c. This lawe was made to the intēt inheritance ſhould not paſſe from one tribe to another.

8 Then the elders of his citie ſhal call him, and commune with him: and if he ſtande and ſay, I will not take hyr:

9 Then ſhall his kinſwoman come vnto him in the preſence of the elders, and loſe his ſhoe of his foote, and ſpit in his face, and aunſwere, and ſay, So ſhall it be done vnto that man, that dothe not (d) buylde vp his brothers houſe.

d. That wyll not beget a childe to beare his kynſmans name.

10 And his name ſhalbe called in Iſrael, the vnſhod houſe.

11 If, (e) when men ſtriue together, one with another, the wife of the one drawe neare for to ryd hir huſband out of the handes of him that ſmiteth him, and put forth hyr hande, and take him by the ſecretes:

e. This ordinaunce declareth, that vnſhamefaſtneſſe in a woman is horrible, and therfore worthy of ſharpe puniſhment.

12 Thou ſhalt cut of hyr hande, and let not thyne eye pitie hyr.

Leui. 19. g. Pith. 6. c.

13 Thou ſhalt not haue in thy bagge two maner of wayghtes, a great, and a ſmall.

C

14 Neyther ſhalt thou haue in thyne houſe diuers meaſures, a great, and a ſmal.

15 But thou ſhalte haue a ryght and iuſte wayght, and a perfite and a iuſte meaſure ſhalte thou haue: that thy dayes may be lengthned in the lande, which the Lord thy God giueth thee.

16 For al that do ſuch things, and al that do vnryght, are abomination vnto the Lorde thy God.

17 Remēber, what Amalech did vnto thee by the way, whē ye were come out of Egipt.

18 Howe he met thee by the way, and ſmote the hindmoſte of you, all that were feeble, and came behinde, when thou were faynted and werie: and he feared not God.

19 Therfore, when the Lorde thy God hath giuen thee reſte from all thyne enimies rounde about, in the lande, which the Lord thy God giueth thee to inherite and poſſeſſe: ſee that thou put out the (f) remēbrance of Amalech from vnder heauen: and forget it not.

f. That is, vterly deſtroy the Amalekites: whiche kyng Saul did partly performe, about 450. yeares after.

The. xxvi. Chapter.

3. The offeryng of the firſt fruytes. 5. What they muſt proteſt, when they offer them. 12. The tythe of the third yeare. 13. Theyr proteſtation in offeryng it. 19. To what honour God preferred them, whiche acknowledge him to be theyr Lorde.

1 When thou art come into the lād, which the Lorde thy God giueth thee to inherite, & haſt enioyed it, & dwelleſt therein:

A

2 Take of the firſt of al ỹ fruite of ỹ earth, & bring it out of the land, that the Lord thy God giueth thee, and put it in a baſket, and goe vnto the place, whiche the Lorde thy God ſhall chooſe (a) to ſet his name in it.

Exod. 13. d. and. 34. c. Prou. 3. b.

a. To be called vpon and worſhipped.

3 And thou ſhalt come vnto the prieſt, that ſhalbe in thoſe dayes, and ſay vnto him: I knowledge this day vnto ỹ lord thy God, ỹ I am come vnto the countrey, whiche the lord ſware vnto our fathers for to giue vs.

4 And the prieſt ſhal take the baſket out of thyne hand, and ſet it downe before the aulter of the Lord thy God.

5 And thou ſhalt anſwere and ſaye before the Lorde thy God: the Syrians went (b) about to deſtroy my father, and he went downe into Egypt, and ſo ſoiourned there with a fewe folke, and grewe there vnto a nation great, mightie, and full of people.

b. Meanyng Iacob, who was ſeruaunt in Syria to Laban for twētie yeares ſpace. Gen. 46. a. Exod. 1. b.

6 And the Egyptians vexed vs, & troubled vs, and loaded vs with moſt cruel bōdage.

B

7 And whē we cried vnto the lord God of our fathers, the Lord heard our voyce, & loked on our aduerſitie, labour, & oppreſſion.

Exod. 3. b.

8 And the Lord brought vs out of Egypt, in a mightie hande, & a ſtretched out arme, and in great terribleneſſe, and ſignes, and wonders.

Exod. 14. c.

9 And he hath brought vs into this place, and hath giuen vs this lande that floweth with milke and honie.

10 And (c) nowe lo, I haue brought the firſt fruytes of the lande, which thou, O Lorde, haſt gyuen me: and thou ſhalt ſet it before the Lorde thy God,

c. To acknowledge gods benefite in gyuing them the lande of Chanaan.

11 And reioyce in al the good things, whiche the Lorde thy God hath gyuen vnto thee, and vnto thyne houſe, thou, and the Leuite, and the ſtraunger that is among you.

12 When thou haſt made an ende of tithing al the tithes of thine increaſe the third yere, whiche is the yeare of tything: thou ſhalt giue it vnto the Leuite, the ſtraunger, the fatherleſſe, and the widdow, that they may

eate within thy gates, and fill themselues:

d. Thou shalt protest with a pure cõscience, hauing regard to God more than to men.

13 And (d) thou shalt say before the Lord thy God, I haue brought the halowed things out of myne house, & haue giuen them vnto the Leuite, the straunger, the fatherlesse, and the widdowe, accordyng to all thy commaundements, which thou hast commaunded me: I haue not transgressed thy commaundements, nor forgotten them.

C

e. Though I stoode in needeso to do.

14 I haue not eaten thereof in my (e) mournyng, nor suffered ought to perishe thorow vncleannesse, nor giuen ought therof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done after al that thou hast commaunded me.

Exod.19.a
Baruc.2.c

15 Loke downe therfore frõ thy holy habitatiõ, euen from heauen, & blesse thy people Israell, and the lande whiche thou hast giuen vs, as thou swarest vnto our fathers (a lande) that floweth with mylke and hony.

16 This day the Lorde thy God hath commaunded thee to do these ordinaunces and lawes: keepe thou them, and do them, (f) with al thyne hart and al thy soule.

f. With a pure cõscience, voyde of hypocrisie.

17 Thou hast set (g) vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, his commaundements, and his lawes, and to hearken vnto his voyce.

g. Thou haste protested to take the Lorde to thy God, refusing al false goddes.

Exod.19.a

18 And the Lorde hath set thee vp this day, to be a seuerall (h) people vnto him, as he hath promised thee, and that thou keepe his commaundements:

h. Peculiar or chosen.

19 And to make thee high aboue al nations, whiche he hath made, in prayse, in name, & honour, & that thou mayest be an holy people vnto the Lord thy God, as he hath sayd.

Jere.13.b
Deut.7.a

The.xxvij.Chapter.

3. They are commaunded to write the lawe vpon a stone for a remembraunce. 5. Also to buylde an aulter. 12. The blessings are gyuen on mount Garizim. 13. The cursings are gyuen on mount Ebal.

A

a. In Gods name.

1 AND Moses with the elders of Israell (a) commaunded the people, saying, Keepe all the commaundements whiche I commaunde you this day.

Josue.4.a

2 And in that day, when you shall passe ouer Iordane vnto the land, which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaster them with plaster:

3 And wryte vpon them all the wordes of this law, when thou art come ouer, because thou art come into the land, which the Lord thy God giueth thee, a lande that floweth with mylke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore, when ye be come ouer Iordane, ye shall set vp the (b) stones, whiche I cõmaunded you this day in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalte thou buylde vnto the Lorde thy God an aulter of stones, and lift vp no iron vpon them.

6 Thou shalt make the aulter of the Lord thy God of whole stones, & offer burnt offerings thereon vnto the Lorde thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce (c) before the Lorde thy God.

8 And thou shalt wryte vpon the stones all the wordes of this law, playnely, and well.

9 And Moses and the priestes the Leuites spake vnto all Israel, saying, Take heede, and heare, O Israel, this day thou arte become the people of the Lorde thy God.

10 Thou shalte hearken therefore vnto the voyce of the Lord thy God, and do his cõmaundements, and his ordinaunces, whiche I commaunde thee this day.

11 And Moses charged the people the same day, saying,

12 These shal stande vpon mount Garizim to (d) blesse the people, when ye are come ouer Iordane, Simeon, Leui, Juda, Issachar, Joseph, and Beniamin.

13 And these shall stande vpon mount Ebal (e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

14 And the Leuites shall aunsweare, & say vnto al ỹ mẽ of Israel with a loude voyce,

15 Cursed be the man, that maketh any carued or molten image, an abomination vnto the Lord, the worke of the hãds of the craftsman, & putteth it in a secrete place: and all the people shal answeare and say, Amen.

16 Cursed be he, that curseth his father, & his mother: and all the people shall say, Amen.

17 Cursed be he, that remoueth his neyghbours marke: and all the people shall say, Amen.

18 Cursed be he, that maketh the blynde to goe out of his way: and all the people shal say, Amen.

19 Cursed be he, that hindereth the ryght of the straunger, (f) fatherlesse, and widdowe: and all the people shall say, Amen.

20 Cursed be he, that lieth with his fathers wyfe, and vnhealeth his fathers couerynge: and all the people shall say, Amen.

21 Cursed be he, that lyeth with any maner of beast: and al the people shal say, Amen.

22 Cursed be he, that lieth with his sister, the daughter of his father, or ỹ daughter of his mother: and al the people shall say, Amen.

23 Cursed be he, that lyeth with his mother

in

in lawe: and al the people ſhall ſay, Amen.

Exod.21.b 24 Curſed be he, that ſmyteth his neyghbour(g) ſecretely: and al the people ſhal ſay, Amen.

25 Curſed be he, that taketh a rewarde to ſlay the ſoule of the innocent bloud: and all the people ſhal ſay, Amen.

Ezech.22.c. 26 Curſed be he, that continueth not in all the wordes of this lawe to do them: and al the people ſhall ſay, Amen.

Galat.3.b.

The.xxviij. Chapter.

1. The promiſes to them, that obey the commaundements. 15. The threatnings to the contrarie.

A 1 IF thou ſhalt hearken diligently vnto the voyce of the Lorde thy God, and obſerue and do all his commaundements, whiche I commaunde thee this day: the Lorde will ſet thee on highe aboue all the nations of the earth.

Leuit.26.a.

Deut.11.d. 2 And al theſe bleſſings ſhal come on thee, and ouertake thee, if thou ſhalt hearken vnto the voyce of the Lorde thy God.

3 Bleſſed ſhalt thou be in the citie, & bleſſed in the fielde.

4 Bleſſed ſhalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhalbe thy baſket, (a) & thy ſtoare.

6 Bleſſed ſhalt thou be, when thou goeſt out, and bleſſed when thou (b) commeſt in.

7 The Lord ſhal giue ouer thine enimies, that riſe againſt thee, that they may fall before thy face: they ſhall come out againſt thee one way, & flee before thee ſeuē wayes.

8 The Lord ſhal commaunde the bleſſing vpon thee in thy ſtoarehouſes, and in al that thou ſettеſt thyne hand vnto, and wil bleſſe thee in the lande, which the Lorde thy God giueth thee.

9 The Lorde ſhall make thee an holy people vnto himſelfe, as he hath ſworne vnto thee: if thou ſhalte keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 And al the nations of the earth ſhall ſee, that the name of the (c) Lord is called vpon ouer thee, and they ſhal be afrayde of thee.

11 And the Lorde ſhall make thee plenteous in goodes, in the fruite of thy body, in the fruyte of thy cattell, and in the fruite of thy grounde in the lande, whiche the Lorde ſware vnto thy fathers, to giue thee.

12 The Lorde ſhall open vnto thee his good treaſure, (d) euen the heauen to giue rayne vnto thy lande in due ſeaſon, and to bleſſe al the labours of thy hande: and thou ſhalt lende vnto many nations, but ſhalt not borowe thy ſelfe.

13 And the Lord ſhal make thee the chiefeſt, and not the loweſt, and thou ſhalt be aboue onely, and not beneath: if that thou hearken vnto the commaundementes of the Lorde thy God, whiche I commaunde thee this day, to keepe and to do them: Deut.11.b. Deut.15.a.

14 And ſee that thou bowe not aſide from any of theſe wordes, whiche I commaund thee this day, eyther to the right hande, or to the left, that thou wouldſt goe after ſtrange goddes, to ſerue them. C Deut.4.a. and.17.b.

15 But if thou wilt not hearken vnto the voyce of the Lorde thy God, to keepe, and to do all his commaundements and his ordinaunces, whiche I commaunde thee this day, all theſe curſes ſhal come vpō thee, and ouertake thee. Leuit.26.b Baruc.1.c. Dan.9.c.

16 Curſed ſhalt thou be in the citie, and curſed in the fielde.

17 Curſed ſhalbe thy baſket and thy ſtoare.

18 Curſed ſhal be the fruyte of thy body, and the fruyte of thy lande, and the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be, when thou goeſt in, and curſed when thou goeſt out.

20 The Lord ſhal ſende vpon thee curſing, deſtruction, and rebuke, in all that thou ſettеſt thine hand to, & that thou doeſt, vntil he deſtroy thee, & bring thee to nought quickly, bicauſe of the wickednеſſe of thine inuētions, and bicauſe thou haſt forſaken me.

21 The Lord ſhal make the peſtilence cleaue vnto thee, vntil he haue cōſumed thee frō of the lande, whither thou goeſt to enioy it. D

22 The Lord ſhal ſmite thee with ſwelling, with feuers, with heate, with burnyng, and with the ſworde, with blaſtyng, and myldeawe: and they ſhall folow thee vntil thou periſhe. Leuit.26.b.

23 And the heauen that is ouer thy head ſhal be (e) braſſe, and the earth that is vnder thee, ſhal be iron. Leuit.26.c. Deut.11.b

24 The Lorde ſhall turne the rayne of the land vnto powder and duſt, euen from heauen ſhal they come downe vpon thee, vntil thou be brought to nought.

25 And the Lorde ſhall cauſe thee to fal before thyne enimies: thou ſhalte come out one way againſt them, & flee ſeuen wayes before them, and ſhalt be ſcattered among al the kingdomes of the earth.

26 And thy carkaſſe ſhal be meate vnto all maner of foules of the ayre, and vnto the beaſtes of the earth, and no man ſhall fray them away.

27 The Lorde wyll ſmyte thee with the Exod.9.b.

(a) That is, they ſhalbe filled with the increaſefulneſſe of thy fruytes.

(b) All that thou doeſt ſhal proue well. Deut.20.a B

(c) For he will declare that he is thy God, and that thou arte his choſē people.

(d) For nothing vpon earth can proſper, vnleſſe God by his heauenly bleſſing increaſe it and conſerue it.

(e) This declareth, that although an offence be vnknowē to mā, yet God will reuenge it. Ezech.22.c. Galat.3.b.

botche of Egypt, and the emerhodes, scabbe and itche, that thou mayest not be healed thereof.

28 And the Lord shal smite thee with madnesse, and blindnesse, and dasing of hart:

29 Thou shalt grope at noone dayes, as the (f) blinde gropeth in darknesse, and shalte not prosper in thy wayes: thou shalt be oppressed with wrong, & be polled euermore, and no man shall succour thee.

30 Thou shalt be betrouthed vnto a wyfe, and another man shall lye with hyr: thou shalt buylde an house, and not dwell therein: thou shalt also plant a vineyarde, and shalt not gather the grapes.

31 Thyne ore shalbe slaine before thine eyes, and thou shalt not eate thereof: thine Asse shalbe violently take away, euen before thy face, and shal not be restored to thee againe: thy sheepe shall be gyuen vnto thyne enimies, and no man shall rescue them.

32 Thy sonnes & thy daughters shall be giuen vnto another nation, & thine eyes shall see it, (g) & dase vpon them al the day long: and there shal be no might in thine hand.

33 The fruite of thy lande, and all thy labours, shall a nation, whiche thou knowest not, eate vp: and thou shalt cõtinually suffer violence, and be oppressed alway:

34 So that thou shalt be cleane beside thy selfe, for the sight of thyne eyes whiche thou shalt see.

35 The Lorde shall smyte thee in the knees and legges with a mischeuous botche that can not be healed, euen from the sole of thy fote, vnto the top of thy head.

36 The (h) Lorde shall bryng thee and thy kyng, whiche thou shalt set ouer thee, vnto a nation, whiche neyther thou, nor thy fathers haue knowen, that there thou mayest serue straunge Goddes, euen wood and stone.

37 And thou shalt be wondred at, spoken of, and iested at among all nations, whyther the Lorde shal carie thee.

38 Thou shalt carie much seede out into the fielde, and shalt gather but litle in: for the grashopper shall destroy it.

39 Thou shalt plant a vineyarde and dresse it, but shalte neyther drynke of the wyne, neither gather the grapes: for the wormes shall eate it.

40 Thou shalt haue oliue trees throughout all thy coastes, but shalte not annoynt thy selfe with the oyle, for thine olives shal "fal downe.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shal be caried away captiue.

42 All the trees, and fruite of thy lande shal (i) wormes consume.

43 The straunger that is among you, shall clyme aboue thee vp on hyghe: and thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not lende him: he shalbe the head, and thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall folowe thee, and ouertake thee, tyll thou be destroyed: bycause thou harkenedst not vnto the voyce of the Lorde thy God to keepe his commaundements, and his ordinaunces, which he commaunded thee.

46 And they shal be vpon thee (k) for signes and wonders, and vpon thy seede for euer.

47 Bycause thou seruedst not the Lorde thy GOD with ioyfulnesse, and with a good hart, when thou haddest abundaunce of all things.

48 Therefore shalt thou serue thyne enimie, whiche the Lorde shall sende vpon thee, in hunger, and thirste, in nakednesse, and in neede of all things: and he shall put a (l) yoke of yron vpon thy necke, vntill he haue brought thee to nought.

49 And the Lord shal bryng a nation vpon thee from a farre, and from the ende of the world, as swift as an Eagle fleeth, a natiõ whose tongue thou shalt not vnderstande:

50 A nation of a shameles & cruel countenaunce, which shal not regard the person of the old, nor haue compassion on the young:

51 The same shall eate the fruite of thy cattel, and the fruite of thy land, vntill he haue destroyed thee, and shall leaue thee neyther corne nor wyne, nor oyle, nor the increase of thy kyne, nor the flockes of thy sheepe, vntil he haue brought thee to nought:

52 And he shal keepe thee in, in all the cities, vntil he haue cast downe thy high walles & strõg holds, wherin thou trustedst, throughout al the lande: and he shal besiege thee in al thy cities throughout al the lande, which the Lorde thy God hath giuen thee.

53 And thou shalt eate the fruyte of thyne owne body, the flesh (m) of thy sonnes, & of thy daughters, whiche the Lorde thy God hath giuen thee, in that straytnesse & siege, wherewith thyne enimie shall inclose thee.

54 So that it shall greeue the man (that is tender, & exceedyng delicate among you) to loke on his brother, and vpon his wife, that lieth in his bosome, and on the remnaunt of his chyldren, whiche he hath yet left,

55 For feare of gyuyng vnto any of them of the flesche of his chyldren, whom he shall eate: bycause he hath nothyng left hym in that

f. Thou shalt not be able to vnderstande things that be plaine, for want of discretion. 2. Reg. 12. c. Deut. 25. b.

g. Wishyng that they may come fro their bondage.

h. Gods wrathe hath bene so: as for example, Manasses, Ioachim, and Zedechias.

"or, be shaken before they be rype.

i. Vnder one sort, Prehended kynde of mine, whi are wonte consume fruytes of earth.

k. Thou be punish after such sorte, that shalt be s strained fesse, tha handed thee.

l. Shal thee mar lous rigo ly, & cru

m. Gen

4. Reg. Thou a vagab

that straytnesse and siege, wherewith thyne enimie shal besiege thee in all thy cities.

56 Yea, and the woman that is so tender and delicate, that she dareth not aduenture to set the sole of hyr foote vpon the ground, for softnesse and tendernesse, shalbe greeued to looke on hyr husbande, that lyeth in hyr bosome, and on hyr sonne, and on hyr daughter,

57 And on hir (n) afterbirth, that is come out from betweene hyr feete, and hyr children, whiche she shall beare: for when all things lacke, she shall eate them secretely, duryng the siege and straytnesse, wherewith thyne enimies shal besiege thee in thy cities.

58 If thou wylt not keepe and do all the wordes of this law, that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God:

59 (o) The Lord wil sende vnto thee & thy seede great plagues, & of long continuance, euill sicknesses, and of long duraunce:

60 Moreouer, he will bring vpon thee al the diseases of Egypt, and those whiche thou were afrayde of, shal cleaue vnto thee.

61 And all maner sickenesses, and all maner plagues, which are not written in the booke of this lawe, will the Lorde bryng vpon thee, vntill he bryng thee to nought.

62 And ye shall be lefte fewe in number, where before ye were as the (p) starres of heauen in multitude: bycause thou wouldest not hearken vnto the voyce of the Lord thy God.

63 And it shall come to passe, that as the Lorde reioyced ouer you, to do you good, & to multiplie you: euen so he wyll reioyce ouer you, to destroy you, and to bring you to nought, and ye shalbe walted from of the lande, whither thou goest to enioy it.

64 And the Lorde shall scatter thee among all nations, from the one ende of the world vnto the other: and there thou shalte serue straunge goddes, whiche neyther thou nor thy fathers haue knowen, euen wood and stone.

65 And among these nations thou shalt find no ease, neyther shal the (q) sole of thy foote haue rest: but the Lorde shal giue thee there an vnquiet hart, and dasing eyes, and sorow of mynde.

66 And thy lyfe shall hang in doubte before thee, and thou shalte feare bothe day and night, and shalt haue no assurance of thy lyfe.

67 In the morning thou shalt say, Would God it were night: and at night thou shalt say, Would god it were morning, for feare of thy hart, whiche thou shalt feare, and for the sight of thine eyes, whiche thou shalte see.

68 And ỳ Lord shal bryng thee into Egipt agayne with (r) shippes, by the way, which I sayde to thee, thou shalt see it no more agayne: and there ye shal be solde vnto your enimies for bondmen, and bondwomen, & no man shal buye you.

r. Bycause they were vnthankeful to God for his miraculous deliueryng of them by the partyng a sunder of the red sea.

The.xxix. Chapter.

2. The people are exhorted to obserue the cõmaundements. 10. The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19. The punishment of hym that flattereth hymselfe in his wyckednesse. 24. The cause of Gods wrath agaynst his people.

1 THese are the wordes of the "couenaunt whiche the Lorde commaunded Moses to make with the chyldren of Israell in the lande of Moab, beside the appoyntment whiche he made with them in "Horeb.

"or, Articles. Exod. 19. a.

2 And Moses called al Israel and sayd vnto them, Ye haue seene all that the Lorde did before your eyes in the land of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande,

"or, moũt Sinai, where the law was first giuen, fourtie yeares before the making of this couenãt.

3 The greate "temptations whiche thyne eyes haue seene, those great miracles, and wonders:

"or, proofes.

4 And yet (a) the Lorde hath not giuen you an hart to perceyue, and eyes to see, & eares to heare, vnto this day.

a. This declareth that man can not perceyue the things perteynyng to God, without the helpe of the grace of God.

5 And I haue led you fourtie yeeres in the wildernesse: & your clothes are not ware olde vpon you, and thy shoe is not ware olde vpon thy foote.

6 Ye haue eaten no (b) bread, nor dronke wine or strong drinke: that ye might know how that I am the Lorde your God.

b. Made by mã: but Mana, the foode of angels, whiche serued the for bread and all other sustenaunce. Num. 21. f.

7 And ye came vnto this place, and Sehon the kyng of Hesbon, and Og the kyng of Basan, came out agaynst vs vnto battayle, and we smote them,

8 And toke theyr lande, and gaue it for an inheritaunce vnto the Rubenites, and Gadites, and to the halfe tribe of Manasse.

B

9 Keepe therefore the wordes of this couenaunt, and do them, that ye may (c) vnderstande all that ye ought to do.

c. Some read, that ye may be wise.

10 Ye stãd this day euery one of you before the (d) Lorde your God: your captaynes, your tribes, your elders, your officers, and al the men of Israel:

d. Who searcheth your hartes, & therfore ye may not dissemble with hym. Josue. 9. d.

11 Your children also, your wyues, and the straunger that is in thyne host, from the (e) hewer of thy wood, vnto the drawer of thy water:

e. Not onely the chiefe, but also the meanest.

n. She shalbe vexed with anger, that she shal thinke long yer hyr child be borne, yt she might eate it. Deut. 15. d.

o. Some read, the Lorde wyll aggrauate thy plagues: meanyng, from other plagues: that they shalbe more greuous and more notable.

p. He alludeth vnto the promise made to Abraham. Gene. 15.

q. Thou shalt be a vagabõd. Leuit. 26. c.

f. He alludeth to an auncient ceremonie, by whiche they that made a couenaunt, diuided a beast into two partes, & passing betweene the same, sayde: So be he diuided that breaketh this couenaũt.

12 That thou shouldest goe into the (f) couenaunt of the Lorde thy God, and into his othe whiche the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto himselfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isahac, and Iacob.

14 I make not this bond and this othe with you onely:

15 But bothe with hym that standeth here with vs this day before the Lord our God, and also with him that is (g) not here with vs this day.

g. Meaning the, that were yet vnborne.

16 For ye know, how we haue dwelt in the land of Egypt, and how we came through the middes of the nations, whiche ye passed by:

17 And ye haue seene their abominations, and their idols, wood and stone, siluer, and golde, whiche were among them.

18 Least there be among you man or woman, kinred or tribe, whose harte turneth away this day from the Lorde our God, to go and serue the goddes of these nations: & least there be among you some (h) rote, that beareth gall and wormewood.

h. That is, sinne: the roote whereof muste speedily be cut vp, least afterward the bitter fruite thereof do choke the soule.

19 So that when he heareth the wordes of this othe, he "blesse himselfe in his harte, saying, (i) I shall haue peace, I wil walke in the meanyng of myne owne hart: to put the drunken (k) to the thirstie.

"or, flatter.

i. No harme shall come to me.

k. For as the thirstie mā desireth nothing but drinke: so he that hath disordered lustes, can not be satisfied in them.

20 And so the Lorde wyll not consent to be mercyfull vnto him, but then the wrath of the Lorde and his iealousie, shall smoke agaynst that man: and all the curses that are written in this booke, shall light vpon him, and the Lorde shall do out his name from vnder heauen.

21 And the Lord shall separate him vnto euil, out of al the tribes of Israel, according vnto al the curses of the couenaunt, that are written in the booke of this law.

22 So that the generation to come of your chyldren, that shall ryse vp after you, and the straunger, that shall come from a farre lande, shal say, when they see the plagues of that lande, and the diseases, wherewith the Lorde hath smitten it:

23 How al the lande is burnt vp with brimstone and salt, and that it is neither sowen, nor beareth, nor any grasse groweth therein, like as in the place of the ouerthrowing, of Sodome, Gomor, Adama, & Zeboim, whiche the Lorde ourthrewe in his wrath and anger:

Gen. 19. c.

Jere. 22. b.

24 Euen then shall all nations say, Wherefore hath the Lord done on this fashion vnto this lande? O howe fierce is this great wrath?

25 And men shal say, Because they haue forsaken the couenant of the lord God of their fathers, which he made with them, when he brought them out of the lande of Egypt.

26 For they went and serued strange gods, and worshipped them, goddes whiche they knew not, and "which had giuen them nothyng.

"or, [illegible] had not [illegible] them a [illegible] to possesse.

27 And the wrath of the Lorde wared hote agaynst this lande, to bryng vpon it all the curses, that are written in this booke.

28 And the Lord cast them out of their land in anger, and wrath, and great indignation, and cast them into a straunge lande, as this day beareth witnesse.

29 The (l) secretes of the Lorde our God are opened vnto vs, and to our chyldren for euer, that we may do all the wordes of this lawe.

l. He [illegible] neth the [illegible] ous searche [illegible] of things [illegible] serued [illegible] secrete [illegible] ledge, [illegible] ting the [illegible] reueled [illegible] as his law

The. xxx. Chapter.

1. Mercy shewed when they repent. 6. The Lord doth circumcise the hart. 11. Al excuse of ignoraunce is taken away. 19. Lyfe and death is set before them. 20. The Lorde is their lyfe whiche obey him.

1 When all these wordes are come vpon thee, the blessing and the curse, whiche I haue set before thee, thou shalt (a) turne vnto thyne harte, among all the nations, whyther the Lord thy God hath driuē thee,

a. By [illegible] going to [illegible] bothe [illegible] uour and [illegible] displeasure

2 And come agayne vnto the Lorde thy God, and hearken vnto his voyce in al these things that I commaunde thee this day, thou, and thy chyldren, with all thine harte, and all thy soule:

3 And the Lorde thy God (b) wil turne thy captiuitie, and haue compassion vpon thee, and will turne and fetch thee againe from all the nations among which the Lord thy God had scattered thee.

b. That [illegible] wil chang [illegible] purpose, [illegible] cōcile [illegible] to thee.

4 Though thou were cast vnto the extreme partes of heauen: euen from thence wyl the Lord thy God gather thee, and from thence will he fetche thee:

5 And the Lorde thy God will bryng thee into the lande, whiche thy fathers possessed, and thou shalt enioy it: and he wil shewe thee kindnesse, and multiply thee aboue thy fathers.

6 And the Lord thy God wyl (c) circumcise thyne hart, and the hart of thy seede, that thou mayest loue the Lorde thy God, with all thyne harte, and all thy soule, that thou mayest lyue.

c. Will [illegible] away [illegible] godly [illegible] affection

7 And the Lorde thy God will put al these curses

curses vpon thine enimies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and doe al his commaundements, which I commaunde thee this day:

9 (And the Lorde thy God will make thee plenteous in all the workes of thine hande, in the fruite of thy bodie, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: for the Lord wil turne againe and (d) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

Iere.32.f. d. Not that God is subiect to affections: but hereby is set forth his fauour toward repentant sinners.

10 If thou hearken onely vnto the voyce of the Lorde thy God, to keepe his commaundementes and his ordinaunces, whiche are written in the booke of this lawe, and if thou turne vnto the Lord thy God with all thine heart, and all thy soule.)

Rom.10.b. e. Some reade, not separate from thee. He meaneth, that the lawe is so plain, that none can pleade ignorance.

11 For the commaundement, which I commaunde thee this day, is (e) not hidden from thee, neither farre off.

f. By heauen & sea, he meaneth places very farre off.

12 It is not in heauen, that thou needst to say, Who shal go vp for vs to heauen, and bring it vnto vs, that we may heare it, and do it?

13 Neyther is it beyonde (f) the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bring it vnto vs, that we may heare it, and do it?

C

14 But the word is very nigh vnto thee, euen in thy mouth, & in thine hart, that thou do it.

Deut.11.b. g. He sheweth that obedience to Gods worde bringeth life & disobedience bringeth death

15 Beholde I haue set before thee this day, (g) life and good, death and euill:

16 For where as I commaunde thee thys day, to loue the Lord thy God, to walke in his wayes, and to keepe his commaundements, his ordinances, & his lawes, (if thou so do) thou shalt liue, and multiplie, and the Lorde thy God shal blesse thee in the lande, whither thou goest to possesse it.

17 But if thine hart turne away, so that thou wilt not heare, but shalt go astray, and worship straunge goddes, and serue them:

Deut.4.d. h. That is to say, shewe thy loue and obedience to god: which is not performed by oure owne strength, but by gods grace working in his elect.

18 I pronounce vnto you also this day, that ye shall surely perish, & that ye shal not prolong your dayes vpō the land whither thou passest ouer Iordane, to go and possesse it.

19 I cal heauen and earth to recorde this day agaynst you, that I haue set before you, life and death, blessing and cursing: Therefore (h) chose lyfe, that both thou and thy seede may liue.

20 That thou mayst loue the Lord thy God, and be obedient to his voyce, and cleane vnto him: for he is thy life, and the length of thy dayes, that thou mayest dwel vpon the (i) earth, which the Lorde sware vnto thy fathers, Abraham, Isahac, and Iacob, to giue them.

i. Whereby is not only ment the lande of Chanaan, but also the heauenly inheritance, whereof the other was figure.

The.xxxi. Chapter.

2.7. Moses preparing himselfe to die, appoynteth Iosuah to rule the people. 9. He gyueth the law to the Leuits, that they should reade it to the people. 19. God giueth them a song as a witnesse betwene him and them. 23. God confyrmeth Iosuah. 29. Moses sheweth them, that they will rebell after his death.

A

1 AND Moses went and spake these wordes vnto all Israel,

2 And sayde vnto them, I am an hundred and twentie yeares olde this day, and can no more (a) go out and in: also the Lord hath sayde vnto me, Thou (b) shalt not goe ouer this Iordane.

a. Can no longer perfourme the charge committed vnto me.

b. That is, into the lande of Chanaan: for Iordane in the coast of Moab, is the bounde of the lande of Chanaan. Num.20.c.

3 The Lorde thy God will goe ouer before thee, and he will destroy these nations before thee, & thou shalt possesse them: and Iosuah shall go before thee, as the Lord hath sayde.

4 And the Lorde shall do vnto them, as hee did to Sehon and Og, kings of the Amorites, and vnto the lande of them whom he destroyed.

c. Into your power.

5 And the Lord shall giue them ouer (c) before your face, that yee may doe vnto them according vnto all the commaundements, which I haue commaunded you.

6 Plucke vp your hatts therfore, & be strong, dread not, nor be afrayde of them: for the Lorde thy God himselfe doth go with thee: he shall not fayle thee, nor forsake thee.

B

7 And Moses called vnto Iosuah, and sayd vnto hym in the syght of all Israell, Be strong, and of good courage, for thou must go with this people vnto the lande whiche the Lorde hath swoorne vnto theyr fathers to giue them: and thou shalt giue it them to inherite.

Iosue.1.b. 3.Reg.2.a.

8 And the Lorde doth goe before thee: hee shall bee with thee, hee shall not fayle thee, neyther forsake thee: feare not therefore, nor be discomfited.

d. Before Moses time the doctrine which conteyned the maner of seruing God, was not put in writing, but onely deliuered by woorde of mouth, by the fathers to the children, from one generatiō to another.

9 And (d) Moses wrote this law, and deliuered it vnto the priestes the sonnes of Leui, which bare the arke of the testament of the Lord, and vnto all the elders of Israell.

10 And Moses commaunded them, saying, Euery (e) seuenth yeare, in the solemnitie of the free yeare, euen in ỹ feast of tabernacles,

e. Notwithstāding this solemne lecture of the lawe at the ende of euery seuē yeares, they had in the meane time ordinarie exercises in the same.

11 When all Israell is come to appeare before the Lorde thy God in the place whiche he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.

12 Gather the people togither, men, women, and children, and the straunger that is wythin thy Gates, that they maye heare, and learne, and feare the Lorde your God,

and keepe and obserue al the wordes of this lawe.

f. Whiche were vnborne at the giuing of the lawe.

13 And that their children, which know (f) nothing, maye heare, and learne to feare the lord your God, as long as ye liue in ỹ land whither ye go ouer Iordane to possesse it.

℄ 14 And the Lorde sayde vnto Moses, Beholde, thy dayes are come that thou muste die: Cal Iosuah therefore, and stande ye in the tabernacle of the congregation, that I may giue him a charge: and Moses and Iosuah went and stode in the tabernacle of the congregation.

Exod. 33. d.

15 And the Lord appeared in the tabernacle, euen in the piller of the cloude: and the piller of the cloude stode ouer the dore of the tabernacle.

g. Forsaking God, to whom they had plight their trouth, as to their spouse.

16 And the Lorde sayde vnto Moses, Beholde, thou shalt sleepe with thy fathers: and this people will rise vp, and goe (g) a whoring after straunge gods of the lande whither they goe, and will forsake mee, and breake the appoyntment, whiche I haue made with them.

h. I will turne my face from them: as it is sayd, that God sheweth vs his countenance, when he doth fauour vs.

17 And then my wrath will ware hote agaynst them in that day, and I will forsake them, and will (h) hyde my face from them, and they shall be consumed, and muche aduersitie and tribulation shall come vpon them: so that then they wil say, Are not these troubles come vpon me, because God is not with me?

18 And I also will surely hyde awaye my face in that day, for all the euils sake whiche they shall haue wrought, in that they are turned vnto straunge goddes.

19 Nowe therefore write yee this song for you, and teach it the children of Israel, and put it in theyr mouthes, that thys song may be my witnesse agaynst the children of Israel.

20 For I will bring them into the lande, whiche I sware vnto theyr fathers, that floweth with mylke and honie: and they shall eate, and fill themselues, and ware fat, and turne vnto straunge goddes, and serue them, and blaspheme me, and breake my couenant.

℣ 21 And when much mischiefe and tribulation is come vpon them, this song shall (i) answer them as a witnesse: For it shall not be forgotten out of the mouthes of their seede: for I know their imagination, which they goe aboute euen nowe, before I haue brought them into the lande which I sware.

i. Shal testifie to them that are thus plagued for departing from mee.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

Iosue. 1. a. 3. Reg 2. b.

23 And he gaue Iosuah the sonne of Nun a charge, and sayde, Be bolde, and strong, for thou shalt bring the children of Israell into the lande, which I sware vnto them: and I will be with thee.

24 And when Moses had made an ende of writing the wordes of this lawe in a booke, vntill he had finished them,

25 Moses cõmaũded the Leuites, which bare the arke of the couenant of the Lord, saying,

Deut. 10. k. To declare the maiestie the doctrine conteyned therin, as proceeding from God

26 Take ye the booke of this law, & put it in the (k) side of the arke of the couenant of the Lorde your God, that it may be there for a (l) witnesse agaynst thee.

l. Of thy lack of faith, wher thou shalt to idolatrie. 4. Reg. 17.

27 For I knowe thy rebellion, and thy stiffe necke: while I am yet aliue with you this day, ye haue bin disobedient vnto the Lord: and how much more after my death?

28 Gather vnto mee all the elders of your tribes, and your officers, that I may speake these wordes in their eares, and call heauen and earth to recorde agaynst them.

29 For I am sure, that after my death, ye wil vtterly be corrupt, and turne from the way, which I haue cõmaunded you: and tribulation wil come vpõ you in the latter dayes, because ye shall haue wrought wickednesse in the sight of the Lorde, to prouoke hym thrugh (m) the workes of your handes.

m. By worshipping images which your handes haue made.

30 And Moses spake in the eares of all the congregation of Israel the wordes of thys song, vntill he had ended them.

The. xxxij. Chapter.

7. The song of Moses concerning Gods benefites toward the people. 15. And their ingratitude towarde him. 20. God menaceth them. 21. And speaketh of the vocation of the Gentiles. 46. Moses commaundeth to teache the lawe to the children. 48. God forewarneth Moses of his death.

1 HEare ye, O ye (a) heauens, and I shall speake: & let the earth heare the wordes of my mouth.

a. As witnesses of the vnfulnesse of the most infidible people.

2 My doctrine shall drop as doth the raine: and my speach shall flow as doth the dewe, as the showre vpon the hearbes, and as the droppes vpon the (b) grasse.

b. Not vpon the stones, vpõ the grasse, that is, vnto the gentiles.

3 For I wil publish the name of the Lord: Ascribe ye honour vnto our God.

4 Perfect is the worke of the most mightie "God: for all his wayes are iudgement: He is a God of truth, without wickednesse, righteous, and iust is he.

"Hebr. This is the nature of God: strength.

5 Frowardly haue (c) they done agaynst him by their (d) vices, not being his owne children, but a wicked and frowarde generation.

c. The Israelites.

d. Some (postes) vnderstand the filthie ons, which made the

6 Doe ye so reward the Lord, O thou foolishe Nation and vnwise? Is not hee thy father

Rom. 10.

father that hath bought thee? Hath he not made thee, and ordeyned thee?

Pſal.1.b. Gen.1.d. B Iob.8.b. 7 Remember the dayes of the worlde, that is paſt, conſider the yeares of ſo many generations: aſke thy father, and he will ſhewe thee, thy elders, and they will tell thee.

8 When the higheſt diuided the Nations their inheritance, and when he ſeparated the ſonnes of Adam, he put the borders of the Nations accoʒding to the number of the childʒen of Iſrael:

9 Foʒ the Lordes part is his people, and Iacob is the portion of his inheritance.

10 He found him in a deſart lande, in a boyd ground, and in a roaring wildernelle: he ledde him aboute, he gaue hym vnderſtanding, and kept hym as the apple of his eye.

11 As an Eagle, that ſtyʒreth vp hir nell, and flittereth ouer hir yong, and ſpreadeth hir wings, taketh them, and beareth them on hir wings:

12 The Lord alone was his guide, and there was no ſtraunge God with him.

13 He caryed him vp to the highe places of the earth, that he might eate the encreaſe of the fieldes, and he fedde him with honie out of the rocke, and with oyle out of the moſt hard ſtone.

Pſal.81.c. C 14 With butter of kyne, and mylke of the ſheepe, with fat of the lambes, and fatte of rammes, and bee goates, wyth the fat of the moſt plenteous wheate, & that thou mighteſt dʒinke the moſt pure bloud of the grape.

15 But he that ſhoulde haue beene vpʒight, when he waxed fat, ſpurned with his heele: thou art well fed, thou art growne thicke, thou art euen laden with fatnelle: and bee forſooke God his maker, and regarded not the God of his ſaluation.

16 They pʒouoked hym to anger wyth ſtraunge goddes, euen with abhominations pʒouoked they him.

Pſal.106.f. 17 They offred vnto diuels, and not to God: euen to goddes whom they knewe not, to newe goddes, that came newly vp, whome their fathers feared not.

18 Of God that begat thee, thou art vnmindful, and haſt forgotten God that made thee.

19 The Lord therefoʒe ſawe it, and was angrie: bicauſe of the pʒouoking of his ſonnes (c) and his daughters.

20 And he ſayde, I will hyde my face from them, and will ſee what their ende ſhalbe: Foʒ they are a verye frowarde generation, childʒen in whom is no fayth.

D 21 They haue angred me with that, which is no God, and pʒouoked me with their vanities: and I alſo will pʒouoke them with

Rom.10.d. thoſe, whiche are no people, I will anger them with a foliſh nation.

22 Foʒ fyre is kindled in my wʒath, and burneth vnto the bottome of hell, and hath conſumed the earth with hir encreaſe, and ſet a fyre the bottomes of the mountaynes. Ierr.20.c.

23 I will heape miſchiefes vpon them, and will deſtroy them with mine arrowes.

24 They ſhall bee burnt with hunger, and conſumed with heate, and with bytter deſtruction: I will alſo ſende the teeth of beaſtes vpon them, with the furiouſnelle of ſerpents in the duſt. Ierr.5.b. Ioel.1.b.

25 Without[wyth] ſhall the ſwoʒde robbe them of theyʒ chyldʒen, and wythin in the chamber feare: both yong men and yong women, and the ſucklings, with the men of gray heades.

26 I haue ſayde, I will ſcatter them abroade, and make the remembʒance of them to ceaſe from among men.

27 Were it not, that I feared the wʒath of the enimie, leaſt their aduerſaryes ſhoulde (f) vtterly withdʒawe themſelues, and leſt they ſhoulde ſay, Our high hande hath done all this, and not the Lorde. f. Reioycing to ſee the godly afflicted, and attributing that to them ſelues, which is wrought by Gods hande.

28 Foʒ it is a nation voyde of counſell: neyther is there any vnderſtanding in them. E

29 O that they were wyſe and vnderſtoode this, that they woulde conſider theyʒ latter ende.

30 Howe ſhoulde one chaſe a thouſande, and two put ten thouſand to flight, except theyʒ maker had ſolde them, and except the Lorde had ſhut them vp?

31 Foʒ their god is not as our God: our enimies alſo themſelues are iudges. 1.Reg.5.b.

32 Foʒ their vine is of the vineyarde of Sodome, and of the fieldes of Gomoʒra: their grapes are grapes of gall, and their cluſters be bitter.

33 Their vine is the poyſon of dʒagons, and the cruell gall of aſpes.

34 Is not (g) this layde in ſtoʒe with me, and ſealed vp among my treaſures? g. As if he ſaid, Thinke not that I forget mens ſinnes: but reſerue them to the time of puniſhment.

35 Vengeance is mine, and I will reward, their feete ſhall ſlyde in due tyme: foʒ the daye of theyʒ deſtruction is at hande, and the things that ſhall come vppon them, make haſt. Rom.12.d. F

36 Foʒ the Lord (h) ſhal iudge his people, and haue compaſſion on his ſeruants, when hee ſeeth, that theyʒ power is gone, and that they be in a maner ſhut vp, oʒ bʒought to nought, and foʒſaken. 2.Mac.7.a. h. Gouerne them.

37 And he ſhall ſay, Where are theyʒ gods, their god in whom they truſted? Ierr.2.d.

38 The fat of whoſe ſacrifices they did eate, and dʒanke the wine of their dʒinke offerings:

rings: let them rise vp, and helpe you, and be your protection.

Deut.4.f. 39 See nowe, howe that I, I am God, and
1.Reg.2.e. there is none but I: I kill, and will make
Job.15.b. aliue: I wound, and will heale, neyther is there any that can deliuer out of my hande.

40 For I will lift vp my hande to heauen, and will say, I liue euer.

G 41 If I whet the edge of my swoorde, & mine hande take holde to doe iustice, I will recompence vengeance on mine enimies, and will rewarde them that hate me.

42 I will make mine arrowes drunke with bloud, and my swoorde shall deuour flesh, and that for the bloud of the slaine, and for their captiuitie, since the beginning of the wrath of the enimie.

i. That is, acknowledge gods goodnes towards them.

43 (i) Praise ye heathen his people, for he will auenge the bloud of his seruaunts, and will auenge him of his aduersaryes, and will be mercifull vnto his land, and to his people.

44 And Moses came and spake all the woords of this song in the eares of the people, he, and Iosuah the sonne of Nun.

45 And Moses spake all these woordes vnto the ende, to all the people of Israell,

Deut.6.b. 46 And sayd vnto them, Set your hears vnto all the woordes which I testifie vnto you this day, and ye shall commaunde them vnto your children, that they may obserue, and do all the woordes of this lawe.

47 And let it not be a vaine word vnto you: for in it is your life, and through this woorde yee shall prolong your dayes in the lande, whither ye goe ouer Iordane to possesse it.

48 And the Lorde spake vnto Moses the same day, saying,

49 Get thee vp into this mountayne Abarim, vnto mount Nebo, which is in the land of Moab, ouer agaynst Iericho, and behold the lande of Chanaan, whiche I giue vnto the children of Israel to possesse:

50 And die in the mount whiche thou goest
Num.20.d. vnto, and thou shalt bee gathered vnto thy people, as Aaron thy brother dyed in mount Hor, and was gathered vnto his people:

Num.20.a. 51 Bicause ye trespassed agaynst me among the children of Israel at the waters of strife at Cades in the wildernesse of Zin: for ye sanctified me not amõg ẏ childrẽ of Israel.

52 Thou shalt therefore see the lande before thee, and shalt not go thither vnto the land, which I giue the children of Israel.

The.xxxiij. Chapter.

1. Moses before his death blesseth al the tribes of Israell. 26. There is no God lyke to the God of Israel. 29. Nor any people like vnto this.

1 THis is the (a) blessing wherewith Moses (b) the man of God blessed the children of Israell, before his death, and sayd,

2 (c) The Lorde came from Sina, and rose vp from Seir vnto them, and appeared from mount Pharan, and he came with ten thousande of Saintes, and in his right hande a lawe of fyre for them.

3 And he loued the people, all (d) his saintes also are in thy handes: they were smitten to goe after thy feete, and to receyue of thy woordes.

4 Moses gaue vs a lawe for (e) an inheritance of the congregation of Iacob:

5 And hee was in Israell king, when the heades of the people, and the tribes of Israel were gathered togither.

6 Let Ruben liue, and not die, and be fewe in number.

7 The same also happen to Iuda: and hee sayde, Heare Lorde the voyce of Iuda, and bring him vnto his people: his handes shall be good ynough for him, if thou helpe him agaynst his enimies.

8 And vnto Leui he sayde, (f) Thummim and Urim shalbe with thee, and with euery one that is godly in thee: thou didst proue him also in the temptation, and stryuedst with him at the waters of stryke.

9 He that hath sayd (g) vnto his father and to his mother (I haue not seene him) and he that knewe not his brethren, nor knewe his owne children, those are they that haue obserued thy woorde, and shall keepe thy couenant.

10 They shal teache Iacob thy iudgements, and Israel thy law: they shall put incense before thy nose, and the burnt sacrifice vpon thine aulter.

11 Blesse, Lorde, his first fruites, and accept the woorke of his handes: smite the loynes of them that rise agaynst him, and of them, that hate him, that they rise not againe.

12 And of Beniamin he sayde, The beloued of the Lord shal dwel in safetie vpon hym, and the lord shal couer him al the day long, and he shal dwel betweene his shoulders.

13 And of Ioseph hee sayde, Blessed of the Lorde is his lande for the " fruites of heauen, through the deawe and springs that lie beneath.

14 And for the sweete fruites of the increase of the sunne, and ripe fruites of the moone:

15 For the first fruits of the principal mountaynes, and for the fruites that the hylles bring forth for euer:

16 And for the fruites of the earth, and fulnesse thereof: and for the good wyll of (h) him, that dwelt in the bushe, shall the blessing

" or, sweete

a. Which a foresheweth of the mes that god w after warde shew to the Israelites.
b. The in ment of the holy ghost.
c. Here Mo bringeth people in minde of gloriouste sling of the
d. The ch dren of Ie
e. To com amongst from age to age.
f. By the words ha neth the hood. T mim sig eth perfe and hol Vrim, lig & know Read Exo
g. That m esteemed seruing g than the of his pur
" or, swe of heauen meaning sweete and rather come fr uen. Ge Gene.49
h. God appeared Moses in bushe.

sing come vpon the head of Ioseph, and vpon the top of the head of him, that was separated from among his brethren.

17 His first borne Ore hath beautie, and hys hornes are as the hornes of an Unicorne, and with them hee shall trouble the nations togither, euen vnto the endes of the world: these are also ten thousandes of Ephraim, and the thousands of Manasses.

18 And vnto Zabulon he sayd, Reioice Zabulon in thy going out, and thou Issachar in thy tentes.

19 They shal cal the people vnto the hill, and there they shall offer offerings of righteousnesse: For they shall sucke of the abundance of the sea, and of treasure hid in the sand.

20 And vnto Gad he sayd, Blessed be he that enlarged Gad: he dwelleth as (i) a Lion, that catcheth for a pray the arme with the heade.

21 He loked to him selfe at the beginning, because there was a portion of the (k) lawgiuer hid, and hee came with the heades of the people, and executed the righteousnesse of the Lord, and his iudgements with Israell.

22 And vnto Dan he sayde, Dan (l) is a Lions whelpe, he shall leape from Basan.

23 And vnto Nephthali he sayde, O Nephthali, satisfied with Gods fauour, and full with the blessing of the Lorde, possesse thou the west and the south.

24 And to Aser he sayde, Aser shalbe blessed with children, he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoes shalbe iron and brasse, and thy strength shal cõtinue as long as thou liuest.

26 There is none like vnto the God of Israell, which though he sit vpon the heauen (as vpon an horse) yet is hee thine helper, whose glorie is in the celestiall places.

27 The eternal God is thy refuge, and vnder the armes of the euerlasting God shalt thou liue, he shall cast out the enimie before thee, and say, Destroy them.

28 Israell then shall dwell in safetie, and alone, and the fountayne of Jacob shall bee vpon a lande of corne and wine, and hys heauens shall droppe the dewe.

29 Happie art thou, O Israel: who is lyke vnto thee, O people, that art saued in the Lorde, which is the shield of thy helpe, and sworde of thy glorie? Thine enimies haue lost their strength to theewarde, and thou shalt treade vpon their high places.

i. Meaning that this tribe shoulde be victorious.

k. That is, which God the lawgiuer had reserued for the Gadites.

l. That is, shalbe strong enough to defend himselfe.

The.xxxiiij. Chapter.

1. Moses seeth all the lande of Chanaan. 5. He dyeth. 8. Israell weepeth. 9. Iosuah succeedeth in Moses roome. 10. The prayse of Moses.

1 AND Moses went from the plaine of Moab, vp into mount (a) Nebo, and vnto the top of the (b) hil that is ouer against Iericho: and the Lorde shewed him al the land of Gilead, euen vnto Dan:

2 And all Nephthali, and the lande of Ephraim, and Manasse, and all the lande of Juda, euen vnto the vtmost (c) sea.

3 And the south, and the plaine of the valley of Iericho, the citie of Palme trees, (euen) vnto Zoar.

4 And the Lorde sayde vnto him, This is the lande, whiche I sware vnto Abraham, Isahac, and Jacob, saying, I will giue it vnto thy seede: I haue caused thee also to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lorde dyed there in the land of Moab, according to the worde of the Lorde.

6 And he (d) buryed him in a valley, in the lande of Moab, ouer against the house of Peor: but (e) no man knoweth of his sepulchre vnto this day.

7 Moses was an hundred and twentie yeares olde, when he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israell wept for Moses in the plaine of Moab thirtie dayes: And the dayes of weeping and mourning for Moses were ended.

9 And Iosuah the sonne of Nun was ful of the spirite of wisedome, for Moses had put his handes vpon him: and the children of Israel were obedient vnto him, and did as the Lorde commaunded Moses.

10 And there arose not a prophet since in Israell, like vnto Moses, whom the Lorde knew face (f) to face,

11 According vnto al the miracles and wonders, which the Lorde sent him to doe in the lande of Egypt before Pharao and all his seruants, and before all (g) his lande.

12 And according to al that mightie (h) hand, and all the great feare which Moses shewed in the sight of all Israel.

A
Num. 16. f.
a. Which was a part of the mount Abarim.
b. Some reade, the toppe of Phasga, betwene which hil and Iericho, the floud of Iordan doth runne.
c. The Sea Mediterraneum, which lyeth westward from Iurie.
Gen. 11. b.
Deut. 4. f.

B
d. Gods Angell.
e. Least the Israelites should take occasion of idolatrie thereby.
Num. 20. d.
Num. 27. f.
f. To whom God spake most plainly & familiarly
g. Al the inhabitants of his lande.
h. Great power.

¶ *The ende of the fifth booke of Moses, called in the* Hebrue Elle haddebarim, and in the Greeke, Deuteronomium.

1575.

The ſeconde part of the Bible conteining theſe bookes *following*.

The booke of Ioſuah.
The booke of Iudges.
The booke of Ruth.
The firſt book of Samuel.
The ſeconde booke of Samuell.
The thirde booke of the Kings.
The fourth booke of the Kings.
The firſte booke of the Chronicles.
The ſecond booke of the Chronicles.
The firſt booke of Eſdras.
The ſeconde booke of Eſdras.
The booke of Eſther.
The booke of Iob.

God ſaue the Queene.

The booke of Iosuah, vvhome the Hebrues call Iehosuah.

¶ The first Chapter.

2 The Lorde incourageth Iosuah to inuade the land of promise. 5. The Lord promiseth to assist Iosuah if he obey his word. 11. Iosuah commaundeth the people to prepare themselues to passe ouer Iordane, 12. and exhorteth the Rubenites too execute their charge.

A The beginning of this booke depended on the last chap. of Deut. which was wrytten by Iosuah, as a preparatiō to his history.

Fter the (a) death of Moses the seruant of the Lord, it came to passe, ỳ the Lorde spake vnto Iosuah, the son of Nun Moses (b) minister, saying,

2 Moses my seruant is dead: now therfore aryse, goe ouer this Iordane, thou and all this people, vnto the lande, the whiche I to them the children of Israell doe (c) giue.

3 All the places that the soales of your feete shall treade vpon, haue I giuen you, as I sayd vnto Moses.

4 From the (d) wildernesse and this Libanon, vnto the greate riuer Euphrates, all the lande of the (e) Hethites, euen vnto the (f) greate sea, towarde the going downe of the sunne, shall be your coast.

5 There shall not a man beable to withstand thee all the dayes of thy lyfe: for as I was with Moses, so will I bee with thee, and will not fayle thee, nor forsake thee.

6 Be strong therefore and bolde: for vnto this people shalte thou diuide the lande for inheritance, whiche I sware vnto their fathers to geue them.

7 Only be thou strong, and of a stout courage, that thou mayest obserue and doe accordyng to all the lawe, whiche Moses my seruant commaunded thee: turne not from the same, neither to the right hande, nor to the leaft, that thou mayst doe wysely in all that thou takest in hande.

8 Let not the booke of this lawe depart out of thy mouthe, (g) but occupie thy mynde therein day and night, that thou mayest obserue and doe accordyng to all that is writte therin: for then shalt thou make thy way (h) prosperous, and then thou shalte doe wysely.

9 Haue not I commaunded thee, that thou shouldest bee strong and hardie, and not feare nor be faynt hearted? For I the Lord thy God am wyth thee, whyther so euer thou goest.

10 Then Iosuah commaunded the officers of the people, saying:

11 Goe thyrough the middes of the hoast, and commaund the people, saying, Prepare you vittayles: for after (i) three dayes ye shall passe ouer this Iordane, to go in, and enioye the lande whiche the Lorde your God giueth you, to possesse it.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses, spake Iosuah saying, Num. 32. d.

13 Remember the worde whiche Moses the seruaunte of the Lorde commaunded you, saying, The Lorde your God hathe giuen you rest, and hath giuen you this (k) lande.

14 Your wiues, your children, and your cattell, shall remayne in the land which Moses gaue you on (l) this side of Iordan: but ye shall goe before your brethren armed, all that be men of warre, and helpe them:

15 Untill the Lorde haue giuen your brethren rest, as he hath you, and they also haue obteyned the land whiche the Lord your God giueth them: and then shall ye returne vnto the lande of your possession, and enioye it, whiche (lande) Moses the Lordes seruaunte gaue you on this syde of Iordane towarde the sunne rising.

16 And they answered Iosuah, saying, All that thou hast commaunded vs, we will doe: and whyther soeuer thou sendest vs, we will goe. Iere. 32. a.

17 Accordyng as wee obeyed Moses in all thynges, so will wee obeye thee: only the Lorde thy God bee with thee, as hee was with Moses.

18 And who soeuer he be that doth disobeye thy mouth, and will not hearken vnto thy wordes in all that thou commaundest hym, let him die: onely bee strong, and of good courage.

i. Meaning frō the day that this was proclaymed.

k. Meaning the lande of Sihon the king of the Amorites, and Og king of Basha.

l. In respect of the land of the Amorites.

(a) Deut. 17. d.

(b) Deut. 5. g.

(c) To gouerne well, requireth continuall studie of Gods lawe.

(d) Studie and obserue Gods lawe, and be sure of prosperous successe in all thy doōgs.

The.ij.Chapter.

6. Rahab acknowledgeth the God of Israell to be the highest God.

1 AND Iosuah the sonne of Nun, sent out of (a) Sittim two men, to spie secretely, saying, Go and view the land, and also Iericho. And they went, & came into an "harlots house, named Rahab, and lodged there.

a. Which place was in the plaine o Moab neare vnto Iordane.

"or, Tauerners house, or hostes.

2 And it was tolde the king of Iericho, saying, Beholde, there came men in hyther to night, of the children of Israell, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, (b) Bring forth the men that are come to thee, and whiche are entered into thine house: for they be come to search out all the lande.

b. Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their owne power resist his meanes.

4 And the woman toke the two men, and hidde them, and sayde thus, In deede there came men vnto me, but I wiste not whence they were.

5 And about the time of the shutting of the gate, when it was darke, the men went out, whither the men went, I wote not: followe ye after them quickly, for ye shall ouertake them.

c. The roofe after their maner was flatte and plaine, so that they might walke and do their businesse thervpon.

5 But she had brought them vp into the (c) roofe of the house, and hidde them with the stalkes of flaxe, which she had lying abrode vpon the roofe.

7 And the men pursued after them the way to Iordane, vnto the fourdes: and as soone as they, which pursued after them, were gone out, they shut the gate.

B

Deut.28.a. Iosuah.5.a.

8 And yer euer they were a sleepe, she came vp vnto them vpon the roofe,

d. That people that will heare the voyce of the Lorde, and obserue his law, shalbe honored and feared: it is Gods promise. Deut.28. Exod.14.or Num.21.f.

9 And sayde vnto the men, I knowe that the Lord hath giuen you the land, for the (d) feare of you is fallen vpon vs, and the inhabitantes of the lande fayute at the presence of you:

10 For we haue heard howe the Lorde dryed vp the water of the red sea before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side of Iordane, Sehon and Og, whom ye vtterly destroyed.

11 And as soone as we had heard these things, our hearts did faint, and there remayned no more courage in any man at the presence of you: for the (e) Lord your God is the God in heauen aboue, and in earth beneath.

e. God is no regarder of persons: For here is a daughter of Abraham by fayth, and worthie confession, founde among the gentiles, yea in the sinfull citie of Iericho.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, so ye shall also shew mercy vnto my fathers house, and giue mee a true token.

13 And that ye shall saue aliue both my father and my mother, & my brethren, and my sisters, and all that they haue, and that yee shall deliuer our "soules from death.

"or, liues

14 And the men answered hir, (f) Our lyues for you to die, if ye vtter not this our businesse. And when the Lorde hath giuen vs the lande, wee will deale mercyfully and truly with thee.

f. We wil you on of our

15 And then she let them downe by a corde through a windowe: for hir house was vpon the towne wall, and she dwelt vpon the towne wall.

16 And she sayde vnto them, Get you into the (g) mountaine, least the pursuers meete you, and hide your selues there three dayes, vntill the pursuers be returned, and then shal you go your owne way.

g. Which neare vnto Citie.

17 And the men sayde vnto hir, (h) We will be blamelesse of this thy oth which thou hast made vs sweare:

h. That shalbe ged of if thou performe condition followeth so and no otherwise we be ab saue the thine.

18 Beholde, when we come into the lande, thou shalt binde this corde of redde threede in ỹ window, which thou didst let vs down by: and thou shalt bring thy father and thy mother, thy brethen, and all thy fathers houshold (euen) into thine house.

19 And then whosoeuer doeth go out at the dores of thy house into the streete, (i) hys bloud shall be vpon his owne head, and we will be guiltlesse: and who so euer shall be with thee in the house, his blud shall be on our head, if any mans hand touch him.

i. He shal guiltie of his owne deth

20 And if thou vtter these our wordes, wee will be quite of thy othe whiche thou hast made vs sweare.

21 And she sayd, According vnto your wordes, so be it. And she sent them away, and they departed: and she bound the "red corde in the window.

D

"or, scarlet colloured.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not.

23 And the two men returned, and descended from the mountayne, and passed (k) ouer, and came to Iosuah the sonne of Nun, and tolde him all that came vnto them.

k. To ouer riuer

24 And they sayde vnto Iosuah, Truly the Lorde hath deliuered into our handes all the lande, and all the inhabitantes of the countrey faint at the presence of vs.

The.iij.Chapter.

1. Iosuah commeth with the people vnto Iordane. 7. God sheweth by myracles that he is with Iosuah, and that he guideth the people.

1 And

A

1 AND Iosuah rose early, and they remoued from Sittim, and came to (a) Iordane, he and all the children of Israel, and lodged there, before they went ouer.

2 And after (b) three dayes, the officers went throughout the hoste,

3 And commaunded the people, saying, When yee see the arke of the testamente of the Lord your God, and the priests that are Leuites bearing it, ye shall depart frō your place, and goe after it.

4 So yet, that there shall be a space betwene you and it, about "two thousande cubites by measure: And yee shall not come nyghe vnto it, that yee maye knowe the way by whyche ye muste goe: for ye haue not gone this way in times past.

5 And Iosuah sayde vnto ỳ people, Sanctifye your selues: for to morowe the Lord shall do wonders among you.

6 And Iosuah spake vnto the Priests, saying, Take vp the arke of the couenante, and goe ouer before the people. And they toke vp the arke of the testamente, and went before the people.

B

7 And the Lord sayde vnto Iosuah, Thys day wyll I begin to magnifye thee in the sight of all Israel, that they maye knowe how that as I was with Moses, so wyll I be with thee.

8 And thou shalte commaunde the Priests that beare ỳ arke of the couenaunt, saying, Whē ye are come to the edge of the waters of Iordane, ye shall stād still in (c) Iordane.

9 And Iosuah said vnto the children of Israel, Come hyther, and heare the wordes of the Lord your God.

10 And Iosuah sayde, (d) Hereby yee shall know, that the liuing God is among you, and that he will without fayle cast out before you the Chanaanites, the Hethithes, the Heuites, the Pherezites, the Gergesites, the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenaunt of the Lord of all the worlde, goeth before you into Iordane.

12 Now therefore take from among you (e) twelue men, out of the tribes of Israel, out of euery tribe a man.

13 And as sone as the soles of the feete of the priestes, that beare the arke of the Lorde the gouernour of all the worlde, treade in the waters of Iordane, the waters of Iordane shalbe diuided: and the waters that come from aboue, shall stand still vpon an heape.

14 And so, when the people were departed from their tentes, to goe ouer Iordane, the priestes, bearing the arke of the (f) couenaunt, went before the people.

15 And as sone as they that bare the arke came vnto Iordane, & the feete of ỳ priestes, that bare the arke, wer dipped in the brimme of the water (For Iordane vseth to fill all his (g) banckes all the time of haruest,)

16 The waters also that came downe from aboue, did rise vp vpon an heape, & departed farre from the Citie of Adam, that was beside Zarthan: And the waters that were beneath toward the sea of the wildernesse, euen the salt sea, fayled, and were cut off: & the people went right ouer against Iericho.

17 And the priestes that bare the arke of the couenaunt of the Lorde, stode drye within Iordane, ready (h) prepared, and al the Israelites went ouer through the drye, vntil all the people were gone cleane ouer thorough Iordane.

The.iiij. Chapter.

3 Twelue stones out of the chanel be erected for a signe of the drying of Iordane. 12. The Rubenites, the Gadites, and the halfe tribe of Manasses, do goe before their brethren armed. 19. Iordane commeth agayne, and filleth the chanel.

A

1 AND so, when the people were all gone ouer Iordane, (after the Lord had spoken vnto Iosuah, saying,

2 Take you twelue men out of the people, out of euery tribe a man.

3 And commaunde you them, saying, Take you hence out of the middes of Iordane, (euen) out of the place where the priestes stode in a readinesse, twelue stones, whych ye shall take away with you, and leaue thē in the (a) lodging where you shall lodge this night.

4 Then Iosuah called the twelue men, which he had prepared of the children of Israel, out of euery tribe a man.

5 And Iosuah sayde vnto them, Get you before the arke of the Lorde your God euen through the mids of Iordane, and take vp euery man of you a stone vpō his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this maye be a signe among you: That when your (b) children aske their fathers in time to come, saying, what (meane) these stones with you?

7 Ye may answer them, how that the waters of Iordane diuided at the presence of the arke of the couenaunt of the Lord: (For when it went ouer Iordane, the waters of Iordane diuided) And these stones are become a memoriall vnto the children of Israel for euer.

Eccle.23.d. g. In that ripe soyle, the sun hasteth haruest, and melteth the snowe in the hilles, whereby Iordane then swelleth, and so this miracle is the greter.

h. Eyther tarying til the people were past: or as some reade, fayre, as though they had bin vppon the dry lande.

Deut.27.a.

a. Meaning the place wher they should campe.

Deut.27.a.

b. God commandeth that not only we ourselues take profite by hys wonderfull workes: but that also our posteritie may know the cause thereof, and glorifye hys name.

B

8 And the childzen of Israell dyd euen so as Iosuah commaunded, and toke vp twelue stones out of the middes of Iozdane, as the Lozde sayde vnto Iosuah, accozding to the number of the tribes of the childzen of Israell, and caryed them away with them vnto the place where they lodged, and layd them downe there.

c. Besides the twelue stones, which wer caryed by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue(c) stones in the middes of Iozdane, in the place where the feete of the priestes, whiche bare the arke of the testamente, stode: and there haue they continued vnto this day.

10 Foz the priestes which bare the arke, stode in the middes of Iozdane, vntill all was finished, that the Lozde commaunded Iosuah to say vnto the people, accozding to all that Moses charged Iosuah: And the people hasted, and went ouer.

11 And when all the people were cleane passed ouer, the arke of the Lozd went ouer also, and the priests(d) before the people.

d. The arke with the priestes whiche came ouer after the people, being ouer, went before the people as Iosuah had appoynted, Chapter. 3. Num. 32. c.

12 And the childzen of Ruben, and the childzen of Gad, and halfe the tribe of Manasses, went before the childzen of Israell armed, as Moses charged them.

13 Euen foztie thousand, prepared foz warre, went before the (e) Lozd vnto batayle, thorough the playne of Iericho.

e. That is, the arke. Iosuah. 3. b.

14 That day the Lozde magnifyed Iosuah in the sight of al Israel: & they feared hym, as they feared Moses, al dayes of his life.

15 And the Lozd spake vnto Iosuah, saying,

16 Commaunde the priestes, that beare the (f) arke of the testimonie, to come vp out of Iozdane.

C

f. Wherin was the rodde of Aaron, and Manna, witneses of Gods wonderfull works, and all the tables testifying Gods will.

17 Iosuah therefoze commaunded the priestes, saying, Come ye vp out of Iozdane.

18 And when the priestes, that bare the arke of the couenaunt of the Lozde, were come vp out of the middes of Iozdane, and as sone as the soles of the priests feete were set on the dry lande, the waters of Iozdane returned vnto their place, and wente ouer all their bankes, as they dyd before.

19 And the people came vp out of Iozdane the tenth (day) of the (g) firste moneth, and pitched in Gilgal, euen in the east bozder of the citie Iericho.

g. Called Abib or Nisan, conteyning parte of Marche, and part of Aprill.

20 And the twelue stones, which they toke out of Iozdan, did Iosuah pitch in Gilgal.

D

21 And he spake vnto the childzen of Israel, saying, If your childzen aske their fathers in time to come, and saye, What (meane) these stones?

22 Ye shall shew your childzen, and say, Israel came ouer this Iozdane on dzie lande.

23 Foz the Lozd your God dzied vp the water of Iozdane before you, vntill yee were gone ouer, as the Lozde youre God dyd the red sea, whiche he dzied vp before vs, till we were gone ouer:

24 That all the people of the (h) world may knowe the hande of the Lozde, how mightie it is, and that yee might feare the Lozd your God foz euer.

The. v. Chapter.

2. Of the seconde circumcision vnder Iosuah, and wherefore it was. 12. Manna fayleth and becommeth scarse.

1 AND when all the kings of the(a) Amorites, which are beyond Iozdane westward, and al the kings of the Chanaanites, which were by the sea, heard, how the Lozd had dzied vp the waters of Iozdane before the childzen of Israel, vntill they wer gone ouer, they harts fayuted foz feare, and there was no spirit in them any more, foz the presence of the childzen of Israel.

2 That same tyme the Lozde sayd vnto Iosuah, Make thee sharpe knyues, and goe to (b) agayne, and circumcise the chyldzen of Israel the second time.

3 And Iosuah made him sharpe knyues, and circumcised the childzen of Israel in the (c) hill of the fozeskinnes.

4 And this is the cause why Iosuah circumcised all the people, euen the males that came oute of Egypte: bicause that all the men of warre dyed in the wyldernesse by the way after they came out of Egypt.

5 Foz all the people that came oute, were circumcised: but all the people that were bozne in the wildernesse by the waye after they came out of Egypt, were not (d) circumcised.

6 Foz the childzen of Israell walked foztie yeares in the wildernesse, til al the people of the men of warre, that came out of Egypt were consumed: bicause they hearkned not vnto the voyce of the Lozd: Vnto whome the Lozde sware, that he woulde not shewe them the land, whiche the Lozd sware vnto their fathers, that he woulde giue vs, euen a land that floweth with milke and honie.

7 And their childzen whom he set vp in their steede, them Iosuah circumcised: foz they were vncircumcised: bicause they circumcised them not by the way.

8 And when they had circumcised al the people, they abode in their places in the campe till they were whole.

9 And the Lozde sayde vnto Iosuah, This day haue I taken away the(e) shame of Egypt from you: wherefoze the name of the same place is called Gilgal, vnto this day.

10 And

10 And the childzen of Israel abode in Gilgal, and helde the feast of Passouer the fourteenth day of the (f) moneth at euen, in the playne of Iericho.

11 And they did eate of the corne of the lande on ỳ morow after ỳ Passouer, sweete cakes and parched corne, in the selfe same day.

12 For the Manna ceased on the morow after they had begon to eate of the corne of the land: neyther hadde the childzen of Israell Manna any more, but dyd eate of the fruite of the lande of Chanaan that yeare.

13 And when Iosuah was nigh to Iericho, he lift vp his eyes, and loked: and beholde, there stode a man agaynste him, hauing a swozde drawen in his hande: And Iosuah wente vnto him, and sayde vnto him, Art thou on our syde, oz on our aduersaries.

14 And he sayde, Nay: but as a Captayne of the host of the Lozd am I nowe come. And Iosuah fell on his face to the earth, and dyd (g) wozship, and sayd vnto him, What sayth my Lozd vnto his seruaunt?

15 And the captayne of the Lozdes host sayd vnto Iosuah, Put thy shoe (h) off thy foote: for the place, wherein thou standest, is holy. And Iosuah did so.

The. vi. Chapter.

1. God gyueth the Citie of Iericho vnto Iosuah. 20. Iericho is taken. 22. Rahab is saued. 26. The buylder agayne of Iericho is cursed.

1 NOw Iericho was (a) shut vp and (b) closed, bycause of the childzen of Israell: neyther myghte anye manne goe oute, oz in.

2 And the Lozde sayd vnto Iosuah, Behold, I haue giuen Iericho into thyne hand, and the kyng thereof, and the strong menne of warre.

3 And ye shall compasse all ỳ citie, all ye that be men of warre, and goe rounde about it once: and so shall you do sixe dayes.

4 And seuen priestes shall beare before the arke seuen trumpettes of (c) rams hornes: And the seuenth day yee shall compasse the citie seuen times, and the priests shall blowe with the trumpettes.

5 And when they make a long blast with the rammes horne, and yee heare the sounde of the horne, all ỳ people shall shoute wyth a great showte: And then shall the wall of the citie fall downe, and the people shall assend vp, euery man streyght before him.

6 And Iosuah the sonne of Nun, called the priestes, and sayde vnto them, Take vp the arke of the couenant, and let seuen priestes beare seuen trumpettes of rammes hornes before the arke of the Lozde.

7 And he sayde vnto the people, (d) Goe, and compasse the citie, and let him, that is harnessed, goe before the arke the Lozde.

8 And when Iosuah had spoken vnto the people, the seuen priestes bare the seuē trumpettes of rammes hornes, and went forthe before the arke of the Lozde, and blew with the trumpettes: and the arke of the couenāt of the Lozd folowed them.

9 And the menne of armes went before the priestes, that blewe with the trumpets: and the (e) gathering host came after the arke, as they went, and blewe with trumpets.

10 And Iosuah had commaunded ỳ people, saying, Ye shall not shoute, noz make anye noyse with youre voyce, neyther shall anye wozd proceede out of your mouth, vntil the day I bid you shoute, then shall ye shoute.

11 And so the arke of the Lozd compalled the citie, and went about it (f) once: and they returned into the host, and lodged there.

12 And Iosuah rose early in the morning, & the priests toke vp the arke of the Lozde.

13 And seuen priestes bare seuen trumpets of rammes hornes, and went before the arke of the Lozd: and going, blewe with the trumpets. And the men of armes wente before them: but the (g) gathering host came after the arke of the Lozde, whiche wente before with the blowing of the trumpets.

14 And the seconde day they passed the Citie once, and returned agayne into the host: and so they did sixe dayes.

15 And when the seuenth day came, they rose early (euen) with the dawning of the day, & compalled the citie after the same manner (h) seuen times: only that day they compassed the citie seuen times.

16 And at the seuenth time, when the priestes blewe with the trumpets, Iosuah sayd vnto the people, Showte, for the Lozd hathe giuen you the citie.

17 And the citie shall be (i) accursed, and all that are therein, vnto the Lozd: only Rahab the harlot shall lyue, and all that are with hir in the house, bycause she hidde the messengers that we sent.

18 And in any wise be ye ware of ỳ accursed things, lest ye make your selues accursed, and take of the accursed things, and make the host of Israell accursed, and trouble it.

19 But all the siluer, golde, and vessels of brasse and iron, shalbe (k) consecrate vnto ỳ Lozd, and all shall come into his treasurie.

20 And the people shouted, and blewe with trumpets: And when the people hearde the sounde of the trumpe, they shouted wyth

hasted,

Exod. 12. a. f. The first moneth afore spoken of, Chapter. 4.

g. In that, that Iosuah woorshippeth him, he acknowlegeth him to be god: and in that, that he calleth himself the Lords captayn, he declareth himself to be Christe.

h. That is, giue ouer thy claim of thy self, and of thy affections.

a. That none could goe out.
b. That none could come in

c. The conquest myghte not be assigned of mans power, but to the mercie of God, whiche with moste weake thinges can ouercome that, whiche seemeth most strong.

d. This is chefely mente by the Rubenites Gadites, and the halfe tribe of Manasses.

e. Meanig the rereward, wherein was the standerde of the tribe of Dan. Num. 10.

f. For that day.

g. The tribe of Dan was so called, bycause it marched last and gathered vp whatsoeuer was left of others.

h. Besydes euery day once, for the space of sixe dayes.

i. Condemned vtterly to be destroyed. Iosu. 2. a. Leuit. 27. Num. 21. a. Deu. 13. b.

k. Man and beast being destroyed, and all other thīgs that could not by fire be molten and transfourmed: all metals are so reserued. Lor.

8 And the childzen of Israell dyd euen so as
B Iosuah commaunded, and toke vp twelue
stones out of the middes of Iozdane, as
the Lozde sayde vnto Iosuah, accozding to
the number of the tribes of the childzen of
Israell, and caryed them away with them
vnto the place where they lodged, and layd
them downe there.

c. Besides the twelue stones, which wer caryed by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue(c) stones in the
middes of Iozdane, in the place where the
feete of the pziestes, whiche bare the arke of
the testamente, stode: and there haue they
continued vnto this day.

10 Foz the pziestes which bare the arke, stode
in the middes of Iozdane, vntill all was fi-
nished, that the Lozde commaunded Iosu-
ah to say vnto the people, accozding to all
that Moses charged Iosuah: And the peo-
ple hasted, and went ouer.

11 And when all the people were cleane pas-
sed ouer, the arke of the Lozd went ouer al-
so, and the pziests(d) before the people.

d. The arke with the priestes whiche came ouer after the people, being ouer, went before the people as Iosuah had appoynted, Chapter. 3.

12 And the childzen of Ruben, and the chil-
dzen of Gad, and halfe the tribe of Manas-
ses, went before the childzen of Israell ar-
med, as Moses charged them.

13 Euen foztie thousand, pzepared foz warre,
went before the (e) Lozd vnto batayle, tho-
rough the playne of Iericho.

Num. 32. c.

e. That is, the arke.

14 That day the Lozde magnifyed Iosuah
in the sight of al Israel: & they feared hym,
as they feared Moses, al dayes of his life.

15 And the Lozd spake vnto Iosuah, saying,

Iosuah. 3. b.

16 Commaunde the pziestes, that beare the
C (f) arke of the testimonie, to come vp out of
Iozdane.

f. Wherin was the rodde of Aaron, and Manna, witnesses of Gods wonderfull works, and all the tables testifying Gods will.

17 Iosuah therefoze commaunded the pzie-
stes, saying, Come ye vp out of Iozdane.

18 And when the pziestes, that bare the arke
of the couenaunt of the Lozde, were come
vp out of the middes of Iozdane, and as
sone as the soles of the pziests feete were set
on the dzy lande, the waters of Iozdane re-
turned vnto their place, and wente ouer all
their bankes, as they dyd before.

19 And the people came vp out of Iozdane
the tenth (day) of the (g) firste moneth, and
pitched in Gilgal, euen in the east bozder of
the citie Iericho.

g. Called Abib or Nisan, conteyning parte of Marche, and part of Aprill.

20 And the twelue stones, which they toke
out of Iozdan, did Iosuah pitch in Gilgal.

D 21 And he spake vnto the childzen of Israel,
saying, If your childzen aske their fathers
in time to come, and saye, What (meane)
these stones?

22 Ye shall shew your childzen, and say, Is-
rael came ouer this Iozdane on dzie lande.

23 Foz the Lozd your God dzied vp the wa-
ter of Iozdane before you, vntill yee were
gone ouer, as the Lozde youre God dyd the
red sea, whiche he dzied vp before vs, till we
were gone ouer:

24 That all the people of the (h) woꝛld may
knowe the hande of the Lozde, how mighty
it is, and that yee mighte feare the Lozd
your God foz euer.

The. v. Chapter.

2. Of the seconde circumcision vnder Iosuah, and wherefore it was. 12. Manna fayleth and becommeth scarse.

1 AND when all the kings of the (a) Amo-
rites, which are beyond Iozdane west-
ward, and al the kings of the Chanaanites,
which were by the sea, heard, how the Lozd
had dzied vp the waters of Iozdane before
the childzen of Israel, vntill they wer gone
ouer, they hartes faynted foz feare, and there
was no spirit in them any moze, foz the pze-
sence of the childzen of Israel.

2 That same tyme the Lozde sayd vnto Jo-
suah, Make thee sharpe knyues, and goe to
(b) agayne, and circumcise the chyldzen of
Israel the second time.

3 And Iosuah made him sharpe knyues, and
circumcised the childzen of Israel in the (c)
hill of the fozeskinnes.

4 And this is the cause why Iosuah circum-
cised all the people, euen the males that
came oute of Egypte: bicause that all the
men of warre dyed in the wyldernesse by
the way after they came out of Egypt.

5 Foz all the people that came oute, were
circumcised: but all the people that were
borne in the wildernesse by the waye after
they came out of Egypt, were not (d) circ-
cumcised.

6 Foz the childzen of Israell walked foztie
yeares in the wildernesse, til al the people of
the men of warre, that came out of Egypt
were consumed: bicause they hearkned not
vnto the voyce of the Lozd: Unto whome
the Lozde sware, that he would not shewe
them the land, whiche the Lozd sware vnto
their fathers, that he would giue vs, euen a
land that floweth with milke and honie.

7 And their childzen whom he set vp in their
steede, them Iosuah circumcised: foz they
were vncircumcised: bicause they circum-
cised them not by the way.

8 And when they had circumcised al the peo-
ple, they abode in their places in the campe
till they were whole.

9 And the Lozde sayde vnto Iosuah, This
day haue I taken away the (e) shame of E-
gypt from you: wherefoze the name of the
same place is called Gilgal, vnto this day.

10 And

10 And the childzen of Israel abode in Gilgal, and helde the feast of Passouer the fourteenth day of the (f) moneth at euen, in the playne of Iericho.

11 And they did eate of the corne of the lande on ỳ morow after ỳ Passouer, sweete cakes and parched corne, in the selfe same day.

12 For the Manna ceased on the morow after they had begon to eate of the corne of the land: neyther hadde the childzen of Israell Manna any more, but dyd eate of the fruite of the lande of Chanaan that yeare.

13 And when Iosuah was nigh to Iericho, he lift vp his eyes, and loked: and beholde, there stode a man agaynste him, hauing a swozde drawen in his hande: And Iosuah wente vnto him, and sayde vnto him, Art thou on our syde, oz on our aduersaries.

14 And he sayde, Nay: but as a Captayne of the host of the Lozd am I nowe come. And Iosuah fell on his face to the earth, and dyd (g) wozship, and sayd vnto him, What sayth my Lozd vnto his seruaunt?

15 And the captayne of the Lozdes host sayd vnto Iosuah, Put thy shoe (h) off thy foote: foz the place, wherein thou standest, is holy. And Iosuah did so.

The. vi. Chapter.

1. God gyueth the Citie of Iericho vnto Iosuah. 20. Iericho is taken. 22. Rahab is saued. 26. The buylder agayne of Iericho is cursed.

1 NOw Iericho was (a) shut vp and (b) closed, bycause of the childzen of Israell: neyther myghte anye manne goe oute, oz in.

2 And the Lozde sayd vnto Iosuah, Behold, I haue giuen Iericho into thyne hand, and the kyng thereof, and the strong menne of warre.

3 And ye shall compasse all ỳ citie, all ye that be men of warre, and goe rounde about it once: and so shall you do sixe dayes.

4 And seuen priestes shall beare before the arke seuen trumpettes of (c) rams hornes: And the seuenth day yee shall compasse the citie seuen times, and the priests shall blowe with the trumpettes.

5 And when they make a long blast with the rammes horne, and yee heare the sounde of the horne, all ỳ people shall shoute wyth a great showte: And then shall the wall of the citie fall downe, and the people shall assend vp, euery man streyght before him.

6 And Iosuah the sonne of Nun, called the priestes, and sayde vnto them, Take vp the arke of the couenant, and let seuen priestes beare seuen trumpettes of rammes hornes before the arke of the Lozde.

7 And he sayde vnto the people, (d) Goe, and compasse the citie, and let him, that is harnessed, goe before the arke the Lozde.

8 And when Iosuah had spoken vnto the people, the seuen priestes bare the seuē trumpettes of rammes hornes, and went forthe before the arke of the Lozde, and blew with the trumpettes: and the arke of the couenāt of the Lozd folowed them.

9 And the menne of armes went before the priestes, that blewe with the trumpets: and the (e) gathering host came after the arke, as they went, and blewe with trumpets.

10 And Iosuah had commaunded ỳ people, saying, Ye shall not shoute, noz make anye noyse with youre voyce, neyther shall anye wozd proceede out of your mouth, vntil the day I bid you shoute, then shall ye shoute.

11 And so the arke of the Lozd compassed the citie, and went about it (i) once: and they returned into the host, and lodged there.

12 And Iosuah rose early in the morning, & the priests toke vp the arke of the Lozde.

13 And seuen priestes bare seuen trumpets of rammes hornes, and went before the arke of the Lozd: and going, blewe with the trumpets. And the men of armes wente before them: but the (g) gathering host came after the arke of the Lozde, whiche wente before with the blowing of the trumpets.

14 And the seconde day they passed the Citie once, and returned agayne into the host: and so they did sixe dayes.

15 And when the seuenth day came, they rose early (euen) with the dawning of the day, & compassed the citie after the same manner (h) seuen times: only that day they compassed the citie seuen times.

16 And at the seuenth time, when the priestes blewe with the trumpets, Iosuah sayd vnto the people, Showte, foz the Lozd hathe gyuen you the citie.

17 And the citie shall be (i) accursed, and all that are therein, vnto the Lozd: only Rahab the harlot shall lyue, and all that are with hir in the house, bycause she hidde the messengers that we sent.

18 And in any wise be ye ware of ỳ accursed things, lest ye make your selues accursed, and take of the accursed things, and make the host of Israell accursed, and trouble it.

19 But all the siluer, golde, and vessels of brasse and iron, shalbe (k) consecrate vnto ỳ Lozd, and all shall come into his treasurie.

20 And the people shouted, and blewe with trumpets: And when the people hearde the sounde of the trumpe, they shouted with

Exod. 12. a. f. The first moneth afore spoken of, Chapter. 4.

g. In that, that Iosuah woorshippeth him, he acknowledgeth him to be God: and in that, that he calleth himselfe the Lords captayn, he declareth himself to be Christe.

h. That is, giue ouer thy claim of thy self, and of thy affections.

a. That none could goe out.
b. That none could come in

c. The conquest might not be assigned of mans power, but to the mercie of God, whiche with moste weake thinges can ouercome that, whiche seemeth most strong.

d. This is chefely mente by the Rubenites Gadites, and the halfe tribe of Manasses.

e. Meanīg the rereward, wherein was the standerde of the tribe of Dan. Num. 10.

f. For that day.

g. The tribe of Dan was so called, bycause it marched last and gathered vp whatsoeuer was left of others.

h. Besydes euery day once, for the space of sixe dayes.

i. Condemned vtterly to be destroyed. Iosu. 2. a. Leuit. 27. Num. 21. a. Deu. 13. d.

k. Man and beast being destroyed, and all other thīgs that could not by fire be molten and transfourmed: all metals are so reserued to the Lords vse, that they shoulde neuer be conuerted to any priuate vse.

a great shout, and the wall fell downe flat, so that the people went vp into the citie, euery man streight before him, and toke the citie.

Heb.11.f. 2. Mac.12. D

21 And they vtterly destroyed all that was in the citie, both man and woman, young and olde, Oxe, Sheepe, and Asse, with the edge of the swoorde.

Iosua.2.c.

22 But Iosuah had sayd vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hathe, as ye sware vnto hir.

23 And the young menne that were spyes, went in, and brought out Rahab, and hir father & mother, and hir brethren, and al that she had: and they brought out all hir kinred, and put them (l) without the host of Israell.

l. For it was not lawful for straungers to dwell among the Israelites till they were purged. m. Meaning, the tabernacle.

24 And they burnt the citie with fyre, and al that was therein: onely the siluer, and the golde, and the vesselles of brasse and iron, they put vnto the treasure of the (m) house of the Lorde.

25 And Iosuah saued Rahab the harlot, and hir fathers housholde, and all that she had: and (n) she dwelt in Israel euen vnto thys day, bycause she hid the messengers whyche Iosuah sent to spye out Jericho.

n. For she was maried to Salmon, prince of the tribe of Iuda. Math.1.

26 And Iosuah sware at that tyme, saying, Cursed be the man before the Lorde, that riseth vp, and buyldeth this citie Jericho: He shall lay the (o) foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

o. He shall build it to the destruction of all his stocke, which thyng was fulfilled in Hiel of Bethel 1.King.6.

27 And so the Lord was with Iosuah, & hys fame was noysed throughout all landes.

The.vij. Chapter.

1. Achan vsurpeth of the Church iewels. 2. Ai is searched. 21. VVhat things Achan had cōueyed of those whiche ought to haue bene burnt.

A 1 But yet the children of Israell trespassed in the (a) forbidden thing: for Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zareth, of the tribe of Juda, toke of the forbidden thing: And the wrath of the Lord waxed hot against the children of Israel.

Deut.7.d.

a. By taking that whiche was commanded to be destroyed.

2 And Iosuah sent men from Jericho, to (b) Ai, whiche is beside Bethauen, on the east syde of Bethel, and spake vnto them, saying, Get you vp, and viewe the countrey. And the men went vp, and viewed Ai,

b. They were cities, the name of one, Ai, of the Amorites which was the greater, and is here described: the other of the Ammonites. Iere.49.

3 And returned to Iosuah, and sayde vnto him, Let not all the people goe vp: but let as it were two or three thousande men goe vp, and smite Ai: and make not all the people to labour thither, for they are but fewe.

4 And so there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai, (c) smote of them about thirtie and sixe men: for they chased them from before the gate, euen vnto Sebarim, and smote them in the going downe: wherfore the harts of the people for feare melted away lyke water.

6 And Iosuah (d) rent his clothes, and fell to the earth vppon his face before the arke of the Lorde vntill the euentide, he and the elders of Israell, and put earthe vppon theyr heads.

7 And Iosuah sayde, Alas, O Lorde God, Wherefore hast thou brought this people ouer Jordane, to deliuer vs into the hande of the Amorites, and to destroy vs? Woulde God we had bin content, and dwelt on the other (e) syde of Jordane.

8 Oh Lorde, what shall I say, when Israel turneth their backes before their enimies?

9 Surely the Chanaanites, and all the inhabitantes of the land, shal heare of it, and shall conspire againste vs, and destroy the name of vs out of the worlde: And what wilt thou do vnto thy mightie (f) name?

10 And the Lorde sayde vnto Iosuah, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hathe sinned, and they haue transgressed mine appoyntment, whiche I commaunded them: for they haue taken of the excommunicate things, and haue also stollen, and dissembled also, and put them vnto their owne stuffe.

12 And therefore is it, that the children of Israel can not stand before their enimies, but shall turne their backs before their enimies, bycause they be excommunicate: Neyther will I be with you any more, except ye (g) destroy ỹ excommunicate from amōg you.

13 Up (therefore) and sanctifye the people, and say, Sanctifye your selues againste to morowe, for so sayde the Lord God of Israel, There is a "dampned thing among you, O Israel: & therefore ye can not stande against your enimies, vntill ye haue put the dampned (h) thing from among you.

14 To morowe in the morning therefore ye shalbe brought according to youre tribes: And the tribe which the Lord (i) taketh shal come according to the kinreds thereof: And the kinred which the Lord shal finde giltie, shal come by housholdes: And the housholde whiche the Lorde shall finde faultie, shall come man by man.

15 And he that is founde with the accursed thing

thing, shalbe burnt with fire, he, and al that he hath, bycause he hath transgressed the couenant of the Lorde, and wrought follie in Israell.

16 And so Iosuah rose vp early in the morning, and brought Israell by their tribes, and the tribe of Iuda was caught.

17 And he brought the kinredes of Iuda, & toke the kinrede of the Zarehites: And he brought the kinrede of the Zarehites, man by man, and Zabdi was caught.

18 And he brought his houshold man by man, and Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zared, of the tribe of Iuda, was caught.

19 And Iosuah said vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israell, and (k) make confession vnto him, and shewe me what thou hast done, hide it not from me.

k. God is glorified whē the truth is confessed.

20 And Achan answered Iosuah, and sayd, Of a trueth I haue sinned against ỹ Lord God of Israell, & thus & thus haue I done.

21 I sawe among the spoyles a goodly babilonishe garment, and two hundred sicles of siluer, and a tongue of golde of fiftie sicles weight, & I coueted them, & toke thē, & behold, they lie hid in the earth in the middest of my tent, & the siluer is there vnder.

22 And so Iosuah sent messengers: whiche when they ranne vnto his tent, behold, they were hid in his tēt, & the siluer there vnder.

23 Therfore they toke them out of the middest of his tent, & brought them vnto Iosuah, and vnto al the children of Israel, and layde them out (l) before the Lorde.

l. That is, before the arke of the Lorde.

24 And Iosuah toke Achan the sonne of Zareth, and the siluer, and the garment, and the (m) tongue of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israell with him brought them vnto the valley of Achor.

m. Some reade, a wedge, others a plate, and some a rod.

25 And Iosuah sayde, In (n) as muche as thou hast troubled vs, the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, & ouerwhelmed them with stones.

n. What sharp iudgement & greeuous punishment they ought to haue, that by wickednesse draw Gods wrath vpon the multitude.

26 And they cast vpon him a great heape of stones vnto this day: And so the Lord turned from the wrath of his indignatiō. And the name of the place is called the (o) valley of Achor vnto this day.

o. That is, the valley of trouble.

The.viii. Chapter.

3. The siege, 19. and winning of Ai. 29. The kyng thereof is hanged. 30. Iosuah setteth vp an aulter. 32. He wryteth the law vppon stones, 35. and readeth it to al people.

1 AND the Lorde sayde vnto Iosuah, Feare not, neyther be thou faynt harted: Take all the men of warre with thee, and vp, and get thee to Ai. Behold, I haue geuen into thy hande the king of Ai, and his people, his citie, and his lande: A Deut.7.c.

2 And thou shalt do to Ai, and hyr kyng, as thou diddest vnto Iericho, and hir king. Neuertheles, the spoile and cattell thereof, shall ye take vnto your selues: Thou shalt lie in wayte against the citie, on the (a) backside thereof. Iosua.6.d. Deut.20.c.

a. Meanyng on the West side.

3 And so Iosuah arose, and all the men of warre, to goe vp agaynst Ai: And Iosuah chose out thirtie thousand strong men, and valiant, and sent them away by night:

4 And he commaunded them, saying, Behold, ye shal lie in waite against the towne on the backside thereof: Goe not very farre from the citie, but be al ready,

5 And I, and all the people that are with me, wil approche vnto the citie: And when they come out agaynst vs, as they did at the first tyme, then will we flee before them:

6 For they will come out after vs, till we haue brought them out of the citie: For they will say, They flee before vs, as at the first time: and we will flee before them. B

7 In the meane tyme shall ye ryse vp from lying in wayte, and destroy the citie: for the Lorde your God will deliuer it into your hande.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commaundement of the Lord shall ye do. Behold, I haue charged you.

9 Iosuah therefore sent them forth, & they went to lie in wayte, and abode betweene Bethel and Ai, on the west side of the citie of Ai: But Iosuah lodged that night (b) among the people.

b. That is, with the rest of the armie.

10 And Iosuah rose vp early in the morning, and (c) nombred the people, and went vp, he & the elders of Israell before the people, against Ai.

c. That is, mustred them, and set thē in aray.

11 And al the men of warre that were with hym, went vp, and drewe nigh, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And he toke aboute fiue thousande men, and (d) set them to lye in wayte betweene Bethel and Ai, on the west side of the citie.

d. He set these fewe, that the other whiche lay in ambush might not be discouered.

13 And the people set al the host, that was on the northside, against the citie, and them that lay in wayte on the west, against the citie: And Iosuah walked the same night in the middes of the valley.

14 And when the kyng of Ai sawe it, they

hasted, and rose vp early, and the men of the citie went out against Israell to battayle, he and all his people at a time appoynted, euen before the playne: and wist not that there were some that lay in wayte against him on the backside of the citie.

c. As they which fained themselues to flee for feare.

15 And Iosuah & al Israel, (c) as beaten before them, fled the by way of the wildernes.

16 And al the people of the towne were called together, to followe after them: And they followed after Iosuah, & were drawen away from the citie.

17 And there was not a man leste in Ai and in Bethel, that went not out after Israell: And they left the citie open, and followed after Israel.

f. Or lift vp the baner, to signifie when they shall inuade the citie.

18 And the Lorde sayde vnto Iosuah, (f) Stretche out ỹ speare that is in thine hand, toward Ai, for I will giue it into thy hād. And Iosuah stretched out the speare that he had in his hande, toward the citie.

19 And they that lay in wayte, arose quickly out of theyr place, and ranne assone as Iosuah had stretched out his hande: and they entred into the citie, and toke it, and hasted, and set the citie on fire.

20 And when the men of Ai looked backe after them, they sawe the smoke of the citie ascend vp to heauen, and they had no "place to flee, eyther this way, or that way: and the people that fledde to the wildernes, turned backe vpon the followers.

"or, power.

21 And when Iosuah & all Israel saw, that they that lay in wayte had taken the citie, and that the smoke of it ascended, they turned agayne, and slue the men of Ai.

22 And the other issued out of the citie agaynst them, and so were they in the myddest of Israell: for these were on the one side of them, and the rest on the other side. And they layd vpon them, so that they lette none of them escape nor remayne:

Deut. 7. a.

23 And the king of Ai they toke aliue, and brought hym to Iosuah.

24 And when Israell had made an ende of slaying all the inhabitantes of Ai, in the fielde of the wildernesse, where they chased them, and when they were all fallen on the edge of the swoorde, vntil they were wasted, all the Israelites returned vnto Ai, and (g) smote it with the edge of the swoorde.

g. For the syring of the citie was not to destroy it, for they shoulde take the spoile thereof for a pray: but was to signifie to Iosuah, that they were entred.

25 And al that fel that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Iosuah plucked not his hand backe agayne, whiche he stretched out vpon the speare, vntil he had vtterly destroyed all the inhabiters of Ai.

Num. 31. d. Deut. 20. c.

27 Onely the cattel, and the spoyle of the citie, Israel toke vnto themselues, accordyng vnto the woorde of the Lord, which he commaunded Iosuah.

28 And Iosuah set Ai on fire, and made it an heape for (h) euer, and a wildernesse (euē) vnto this day.

29 And the king of Ai he hanged on a tree, vntill euē: And assone as the Sunne was downe, Iosuah commaunded that (i) they should take the carkasse downe of the tree, and cast it at the entring of the gate of the citie, & lay thereon a great heape of stones, (that remayneth) vnto this day.

30 Then Iosuah buylte an aulter vnto the Lorde God of Israel in mount Ebal,

31 As Moses the seruaunt of the Lord commaunded the children of Israell, and as it is written in the booke of the lawe of Moses, an aulter of whole stones, ouer whiche no man hath lifte an iron: And they sacrificed thereon burnt sacrifices vnto the Lord, and offered peace offerings.

32 And he wrote there vpon the stones, a (k) rehearsal of the law of Moses, and wrote it in the presence of the children of Israel.

33 And al Israell, and the elders thereof, and their officers, and iudges, stode part on this side of the arke, and part on that side, before the priestes that were Leuites, whiche bare the arke of the couenant of the Lord, as wel the stranger, as they that were borne amōg them: halfe of them ouer agaynst mount Garizim, and halfe of them ouer agaynst mount Ebal, as Moses the seruaunt of the Lorde had commaunded before, that they should blesse the people of Israel.

34 Afterwarde he read all the woordes of the lawe, the blessings, and cursings, according to al that is written in the booke of the law.

35 And there was not one woorde of al that Moses commaunded, whiche Iosuah read not before all the congregation of Israell, as well the (l) women and children, as the straungers that were conuersant among them.

The. ix. Chapter.

1. Certayne kyngs are gathered against Iosuah. 2. The Gabaonites do guylefully requyre peace of Iosuah. 21. The Gabaonites are made ministers in cuttyng of wood, and bearyng of water.

1 AND when all the kings that dwell (a) beyonde Iordan in the hilles and valleys, and along by all the coastes of the (b) great sea, ouer against Libanon: (Namely) the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the

k. That is summe of the lawe, which is summe in the ten cōmaundementes.

l. So young men, old, maydens, women, exempted from bearyng the woorde of the Lorde.

Deut. 27.

Deut. 11. and. 27. b.

Num.

the Iebusites, heard thereof:
2 They gathered themselues together, to fight agaynst Iosuah, and agaynst Israell, with one accorde.
1.Sam.21.a 3 And ỹ inhabiters of Gibeon heard what Iosuah had done vnto Iericho, and to Ai,
4 And they wrought wylily, and went & made themselues embassadours, and toke olde sackes vpon their Asses, and wine bottels olde, both rent and (c) bounde vp:
c. Bycause they were all worne.
5 And old clowted shoes vpon their feete, & their rayment was olde: and al their prouision of bread was dryed vp, and hoared.
6 And they came vnto Iosuah into the host of Gilgal, & sayd vnto him, and vnto al the men of Israel, We be come frō a far countrey, & now make ye agreement with vs.
B 7 And the men of Israel sayd vnto the Heuite, It may be thou dwellest among vs, and then how cā I make peace with thee?
8 And they sayd vnto Iosuah, We are thy seruantes. And Iosuah sayde vnto them agayne, What are ye, and whence come ye?
d. Euen the idolaters for feare of death, wil pretend to honour the true God, and receiue his religion. Num.21.f.
9 They answered him, From a very farre countrey thy seruants are come, for ỹ name (d) of the Lord thy God: for we haue heard the fame of him, & al that he did in Egypt,
10 And all that he did to the two kings of the Amorites that were beyond Iordane, Sehon kyng of Hesbon, and Og kyng of Basan, which were at Astaroth.
11 Wherefore our elders, and all the inhabiters of our countrey, spake vnto vs, saying, Take vittailes with you to serue by the way, & goe meete them, and say vnto them, We are your seruantes: And nowe make ye a couenaunt of peace with vs.
12 This our fode of bread we toke with vs out of our houses whote, the day we departed to come vnto you: But now beholde, it is dried vp, and hoared.
e. As some wil, to trye the oldnesse, and what taste it had beyng so olde: some other say, it was to cōfirme the league according to the maner, that they did eate of their victuals. 2.Reg.21.a.
13 And these bottels of wine, whiche we filled, were newe, and see, they be rent: And these our garments, and shoes, are worne for oldnesse, by the reason of the exceedyng long iourney.
14 And the men toke of their (e) vittayles, & coūselled not with the mouth of the Lord.
15 And Iosuah made peace with them, and made a couenaunt with them, that they should be suffered to liue: And the Princes of the congregation sware vnto them.
16 But at the ende of three dayes, after they had made a league with them, they heard, that they were their neighbours, and that they dwelt among them,
17 And the chyldren of Israell toke theyr (f) iourney, and came vnto their cities the thirde day: and their cities were Gibeon,
f. From Gilgal.
and Caphira, Beroth, and Kiriathiarim.
18 And the children of Israell slewe them not, bycause the Princes of the congregatiō had sworne vnto them by the Lorde God of Israell: and all the multitude (g) murmured agaynst the princes.
g. The multitude is commōly enclined to maligne their magistrates, and to construe theyr doings to the worst part.
19 But al the princes sayde vnto all the congregation, We haue sworne vnto them by the Lorde God of Israel, and therefore we may not hurt them.
20 But this we will do to them, We will let them liue, least wrath be vpō vs, bicause of the othe which we sware vnto them.
21 And the princes sayde vnto them againe, Let them liue, and hewe wood, and drawe water vnto al the congregation, (and they dyd) as the princes sayde vnto them.
22 And Iosuah called for them, and talked with them, and sayde, Wherefore haue ye beguyled vs, saying, We dwell farre from you: when ye dwell among vs?
23 And nowe are ye cursed, and there shall not ceasse to be of you bondmen, & hewers of wood, and drawers of water for the (h) house of my God.
h. Which was the tabernacle vnto the tyme of Solomon, & after that the temple at Hierusalem. Deut.7.a.
24 And they answered Iosuah, and sayde, It was tolde thy seruantes, howe that the Lorde thy God had commaunded his seruant Moses, to giue you all the lande, and to destroy all the inhabitours thereof out of your sight, and therfore we were exceeding sore afrayde for our liues at the presence of you, and haue done this thing.
25 And beholde, we are in thine hande: as it seemeth good and right in thyne eyes to do vnto vs, so do.
26 And euen so dyd he vnto them, and ryd them out of the hande of the chyldren of Israel, that they slue them not.
27 And Iosuah made them that same day hewers of wood, and drawers of water for the congregation, and for the (i) aulter of God, vnto this day, in the place, whiche he should chose.
i. That is, the sacrifices.

The.x. Chapter.

1. Fiue kyngs make warre agaynst Gibeon, whom Iosuah discomfiteth. 12. The sunne standeth styl at Iosuahs peayer. 26. The fiue kings are hanged.

1 NOw when Adonizedec king of Hierusalem had heard, howe Iosuah had taken Ai, and had destroyed it: (and howe that, as he had done to Iericho and hir kyng, euen so he had donne to Ai and hyr kyng) and howe the inhabitours of Gibeon had made peace with Israel, and were among them, A

2 They

2 They feared exceedingly, for Gibeō was was a greate citie, as any citie of the kingdome, and was greater than Ai, and all the men thereof were very mightie.

3 Wherefore Adonizedec kyng of Hierusalem, sent vnto Hoham kyng of Hebron, and vnto Piram kyng of Jarmuth, and vnto Japhia kyng of Lachis, and vnto Dabir kyng of Eglon, saying,

4 Come vp vnto me, & help me, þ we may smite Gibeō: for they haue made peace with Iosuah, and with the children of Israell.

5 Therefore the fiue kinges of the Amorites, the kyng of Hierusalem, the kyng of Hebron, the kyng of Jarmuth, the king of Lachis, and the kyng of Eglon, gathered themselues together, & went vp, they with all theyr hostes, and besieged Gibeon, and made warre agaynst it.

6 And the men of Gibeon sent vnto Iosuah to the host in Gilgal, saying, Withdraw not thy hande from thy seruaunts, come vp to vs quickly, and saue vs, and helpe vs: for al the kings of the Amorites, which dwell in the mountaynes, are gathered together (a) agaynst vs.

a. As soone as thou makest a league with the children of God, by regeneration: thou shalt be sure to haue the wicked children of the world in thy toppe.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Lorde sayd vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neyther shal any of them stand agaynst thee.

9 Iosuah therfore came vnto them sodainly, and went vp from Gilgal al night.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka, and Makeda.

11 And as they fled from before Israell, and were in the goyng downe to Bethoron, the Lorde caste downe great stones from heauen vpon them, vntill Azeka, and they died: There were moe dead with hayle (b) stones, than they were whom the children of Israel slue with the swoorde.

b. Al kinde of creatures shall destroy the wicked, when the Lorde of hoastes will haue it so.

Eccl. 46. a.
Esai. 28. d.

12 Then spake Iosuah to the Lorde, in the day when the Lorde deliuered the Amorites before the children of Israell, and he sayde in the sight of Israell, Sunne, stand thou still vpon Gibeon, and thou Mone in the valley of Ialon.

c. The Hebrue word is Iasher, that is, righteous: therefore some iudge it meaneth Moses booke, and the Chaldee text readeth, the booke of the law: but others thinke Iasher to be the very name of the booke, which is lost, and now not extant.

13 And the Sunne abode, and the Mone stoode still, vntill the people had auenged themselues vpon their enimies. Is not this written in the booke of the (c) righteous? So the Sunne (I say) abode in the middest of heauen, and hasted not to goe downe by the space of a whole day.

14 And there was no day like that before it, or after it, that the Lorde heard the voyce of a man: for the Lord (d) fought for Israell.

d. By taking away the enimies harres, and destroying them with hayle stones.

15 And Iosuah returned, & all Israell with him, vnto the campe to Gilgal.

16 But the fiue kings fled, and were hid in a caue at Makeda,

17 And it was tolde Iosuah (of one) saying, The fiue kings are founde hid in a caue, whiche is at Makeda.

18 And Iosuah sayd, Rol great stones vpon the mouth of the caue, and set men by it, for to keepe it.

19 And stande ye not still, but folowe after your enemies, and smyte all the hindmost, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your hande.

20 And when Iosuah and the children of Israell had made an ende of slaying them with an exceedyng great slaughter, til they were wasted: the rest that remayned of thē, entred into walled cities.

21 And all the people returned to the host to Iosuah at Makeda in peace, neyther dyd any man mouue his tongue agaynst the children of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out these fiue kings vnto me out of the caue.

23 And they dyd so, and brought those fiue kings vnto him out of the caue, (euen) the kyng of Hierusalem, the king of Hebron, the kyng of Jarmuth, the kyng of Lachis, and the king of Eglon.

24 And when they had brought out those kings vnto Iosuah: Iosuah called for all the men of Israel, and sayde vnto the chiefe of the men of warre which went with him, Come neare, and put your feete vpon the (e) neckes of these kinges. And they came neare, and put their feete vpon the neckes of them.

e. By that Iosuah would encourage the captaynes, signifie vnto them, what victory they should haue for of their enimies: so kings are by them ued.

25 And Iosuah said vnto them, Ye shal not feare, nor be faynt harted: but be strong, and plucke vp your harts, for thus shal the Lord do to all your enimies, agaynst whom ye fight.

26 And then Iosuah smote them, and slue them, and hanged them on fiue trees: And they hanged still vpon the trees vntil the euenyng.

27 And at the goyng downe of the Sunne, Iosuah gaue commaundement: And they toke them down of the trees, and cast them into the caue wherein they had bene hidde, and layde great stones in the caues mouth,

(which

Deut. 2
Iosu. 8

(whiche remayne) vntill this day.

28 And that same day, Josuah toke Makeda, & smote it with the edge of the swoorde, & the king therof also destroyed he vtterly, with "al the soules that were therein, & let none remayne: and he did to the kyng of Makeda, as he did vnto ỹ king of Jericho.

"or, euery person. Iosua. 6. d.

29 Then Josuah went from Makeda, and al Israel with him vnto Libna, and fought agaynst Libna.

30 And the Lord deliuered it, and the king therof, into the hand of Israel: & he smote it with the edge of the swoord, & al the "soules that were therein: He let none remayne in it, but did vnto the kyng thereof, as he did vnto the kyng of Jericho.

"or, persons.

31 And Josuah departed from Libna, and al Israell with him, vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde delyuered Lachis into the hande of Israell, whiche toke it the second day, and smote it with the edge of the swoorde, and all the soules that were therein, doyng accordyng to all, as he had done to the citie of Libna.

F

33 Then Horam king of Geser came vp to helpe Lachis: and Josuah smote him and his people, vntill none remayned of him.

34 And from Lachis Josuah departed vnto Eglon, and all Israell with him: and they besieged it, and assaulted it,

35 And toke it the same day, and smote it with the edge of the swoorde: and all the soules that were therein, he vtterly destroyed the same day, accordyng to all that he had done to Lachis.

36 And Josuah departed vp from Eglon, and al Israell with him, vnto Hebron: and they fought agaynst it.

37 And when they had take it, they smote it with the edge of the swoorde, and the kyng therof, & al the townes that perteyned to it, & al the soules that were therein, and he left none remayning: but did accordyng to all, as he had done to Eglon, and destroyed it vtterly, and al the soules that were therein.

G

38 And Josuah returned, and al Israel with him, to Dabir, and fought agaynst it.

39 And when he had taken it, and the kyng thereof, and all the townes that perteyned thereto, they smote them with the edge of the swoorde, and vtterly destroyed all the soules that were therein, neyther suffred he any to remaine: Euen as he did to Hebron, so he did to Dabir, and the kyng therof, as he had done also to Libna and hyr king.

40 Josuah therefore smote all the hyl countreyes, and the South countreyes, and the valleys, and the downes, and al their kings, and let none remayne of them, but vtterly destroied al that breathed, as the Lord God of Israel had commaunded. Deut. 20. d.

41 And Josuah smote them from Cadesbarnea, vnto Alah, and all the countrey of Golan (euen) vnto Gibeon.

42 And all these kings and their lande dyd Josuah take (f) at one tyme: because the Lorde God of Israell fought for Israel.

f. In one battayle.

43 And Josuah and al Israel, returned vnto the host that was in (g) Gilgal.

g. Where the arke was, there to gyue thanks for their victorie.

The. xi. Chapter.

1. Certaine kings are gathered against Iosuah. 6. God deliuereth al the kings vnto Iosuah, which had conspired agaynst him.

1 AND when Jabin kyng of Hazor had heard those things, (a) he sent to Jobab king of Madon, and to the kyng of Simron, and to the kyng of Achlaph,

A

a. The Gibeonites at the appearyng of Gods mightie hande for Israel, yeelded to Gods decree, and sought saluation in the same: But these wicked, the more it appeareth, the more they rage against it.

2 And vnto the kings that were by the North, in the mountaynes and playnes towarde the South side of (b) Cenereth, and in the low countreyes, and in the borders of Dor, westwarde.

b. The Euangelistes call it the lake of Gennezareth, the sea of Galilee, and the sea of Tiberias.

3 And vnto the Chanaanites, both by East and West, & vnto the Amorites, Hethites, Pherezites, and Iebusites, in the mountaynes, and vnto the Heuites that were vnder (c) Hermon, in the land of Mispah:

c. And by an other name Sihon: but not Sihon in Hierusalem.

4 And they came out, & al their hostes with them, a multitude of folke, euen as the sand that is on the sea shore, in a great number, with horses and charettes exceedyng many.

5 And all these kings mette together, and came and pitched together at the waters of Merom, for to fight agaynst Israel.

6 And the Lord sayd vnto Josuah, Be not afrayde at the presence of thē, for to morow about this time wil I deliuer thē al slayne before Israell: thou shalte (d) hough their horses, and burne their charettes with fire.

d. That neyther they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 And so Josuah came, & al the men of warre with him, agaynst them by the waters of Merom, and sodaynely fell vpon them.

8 And the Lorde deliuered them into the hand of Israel, and they smote thē, and chased them vnto great Sidon, & vnto (e) Misrephothmaim, & vnto ỹ valley of Mispah, which is Eastward: and smote them, vntill they had none remaynyng of them.

e. Which signified hote waters, or accordyng to some, bryne pittes.

9 And Josuah dyd vnto them, as the Lorde bade him: he houghed their horses, and burnt their charettes with fire.

10 And Josuah at that tyme turned backe, and toke Hazor, and smote the kyng therof with the swoord: And Hazor before tyme was the head of all those kingdomes.

11 And

f. Both men, women, and children.

11 And they smote al the (f) soules that were therein with the edge of the sworde, vtterly destroying al, & nothing that breathed was let remayne: And he burnt Hazor with fire.

12 And al the cities of those kings, and al the kings of them, did Iosuah take, and smote them with the edge of the sworde, and vtterly destroyed them, as Moses the seruant of the Lorde commaunded.

Num. 33. f.
Deut. 7. a.

g. Whiche were strōg by situation, and not hurt by warre.

13 But Israell burnt none of the cities, that stode still in their (g) strength, saue Hazor onely, that Iosuah burnt.

14 And all the spoyle of the sayde cities, and the cattell, the children of Israell caught vnto themselues: But (h) euery man they smote with the edge of the sworde, vntill they had destroyed them, neyther left they ought that had breath.

h. That is, man, woman, and childe.

Exo. 34. b.

15 As the Lorde commaunded Moses his seruaunt, so did Moses commaunde Iosuah, and euen so did Iosuah: so that he minished no worde of all that the Lorde commaunded Moses.

Deut. 7. a.

16 And so Iosuah toke all that lande of the hilles, and all the South countrey, and all the lande of Gosan, and the low countrey, and the playne, and the (i) mountayne of Israel, and the low countrey of the same:

i. Which is Samaria.

17 Euen from the mount (k) Halak, that goeth vp to Seir, vnto Baal-Gad, in the valley of Libanon, vnder mount Hermon: and all the kings of the same he toke, and smote them, and slue them.

k. So called bycause it was bare and without trees.

18 Iosuah made warre lōg time with those kinges.

19 Neyther was there any citie that made peace with the children of Israel, saue those Hethites that inhabited Gibeon, and therfore al other they toke with batayle:

Iosua. 9. a.

20 For it came of the Lorde, whiche did (l) harden their hartes that they should come agaynst Israell in batayle, and that they should destroy them vtterly, & shewe them no mercy, but to bryng them to nought, as the Lord commaunded Moses.

l. That is, he gaue thē ouer to themselues, and therefore they could not but rebell agaynst God, & seeke their owne destruction.

21 And that same season came Iosuah, and destroyed the Anakims out of the mountaines, as out of Hebron, Dabir, Anab, and out of al the mountaines of Juda, & out of al the mountaynes of Israel: & Iosuah destroyed them vtterly, with their cities.

D

1. Kin. 17. a.

22 There was not one Anakim left in the land of ỳ children of Israel: only in Azzah, Gath, and Asdod, there remayned of them.

23 And Iosuah toke the whole land, accordyng to al that the Lorde sayde vnto Moses, and Iosuah gaue it for a possession vnto Israel, accordyng to their partes & tribes: and the lande rested from warre.

Num. 26. a.

The. xij. Chapter.

1. The rehearsall of the kyngs whiche were smitten of the Israelites beyond Iordane.

1 THese are the kings of the land which the chyldre of Israel smote, and possessed their lande on the other side Iordane "eastward, from the ryuer Arnon, vnto mount Harmon, & al the plaine eastward.

"In Hebr. toward the rysing of the sunne.

2 Sehon king of the Amorites, that dwelt in Hesbon, and ruled from Aroer, whiche is beside the riuer of Arnon, and from the middle of the riuer, and from half Gilead, vnto the riuer (a) Jabok, whiche is in the border of the chyldren of Ammon:

a. Where Jacob wrestled with the Gene. 32.

3 And from the plaine, vnto the sea of Cineroth, eastwarde, and vnto the sea of the "playne, euen the salt sea, eastwarde, the way to Beth-iesimoth, & from the South, vnder the springes of (b) Pisgah.

"or, wilderness. b. The hyll of mount Nebo, part of the mountaynes of Abarim, whiche Moses vp maunded ascended before he shoulde dye.

4 And the coast of Og king of Basan, which was of the remnant of the giants, and dwelt at Astaroth, and Edrai:

5 And raigned in mount Hermon, and in Salcah, and in al Basan, vnto the border of the Gessurites, & the Machathites, and halfe mount Gilead, vnto the borders of Sehon kyng of Hesbon.

6 Moses the seruaunt of the Lord, and the children of Israell, smote them, & Moses the seruant of the Lorde gaue their lande for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.

Num. Num. Iosu. Deut.

7 These are the kings of ỳ coūtrey, which Iosuah & the children of Israell smote on this side of Jordan westward, frō Baal-Gad, whiche is in the valley of Libanon, euen vnto the mount (c) Halak, that goeth vp to Seir: which lande Iosuah gaue vnto the tribes of Israel to possesse, to euery man his parte.

Heb. B

c. Where Chapter

8 In the vpper lande and neather land, in ỳ plaine, & in "the hill sides, in the wildernesse, & in the South coūtrey, ỳ Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites.

"Or, hill doth

9 The kyng of Jericho, was one: the king of Ai, which is beside Bethel, one:

Iosu. Iosu. Iosu.

10 The king of Hierusalem, one: the kyng of Hebron, one:

11 The king of Jarmuth, one: the king of Lachis, one:

12 The kyng of Eglon, one: the kyng of Gazer, one:

13 The kyng of Dabir, one: the kyng of Gader, one:

14 The king of Horma, one: the kyng of Arad, one:

C

15 The kyng of Libna, one: the kyng of Adul-

Num. Deut.

Adullam, one:
16 The kyng of Makeda, one: the kyng of
Bethel, one:
17 The king of Thaphuha, one: the king of
Hepher, one:
18 The kyng of Aphec, one: the kyng of
Lasaron, one:
19 The kyng of Madon, one: the kyng of
Hasor, one:
20 The kyng of Simron Meron, one: the
kyng of Achsaph, one:
D 21 The kyng of Thanach, one: the kyng of
Megiddo, one:
Gen.14.8. 22 The kyng of Kedes, one: the kyng of
Jocneam of Carmel, one:
23 The king of Dor in ỏ coũtrey of Dor,
one: the king of ỏ nations of Gilgal, one:
24 The king of Thirzah, one: al the kings
together, thirtie and one.

The.xiij. Chapter.

1. The Lord commaundeth Iosuah to diuide the lande that remayneth vnto the Israelites. 13. Possession is not gyuen vnto the tribe of Leui. 22. Balaam is put to death.

I 1 IOsuah was old, & stricken in yeeres, and the Lord sayde vnto him, Thou art olde, and stricken in yeeres, and there remayneth yet exceedyng much lande to be (a) possessed.

a. After that the enemies are ouercome.

2 This is the land ỏ yet remayneth: al the regions of the Philistines, and al Gessuri,
Heb. Shiher 3 From Nilus, whiche is "vpon Egypt, vnto the borders of Accaron, northward, whiche lande is counted vnto Chananie, euen fiue Lordshippes of the Philistines: the Azathites, Asdothites, Ascalonites, Gethites, Accaronites, and the Euites,
Heb. Mearah. 4 And from the South, all the land of the Chanaanites, and the "caue that is beside the Sidonians, euen vnto Aphek, and to the borders of the Amorites.
5 And the land of the Giblites, and al Libanon, toward the sunne rising, from the playne of Gad, vnder mount Hermon, vntill a man come to Hamath:
6 All the inhabiters of the hyll countrey from Libanon, vnto (b) Misrephothmaim, and al the Sidonians wyl I caste out from before the children of Israel: only see that thou in any wise diuide it by lot vnto the Israelites to inherite, as I haue commaunded thee.
b. Reade Chap.11.b.
B 7 Now therefore diuide this lande to inherite vnto the nyne tribes, and the halfe tribe of Manasses.
Num.32.f. Deut.3.b. 8 For with that other, the Rubenites and the Gadites haue receyued their inheritance, whiche Moses gaue them beyonde Iordane eastwarde, euen as Moses the seruant of the Lorde gaue them:
9 Frõ Aroer, that lieth on the bȳm of the ryuer Arnon, and from the citie that is in the middell of the "riuer, and al the plaine of Medeba vnto Dibon:
"or, valley.
10 And al the cities of Sehon king of ỏ Amorites, which raigned in Hesbon, euẽ vnto the border of the children of Ammon:
11 And Gilead, and the border of Gessuri and Machati, & all mount Hermon, with al Basan, vnto Salecha:
12 Euẽ al the kingdome of Og in Basan, whiche raygned in Astharoth and Edrai: whiche same remayned yet of the rest of the Giantes. These did Moses smite, and cast them out.
Deut.3.b. Iosua.12.a.
c. Bycause they destroyed not all, as God had cõmaunded, they that remayned, were snares and prickes to hurt them.
13 Neuertheless, the children of Israel (c) expelled not the Gessurites and the Machathites: But the Gessurites & the Machathites dwel among the Israelites euen vntill this day.
14 Onely vnto the tribe of Leui he gaue none inheritance: but the sacrifices of the Lorde God of Israell is their (d) inheritance, as he sayde vnto them.
Num.33.g. C
d. The Leuites shal haue the tythes, sacrifices, and offerings for their inheritance.
15 Moses gaue vnto the tribe of the children of Ruben, inheritance accordyng to their kynredes:
16 And their coaste was from Aroer, that lieth on the bancke of the ryuer Arnon, & frõ the citie ỏ is in the middell of ỏ riuer, and al the plaine whiche is by Medeba:
17 Hesbon, with al ỏ townes therof that lie in the playne: Dibon, and the high places of Baal, and the house of Baal-meon.
18 And Jahszah, and Kedemoth, and Mephaath,
19 Kiriathaim, Sabamath, and Zarath-Zahar, in the mount of the valley,
20 The house of Peor, and the springs of the hilles, & Beth-peor, and Asdoth-pisgah, and Beth-iesimoth:
Deut.3.
21 And all the cities of the playne, and all the kingdome of Sehon king of ỏ Amorites, whiche raygned in Hesbon, whiche Moses smote, with the lords of Madian, Eui, Rekem, Zur, and Hur, and Reba, the whiche were dukes of Sehon, dwellyng in the countrey.
D
Num.31.a.
22 And (e) Balaã also ỏ sonne of Beor, the Southsayer, did the childrẽ of Israel slay tõ ỏ sword, amõg other of thẽ ỏ were slaine.
e. The false Prophete who gaue counsaile how to cause Israel to offende God.
23 And the border of ỏ children of Ruben, was Iordane, with the countrey that lyeth thereon: This was the inheritance of the children of Ruben after their kinreds, cities, and villages pertaynyng thereto.

24 And

24 And Moses gaue (inheritance) vnto the tribe of Gad, euen vnto the chyldren of Gad he gaue by their kinredes:
25 And their coasts were Jazer, and al the cities of Gilead, and halfe the lande of the children of Ammon, vnto Aroer that lieth before Rabba:
26 And from Hesbon vnto Ramath, Mispeh, and Betonim: and from Mahanaim, vnto the borders of Dabir.
27 And in the valley they had Beth-aram, Beth-nimra, Socoth, & Zaphon, the rest of the kingdome of Seho king of Hesbon, vnto Jordane, & the coastes that lie theron, euen vnto the edge of the sea of Cenereth, on the (f) other side Jordan eastward.
f. That is, in the lande of Moab.
28 This is the inheritance of the children of Gad, after their kinredes, their cities, and villages.
E
29 And Moses gaue inheritance vnto the halfe tribe of Manasses: and this was the possession of the halfe tribe of Manasses, by their kinredes:
30 Their coast was from Mahanaim, euen al Basan, & all the kingdome of Og king of Basan, & all the townes of Jair, which lie in Basan, three score cities,
31 And halfe Gilead, Astaroth, and Edrai, cities of the kyngdome of Og in Basan, whiche pertayne vnto the (g) chyldren of Machir the sonne of Manasses, euen to the one halfe of the chyldren of Machir by their kynredes.
Num. 32. g.
g. Meanyng his neuewes & posteritie.
32 These are the heritages whiche Moses did distribute in the fieldes of Moab, on the other side Jordane, ouer agaynst Jericho eastwarde.
33 But vnto the tribe of Leui, Moses gaue none inheritance: for the Lorde God of Israell is theyr inheritance, as he layd vnto them.
Josu. 18. b.
Num. 18. c.

The. xiiij. Chapter.

1. The land of Chanaan was diuided among the nine tribes and the halfe. 6. Caleb requyreth the heritage that was promised him. 13. Hebron was giuen him.

A
1 AND these are the countreys which the chyldren of Israell inherited in the lande of Chanaan, whiche Eleazar the Priest, and Josuah the sonne of Nun, and the auncient heads of the tribes of the children of Israel, distributed to them,
Num. 34. d.
2 By lot they receyued their possessiõs, as the Lorde commaunded by the hande of Moses, to giue vnto the nine tribes, and vnto the halfe tribe.
Num. 26. f. and. 33. g.
3 For Moses had giuen inheritance vnto (a) two tribes & an halfe, on the other side of Jordane: but vnto the Leuites he gaue none inheritance among them.
a. The two tribes, that is, halfe tribe Manasses
4 For ỹ children of Joseph were two tribes, Manasses and Ephraim: and therefore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same, for theyr beastes and cattel.
5 As the Lord commaunded Moses, euen so the children of Israell dyd, when they diuided the lande.
Num.
6 And the childrẽ of Juda came vnto Josuah in Gilgal: and Caleb the sonne of Jephune the Kenesite, sayde vnto him: Thou wotest what the Lorde sayde vnto Moses the man of God, touchyng (b) me and thee in Cades-barnea.
b. Which was, that two only should into the
7 Fourtie yeeres old was I, when Moses the seruant of the Lord sent me from Cades-barnea to espie out the lande: and I brought him worde agayne as it was in mine hart.
Num.
B
8 Neuertheless, my (c) brethren that went vp with me, discouraged the harte of the people, and I followed the lord my God.
c. That other that with
Num.
9 And Moses sware the same day, saying, The land wherron thy feete haue troden, shalbe thyne inheritance, and thy childrens for euer, because thou hast followed the Lorde my God.
10 And beholde, the Lorde hath kepte me aliue, as he said, these fourtie & fiue yeeres, euen since the Lord spake this worde vnto Moses, while the children of Israel wandred in the wildernesse: And now loe, I am this day fourescore & fiue yeeres olde,
Exod.
11 And yet am I as strong at this time, as I was when Moses sent me: Looke how strong I was then, so strong am I nowe eyther for warre, or for "gouernement.
" Or, to go or come
12 Now therefore giue me this mountaine, whereof the Lorde spake in that day, (for thou heardest in that day how the "Anakims were there, and the cities great and walled,) (d) if the Lorde wil be with me, and I shalbe able to driue them out, as the Lorde sayde.
" or, Gi
d. That spake of destitu of doub
13 And Josuah blessed hym, and gaue vnto Caleb, the sonne of Jephune, Hebron to inherite.
14 And Hebron therefore became the inheritance of Caleb the sonne of Jephune the Kenesite, vnto this day, bycause he followed constantly the Lord God of Israel.
C
1. Mac
15 And the name of Hebron was called in olde tyme, Kiriath-arba whiche (Arba) was a great man among the Anakims: and the lande ceassed from warre.
That is, ty of wo
Josu.

1. The

The.xv.Chapter.

The lotte of the children of Iuda, and the names of the cities and villages of the same. 13. Calebs portion. 19. The requeste of Achsah.

1 This was the lot of the tribe of the chil-
dren of Iuda by their kynreds, euen to
the border of Edom in the wildernesse of
Zin southwarde, euen from the vttermost
part of the South coast.

Num.34.a. Num.33.e.

2 And their South coast was from the
brinke of the salt sea, from a (a) rocke, that
leaneth southwarde.

The Hebrue word signifyeth tongue, therby is ment ther the arm of the sea that commeth into the lande, or a cape or goeth into the sea.

3 And it went out to the South side, to-
warde the going vp to Maale-acrabim,
and went along to Zin, and ascended vp
on the South side vnto Cades-barnea: and
went along to Hezron, and went vp to
Adar, and fet a compasse to Karcaa.

4 From thence went it along to Azmon,
and reached vnto the riuer of Egipt, and the
ende of that coast was on the Weast syde:
This is (b) their South coast.

The Hebrue word is HEM, and signifieth, sur, which, as he learned in Hebrue thinketh, is put here for HEM, which signifieth, their. Meaning, the mouth of the riuer, wher it runneth into the salt sea.

5 Their East coast was the salt sea, euen
vnto the end (c) of Iordane: and their border
in the North quarter, was from the rocke
of the sea, and from the ende of Iordane.

Which is a great stone vsed for a mark to part their countreyes.

6 And the same border went vp to Beth-
hagla, and went along by the North side
of Beth-arabah, and vp from thence to the
stone of (d) Boben the sonne of Ruben.

7 And againe, the same border went vp to
Debir, from the valley of Achor, and so
northwarde, turning towarde Gilgal, that
lyeth before the going vp to Adommim,
which is of the South side of the ryuer: And
the same border went vp to the waters of
the fountayne of the sunne, and ended at the
well of Rogell.

8 And then went vp to the valley of the
sonne of Hennom, euen vnto the South side
of Iebusi, the same is Hierusalem: And
then went vp to the toppe of the hill, that
lyeth before the valley of Hennom Weast-
warde, and by the ende of the valley of the
Giantes Northwarde.

1.Reg.1.b.

9 And then it compasseth from the toppe of
the hill, vnto the fountayne of the water of
Nephtoah, and goeth out of the cities of
mounte Ephron, and draweth to Baala,
which is (e) Kiriathiarim.

That is, the city of woods.

10 And then it compasseth from Baala
Weastwarde vnto mount Seir, and then
goeth along vnto the side of mount Jarim,
which is Chesalon, on the Northside, and
commeth downe to Bethsames, and goeth
to Thimnah,

11 And goeth out agayne vnto the syde of
Akaron Northwarde: And then draweth
to Secron, & goeth along to mount Baa-
la, & stretcheth vnto Jabneel: and the endes
of the coastes leaue at that Weast sea.

12 And the West border was the great sea,
and the same coast was the coast of the chil-
dren of Iuda round about in their kynreds.

13 And vnto Caleb the sonne of Iephune, did
Iosuah giue a part among the children of
Iuda, according to the mouth of the Lorde,
euen Kiriatharba, of the father of Enac,
which citie is Ebron.

Iosue.14.d.

14 And Caleb (f) droue thence the three
sonnes of Enac, Sesai, and Ahiman, and
Thalmai, which were the sonnes of Enac.

f. Now in the time of Iosuah and therefore it is tolde by way of repetition. Iudic.1.

15 And he went vp thence, to the inhabitours
of Dabir: and the name of Dabir in the
olde time, was (g) Kiriath Sephar.

g. That is, a citie of letters. Iudic.1.e.

16 And Caleb sayde, He that smyteth Kiri-
ath Sephar, and taketh it, to him will I
giue Achsah my daughter to wife.

1.Reg.17.c.

17 And Othniel, the sonne of Kenez, the bro-
ther of Caleb, toke it: and hee gaue him
Achsah his daughter to wife.

or, cousin.

18 And as she went in vnto him, she moued
him to aske of hir father a fielde: And (h)
she alighted off hir Asse. And Caleb sayde
vnto hir, What ayleth thee?

h. Eyther bycause hir husband wouldenot, or bicause he deferred it to long.

19 Who answered, Giue me a blessing, for
thou hast giuen me a South lande, giue
me also springes of water. And hee gaue
hir springs of water, both aboue and be-
neath.

or, petition.

20 This is the inheritance of the tribe of the
children of Iuda by their kynreds.

21 And the vtmost cities of the tribe of the
children of Iuda, towarde the coastes of
Edom Southwarde, were Kabzeel, Eder,
and Jagur,

22 Kinah, Dimonah, and Adadah,

23 Kedes, Hazor, and Ithnan,

24 Ziph, Telem, and Baloth,

25 Hazor, Hadathah, Karioth, Hesron, which
is Hazor,

26 Amam, Shema, and Moladah,

27 Hazar, Gadah, Hasmon, and Bethpheleth,

28 Hazarsual, Beersabe, and Baziothia,

29 Baala, Jim, and Azem,

30 Eltholad, Cesil, and Horma,

31 Ziklag, Medemenah, and Sensenna,

32 Labaoth, Selbim, Ain, and Rimon: all
the cities are twentie and nine, wyth their
villages.

33 And in the lowe countrey they had Esh-
thaol, Zarcah, and Asena,

34 Zanoah, Enganim, Thaphuah, & Enã,

35 Jarmuth, Adulam, Socoh, and Azekah,

36 Saarem, Adithaim, Gederah, and Ge-

derothaim: fourtene cities with their vyllages.

E 37 Zenan, Hadazah, and Magdalgad,
38 Delean, Mispeh, and Iekthеel,
39 Lachis, Bazcath, and Eglon,
40 Chabbon, Lehamam, and Cethlis,
41 Gederoth, Bethdagon, Naamah, & Makedah: sixtene cities, with their villages.
42 Libnah, Ether, and Asan,
43 Iephthah, Asnah, and Nezib,
44 Keilah, Achzib, and Marelah: nine cyties, with their villages.
45 Akron, with hir townes and villages.
46 From Akron, euen vnto the sea, all that lyeth about Asdod, with their villages.
47 Asdod, with hir townes and villages, Azah, with hir townes and villages, vnto the (i) riuer of Egypt, and the great sea was their coast.
48 And in the mountaynes, they had Samir, Iathir, and Socoh,
F 49 Danah, and Kariah, Sennah, whiche is Dabir,
50 Anab, Esthemoh, and Anim,
51 Gosen, Holon, and Giloh: eleuen Cities, with their villages.
52 Arab, Dumah, and Esan,
53 Janum, Beththaphuah, and Aphecah,
Iosua.14.D. 54 Humtah, and Kiriatharba (which is Hebron) and Sior: nine cities, with their villages.
55 Maon, Carmel, Ziph, and Iutah,
56 Iesrael, Iukadan, and Zanoah,
57 Cain, Gabaah, and Thamnah: ten cities, with their byllages.
58 Halhul, Bethzur, and Gedor,
59 Maarath, Bethanoth, and Elthecon: sixe cities, with their byllages.
60 Kiriath Baal, which is Kiriath Iarim, and Rabba: two cities with their villages.
61 In the wildernesse they had Betharabah, Meddin, and Sacacah,
k. Of this citie the salt sea hath his name 62 Nebsan, and the (k) citie of Salte, and Engaddi: sixe cities, with their villages.
63 Neuertheless, the Iebusites that were the inhabitants of Hierusalem, coulde not the
l. That is, vterly, though they slue the most part of them, & brent their cities. Iudicum.1.b. children of Iuda (l) cast out: But the Iebusites dwell with the children of Iuda at Hierusalem vnto this day.

The.xvi. Chapter.

1. The lot or part of Ephraim. 10. The Chanaanites dwelled among them.

A 1 AND the lot of the children of Ioseph fell from Iordan by Iericho, vnto the water of Iericho Eastwarde, and to the wildernesse, that goeth vp frō Iericho throughout mount Bethel:

2 And goeth out from (a) Bethel to Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe againe Westwarde euen to the coast of Japhleti, and vnto the coast of Bethhoron the neather, and to Gazer, and the endes of their coastes leaue at the West sea.
4 And so the children of Ioseph, Manasses, and Ephraim, toke their inheritance,
5 And the border of the children of Ephraim was by theyr kynreds. Theyr border on the Eastside was Ataroth Adar, euen vnto Bethhoron the vpper,
6 And went out Westward to Machmethath on the North syde, & returneth Eastwarde vnto Thaanath Silo, and past it on the East syde vnto Janoah,
7 And went downe from Janoah to Atharoth and Naarath, and came to Iericho, B and went out at Iordane.
8 And their border went from Thaphuah Westwarde, vnto the ryuer Kanah, and the endes were the West sea. This is the inheritaunce of the tribe of the children of Ephraim by theyr kynreds.
9 And the cities separate for the children of Ephraim, were among the inheritaunce of the children of Manasses, euen the cities with their villages.
10 And they draue not out the Chanaanites, that dwelt in Gazer: but the Chanaanites dwell among the Ephraites vnto this day, and serue vnder trybute.

a. Lus thought a citye end of Bethel, is also Bethel, and lo is the both of and of

The.xvij. Chapter.

1. The portion of the halfe tribe of Manasses. 3. Salphaad is giuen for a possession to his daughters. 13. The Chanaanites are tributaries vnto the Israelites. 14. The sonnes of Ioseph, Manasses, and Ephraim, doe require a larger possession.

I 1 THIS was the lotte of the tribe of Manasses, which was the eldest sonne of Ioseph, to wit, of Machir, the eldest sonne of Manasses, which was the father of Gilead: now bycause he was a man of warre, he had Gilead and Basan.
2 This is the possession of the (a) rest of the children of Manasses by theyr kynredes: (Namely) of the children of Abiezer, the children of Helek, the children of Ariel, the children of Sichem, the children of Hepher, the children of Semida: for these were the male children of Manasses, the sonne of Ioseph by their kynreds.
3 But Selaphead the sonne of Hepher, Num. 27.1 the sonne of Gilead, the sonne of Machir,

a. For ther had tion Iordan

the sonne of Manasses, had no sonnes but daughters, whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa:

4 Whiche came before Eleazar the priest, & before Iosuah the sonne of Nun, and before the Lordes, saying, The Lorde commaunded Moses to giue vs an inheritance amog our (b) brethren.

b. Among the rest of our tribe.

5 And therfore according to the commaundement of the Lorde, he gaue the an inheritaunce among the brethren of their fathers: And there fell ten portions to Manasses, beside the lande of Gilead and Basan, which were on the other side of Iordane:

6 Bycause the daughters of Manasses did inherite among his sonnes: And Manasses other sonnes had the lande of Gilead.

B 7 And the coast of Manasses was from Aser to Machmathath, that lieth before Sichem, and went along on the right hande, euen vnto the inhabitants of Entaphuah,

8 And the lande of Taphuah belonged to Manasses: which (c) Taphuah is beside the border of Manasses, beside the border of the children of Ephraim.

c. Meaning the city it self.

9 And the coast descended vnto the " ryuer Canah Southwarde, euen to the ryuer: These cities of Ephraim, are among the cities of Manasses. The coast of Manasses went also on the Northside to the riuer, and the endes of it go out at the sea:

" or, brooke of cedres.

10 So that the South perteyned to Ephraim, and the North to Manasses, and the sea is his border: And they met togither in (d) Aser Northwarde, and in Issachar Eastwarde.

d. In the tribe of Aser and tribe of Issachar.

11 And Manasses had in Issachar and in Aser, Bethsean, and hir townes, Iiblean and hir townes, and the inhabitours of Dor, with the townes perteyning to the same, and the inhabitours of En-dor with the townes of the same, and the inhabitours of Thaanach with hir townes, and the inhabitours of Megiddo with the townes of the same, euen three countreyes.

e. For at the first they were not couragious and after agreed with them on condition, contrarie to Gods commaundement.

12 Yet the children of Manasses could (e) not ouercome those cities: but the Chanaanites presumed to dwell in the same lande.

13 Neuertheless as soone as the children of Israell were waxed strong, they put the Chanaanites vnder trybute, but expelled them not.

C 14 And the children of Ioseph spake vnto Iosuah, saying, Why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, and forasmuch as the Lorde hath (f) blessed me hitherto?

f. According to my father Iacobs prophecie. Gen. 48. d.

15 And Iosuah answered them, If thou bee much people, then get thee vp to the wood (countrey) and prepare for thy selfe there, in the lande of the Pherezites and (g) of the Giaunts, if mount Ephraim be to narow for thee.

g. If this mount be not large ynough, why doest not thou get more by destroying Gods enimies, as he hath cōmaunded.

16 And the children of Ioseph sayde, The hill is not ynough for vs: and all the Chanaanites, that dwell in the lowe countrey, haue charettes of Iron, and so haue they that inhabite Bethlean and the townes of the same, and they also that dwel in the valley of Iezreel.

17 And Iosuah sayde vnto the house of Ioseph, Ephraim, and Manasses, Ye be muche people, and haue great power, and shall not therefore haue one lotte.

18 Therefore the hill shall be yours, and ye shall cut downe the wood that is in it: and the endes of it shall be yours, if ye cast out the Chanaanites, which haue iron charrets, and are very strong.

The.xviij.Chapter.

1. There are sent certaine, who shoulde appoynt lande for seuen tribes betweene the sonnes of Ioseph, and Iuda. 11. The portion of the children of Beniamin. 13. Luza, whiche is also called Bethell. 14. Kiriath Baal.

1 AND the whole congregation of the A children of Israel came togither at Silo, and set vp the (a) tabernacle of the congregation there, after the lande was in subiection before them.

a. Which had continued at Gilgal euer since they came to lande, till nowe.

2 And there remayned among the children of Israel (b) seuen tribes, which had not yet receyued their inheritance.

b. That is, Beniamin, Simeon, Zabulō, Issachar, Aser, Nephthali, and Dan.

3 And Iosuah sayde vnto the children of Israell, How long are ye so slacke, to come and possesse the lande, which the Lorde God of your fathers hath giuen you?

4 Giue out from among you for euery tribe three men, that I may sende them, and that they may rise and walke through the lande, and distribute it according to the (c) inheritance thereof, and come againe to me.

c. That is, into ten partes, to euery tribe one

5 And let them diuide it vnto them into seuen partes: And Iuda shall abyde in their coast on the South, and the house of Ioseph shal stand in their coastes on the North.

6 Diuide ye the lande therefore into seuen partes, and bring the description hither to me: and I shal cast lottes for you here before the (d) Lorde our God,

d. That is, before the arke of the Lorde. Iosue. 13. d.

7 But the Leuites haue no part among you, for the (e) priesthood of the Lord is their inheritance: and Gad and Ruben, and halfe the tribe of Manasses, haue receyued their inheritance beyonde Iordane Eastwarde,

e. That is, tithes, sacrifices, and offerings. Iosuah. 13. d. and. 14. a.

ward which Moses the seruant of the Lord gaue them.

Iosue.12.b.

8 And the men arose, and went their way: And Iosuah charged them, that went to diuide the lande, saying, Depart, & go through the lande, and describe it, and come againe to me, that I may here cast lottes for you before the Lorde in Silo.

9 And the men departed, and walked thorow the lande, and diuided it by cities into seuen partes in a booke, and returned to Iosuah into the host at Silo.

f. To auoyde dissention, and that euery mā should be content with gods appoyntment.

10 And Iosuah cast (f) lottes for them in Silo before the Lord: and there Iosuah diuided the lande vnto the children of Israell, to eche their portion.

11 And the lot of the tribe of the children of Beniamin came vp according to their kynredes: And the coast of their lot came betweene the children of Iuda, and the children of Ioseph.

12 And their North coast was from Iordane, and went vp to the side of Iericho on the North syde, and went vp through the mountaynes Westwarde, and they ended at the wildernesse of Bethauen.

13 And went from thence towarde Luz, euen to the Southside of Luz (the same is (g) Bethel) and descended againe to Itaroth Ader, vnto the hill that lyeth on the South side of the neather Bethhoron.

g. Which was in the tribe of Ephraim: an other Bethel was in the tribe of Beniamin.

14 And the coast turneth thence, and compasseth the corner of the sea Southwarde, euen from the hill, that lyeth before Bethhoron Southwarde, and goeth out at Kiriath "baal (whiche is Kiriath "iarim) a citie of the children of Iuda: This is the west quarter.

15 And the South coast goeth from the ende of Kiriath "iarim, and goeth out Westwarde, and thence it turneth to the well of waters of Nephthoah,

"or, to the sea.

16 And commeth downe againe to the ende of the hill, that lyeth before the valley of the sonne of Hennom, euen in the valley of the giantes Northwarde, and descendeth into the valley of Hennom, beside "Iebusi Southwarde, and goeth downe to the well of Rogell,

"or, Ierusalē.

17 And compasseth from the North, and goeth forth to (h) Enshemesh, and departeth from thence to the places of Geliloth, which are toward the going vp vnto Adommim: and goeth downe to the stone of Bohan, the sonne of Ruben.

h. Which is to the tribe of Ephraim.

Iosue.15.b.

18 And then goeth along towarde the syde of the plaine Northward, and goeth downe into the fieldes.

19 And goeth along to the side of Bethhagla Northwarde, and endureth the poynt of the salt sea North from thence, (euen) at the (i) South ende of Iordane: This is the South coast.

i. Where riuer ens vnto the sea.

20 And Iordane keepeth in this coast on the East side: And this is the inheritance of the children of Beniamin by their coasts round about, throughout their kynreds.

21 These were the cities of the trybes of the children of Beniamin throughout theyr kynredes: Iericho, Bethhagla, and the plaine of Casis.

22 Bethharabah, Samaraim, and Bethel,

23 Auim, Parah, and Ophrah,

24 Haamonai, Ophni, and Gaba: twelue cities, with their villages,

25 Gabaon, Ramah, Beeroth,

26 Mispeh, Chephirah, and Mosah,

27 Recem, Iarephel, and Tharela,

28 Sela, Eleph, and Iebusi (which is (k) Ierusalem) Gibath, and Ciriath: fourtene cities, with their vyllages. This is the inheritaunce of the children of Beniamin throughout their kinreds.

k. Which not who the trib Beniam part of also in tribe of

The.xix. Chapter.

2. The lot of Simeon. 10. and Zabulon.
40. The possession of the tribe of Dan.
46. The possession of Iosuah.

1 AND the seconde lot came out to Simeon, euen for the tribe of the children of Simeon by their kinreds: And their inheritance was in the (a) middes of the inheritance of the children of Iuda.

a. Accord to Iacobs pheric, it should ha tered amo the other trybes. Gen.49.

2 And they had in their inheritance, Beersabe, Sabe, and Moladah,

3 Hazorshual, Balah, and Azem,

4 Eltholad, Bethul, and Hormah,

5 Zikelag, Bethmarcaboth, & Hazersusah,

6 Bethlebaoth, and Saruhen: thirtene cities with their villages.

7 Ain, Remmon, Ether, and Asan: foure cities, with their vyllages.

8 And thereto all the vyllages, that were rounde about these cities, euen to Balah, Beer, and Ramath Southwarde. This is the inheritance of the trybe of the children of Simeon throughout theyr kynredes.

9 Out of the lotte of the children of Iuda, came the inheritance of the children of Simeon: For the part of the children of Iuda, was (b) to much for them, and therefore the children of Simeon had their inheritance in the inheritance of them.

b. God p ding a for the g increas they thro growen time w

10 And the thirde lot arose for the children of Zabulō throughout their kynreds: And the coastes of their inheritance came to Sared,

11 And

11 And went vp (c) Westwarde, euen to Maralah, and reached to Dabbaseth, and came thence to the ryuer, that lyeth before Jokneam.

12 And turned from Sared Eastwarde towarde the sunne rysing, vnto the border of Chisloth Thabor, and then goeth oute to Dabereth, and goeth vp to Japhia.

13 And from thence goeth along Eastwarde to Gethah Hepher, to Ithah Kazin, and goeth to Remmon, and turneth to Neah:

14 And compasseth it on the North syde to Hannathon, and endeth in the valley of Jephthahel.

15 And Katath, Nahalol, Simeon, Idalah, and (d) Bethlehem: twelue cities, with their villages.

16 This is the inheritance of the children of Zabulon throughout their kinreds, & these are the cities, with their villages,

17 And the fourth lot came out to Issachar, euen for the children of Issachar by their kinreds.

18 And their coast was Jesraelah, Casuloth, and Sunem,

19 Hapharaim, Sion, and Anaharath,

20 Harabith, Kision, and Abez,

21 Rameth, Enganim, Enhadah, and Bethphazes.

22 And his coast reacheth to Thabor, and Sahazimah, and Bethsames, and endeth at Jordane: sixtene cities, with their villages.

23 This is the inheritaunce of the tribe of the children of Issachar by their kynredes: and these are the cities, with their villages.

24 And the fifth lot came out for the tribe of the children of Aser by their kinreds.

25 And their coast was, Helkath, Hali, Beten, and Achsaph,

26 Alamelech, Amaad, and Miseal: and came to Carmel westward, and to Sihor Libanath.

27 And turneth towarde the sunne rysing to Bethdagon, and commeth to (e) Zabulon, and to the valley of Jephthael, towarde the Northside of Bethemek and Neiel, and goeth out on the left side of Cabul,

28 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon.

29 And then the coast turneth to Ramah, and to the strong citie of (f) Zor, and turneth to Hosah, and endeth at the sea, by the possession of Achzibah.

30 Amah also, and Aphek, and Rohob: twentie and two cities, with their villages.

31 This is the inheritaunce of the children of Aser by their kynredes: these are the cityes, with their villages.

32 And the sixth lot came out of the children of Nephthali (euen) to the childre of Nephthali by their kynreds.

33 And their coast was from Heleph, (g) and from Elon to Zaenanim, Adami-nekeb, and Jabneel, euen to Lakum, and doth go out at Jordane.

34 And then the coast turneth Westwarde to Asanoth Thabor, and then goeth oute from thence to Hukokah, and reacheth to Zabulon on the South side, and goeth to Aser on the West syde, and to Juda vpon Jordane towarde the sunne rysing.

35 And their strong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cenereth,

36 Adamah, Ramah, and Hazor,

37 Kedes, Edrai, and Enhazor,

38 Jeron, Magdalel, Horem, Bethanah, and (i) Bethsames: nintene cities, with their villages.

39 This is the inheritance of the tribe of the children of Nephthali by their kinreds, these also are their cities and their villages.

40 And the seuenth lot came out for the tribe of the children of Dan by their kynreds.

41 And the coast of their inheritaunce was Zaraah, Esthaol, Irsemes,

42 Saelabin, Aialon, Jethlah,

43 Elon, and Themnatha, and Akron,

44 Elthekeh, Gibbethon, and Baalath,

45 Jehud, Banebarac, and Gathrimon,

46 Heiercon, and Arecon, with the border that lyeth before (k) Japho.

47 And the coastes of the children of Dan went (l) out from them: and the children of Dan went vp to (m) fight agaynst Lesem, and toke it, and smote it with the edge of the swoorde, and conquered it, and dwelt therein, and called it Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan in their kinreds: these also are the cities, with their villages.

49 When they had made an ende of diuiding the lande by hir coastes, the children of Israell gaue an inheritance to Iosuah the sonne of Nun among them:

50 Accoording to the woorde of the Lord they gaue him the Citie, whiche he asked, euen Thimnath-serah, in mount Ephraim: and he buylt the citie, and dwelt therein.

51 These are the inheritances, whiche Eleazar the priest, and Iosuah the sonne of Nun, and the auncient fathers of the tribes of the children of Israel, diuided by lot in Silo, before the Lorde, at the doore of the tabernacle of the congregation: and so they made an ende of diuiding the countrey.

c. Meaning, towarde the great sea.

d. There was another Bethlehem in the tribe of Iuda.

e. That is, joyneth to the tribe of Zabulon.

f. Which was Tyrus, a strong citie in the sea.

g. These cities were in the countrey of Zenanaim.

h. Of the whiche the lake of Genezareth had his name.

i. There were three cities of this name, one in Iudah, one in Hachar, and this in Nephthali.

k. Called Joppe.

l. That is, fayned them before all could be serued.

m. According as Iacob had prophecied, Gen. 49. c. Judic. 18. g.

The.xx.Chapter.

2. The Lorde commaundeth Iosuah to appoynt cities of refuge. 3. The vse thereof, 7. and their names.

A 1 THe Lorde also spake vnto Iosuah, saying,

Num 35. Deut.19. 2 Speake to the childzen of Israell, and say, Appoynt out from among you Cities of refuge, whereof I spake vnto you by the hande of Moses:

3 That the slayer, that killeth any person vnwares and vnwittingly, may flee thither: And these cities shalbe your refuge from the

a. That is, the nearest kynsman of him that is slaine. (a) auenger of bloud.

4 And hee that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shewe his cause in the eares of the elders of the citie: And they shall take him into the citie vnto them, and giue him a place, that he may dwell among them.

5 And if the auenger of bloud followe after him, they shall not deliuer the slayer into his hand: bycause he smote his friend ignorantly, and hated him not before time.

6 And he shall dwell in the sayde citie, vntil hee stande before the congregation in

b. Till his cause were prooued. (b) iudgement, or vntill the death of the highe priest, that shall be in those dayes: for then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled.

Num.35. B 7 And they sanctified Kedes in Galilee in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath-arba (which is Hebron) in the mountayne of Iuda.

8 And on the other side of Iordane ouer againste Iericho Eastwarde, they appoynted Bezer in the wildernesse vpon the plain, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan oute of the

c. That is, out of the halfe tribe of Manasses, beyond Iordane. (c) tribe of Manasses:

9 These were the cities appoynted for al the childzen of Israel, and for the straunger that soiourned among them, that whosoeuer killed any person ignorantly, the same might flee thither, and shoulde not die by the hande of the auenger of bloud, vntill he stoode before the

d. The Iudges to declare his cause. (d) congregation.

The.xxi.Chapter.

1. The cities giuen to the Leuites, in number eyght and fortie. 44. The Lorde according to his promise gaue the children of Israell rest.

1 AND then came the principall fathers of A the Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the childzen of Israel,

2 And spake vnto them at Silo in the lande of Chanaan, saying, The Lord commaunded by Moses, to giue vs cities to dwel in, with the suburbes thereof for our cattell. Num. Iosue.

3 And the childzen of Israell gaue vnto the Leuites, out of their inheritance at the biding of the Lorde, these cities folowing, with their suburbes.

4 And the lot came out of the kynred of the

a. Then three sonnes of the Leuites were the Cattes, the Gersonites and the Merarites. The cities were the sonnes of Caath. (a) Chaathites, the childzen of Aaron the priest, which were of the Leuites, had giuen them by lot, out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirtene cities.

5 And the rest of the childzen of Caath had by lotte, out of the kinredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

5 And the childzen of Gerson had by lotte, out of the kinredes of the tribe of Issachar, and out of the tribe of Iser, and out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene cities.

7 And the childzen of Merari by theyr kynreds had, out of the tribe of Ruben, and out B of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

8 And the childzen of Israell gaue by lotte vnto the Leuites these Cities with theyr suburbes, as the Lorde commaunded by the hande of Moses.

9 And they gaue, out of the tribe of the childzen of Iuda, and out of the tribe of the childzen of Simeon, these cities by name,

10 Whiche the childzen of Aaron, being of the kynreds of the Caathites, and of the childzen of Leui, obteyned: (for theirs was the first lot,)

11 And they gaue them Kiriath-arba, of the father of Enac (which is Hebron) in the hill countrey of Iuda, with the

b. The Cities were thousand cubites from the wal of the round about. Num. Iosue. (b) suburbs of the same rounde about it.

12 But the lande that perteyned to the citie, and the villages thereof, gaue they to Caleb the sonne of Iephune, to be his possession.

13 And thus they gaue to the childzen of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with hir suburbes, and Libna with hir suburbes:

14 And Iathir with hir suburbes, and Esthemoa with hir suburbes:

15 Holon with hir suburbes, Dabir with hir suburbes:

16 Ain with hir suburbes, Juttah wyth hir
suburbes, Bethsames with hir suburbes:
nine cities out of those two trybes.
17 And out of the tribe of Beniamin, they
gaue Gibeon with hir suburbs, Gabae with
hir suburbes.
18 Anatoth, with hir suburbes, Almon with
hir suburbes, foure cities.
19 All these Cities of the childzen of Aaron,
that were priestes, were thirtene cities, with
their suburbes.
20 And the kinreds of the childzen of Caath,
that were Leuites, that is to say, the (c) other
childzen of Caath, had cities giuen them for
their lot out of the tribe of Ephzaim.
21 For they gaue them the citie, that the slay-
er might flee vnto, Sichem with hir sub-
urbes in mount Ephzaim, and Gazer with
hir suburbes:
22 And Cibzaim with hir suburbes, & Beth-
hozon with hir suburbes, foure cities.
23 And out of the tribe of Dan, Elthec, with
hir suburbes, Gabethon with hir suburbes:
24 And Jialon with hir suburbes, Gathre-
mon with hir suburbes, foure cities.
25 And out of the (d) halfe tribe of Manas-
ses, Thanach with hir suburbes, and Gath-
remon with hir suburbes, two cities.
D 26 All the cities for the other kinreds of the
childzen of Caath, were tenne, with theyr
suburbes.
27 And vnto the childzen of Gerson, whiche
were of the kinreds of the Leuits, they gaue
out of the other halfe tribe of Manasses, the
citie of refuge for the slayer, Golan in Ba-
san with hir suburbes, and Beestherah with
hir suburbes, two cities.
28 And out of the tribe of Isachar, Kision
with hir suburbes, and Dabereh with hir
suburbes.
29 And Jarmuth with hir suburbes, Enga-
nim with hir suburbes, foure cities.
30 And out of the tribe of Aser, Misal wyth
hir suburbes, Abdon with hir suburbes,
31 Helcath with hir suburbes, and Rohob
with hir suburbes, four cities.
E 32 And out of the tribe of Nephthali the citie
for the slayer to flee vnto, Kedes in Galilee
with hir suburbs, Harmothdor with hir sub-
urbes, and Carthan with hir suburbes, three
cities.
33 All the cities of the Gersonites throughe
out their kinreds, were thirtene cities with
their suburbes.
34 And vnto the other kinredes of the chil-
dzen of Merari, (e) that were the rest of the
Leuites, they gaue out of the tribe of Za-
bulon, Jocneam with hir suburbes, and
Cartha with hir suburbes:
35 Dimnah with hir suburbes, and Naha-
lal with hir suburbes, foure cities.
36 And out of the tribe of Ruben, (f) Bezer
with hir suburbes, and Jahasa wyth hir
suburbes:
37 Kedmoth with hir suburbes, & Mephaath
with hir suburbes, foure cities.
38 And out of the tribe of Gad, they gaue the
citie for the slayer to flee vnto, Ramoth in
Gilead with hir suburbes, and Mahanaim
with hir suburbes:
39 Helbon with hir suburbes, and Jaser with
hir suburbes, foure cities in all.
40 So that all the Cities of the childzen of
Merari throughout their kinredes, whiche
were the rest of the kinreds of the Leuites,
were by theyr lot, twelue cities.
41 And all the Cities that the Leuites had,
(g) among the possession of the childzen of
Israell, were fortie and eyght, with theyr
suburbes.
42 And these cities lay euerye one seuerally,
hauing their suburbes rounde about them,
throughout all the sayde cities.
43 And the Lorde gaue vnto Israell all the
lande, whiche hee sware to giue vnto their
fathers: And they conquered it, and dwelt
therein.
44 And the Lord gaue the rest round about,
according vnto all that he sware vnto theyr
fathers, and there stood not a man of al theyr
enimies before them: The Lord also deli-
uered all their enimies into theyr handes.
45 There escaped nothing of all the good
things, which the Lorde had sayde vnto the
house of Israel, but all came to passe.

c. That is, that were no Priestes, but Leuites only.

d. Which dwelled in Chanaan.

e. The families of Caath & Gerson already spoken of, remayneth only Merari, of which being the yongest, came the third family of the Leuites, and are here therefore called the rest.

f. Bezer and Ramoth, were the cities of refuge, vnder the Merarites, and beyonde Iordane.

g. That Iacobs prophecy might be fulfilled, & Gods prouidence perfourmed: that is, that no part of Israel should want their teachers of Gods law. Gene. 17.

Iosue. 23.

The. xxij. Chapter.

1. Ruben, Gad, and the halfe tribe of Manasses, are sent agayne to theyr possesions. 10. They buylde an aulter for a memoriall. 15. The Israelites reprooue them. 21. Their answere for defence of the same.

1 Then (a) Iosuah called the Rubenites, ỹ Gadites, & the half tribe of Manasses.
2 And sayde vnto them, Ye haue kept al that Moses the seruaunt of the Lorde (b) commaunded you, and haue obeyed my voyce, in all that I commaunded you.
3 Ye haue not left your brethren of a long season vnto this day, but haue kept the commaundement of the Lorde your God.
4 And nowe that the Lorde hath giuen rest vnto your brethren, as hee promised them, therefore returne ye, and go vnto your tents, and vnto the lande of your possession, which Moses the seruant of the Lord gaue you on the other side of Iordane.

A
a. After that the Israelites enioyed the lande of Chanaan.
Num. 32. f
b. Which w to go armed before their brethren.
Num. 32.
Num. 32.
Iosue. 13. b

c. Iosuah now at parting willing to shewe them his care, and his thankfull heart for their paynes, remembreth them of the keeping of Gods lawe, as the only mean of all the rewarde and felicitie he wisheth them.

5 But in any wise take diligent heede to do the commaundement and (c) lawe whiche Moses the seruaunt of the Lorde charged you: that yee loue the Lorde your God, and walke in all his wayes, and keepe hys commaundementes, and cleaue vnto him, and serue him with all your heartes, and all your soules.

d. He commended them to God & prayed for them.

6 And so Iosuah (d) blessed them, & sent them away: And they went vnto their tentes.

7 Unto the one halfe of the tribe of Manasses, Moses gaue possession in Basan: and vnto the other halfe thereof gaue Iosuah, among their brethren on this side of Iordane Westward. And Iosuah sent them away also vnto their tentes, and blessed them.

B

8 And said vnto them, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and golde, with brasse and iron, and with much rayment, and diuide the spoyle of your enimies with your (e) brethren.

e. Which they had left at home to keepe their cities and possessions. Num. 31. d. 1. Reg. 30. f.

9 And the children of Ruben, the children of Gad, and the halfe tribe of Manasses, returned, and departed from the children of Israel out of Silo, which is in the lande of Chanaan, to go vnto the countrey of Gilead, to the land of their possession, which they had obteyned, according to the worde of the Lorde by the hande of Moses.

10 And when they came vnto the borders of Iordane, that are in the lande of Chanaan, there the children of Ruben, the children of Gad, and the halfe tribe of Manasses, buylt (f) them an aulter by Iordane, and that a great aulter to see to.

f. This is beyond Iordane: For sometime the whole countrey on both sides of Iordan is ment by Chanaan.

11 When the children of Israell heard say, Beholde the children of Ruben, the children of Gad, & the halfe tribe of Manasses, haue buylt an aulter in the forefront of the lande of Chanaan, in the borders of Iordane, at the passage of the children of Israel:

12 When the children of Israel heard of it, the whole congregation of the children of Israel gathered them together at Silo, to make (g) battaile agaynst them.

g. Gods lawe requireth the so to doe, though they were the dearest friendes they had, if they were found to fall away frō true religion. Deut. 13. b.

13 And the children of Israel sent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the priest,

14 And with him ten Lordes of euery chefe house a Lorde, throughout all the tribes of Israel, whiche were heades of their fathers households among the " thousandes of Israel.

C

" or, multitude

15 And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake with them, saying,

16 Thus sayeth the whole congregation of the Lorde, What transgression is this, that ye haue transgressed against the god of Israel, to turne away this day from the Lord, in that ye haue builded you an aulter, for to rebell this day agaynst the Lorde? Num. 25.

17 Is the wicked deede of Peor too little for vs, whereof we are not yet (h) clensed vnto this day? And there was a plague in the congregation of the Lorde.

h. The remembrance of that wickednesse sticketh by vs, though after the punishment of death of a thousand the wrath was pacified. Num. 25.

18 Yee also are turned away this day from the Lorde: and seeing yee rebell to daye agaynst the Lorde, it will come to passe, that to morowe he will be wroth with al the congregation of Israel.

19 Notwithstanding, if yee thinke that the lande of your possession is (i) vncleane, then come ouer vnto the lād of ꝑ possessiō of the Lord, wherin the Lordes tabernacle dwelleth, and take possession among vs: But (k) rebell not agaynst the Lorde, nor rebell agaynst vs, to buylde you any other aulter, saue the aulter of the Lorde our God.

i. As was the arke of the Lord, and the aulter.

k. To set other sentences thā God is, is to rebell agaynst God. 1. Sam. 8.

20 Did not Achan the sonne of Zareth trespasse grieuously in the accursed thing, and wrath fel on al the congregation of Israel? and this man (l) perished not alone in hys wickednesse.

l. Signifying that if man suffred for mans fault the fault of many, all should suffer.

21 Then the children of Ruben, and the children of Gad, and the halfe tribe of Manasses, answered, and sayde vnto the heades ouer the thousandes of Israel,

22 The Lord God of goddes, the Lord God of goddes knoweth, and also Israell shall knowe, if it be to rebell, or to transgresse agaynst the Lorde, then thou Lorde saue vs not this day.

23 Or elles, if we haue buylt vs an aulter to turne from folowing the Lorde, or to offer therein burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe (m) require it.

m. That is let him punish vs, and reuenge it.

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto ours, What haue you to do with the Lord God of Israel?

25 The Lord hath made Iordan a border betweene vs and you, ye children of Ruben, & of Gad, ye haue no part therefore in ꝑ lord: and so shall your children make our children (n) ceasse from fearing the Lorde.

n. Fall away from true religion.

26 Therfore we said, We will make vs an aulter, not for burnt offering, nor for sacrifice:

25 But for a witnesse betweene vs and you, and ours generations after vs, that wee should serue the Lorde with our offerings, sacrifices, and peace offerings before hym,

and

and that your chyldren shoulde not say to ours in tyme to come, Ye haue no (o) part in the Lorde.

28 Therfore sayde we, that if they should so say to vs, or to (p) our generations in time to come: that we woulde say agayne, Behold the fashion of the aulter of the Lorde, whiche our fathers made, neyther for burnt offerings, nor for sacrifices, but for a witnesse betweene vs and you.

29 God forbid, that we should rebel against the Lorde, & turne this day from after him, and builde any other aulter for burnt offerings, oblations, or sacrifices, saue the aulter of the Lorde our God, that is before his tabernacle.

30 And when Phinehes the priest, and the Lordes of the congregation, and heads ouer the thousands of Israell, whiche were with hym, hearde these wordes, that the children of Ruben, and the chyldren of Gad and the chyldren of Manasses spake, they were wel content.

31 And Phinehes the sonne of Eleazar the priest, sayde vnto the chyldren of Ruben, and to the children of Gad, and to the children of Manasses, This day we perceyue that the Lorde is (q) among vs, bycause ye haue not donne this trespasse against the Lorde: Nowe ye haue ryd the chyldren of Israel (r) out of the hande of the Lorde.

32 And Phinehes the sonne of Eleazar the priest, with the Lordes, returned from the children of Ruben, and from the children of Gad, out of the lande of Gilead, vnto the land of Chanaan, to the chyldren of Israel, and brought them this worde agayne.

33 And the saying pleased the children of Israel, and they blessed God, and dyd not entende to goe agaynst them in battayle, and to destroy the lande, whiche the chyldren of Ruben and Gad dwelt in.

34 And the children of Ruben, and the children of Gad, called the aulter (Ed) for it shal be a witnesse betweene vs, that the Lorde is God.

o. As you are excluded from the land, so are you excluded fro beyng partakers of the Lordes seruice.

p. God requireth, that the care of his glory be in euery man, not only for his owne time, but also that it reach to his posteritie.

q. His couenant and his true religion beyng preserued vncorrupt.

r. Fro the punishment that they must haue looked for, by transgressing of Gods lawe.

(Ed) for, witnesse.

The.xxiij.Chapter.

2. Iosuah exhorteth the people, that they ioyne not themselues to the Gentiles.

1 AND it came to passe a long season after, that the Lorde had giuen rest vnto Israel from all theyr enimies rounde aboute, that Iosuah waxed olde, and was stryken in age,

2 And Iosuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayde vnto them, I am olde, and stryken in age,

3 And ye haue seene al that the Lorde your God hath done vnto all these nations (a) before you, howe the Lorde your God him selfe hath fought for you.

4 Behold, I haue diuided vnto you by lot these nations that remayne, to be an inheritance for your tribes, euen from Iordane, with all the nations that I haue destroyed, euen vnto the great sea Westward.

5 And the lord your God shal (b) expel them before you, and cast them from out of your sight, and ye shall conquere theyr lande, as the Lorde your God hath sayde vnto you.

6 Goe to therefore, & be of a good courage, that ye take heede and do all that is written in the booke of the lawe of Moses, that ye bowe not aside therefrom to the right hand, or to the left.

7 Neyther cõpany with these nations that is with them, that are left with you, neyther make mention of the name of their gods, nor (c) cause to sweare by them, neither serue them, nor bowe your selues vnto them.

8 But sticke fast vnto the Lord your God, as ye haue donne vnto this day.

9 So shall the Lorde caste out before you great nations and mightie, as no man hath bene hable to stande before you hytherto.

10 One man of you shall chase a thousand: for the Lorde your God fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your selues, that ye loue the Lorde your God.

12 Els, if ye goe backe and cleaue vnto the rest of these natiõs, that remayne with you, and shall make mariages with them, and goe in vnto them, and they to you:

13 Be ye sure that the Lorde your God wil no more cast out all these nations from before you: but they shal be snares & trappes vnto you, and scourges in your sides, and thornes in (d) your eyes, vntill ye perish frõ of this good lande, whiche the Lorde your God hath giuen you.

14 And beholde, this day do I (e) enter into the way of all the worlde, and ye know in all your hartes, and in all your soules, that nothing hath fayled of all the good things whiche the Lorde your God promised you, but all are come to passe vnto you, and nothyng hath fayled thereof.

15 Therefore, as all good things are come vpon you, which the Lorde your God promysed you, so shall the Lorde bryng vpon you all euill, vntill he haue destroyed you from off this good lande, whiche the Lorde your God hath gyuen you.

16 When ye haue (f) transgressed the appointment

a. Your eyes bearyng witnesse.

b. Which yet remaine vncõquered. Cha. 13

Deut. 5. b. and. 28. b.

B

Psal. 16. a.

c. Let not the iudges admit an othe, when any shal sweare by theyr idols.

Leuit. 26. b. Deut. 32. d.

Exod. 23. g. Num. 33. g. Deut. 7. c.

d. Meaning, they shalbe a continuall greefe vnto you, and so the cause of your destruction.

C

e. I die according to the course of nature.

Iosu. 21. d.

f. He sheweth, that no euil cã come vnto mã, except he offed God by disobedience.

poyntment of the Lorde your God, whiche he commaunded you, and haue gone and serued strange goddes, and bowed your selues to them, then shall the wrath of the Lorde ware hote vpon you, and ye shall perish quickly from off the good lād, which he hath giuen you.

The.xxiiij.Chapter.

2. Iosuah rehearseth Gods benefites. 14. And exhorteth the people to feare God. 25. The league renued betweene God and the people. 26. Iosuah dieth. 32. The bones of Ioseph are buried. 33. Eleazar dyeth.

1 AND Iosuah gathered (a) all the trybes of Israel to Sichem, and called for the elders of Israel, and for their heads, iudges, and officers, and they presented themselues (b) before God.

a. That were inhabitants in the lande of Chanaan, to wite, nine tribes, and the halfe.
b. Before the arke of God, whiche was then brought from Silo to Sichem.

2 And Iosuah sayd vnto al ỹ people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the (c) floud in old time, euen Thare the father of Abraham and of Nachor, and serued strange goddes.

c. Euphrates in Mesopotamia. Gen. 11.d. Iud. 5.a.

3 And I toke your father Abraham fro the other side of the floud de, and brought him throughout all the lande of Chanaan and multiplied his seede, and gaue him Isahac.

Gen. 21.d. Gen. 36.b. Gen. 46.b.

4 And I gaue vnto Isahac, Iacob and Esau, and I gaue vnto Esau mount Seir to possesse it: but Iacob & his children went downe into Egypt.

Exod. 3.c.

5 I sent Moses also, and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

Exod. 7. 8. 9 10. and. 14.

6 And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians followed after your fathers with charets and horsemen, vnto the red sea.

Exod. 12. f.

7 And when they cried vnto the Lorde, the Lorde put darkenesse betweene you and the Egiptians, and brought the sea vpon them, and couered them, and your eyes haue seene what I haue done to the Egyptians: and ye dwelt in the wildernesse (d) a lōg season.

Exod. 24. c. B

d. Euen fourtie yeares.

8 And I brought you into the lande of the Amorites, which dwelt on the other side of Iordane: and they fought with you: and I gaue them into your hande, that ye might conquere their countrey, and I destroyed them from out of your sight.

Num. 21. d.

9 Then Balak the sonne of Ziphor kyng of Moab, arose and warred agaynst Israel and sent and called Balaam the sonne of Beor for to curse you:

Num. 22. a. Deut. 23. a.

10 But I would not hearken vnto Balaā, and therefore he rather blessed you: and so I deliuered you out of his hande.

11 And ye went ouer Iordane, & came vnto Iericho: and the (e) men of Iericho fought agaynst you, the Amorites, Pherezites, Chanaanites, Hethites, Gergesites, Heuites, and Iebusites, and I deliuered them into your hande.

e. Not in the fielde, but defendyng their citie.

12 And I sent hornettes before you, whiche caste them out of your sight, euen the two kings of the Amorites: but not with your owne sworde, or with your owne bowe.

Exod. 23. Deut. 7. Iosu. 11.

13 And I haue giuen you a land, in whiche ye did no labour, and cities, whiche ye built not, and which ye dwell in, vineyardes also and oliue trees, whiche ye planted not, and whereof ye do eate.

14 Nowe therefore (f) feare the Lorde, and serue him in perfectnesse and trueth, and put away the goddes, whiche your fathers serued on the other side of the floud, and in Egypt: and serue ye the Lorde.

f. This is true vse of Gods ben to learne by to feare serue him.

15 And if it seeme euill vnto you to serue the Lorde, then chose you this day whome you wil serue, whether the goddes whiche your fathers serued (that were on the other side of the floud) or the goddes of the Amorites, in whose land ye dwel. As for me and my house, (g) we wil serue the Lorde.

g. This Chet if al the would g God, ye one of ticular boūd vnto him

16 The people answeared and sayde, God forbyd, that we shoulde forsake the Lorde, and serue strange goddes.

17 For the lord our God, is he that brought vs and our fathers out of the lande of Egypt, and from the house of bondage, and which did those great miracles in our sight & preserued vs in al the way that we went, and among al the people whiche we came thorowe.

18 And the Lorde did cast out before vs all the people, euen the Amorites, which dwelt in the lande: and therefore will wee also serue the Lorde, for he is (h) our God.

h. Who knowle our fal boūd t i. Exte cast a idols.

19 And Iosuah sayde vnto the people, Ye (i) can not serue the Lorde: for he is an holy God, and a ielous God, and can not beare your iniquitie and sinne.

Iosu.

20 If ye forsake the Lord, and serue strange goddes, he will turne and do you euyll, and consume you, after that he hath done you good.

21 And the people sayde vnto Iosuah Nay, but we will serue the Lorde.

22 And Iosuah sayde vnto the people, Ye are witnesses (k) agaynst your selues, that ye haue chosen you the Lorde, to serue him. And they sayde, We are witnesses.

k. Iudg. 24. Ruth. 4.

23 Then put away (sayde he) the (l) strange goddes, whiche are among you, and bowe your hartes vnto the Lord God of Israel.

l. Gen. 35.

24 The people sayde vnto Iosuah, The Lorde

Lorde our God will we serue, & his voyce wyll we obey.

25 And so Iosuah made a couenant with the people the same day, and set an ordinance and lawe before them in Sichem.

26 And Iosuah wrote these wordes in the booke of the lawe of God: and toke a great stone, and pitched it on ende in the sayde place, euen vnder an Oke, that was in the sanctuarie of the Lorde.

27 And Iosuah sayde vnto all the people, Beholde, this stone shal be a witnesse vnto vs, for (m) it hath heard all the wordes of the Lorde, whiche he spake with vs, it shall be therfore a witnesse vnto you, least ye denie your God.

m. Rather than mans cõsimulation should not be punished, the dumbe creatures shall crie for vengeance.

28 And so Iosuah let the people depart, euery man vnto his inheritance.

29 And after these thynges it came to passe, that Iosuah the sonne of Nun, the seruant of the Lord, died, being an hundred and ten yeares olde.

30 And they buried him in the countrey of his inheritance, euen in Thamnath Serah, whiche is in mount Ephraim, on the north side of the hill of Gaas.

31 And Israell serued the Lorde (n) all the dayes of Iosuah, and al the dayes of the elders that ouer lyued Iosuah, and which had knowen all the workes of the Lorde, that he had done for Israel.

n. Such are the people cõmonly as the rulers are.

32 And the bones of Ioseph, whiche the children of Israel brought out of Egypt, buried they in Sichem, in a parcel of ground, which Iacob bought of the sonnes of Hemor the father of Sichem, for an hundred peeces of siluer, and it became the inheritance of the children of Ioseph.

Iosu.24.d.

33 And Eleazar the sonne of Aaron died, whom they buryed in a hyll that parteyned to Phinehes his sonne, which (hyl) was giuen him in mount Ephraim.

The ende of the booke of Iosuah, whom the Hebrues call Iehoshuah.

¶ The booke of Iudges, called in the Hebrue, Sophtim, and in Latine, Iudicum.

¶ *The first Chapter.*

1. After Iosuah was dead, Iuda was constitute captayne. 6. Adoni-bezek is taken. 14. The request of Achsah. 16. The chyldren of Keni. 19. The Chanaanites are made tributaries, but not destroyed.

1 After the death of Iosuah, it came to passe, that the chyldren of Israel (a) asked the Lorde, saying, Who shal goe vp for vs against ỹ Chanaanites, to fight first agaynst them?

a. By the iudgement of Vrim, Exo.18. waightie matters ought not to be taken in hande without first inuocatiõ of God.

2 And the Lorde sayde, Iuda shal goe vp: behold, I haue deliuered the lande into his handes.

b. Whose inheritance was scattered amõg the tribe of Iuda, according to Iacobs prophecie. Gen.49.b.

3 And Iuda sayd vnto Simeon his (b) brother, Come vp with me in my lotte, that we may fight agaynst the Chanaanites, and I likewise will go with thee into thy (c) lot. And Simeon went with him.

c. As if I were one of the inhabiters of the lande, that came to thee by lot.

4 And Iuda went vp, and the Lorde delyuered the Chanaanites and Pherezites into theyr handes: and they slue of them in Bezek ten thousand men.

5 And they found Adoni-bezek, in Bezek, and they fought agaynst him, and slue the Chanaanites and Pherezites.

"or, the lorde of Bezek.

6 But Adoni-bezek fled, and they folowing after him, caught him, and (d) cut off his thumbes, and his great toes.

d. As he serued others, so by gods iudgement is he serued himselfe. B Leui.24.c.

7 And Adoni-bezek sayde, Threescore & ten kings, hauing their thumbes and great toes cut of, gathered theyr meate vnder my table: as I haue done, so God hath done to me agayne. And they brought him to Hierusalem, and there he died.

8 (The children of Iuda had (e) fought agaynst Hierusalem, and had taken it, and smitten it with the edge of the sworde, and set the citie on fire.)

e. All this within the Parenthesis was done in Iosuahs tyme, and is here spoken of by the way of repetition.

9 Afterwarde the chyldren of Iuda went downe

downe to fight agaynſt the Chanaanites that dwelt in the mountayne, and towarde the ſouth, and in the lowe countrey.

10 And Iuda went agaynſt the Chanaanites that dwelt in Hebron, whiche before tyme was called Kiriath-arba, and ſlue (f) Seſai, Ahiman, and Thalmai.

f. Theſe three were giants, and the chyldren of Anac. Iosu.15.d.

11 And from thence they went to the inhabitantes of Dabir, whoſe name in olde tyme was called Kiriath-ſepher.

12 And Caleb ſayde, He that ſmyteth Kiriath-ſepher, and taketh it, to him wyl I giue Achſach my daughter to wyfe. Iosu.15.c.

13 And Othoniel the ſonne of Kenez, Calebs yoonger brother, toke it, to whom he gaue Achſah his daughter to wyfe.

¶ 14 When ſhe came to hym, ſhe counſelled him to aſke of hyr father a fielde: And then ſhe (g) lyghted of hyr aſſe, and Caleb ſayde vnto hyr, What wilt thou?

g. Reade, Iosu.15.d.

15 She anſwearyed vnto hym, Giue me a bleſſing: for thou haſt giuen me a ſouthlād, giue me alſo ſpringes of water. And Caleb gaue hir ſpringes, both aboue and beneath.

16 And the chyldren of (h) Keni, Moſes father in lawe, wente vp out of the citie of palme trees, with the chyldren of Iuda, into the wilderneſſe of Iuda, that lyeth in the ſouth of Arad, and they went, and dwelt among the people.

h. This was one of the names of Moſes father in law. Num.10.d Deut.34. a.

17 And Iuda went with Simeon his brother, and they ſlue the Chanaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie Horma.

Num.21. a. 18 And alſo Iuda toke (i) Azzah with the coaſtes thereof and Ecron with the coaſtes thereof, & Ikaron with the coaſtes thereof.

i. Theſe cities and others were afterward poſſeſſed of the Philiſtines. 1.Sam.6.d.

19 And the Lorde was with Iuda, and he conquered the mountaynes: but could not dryue out the inhabitantes of the valleyes, bycauſe they had charettes of iron.

Num.14.d. Iosu.14.d. 20 And they gaue Hebron vnto Caleb, as Moſes ſayde: and he expelled thence the three ſonnes of Anak,

D 21 And the chyldren of Beniamin dyd not caſt out the Iebuſites, that inhabited Hieruſalem: but the Iebuſites dwell with the chyldren of Beniamin in Hieruſalem vnto this day.

Iosu.16.a. 22 And in lyke manner they, that were of the houſe of Ioſeph, went vp to Bethel, and the Lorde was with them.

23 And the houſe of Ioſeph ſearched out Bethel, whiche before tyme was called Luz.

Gene.28. d. 24 And the ſpyes ſawe a man come out of the citie, and they ſayde vnto hym, Shewe vs, we pray thee, the way into the citie, and we will ſhewe thee mercie.

Iosu.2.c. 25 And when he had ſhewed them the way into the citie, they ſmote it with the edge of the ſworde: but let the man and all his houſholde goe free.

26 And the man went into the lande of the Hethites, and buylte a citie, and called the name thereof Luz: which is the name therof vnto (k) this day.

k. That is vnto the time of Samuel, who is ſuppoſed to haue written this booke. Iosu.27.f.

27 Neyther dyd Manaſſes expell Bethſean with hyr townes, Thanach with hyr townes, the inhabiters of Dor with hyr townes, the inhabiters of Ieblaam with hyr townes, nor the inhabiters of Megiddo with hyr townes: but the Chanaanites were bolde to dwell in the lande.

28 But it came to paſſe, that as ſone as Iſrael was wared mightie, they put the Chanaanites to tribute, and expelled them not wholly.

29 In lyke manner (l) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt ſtill in Gazer among them.

l. That is, the tribe of Ephraim: are the rather to be vnderſtanded. Iosu.16.f.

30 Neyther dyd Zabulon expel the inhabiters of Ketron, nor the inhabiters of Nahalol: but the Chanaanites dwelt among them, and became tributaries.

31 Neyther did Aſer caſt out the inhabiters of Acho, nor the inhabiters of Zidon, and of Thalab, Aczib, and Helbah, Aphek, nor of Rehob:

32 But the Aſerites dwelt among the Chanaanites, the inhabiters of the land: for they did not dryue them out.

33 Neyther dyd Nepthalim dryue out the inhabiters of Bethſames, nor the inhabiters of Bethanath: but dwelt amōgſt the Chanaanites, the inhabiters of the lande. Neuertheleſſe, the inhabiters of Bethſames and of Bethanath became tributaries vnto them.

34 And the Amorites "dryue the chyldren of Dan into the mountayne, and ſuffered thē not to come downe to the valley. "or, kept them.

35 And the Amorites were content to dwel in mount Heres in Aialon, and in Salabim: and the hande of Ioſeph preuayled, ſo that they became tributaries.

36 And the coaſt of the Amorites was from the goyng vp to Acrabim, and from the (m) rocke vpwarde. m. A citie of Arabia, or brue Selah, which ſignifieth a rocke.

The.ij. Chapter.

2. The Angel rebuketh the people, bycauſe they had made peace with the Chanaanites. 11. The Iſraelites fell to Idolatrie after Ioſuahs death. 14. They are deliuered into the enimies handes. 16. God deliuereth them by Iudges. 22. VVhy God ſuffered idolaters to remayne among them.

1 And

2 1 AND the (a) angel of the Lorde came vp from Gilgal to Bochim, and sayde, I made you to goe out of Egypte, and haue brought you vnto the land, which I sware vnto your fathers: and I sayde, I wil neuer breake mine appointment, that I made with you.

2 And ye also shall make no couenant with the inhabitours of this land, but shal breake downe their aulters: neuertheless, ye haue not hearkened vnto my voice: why haue ye this done?

3 Wherefore I haue likewise determined, that I will not caste them out before you: but they shall be as thornes vnto you, and their goddes shall be a snare vnto you.

4 And when the Angell of the Lorde spake these wordes vnto al the children of Israel, the people cryed out, and wept:

5 And called the name of the sayde place" Bochim, and offered sacrifices vnto the Lorde.

6 And when Iosuah (b) had sent the people away, the children of Israel wente euerie man into his inheritance to posses the land.

7 And the people serued the lord al the dayes of Iosuah, and all the dayes of the elders that outlyued Iosuah, and had seene al the great workes of the Lorde, that he dyd for Israell.

8 And Iosuah the sonne of Nun, the seruant of the Lorde, died, when hee was an hundred and tenne yeeres olde:

9 Whome they buried in ẏ coasts of his inheritaunce (euen) in Thimnah (c) Heres in mount Ephraim, on the north side of the hill Gaas.

10 And euen so all that generation was put vnto their fathers: and there arose another generation after them, which neither knew the Lorde, nor yet the workes which he had done for Israell.

11 And then the children of Israell did wickedly in the sight of the Lorde, and serued (d) Baalim,

12 And forsoke the Lorde God of their fathers, which brought them out of the lande of Egypt, & followed strange goddes, euen of the goddes of the nations that wer round aboute them, and bowed them selues vnto them, and angred the Lorde.

13 They forsoke the Lord, and serued Baal and (e) Astaroth.

14 And the wrath of the Lorde ware hote against Israell, and he deliuered them into the handes of raueners, that spoiled them, & solde them into the handes of their enimies round about the, so that they had no power any longer to stand before their enimies.

15 But whyther so euer they wente out, the (f) hand of the Lord was sore against them, euen as the Lord promised them, and as he sware vnto them: and he punnished them sore.

16 Neuertheless, the Lorde rayse vp iudges, which deliuered them out of the hands of their oppressours.

17 And yet for all that, they would not hearken vnto their iudges: but rather wente a whoring after strange goddes, and bowed them selues vnto them, and turned (g) quickly out of the way whiche their fathers walked in, obeying the commaundementes of the Lord: but they did not so.

18 And when the Lorde had rayse them vp iudges, he was with the iudge, and deliuered them out of the handes of their enimies all the dayes of the iudge: (for the Lord had compassion ouer their sorowings, whiche they had by the reason of them that oppressed them, and vexed them:)

19 Yet for all that, as sone as the iudge was dead, they returned, and did worse than their fathers, in following strange Goddes, to serue them, and worship them, and ceassed not from their owne inuentions, nor from their malitious way.

20 And the wrath of the Lorde was moued against Israell, and he sayde, Bycause thys people hath trangressed myne appoyntmẽt, whiche I commaunded their fathers, and haue not hearkened vnto my voyce:

21 I will henceforth not cast out before them one man of the nations, which Iosuah left when he dyed:

22 That through them I may (h) proue Israell, whether they will keepe the way of the Lord, and walke therein, as their fathers did, or not.

23 And so the Lorde left those nations, and drowe them not out immediatly, nor deliuered them into the hand of Iosuah.

The.iij. Chapter.

1. The Chanaanites were leste to trie Israell. 9. Othoniell deliuereth Israell. 21. Ahud killeth king Eglon. 23. Samgar kylleth the Philistines.

3 1 THese are the nations, which the Lorde A left, that he might proue Israell by them: (euen as many of Israell as had not knowen all the (a) warres of Chanaan:

2 Only for the learning of the generations of the children of Israell, that he also might teach them warre, only such as before knew nothing thereof.)

3 Of those whome he left, there were fiue lordes

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1. A prophete or messanger, as some think, which was Phinees: others think it was an angelical spirit sent of God, & appering to do his message.
Deu. 7. a.
Deut. 12. a.
Iosua. 23. c.
2. Or, weeping.
3. Reade Iosua. 24. g.
B
Iosua. 24. g.
Iosua. 24. g.
9. Or, Serah Iosua. 24. g. 5. signifying the sunne, whose image was set vpon Iosuahs graue for a memorie, that the sun stoode at his commaundement.
11. That is, all manner of idols.
13. Idols which had the forme of sheep, amõg the Sidonians.
C
Esai. 50. a.
f. The vengeance.
g. This is the manner of the corrupt nature of man, and therefore God of his mercy from time to tyme vsed to restore and renue true religion.
Iud. 3. b.
D
h. Outward enimies and false prophets are a triall to proue our faith
Deut. 13. a.
a. What help of God attayned, what policie, and what valiance was vsed therein.

lozdes of the Philistines, and all the Chanaanites, and the Sidonites, and the Heuites, that dwelt in mount Libanon, euen frō mount Baal Hermon, vntill one come to Hamath.

4 These remayned to proue Israell by, and to wyte whether they would hearken vnto the commaundements of the Lozde, which he commaunded theyr fathers by the hande of Moses.

5 And the children of Israel dwelt among the Chanaanites, Hethites, Amozites, Pherezites, Heuites, and Iebusites,

6 And toke the daughters of them to be (b) theyr wyues, & gaue theyr owne daughters to theyr sonnes, & serued their goddes.

7 And the chyldren of Israel dyd wickedly in the sight of the Lozde, and forgate the Lozde theyr God, and serued Baalim, and (c) Asharoth.

8 Therefore the Lozde was angry with Israel, and he solde them into the handes of Chusan Risathaim, kyng of Mesopotamia: and the childrē of Israel serued Chusan Risathaim eyght yeares.

9 And when the chyldren of Israell cryed vnto the Lozde, the Lozde styzred vp a sauiour to the chyldren of Israell, and saued them, euen Othoniel the sonne of Kenes, Calebs younger brother.

10 And (d) the spirite of the Lozde came vpon hym, and he iudged Israell, and went out to warre: And the Lozde deliuered Chusan Risathaim, king of Mesopotamia, into his hande, and his hande preuayled agaynst Chusan Risathaim.

11 And the lande had rest fourtie yeares: and Othoniel the sonne of Kenes died.

12 And the chyldren of Israel agayne committed wickednesse in the sight of ỹ Lozd: And the Lozde (e) strengthened Eglon the kyng of the Moabites, agaynst the chyldrē of Israel, bicause they had committed wickednesse before the Lozde.

13 And this (Eglon) gathered vnto hym the chyldren of Ammon, and the Amalekites, and went and smote Israell, and possessed the citie of Palme trees.

14 And so the children of Israel serued Eglon the kyng of Moab. xviij. yeares.

15 But when they cryed vnto the Lozd, the Lozde stirred them vp a sauiour, Ihud the sonne of Gera, the sonne of Gemini, a man lame of his "right hande: and by hym the chyldren of Israell sent a present vnto Eglon the kyng of Moab.

16 But Ihud made him a dagger with two edges of a cubite length, and he dyd gyrde it vnto his rayment vpon his right thygh,

17 And caryed the present vnto Eglon the kyng of Moab: (And Eglon was a very fat man.)

18 And when he had presented the present, he sent the people, that bare it, away.

19 But he hymselfe turned againe (from the place of grauen images, that was by Gilgal) & said, I haue a secret errand vnto thee, O kyng. Which saide, Keepe silēce. And al that stode before hym, went out from hym.

20 And Ihud came vnto him, and in a sommer parler, whiche he had, sate he hym selfe alone: and Ihud sayde, I haue a message vnto thee from God. And he arose out of his seate.

21 And Ihud put forth his leaft hande, and toke the dagger from his right thygh, and thrust it into his belly.

22 And the hafte went in after the blade: and the fatte closed the hafte, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ihud gate him out into the porch, and shut the dores of the parler vpon him, and locked them.

24 When he was gone out, his seruauntes came: and when they sawe that the dores of the parler were locked, they saide, Surely he (f) coucreth his feete in his sommer chamber.

25 And they taried tyll they were asshamed, and seyng he opened not the dores of the parler, they toke a key, and opened them: and behold, theyr Lozde was fallen downe dead on the earth.

26 And Ihud escaped, whyle they taryed, and was gonne beyond, to the place of the grauen images, and escaped into Seirath.

27 And when he was come, he blewe a trūpet in mount Ephraim: And the chyldren of Israell went downe with him from the hyll, and he went before them.

28 And he sayde vnto them, Folow me: for the Lozde hath deliuered your enimies the Moabites into your hande. And they descended after hym, and toke the passages of Iordane toward Moab, and suffered not a man to passe ouer.

29 And they slue of the Moabites the same tyme about tenne thousande men, whiche were all (g) fatte, and men of warre, & there escaped not a man.

30 So Moab was subdued that day vnder the hande of Israel: And the lande had rest fourescore yeares.

31 After him was Samgar the sonne of Anath, which slue of the Philistines sixe hundred men with an (h) ore goade, and deliuered Israel also.

The

b. Contrary to Gods commaundement. Deut. 7. a.

c. Trees or woods erected for idolatrie.

d. Enduyng him with the gift of prophecie, zeale of true religion, strength, policie, wisedome, and fortitude.

e. Vsing him as a rod to punishe the children of Israel for theyr wickednesse.

"or, left handed.

f. That doeth his ment.

g. That strong Iustie.

h. Like strong of arm peth not God will nishe: simple pon will where mirac will gi done.

The.iiij. Chapter.

4. Debora iudgeth Israel, and exhorteth Barac to deliuer the people. 16. Sisara fleeth. 17. And is killed by Iael.

1 AND the childzen of Israel beganne a-
gaine to do wickedly in the sight of
the Lozde, when Ihud was dead.
2 And the Lozde solde them into the hande
of (a) Jabin kyng of Chanaan, that rayg-
ned in (b) Hazor, whose captayne of warre
was called Sisara, whiche dwelt in Haro-
sheth, of the Gentiles.
3 And the childzen of Israell cryed vnto the
Lozde (foz he had nine hundzed charettes of
iron: and twentie yeares he troubled the
chyldzen of Israel very sozе.)
4 And Deboza a prophetisse, the wyfe of
Lapidoth, iudged Israell the same time.
5 And the same Deboza dwelte vnder a
palme tree, betweene Ramath and Bethel,
in mount Ephraim: and the childzen of Is-
rael came vp to hir foz iudgement.
6 And she sent and called Barac the sonne
of Abinoam, out of Kedes Nepthalim, and
sayde vnto him, Hath not the Lozd God of
Israel (c) cõmaunded, saying, Goe, & draw
toward mount Thabor, and take with thee
ten thousand men of the chyldzen of Nep-
thalim, and of the childzen of Zabulon?
7 And I will bzyng vnto thee to the riuer
Kison, Sisara the captayne of warre vnto
Jabin, with his charets and his people, and
will deliuer hym into thine handes.
8 And Barac sayde vnto hir, (d) If thou
wilt goe with me, I will goe: But if thou
wilt not come with me, I will not goe.
9 She sayde, I will surely goe with thee,
but this iourney that thou takest shal not be
foz thine honour: foz the Lozd shal sel Sisa-
ra into the hand of a woman. And Deboza
arose, and went with Barac to Kedes.
10 And Barac called Zabulon & Nephtha-
lim to Kedes, & ledde after him ten thou-
sand men: and Deboza went vp with him.
11 (But Haber the Kenite, whiche was of
the chyldzen of Hobab, the father in lawe of
Moses, remoued from the Kenites, and pit-
ched his tent (e) vnto the playne of Zaa-
naim, whiche is by Kedes.)
12 And they shewed Sisara, that Barac the
sonne of Abinoam was gone vp to mount
Thabor.
13 And Sisara gathered together al his cha-
rettes, euen nine hundzed charettes of iron,
and all the people that were with him, from
of Harosheth of the Gentiles, vnto the ryuer
of Kison.
14 And Deboza sayde vnto Barac, Vp, foz
this is the day whiche the Lozde hath deli-
uered Sisara into thyne hande: Is not the
Lozde gone out before thee? And so Ba-
rac went downe from mount Thabor, and
ten thousand men after hym.
15 But the Lozde destroyed Sisara and all
his charets, and al his host, with the edge of
the swozde, before Barac: so that Sisara
lighted downe of his charet, and fled away
on his feete.
16 But Barac followed after the charettes,
and after the host, euen vnto Harosheth of the
gentiles: And al the host of Sisara fel vp-
pon the edge of the swozde, and there was
not a man left.
17 Howbeit Sisara fled away on his feete,
to the tent of Iael the wyfe of (f) Haber the
Kenite (foz there was peace betweene Ja-
bin the kyng of Hazor, and the household of
Haber the Kenite.)
18 And Iael went out to meete Sisara, and
sayde vnto him, Turne in my Lozde, turne
into me, feare not. And when he had turn-
ed in vnto hyz into hir tent, she couered
him with a mantell.
19 And he sayde vnto hyz, Giue me, I pray
thee, a litle water to dzynke, foz I am thir-
stie. And she opened a bottel of mylke, and
gaue him dzynke, and couered hym.
20 And agayne he sayd vnto hyz, Stande in
the dooze of the tent, and when any man do-
eth come and enquire of thee, whether there
be any man here, thou shalt say, Nay.
21 Then Iael Habers wife, toke a nayle of
the tent, and an hammer in hyz hande, and
went softly vnto him, and smote the nayle
into the temples of his head, and fastened it
into the grounde (foz he slumbzed sozе, and
was weary) and so he died.
22 And behold, as Barac followed after Si-
sara, Iael came out to meete him, and sayd
vnto hym, Come and I will shew thee the
man, whom thou seekest. And whē he came
into hir tent, beholde, Sisara lay dead, and
the nayle was in his temples.
23 And so God bzought Jabin the kyng of
Chanaan into subiectiō that day before the
chyldzen of Israell.
24 And the hande of the childzen of Israell
prospered, and preuayled agaynst Jabin the
kyng of Chanaan, vntil they had destroyed
Jabin kyng of Chanaan.

The.v. Chapter.

1. The song and thankesgiuing of Debora and Barac, after the victorie.

1 THen Deboza, and Barac the sonne of
Abinoam, sang the same day, saying,
2 Prayse

a. This was one of the pocitrie of Iabin, whom Iohuah slue. Ios. 11.b. nowe hauing recouered strength to reuenge.
b. Which was by Iosuah destroyed, but after recouered & buylded by the enimies.
Iudi.5.b.
c. It should appeare that he had done this message vnto him afore & now calleth vpon him for the same, afore the whole multitude.
Psalm.83.b.
d. Although his fayth now at the firste be weake, & therfore desireth the presence of the prophetisse: yet after, it became so strong, that it is cõmended by the testimonie of the holy ghost. Heb.11.f.
Num.10.b.
e. This large roome that he occupieth, argueth his substaunce to be great: whiche should seeme to be the cause why he departed from the other Kenites.
f. He was of the familie of Iethro, Moses father in lawe, and his auncestours ioyned themselues to Israel in the true worshippyng of God.
Psalm.83.b.
Iudic.5.

2 Prayse ye the Lord, for the auenging of Israell, and for the (a) people that became so willing.

a. To wyte, the two tribes of Zabulon & Nepthali.

3 Heare O ye kings, hearken O ye princes: I, euen I will sing vnto the Lorde, I will prayse the Lorde God of Israel.

4 Lorde, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water:

Deut.4.b. Deut.2.a. Psal.97.a. Exod.19.c.

5 The mountaynes melted before the lord, euen as did Sinai before the Lord GOD of Israel.

6 In the dayes of Samgar the sonne of Anath, in the dayes of Jahel, the high wayes were (b) vnoccupied, and the trauellers walked through bywayes.

b. For feare of the enimies.

B 7 The inhabitaunces of the townes were gone, they were gone in Israel, vntill I Deboza came vp, which came vp a (c) mother in Israel.

c. Bicause she vsed the authoritie & power that God gaue hir, for the wealth of hir people: & not to suppresse them after the maner of tirãts d. Magistrates that afore-wer hindred in the executing of their office, & Merchãts that then durst not iourney from citie to citie.

8 They chose newe goddes, and then had they the enimie in the gates: was there a shielde or speare seene among fourtie thousande of Israel?

9 My hearte loueth the gouernours of Israel, and them that are willing among the people: O prayse ye the Lorde.

10 Speake (d) ye that ryde on fayre asses, ye that dwel by (e) Midden, and that walke by the wayes.

e. A certaine place muche oppressed with the enimies: or a place vsed for merchãdise, to the which for feare of the enimies, there was afore no resorte.

11 For the noyse of the archers among the (f) drawers of water ceased, there shal they speake of the righteousnesse of the Lorde, his righteousnesse in his vnkensed townes in Israel: Then shal the people of the Lord go downe to the gates.

f. Whome the enimies of like vsed too skirmish vpon, and to endanger.

12 Vp Deboza vp, get thee vp, and sing a song: Arise Barac, and leade (g) thy captiuitie captiue, thou sonne of Abinoam.

g. To wit, they that kepte the people in captiuitie.

13 Then shall they that remaine, haue dominion of the prouedst of the people: The Lorde hath giuen me dominion ouer the mightie.

14 Out of Ephraim was there a (h) roote of them against Amalec, & after thee (i) Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they that handle the pen of the wryter.

h. In this reconing vp of the instruments of this victorie, she beginneth with hir self, as a roote of Ephraim, and calleth these Chanaanites Amalec by illusion.

i. It is like that some of the Beniamites ioyned themselues to Debora, and vnlike that she prophecieth here of the victory of Saul against Amelec, wherof. 1. Sam. 15 b.

15 And of Issachar there were princes wyth Deboza, and Issachar, and also Barac, bee was sent on foote into the valley, for the diuisions of Ruben (were) great (k) thoughts of heart.

k. They marueled that they came not ouer Iordan to helpe them.

16 Why abodest thou among the sheepefoldes, to heare the bletings of the flockes? for the diuisions of Ruben were greate thoughtes of heart.

17 (l) Gilead also abode beyonde Iordane: and why doth Dan remayne in shippes? Aser continued on the sea shore, and taried in his decayed (m) places.

l. And yet to hel, yea, therefore Ruben cal haue no m. They far off, & cities dec easye for enimies if they kn but this ferueth gainst go maunde

18 (But) the people of Zabulon haue ieopарded their liues euen vnto the death, lyke as did Nepthalim in the high places of the fielde.

19 The kings came and fought, then fought the kings of Chanaan in Thanac by the waters of Megyddo, and wanne no money.

20 They foughte from heauen, euen the starres in their courses fought against Sisara.

21 The riuer of Kison swepte them away, D that auncient riuer, the riuer Kison: O my soule, thou hast marched valiantly.

22 Then were the horse hoofes smytten asunder by the meanes of the prauncings that their mightie men made.

23 Curse ye the Citie of (n) Meros (sayd the angel of the Lorde) curse the inhabitantes thereof: bicause they came not to helpe the Lord, to help the Lord against ý mighty.

n. A citie to Thabo ther for out exact they came to helpe.

24 Iael the wyfe of Haber the Kenite, shall be blessed aboue other women, blessed shal she be aboue other women in the tent.

25 He asked water, and she gaue him milk, she brought forth butter in a lordlie dish.

26 She put hir hande to the nayle, and hir right hande to the smythes hammer: with the hammer smote she Sisara, and smote his heade, wounded him, and pearced his temples.

27 He bowed him downe at hir feete, he fel downe, and lay still: At hir feete he bowed himselfe, and fell. And when he had sunk downe, he lay there destroyed.

28 The mother of Sisara loked oute at a E windowe, and cryed through the latteise: Why is his charette so long a comming? Why tarie the wheeles of his charets?

29 All the wyse ladies aunswered hir, yea and hir owne wordes answered hir self.

30 Surely they haue found, they deuide the spoiles, euery man hath a damsel or two: Sisara hath a praie of diuers coloured garmentes, euen a praie of rayment died with sundrie colours, and that are made of needle worke: rayment of diuers colours, and of needle worke on both sides, which is meete for him that is chiefe in dystributing of the spoiles.

31 So perishe all thine enimies, O Lorde:

But

But they that loue him, let them be as the (o) sunne when he ryseth in his might. And the lande had rest fourtie yeares.

The.vi. Chapter.

1. Israell is oppressed of the Madianites for their wickednesse. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

1 AND the chyldren of Israel committed (a) wickednesse in the sight of the Lorde: And the Lorde deliuered them into (b) the handes of Madian seuen yeares.

2 And the hande of Madian preuayled agaynst Israell: and (c) bicause of the Madianites, the chyldren of Israel made them dennes in the mountaynes and caues, and strong holdes.

3 And when Israell had sowen, then came vp the Madianites, the Amalechites, & they of the east, and came vp agaynst them,

4 And pitched theyr tentes agaynst them, and destroyed the increase of the earth, euen till thou come vnto Azah, and left no sustenance for Israel, neyther Sheepe, nor Oxe, nor Asse.

5 For they went vp, they and theyr cattel, & came with theyr tentes, as a multitude of Grashoppers, so that both they & also theyr Cammelles were without number: And they entred into the lande, to destroy it.

6 And so was Israel exceedingly impouerished (d) in the sight of the Madianites, and cryed vnto the Lorde.

7 And when the (e) chyldren of Israel cryed vnto the Lorde, bicause of the Madianites,

8 The Lorde sent vnto them a prophete, which sayd vnto thē, Thus sayth the Lorde God of Israel, I fette you from Egypt, & brought you out of the house of bondage.

9 And I rid you out of the hand of the Egyptians, and out of the hand of al that oppressed you, and caste them out before you, and gaue you theyr lande:

10 And I sayde vnto you, I am the Lorde your God: feare not the gods of the Amorites, in whose lande you dwell. But you haue not obeyed my voyce.

11 And the angel of the Lord came, and sate vnder an Oke, whiche was in Ephrah, that perteyned vnto Joas, the father of the Ezrites: And his sonne Gedeon threshed wheate by the wineprese, to hide it frō the Madianites.

12 And the angel of the Lord appeared vnto him, and sayde vnto him, the Lorde is with thee, thou mightie man.

13 And Gedeon answeared him, (f) Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs? Yea, and where be all his myracles, which our fathers tolde vs of, and sayde, Did not the Lorde bryng vs out of Egypt? But nowe the Lorde hath forsaken vs, and deliuered vs into the handes of the Madianites.

14 And the (g) Lorde loked vpon hym, and sayde, Goe hence in this thy (h) might, and thou shalt deliuer Israell out of the handes of the Madianites: Haue not I sent thee?

15 And he answeared him, Oh Lord, wherwith shal I saue Israel? Behold, my kinred is poore in Manasses, and I am litle in my fathers house.

16 The Lorde sayde vnto hym, I will be with thee, and thou shalt smite the Madianites, as they were but one man.

17 And he answeared hym, Oh, if I haue found grace in thy sight, then shew me a (i) signe, that it is thou that talkest with me:

18 Departe not hence, I pray thee, vntill I come vnto thee, and till I bryng mine offeryng, and haue set it before thee. And he sayd, I wil tarry vntill thou come againe.

19 And Gedeon went in, and made ready a kidde, and sweete cakes of an (k) Epha of floure, & put it with the flesshe in a basket, & put the brothe in a pot, and brought it out vnto him vnder the Oke, and presented it.

20 And the angell of God sayde vnto hym, Take the flesshe and the sweete cakes, and lay them vpon this rocke, and powre out the broth. And he did so.

21 Then the angell of the Lorde put forthe the ende of the staffe, that he helde in his hande, and touched the flesh and the sweete cakes, & there arose vp fyre out of the rocke, and consumed the flesshe & the sweete cakes: But the angell of the Lorde departed out of his sight.

22 And when Gedeon perceiued, that it was an angell of the Lorde, he sayde, Alas, O Lorde God, haue I therfore seene an angel of the lord face to face, (that I should die?)

23 And the Lorde sayde vnto hym, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gedeon made an aulter there vnto the Lorde, and called it, The Lorde of peace. And vnto this day it is yet in Ephrah, that perteyneth vnto the father of the Ezrites.

25 And the same night the Lorde sayd vnto him, Take thy fathers young bullocke, & an other bullocke of seuen yeares olde, and (l) destroy the aulter of Baal, that thy father hath, and cut downe the groue that is by it:

26 And make an aulter vnto the Lorde thy God, vpon the top of this rocke, in a conuenient place: and take the second bullocke,

o. That is, grow more & more in strength and power, to vanquishe theyr enimies.

a. Specially idolatrie, as hereafter appeareth.
b. That is, the power, or strength.
c. That is, for feare of the Madianites.

d. That is, by the Madianites.
e. Affliction is a better scholemayster to teache the Lorde, then prosperitie.

4.Reg.17.g Jer.10.a.

f. Affliction assaulteth faith, & at the first shewe argueth Gods absence to destruction: but constant fayth shall finde it gods messēger to repentaunce and saluation.

g. The angel is called the lord, for that he was the lordes messenger, or rather, it was Christe the Lorde himself that did appeare.
h. Which now thou receyuest of me.

i. Gedeon to be assured it was gods message, and not illusiō of a spirite, requireth a signe: But Gods worde once cōfirmed by signes, is to be beleeued without signe.
k. A measure of dry things, conteyning about three bushelles.

3.Reg.18.f.

Exod.33.d. Jud.13.d.

l. First idolatrie is to be destroyed, and true religion to be restored: & then the deliuerie of the people, or ciuile gouernance of the same to be taken in hande.

and offer burnte sacrifice vpon the wood of the groue, which thou shalt cut downe.

27 Then Gedeon toke ten men of his seruants, and did as the Lord bade him: But bycause he feared to dow it by day, for his fathers household and the men of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, beholde, the aulter of Baal was broken, & the groue cut downe that was by it, and the (m) seconde bullocke offered vpon the aulter, that was made.

m. Which was of seuen yeres feeding, and kept to be offred to Baal.

29 And they sayd one to another, Who hath done this thing? And when they enquired and asked, they sayde, Gedeon the sonne of Joas hath done this thyng.

30 Then the mē of the citie sayd vnto Joas, Bryng out thy sonne, that he may die: bycause he hath destroyed the aulter of Baal, and cut downe the groue that was by it.

31 And Joas sayde vnto all that stode by him, Will ye pleade Baals cause? or wil ye saue him? He that will contende for hym, let him die yer the morning. If hee bee a God, let him pleade for himselfe, agaynst him that hath cast downe his aulter.

32 And from that day was Gedeon called Jerobaal: bycause his father had sayd, Let Baal pleade for himselfe, bycause he hath broken downe his aulter.

33 All the Madianites therefore, and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Jesrael:

34 But the spirite of the Lorde came vpon Gedeon, and he blewe a trumpet, and (n) Abiezer was ioyned with him.

n. That is, the familie of Abiezer.

35 And he sent messengers throughout all Manasses, whiche also was ioyned with hym: and he sent messengers vnto Aser, Zabulon, and Nephthalim, and they came to meete them:

36 And Gedeō said vnto God, If thou wilt saue Israel by mine hand, as thou hast said:

37 Behold, I will put a fleese of wool in the threashyng place: And if the deaw come on the fleese only, & it be drie vpon all the earth beside, then shall I be sure, that thou wylt saue Israel by mine hande, as thou saydest.

38 And it came so to passe: For he rose vp early on the morowe, and thrust the fleese together, and wrong the deawe thereout, and filled a bolle of water.

39 And Gedeon sayde agayne vnto God, Be not angry with me that I speake once more: for I will proue once againe by the fleese. Let it be drie onely vpon the fleese, and deawe vpon al the grounde.

40 And God dyd so that same night: For it was drye vpon the fleese onely, and there was deawe on all the grounde.

The.vij. Chapter.

1. The Lorde commaundeth Gedeon, to send away a great part of his company. 22. The Madianites are discomfited by a wonderous sort. 25. Oreb and Zeb are slaine.

1 THen Jerobaal (who is Gedeon) and all the people that were with him, rose vp early, and pitched beside the wel of Harad: so that the hoste of the Madianites was on the North side of them, by the hill of Moreh, in the valley.

2 And the Lorde sayde vnto Gedeon, The people that are with thee, are to many for me, to gyue the Madianites into theyr handes, least Israel make their (a) vaunt agaynst me, and say, Mine owne hande hath saued me.

a. God will not that any creature shall priue him of his glory. Deut. 20.

3 Nowe therefore make a proclamation in the eares of the people, and say, If any man dread or be afraide, let him returne, and depart early from mount Gilead. And there returned of the people twentie and two thousand, and there abode ten thousande.

4 And the Lorde sayde vnto Gedeon, The people are yet to many: bring them downe vnto the water, and there I will trie them vnto thee. And of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee. And of whom so euer I say vnto thee, This man shall not goe with thee, the same shal not goe.

5 So he brought downe the people vnto the water: And the Lorde sayde vnto Gedeon, As many as lap the water with theyr tongues, as a dogge lappeth, them put by themselues, and (so doo) them that kneele downe vpon their knees (b) to drinke.

b. They shall depart and meete for enterprise.

6 And the number of them, that put theyr handes to their mouthes and lapped, were three hundred men: But al the remnant of the people kneeled downe vpon their knees to drynke water.

7 And the Lorde sayde vnto Gedeon, By these three hundred men that (c) lapped, wil I saue you, and deliuer the Madianites into thyne hand: And let all the (d) other people goe, euery man vnto his place.

c. Drank water, by putting their handes to their mouthes, and by lapping. d. Which were in number, and not at two times. xxxii. M. vii. C.

8 They therefore of the people toke victayles with them, and their trumpettes: And he sent al the rest of Israell, euery man vnto his tent, and retayned those three hundred men: And the hoste of Madian was beneath him in a valley.

9 And the same night the Lorde sayd vnto him, Aryse, get thee downe vnto the hoste: for

for I haue deliuered it into thyne hande.
10 But if thou feare to goe downe, then go, thou & Phara thy ladde, downe to the hoſt.
11 And thou ſhalt hearken what they ſay, & ſo ſhal thine hands be ſtrong to go downe vnto the hoſte. Then went he downe, and Phara his ladde, vnto the outſide of the mē of armes, that were in the hoſte.
Iudg.6.f. 12 And the Madianites, & the Amalekites, and al they of the Eaſt, lay along in ẏ valley like a multitude of Graſhoppers, & their Cammelles were without number, euen as the ſande by the ſea ſide in multitude.
13 And when Gedeon was come, beholde, there was a man, that tolde a dreame vnto hys neyghbour, and ſayde, Beholde, I dreamed a dreame: and me thought, that a cake of barley bread tumbled into the hoſt of Madian, and came vnto a tent, & ſmote it that it fell, and ouerturned it, that the tent lay along.
C 14 And his felowe anſweared, and ſayde, This is nothing els but the ſworde of Gedeon, the ſonne of Joas, a man of Iſraell: for into his hande hath God deliuered Madian, and al the hoſte.
15 When Gedeon hearde the telling of the dreame, & the interpretation of the ſame, he worſhipped, & returned vnto the hoſt of Iſrael, and ſayde, Up, for the Lord hath deliuered into your hand the hoſte of Madian.
16 And he diuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with emptie pitchers, and (c) lampes therein,
17 And ſayde vnto them, Looke on me, and do likewiſe: that when I come to the ſide of the hoſt, euen as I do, do you the like.
18 When I blowe with a trumpet, and all that are with me, blowe ye with trumpets alſo on euery ſide of the hoſte, and ſay, For the Lorde, and for Gedeon.
19 So Gedeon, and the hundred men that were with him, came vnto the outſide of ẏ hoſt, in the beginning of the middle watch, and rayſed vp the watchemen: And they blewe with their trumpettes, and brake the pitchers that were in theyr handes.
20 And the three companyes blewe with trumpets, and brake the pitchers, and helde the lampes in their left handes, and the trūpets in theyr right, to blowe withall: And they cryed, The ſworde of the Lorde, and of Gedeon.
D 21 And they ſtode ſtill, euery man in his place, rounde aboute the hoſte: And all the hoſte ranne, and cryed, and fledde.
22 And the three hundred blew with trumpets: and the Lord ſet euery mans ſworde vpon his (f) neyghbour throughout all the hoſte: and the hoſte fledde to Beth-haſitah, to Zererah, and to the edge of the playne of Meholah, vnto Tabbath.
23 And the mē of Iſrael, being gathered together out of Nephthalim, of Aſer, and of al Manaſſes, folowed after the Madianites.
24 And Gedeon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Madianites, & take before them the (g) waters vnto Beth-barath, and vnto Jordane. Then all the men of Ephraim gathered together, and toke the waters vnto Beth-barath, and vnto Jordane.
25 And they toke two princes of the Madianites, Oreb and Zeb: and ſlue Oreb vpō the rocke Oreb, and Zeb at the (h) wine-preſſe of Zeb, and folowed after Madian: and brought the heads of Oreb and Zeb to Gedeon, on the other ſide of Jordane.

f. For they fel a killing one of another. 1.Reg.14.e.

g. Meanyng, the paſſages or the fordes, that they ſhould not eſcape.

h. These places tooke their names of the actes that were done there. Pſal.83.b. Eſai.10.k.

The.viij. Chapter.

1. Ephraim murmureth agaynſte Gedeon. 2. VVho appeaſeth them. 4. He paſſeth Iordane. 16. He reuengeth him ſelfe on them of Sucoth and Phanuel. 27. He maketh an Ephod, whiche was the cauſe of idolatrie. 30. Of Gedeons ſonnes, and of his death.

1 AND the men of Ephraim ſayde vnto him, Why haſte thou ſerued vs thus, that thou calledſt vs not, when thou wenteſt to fight with the Madianites? And they chode with him ſharpely.
2 And he ſayd vnto them, What deede haue I done lyke vnto (a) yours? Is not the (b) gleanyng of the grapes of Ephraim better, than the vintage of Abiezer?
3 God hath deliuered into your handes the lordes of Madian, Oreb and Zeb. And what was I able to do lyke as you haue done? And then their ſpirites abated from of him, when he had ſayde that.
4 And Gedeon came to Jordane, to paſſe ouer, he and the three hundred menne that were with hym, weary: and yet folowed the chaſe.
5 And he ſayd vnto the men of (c) Sucoth, Gyue, I pray you, cakes of bread vnto the people that folowe me, for they be fayntie: that I may folowe after Zebah, and Zalmana, kings of Madian.
6 And the lordes of Sucoth ſayde, Are the handes of Zebah and Zalmana nowe in thyne (d) hands, that we ſhoulde giue bread vnto thyne armie?
7 Gedeon ſayde, Therefore, when the lorde

a. Which haue ſlain two princes, Oreb and Zeb.
b. This laſt acte of the whole tribe, is more famous than the enterpriſe of one man of one familie.
c. A citie beyond Iordane in the tribe of Gad, whiche Iacob builded when he parted from ſaluting his brother Eſau.
d. They can not beleeue, that Gedeon is able to ouercome the princes, and therefore they mocke him, & churliſhly denie him reliefe.

hath deliuered Zebah and Zalmana into mine hande, I will teare the flesshe of you with the thornes of the wyldernesse and with briers.

ℬ 8 And he went vp thence to Phanuel, and spake vnto them likewyse: And the men of Phanuell answeared him, as did the men of Sucoth.

9 And he sayde also vnto the men of Phanuel, When I come agayne (c) in peace, I wyl breake downe this towre.

e. Hauing gotten the victorie.

10 Zebah and Zalmana were in Carcor, and their hostes with them, aboute fiftiene thousande men, whiche were all that were left of al the hostes of them of the East: For there were slayne an hundred and twentie thousand men that drewe swordes.

11 And Gedeon went through them that dwelt in tabernacles on ỹ east side of Nobah and Iogbehah, and smote the hoste: for the hoste dyd cast no perils.

12 And when Zebah and Zalmana fledde, he folowed after them, and toke the two kyngs of Madian, Zebah and Zalmana, and discomfited all the hoste.

13 And Gedeon the sonne of Joas, returned from battell afore the sunne was vp,

℄ 14 And caught a ladde of the men of Sucoth, and enquired of him: And he wrote hym of the lordes & elders of Sucoth three score and seuentiene men.

15 And he came vnto the men of Sucoth, & sayde, Behold Zebah and Zalmana, with whom ye dyd cast me in the teeth, saying, Are the hands of Zebah and Zalmana already in thyne hande, that we shoulde gyue bread vnto thy faintie men?

16 And he toke the elders of the citie, and thornes of the wildernesse, and briers, and did teare the men of Sucoth with them.

17 And he brake downe the towre of Phanuel, and slue the men of the citie.

18 And then saide he vnto Zebah and Zalmana, What manner of men were they, whom yee slue at Thabor: And they answeared, The likenesse of thee and them is al one, euen after the fashion of a kyng.

19 And he sayde, They were my brethren, euen my (f) mothers children: As truely as the Lorde liueth, if ye had saued theyr lyues, I would not slay you.

f. Euen nature forceth me to reuenge their deaths.

20 And he sayd vnto Jether his eldest sonne, Up, and slay them. But the ladde drue not his sworde: for he feared, bycause he was yet but young.

g. Meanyng, that they wold be ridde out of theyr payne at once: or that they thought it dishonour to be put to death by a boye.

21 Then Zebah and Zalmana sayde, Ryse thou, and fall vpon vs: for as (g) the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and toke away the ornamentes that were on their Cammelles neckes.

22 Then the men of Israell sayde vnto Gedeon, Raigne thou ouer vs, bothe thou and thy sonne, and thy (h) sonnes sonne, for thou hast deliuered vs out of the hād of Madian.

h. That thy posterite.

23 And Gedeon sayd vnto them, I will not raygne ouer you, neyther shall my childe raygne ouer you: but the Lorde shall (i) raygne ouer you.

i. By subiection, one ask choose, dyng sentence holy wor rule and mayntey true reig

24 And againe Gedeon sayde vnto them, I would desire a request of you, euen that you would giue me euery man the earinges of his pray. For they had golden earyngs: bicause they were Ismaelites.

25 And they answeared, We will giue them. And they spread a mātel, and did cast therin euery man the earyngs of his pray.

26 And the weight of the golden earyngs that he required, was a thousand and seuen hundred sicles of golde, beside chaynes and iewels, & purple rayment, that was on the kings of Madian, and beside the chaynes that were about their Cammels neckes.

27 And Gedeon made an (k) Ephod therof, and put it in his citie Ephrah: And all Israell went a whoryng after it in the same place: whiche thyng became a ruine vnto Gedeon, and to his house,

k. Tok testimon this vict but a sy abused to latrie.

28 Thus was Madian brought lowe before the chyldren of Israel, so that they lifted vp their heads no more: and the countrey was in quietnesse fourtie yeares in the dayes of Gedeon.

29 And Jerobaal the sonne of Joas, went and dwelt in his owne house.

30 And Gedeon had three score & ten sonnes of his body begotten: for he hadde many wyues.

31 And his concubine, that was in Sichem, bare hym a sonne also, whose name he called Abimelech.

32 And Gedeon the sonne of Joas dyed in a ℭ good age, and was buried in the sepulchre of Joas his father, euen in Ephrah, that pertayned vnto the father of the Esrites.

33 But as sone as Gedeon was dead, the chyldren of Israel turned away, and went a whoryng after Baalim, and made a couenant with Baal, to be theyr God.

34 And the chyldren of Israell thought not on the Lorde theyr God, which had deliuered them out of the handes of all theyr enimies on euery side:

35 Neyther (l) shewed they mercie on the house of Jerobaal (otherwyse called) Gedeon, accordyng to all the goodnesse, which he had shewed vnto Israell.

l. An phrase, is mean they wer ther th ner hy nor lo nor bo to the of Iesu

The

The.ix. Chapter.

1. Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7. Ioatham proposeth a parable. 23. Hatred betweene Abimelech, and the Sichemites. 26. Gaal conspireth agaynst hym, and is ouercome. 53. Abimelech is wounded to death by a woman.

1 ABimelech the sonne of Ierobaal, went to Sichem vnto his mothers brethren, and communed with them, and with al the kinrede of the house of his mothers father, saying,

2 Say, I pray you, in the eares of all the men of Sichem, Whether is better for you, that al the sonnes of Ierobaal, (whiche are threescore & ten persons) raygne ouer you: or that one raygne ouer you? Remember, that I am of your bone, and of your flesh.

3 And his mothers brethren spake of hym, in the audience of the men of Sichem, all these wordes, and their hartes were moued to folowe Abimelech: For they sayde, He is our brother.

4 And they gaue him threescore and tenne peeces of syluer out of the house of Baal Berith: wherwith Abimelech hyred vayne and light persons, which went with him.

5 And he went vnto his fathers house at Ephrah, and slue his (a) brethren, the sonnes of Ierobaal, beyng threescore and ten persons, vpon one stone: Notwithstandyng, yet Ioatham the yongest sonne of Ierobaal escaped: for he hyd himselfe.

6 And al the men of Sichem gathered together, and al the house of Mello, and came and made Abimelech kyng, in the playne where the stone was in Sichem.

7 And when they tolde it to Ioatham, he went and stode in the toppe of mount Garizim, and lifted vp his voyce, and cryed, and sayd vnto them, Hearken vnto me you men of Sichem, that God may hearken vnto you.

8 (b) The trees went forth to annoynt a kyng ouer them, and sayde vnto the Oliue tree, Raigne thou ouer vs.

9 But the Oliue tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour (c) God and man, and be promoted ouer the trees?

10 And the trees sayde to the Figge tree, Come thou, and be kyng ouer vs.

11 The Figge tree answeared them, Should I forsake my sweetenesse, & my good fruite, and goe to be promoted ouer the trees?

12 Then sayde the trees vnto the Vine, Come thou, and be kyng ouer vs.

13 The Vine sayde vnto them, Shoulde I leaue my wine, whereby I cheere bothe (d) God and man, and goe to be promoted ouer the trees?

14 Then sayde all the trees vnto the Byer, Come thou, and raygne ouer vs.

15 And the Byer sayde vnto the trees, If it be true, that ye will annoynt me kyng ouer you, then come, & put your trust vnder my shadow: If no, the (e) fire come out of the byer, & waste the Cedar trees of Libanon.

16 Nowe therefore, if ye do truely, and vncorruptly, to make Abimelech kyng, and yf ye haue dealt well with Ierobaal, and his house, and haue done vnto him accordyng to the deseruyng of his handes:

17 (For euen my father fought for you, and aduentured his lyfe, and ridde you out of the hande of Madian:

18 And ye are rysen vp agaynst my fathers house this day, & haue slayne his children, beyng threescore and ten persons, vpon one stone, and haue made Abimelech, the sonne of his mayde seruant, kyng ouer the men of Sichem, because he is your brother.)

19 If ye then haue dealt truely and purely with Ierobaal, & with his house this day, then reioyce ye with Abimelech, and lette him reioyce with you.

20 But if you haue not dealt truely, then let a fire come out of Abimelech, and consume the men of Sichem, & the house of Mello: and let there come out a fire from among the men of Sichem, and out of the house of Mello, and consume Abimelech.

21 And Ioatham ranne away, and fledde, and went to Beer, & dwelt there, for feare of Abimelech his brother.

22 When Abimelech hadde raygned three yeares ouer Israel,

23 God (f) sent an euill spirite betweene Abimelech, and the men of Sichem: and the citizens of Sichem brake their promise to Abimelech.

24 That the wickednesse done to the threescore and ten sonnes of Ierobaal, myght come on hym, and that God might lay the bloud of them vnto Abimelech their brother, whiche slue them, and vpon the other men of Sichem, whiche ayded hym in the kylling of his brethren.

25 And the citizens of Sichem set men to lay in wayte for them in the toppe of the mountaynes, whiche men robbed all that came along the way by them: And it was tolde Abimelech.

26 And Gaal the sonne of Obed came with his brethren, and they gate them to Sichem: and the men of Sichem put their

a. The desire of soueraintie where it roosteth, sheddeth the innocent bloud that is found in his way, as a false deuoureth Lambes.

b. In this parable he setteth before their eies their folly & ingratitude in chosing a king: & with threatenyng telleth them what rewarde bothe they and their king shal haue. He alludeth to the vse of pyle in sacrifices lapes, and vnctiō of prophetes, priests, and kings.

c. Bycause wine was appointed by the law to be a drink offering for a sweete sauour vnto the Lorde. Num. 15. 8.

e. Abimelech shal destroy the nobles of Sichem.

f. Bycause the people consented with the king in shedding innocent bloud: therefore God destroyed both the one and the other.

confidence in him.

27 And they went out into the fieldes, and gathered in their grapes, and trode them, and made merry, and went into the house of their God, and did eate and drynke, and cursed Abimelech.

28 And Gaal, the sonne of Obed, sayde, What is Abimelech? and what is Sichem, that we shoulde serue him? Is he not the sonne of Ierobaal? and is not Zebul his officer? Serue such as come of Hemor the father of Sichem: for what reason is it, that we should serue him?

29 Would God this people were vnder my hande: then would I take Abimelech out of the way. And he spake agaynst Abimelech, Make thine host greater, and goe out.

30 And when Zebul, the ruler of the citie, hearde the wordes of Gaal, the sonne of Obed, he was wroth:

31 And sent messengers vnto Abimelech priuily, saying, Beholde, Gaal the sonne of Obed, and his brethren, be come to Sichem, and beholde, they fortifie the citie agaynst thee.

32 Now therefore vp by nyght, thou and the people that is with thee, and lye in wayte in the fielde,

33 And rise early in the morning, as sone as the sunne is vp, and fall vpon the citie: And if he and the people that is with hym, come out agaynst thee, do to hym, what thyne handes shal be able.

34 And Abimelech rose vp, and al the people that were with hym, by nyght, and they lay in wayte agaynst Sichem in foure companies.

35 And Gaal the sonne of Obed went out, and stode in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe the people, he sayd to Zebul, Behold, there come people down from the toppe of the mountaynes. And Zebul sayde vnto him, (g) The shadowe of the hilles seeme men vnto thee.

g. By these wordes he mocked Gaal, for the bragge he made before agaynst Abimelech.

37 And Gaal answeared agayne, and sayd, See, there come folke downe by the middle of the lande, and an other company cometh along by the playne of the charmers.

38 Then sayde Zebul vnto hym, Where is now thy mouth, that sayde, What felow is Abimelech, that we shoulde serue him? Is not this the people that thou hast despised? Goe out now, and fight with them.

39 And Gaal went out before the citizens of Sichem, and fought with Abimelech,

40 And Abimelech chased hym, that he fled before hym, and many were ouerthrowen and wounded, euen vnto the entryng of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Sichem.

42 And on the morow the people went out into the fielde: And they tolde Abimelech.

43 And he toke the people, and diuided the into three companies, and lay in wayte in the fielde, and loked, and beholde, the people were come out of the citie, and he ranne vpon them, and smote them.

44 And Abimelech, and the companies, that were with hym, rushed forwarde, and stode in the entring of the gate of the citie: and the two other companies ranne vpon all the people, that were in the fieldes, and slue them.

45 And when Abimelech had fought against the citie all that day, he toke it, and slue the people that was therein, and destroyed the citie, and sowed (h) salte in it.

h. That should be fruitles neuer be any more. i. That Baal beth afore, Chap. 8. g.

46 And when all the men of the towre of Sichem heard that, they entred into an holde of the house of the god (i) Berith.

47 And it was tolde Abimelech, that all the men of the towre of Sichem were gathered together.

48 And Abimelech gate him to mount Zelmon, bothe he and all the people that were with him, and toke axes with hym, and cut downe bowes of trees, and toke them, and bare them on his shoulder, and sayde vnto the folke that were with hym, What ye haue seene me do, speede your selues, and do likewise as I haue done.

49 And all the men that were among the people, cut downe bowes, and folowed Abimelech, and put them into the holde, and set the holde a fire by them: so that all the men of the towre of Sichem died also, about a thousand man and women.

50 Then went Abimelech to Thebez, and besieged it, and toke it.

51 But there was a strong towre within the citie, and thyther ranne al the men and women, and al the chiefe that were in the citie, and shut it to them, and gate them vp to the toppe of the towre.

52 And Abimelech came vnto the towre, & fought agaynst it, and wente harde to the dore of the towre to set it on fire.

53 And a certayne woman cast a piece of a mylstone vpon his head, and al to brake his brayne panne.

2. Kyn.

54 Then Abimelech called hastyly vnto the young man that bare his harnesse, and said vnto hym, Drawe thy sworde, and slaye mee, that men say not of mee, A woman slue

slue him: And his ladde thrust him thorowe, and he dyed.

55 And when the men of Israell sawe that Abimelech was dead, they departed euery man vnto his owne house.

56 Thus God rendred the wickednesse of Abimelech, whiche he dyd vnto his father, in slaying his seuentie brethren.

57 And thereto all the wickednesse of the men of Sichem, did God bring vpon their heades: and vpon them came the (l) curse of Ioatham the sonne of Ierobaal.

l. What strength the curse of holy men oppressed with wrong, hath to bryng the vengeance of God vpon the oppressours, it may appeare by this, and lykewise by Elizeus the prophete.

The.x. Chapter.

2. Thola dyeth. 5. Iair also dieth. 17. The Israelites are punished for theyr sinnes. 10. They crie vnto God. 16. And he hath pitie on them.

A 1 AFter Abimelech, there arose to defende Israel, Thola the sonne of Phuah, the sonne of Dodo, a man of Isachar, whiche dwelt in Samir in mount Ephraim.

gouerned. 2 And he "iudged Israel twentie and three yeares, and died, & was buried in Samir.

3 And after him, arose Iair a Gileadite, and iudged Israel twētie and two yeares.

a. That was the vse of men of great authoritie & honor. b. Or, the townes of Iair. Deut. Chap. 3.

4 And he had thirtie sonnes, that rode on (a) thirtie asse coltes, & they had thirtie cities, which are called (b) Hauoth Iair vnto this day, and are in the lande of Gilead.

5 And Iair died, and was buryed in Camon.

6 And the chyldren of Israell wrought wickednesse yet agayne in the sight of the Lorde, and serued Baalim, and Astaroth, and the goddes of "Syria, the goddes of Sidon, & the goddes of Moab, the goddes of the chyldren of Ammon, and the goddes of the Philistines, and forsoke the Lorde, and serued hym not.

or, Aram.

B 7 And the Lorde was wroth with Israell, and he "solde them into the handes of the Philistines, and into the handes of the chyldren of Ammon.

or, deliuered.

8 Whiche from that yeare forth, pilled and oppressed the chyldren of Israell eyghtiene yeares, (c) all that were on the other side of Iordane, in the land of the Amorites, which is in Gilead.

c. That is, the Rubenites, Gadites, and halfe the tribe of Manasses.

9 Moreouer, the chyldren of Ammon went ouer Iordane to fight agaynst Iuda, and Beniamin, and the house of Ephraim, so that Israell was sore cumbred.

10 And the chyldren of Israel cryed vnto the Lorde, saying, We haue sinned agaynst thee, for we haue forsaken our owne God, and haue serued Baalim.

11 And the Lorde (d) sayd vnto the chyldren of Israell, Did not I ridde you from the Egyptians, and from the Amorites, and from the Philistines?

d. By stirring them vp some prophete, as, Chapt. 6.

12 The Sidonites also, & the Amalekites, and the Moabites dyd oppresse you, and ye cried to me, and I deliuered you out of theyr handes.

13 And for all that, ye haue forsaken me, and serued strange goddes, wherefore I will helpe you no more. Deut. 32. c.

14 Goe and crye vnto the goddes, which ye haue chosen, and let them saue you in the tyme of your tribulation. C

15 And the chyldren of Israel sayd vnto the Lorde, we haue sinned, do thou vnto vs, what so euer pleaseth thee, deliuer vs onely, we pray thee, this day.

16 And they put away the strange goddes from them, and serued the Lorde: And his soule had pitie on the misirie of Israel.

17 Then the chyldren of Ammon gathered together, and pitched in Gilead: And the chyldren of Israel gathered them together, and pitched in Mispah.

18 And the people and lordes of Gilead sayd eche to other, Who soeuer will beginne the batayle agaynst the chyldren of Ammon, the same shal be head ouer all the inhabitantes of Gilead.

The.xi. Chapter.

2. Iephthah beyng chased away by his brethren, was after made captaine ouer Israell. 30. He maketh a rashe vowe. 32. He vanquisheth the Ammonites. 39. And sacrificeth his daughter according to his vowe.

1 AND there was one Iephthah, a Gilea- A
dite, a strong man, the sonne of an harlot.

2 And Gilead begate Iephthah: and Gileads wyfe bare him sonnes, whiche when they were come to age, thrust out Iephthah, and sayde vnto hym, Thou shalt not inherite in our fathers house: for thou art the sonne of a (a) strange woman.

a. Neuer receyued to the priuiledge of a wyfe. b. That was the name of the owner of the lande, c. To make inuasions vpō the enimies of the people of God, & to liue of the spoyle. d. God can bring the castaway to haue rule ouer his oppressours: Let no man therfore exalt himselfe, and despise any man of Gods creation.

3 Then Iephthah fledde from his brethren, and dwelt in the lande of (b) Tob: And there gathered idle men to Iephthah, and (c) went out with him.

4 And in processe of tyme, the chyldren of Ammon made warre agaynst Israell.

5 And when the childrē of Ammon fought thus against Israel, ỹ elders of Gilead wēt to fetch Iephthah out of the lande of Tob,

6 And sayd vnto him, Come and (d) be our captayne, that we may fight with the chyldren of Ammon.

B 7 Iephthah answeared the elders of Gilead, Did not ye hate me, and expel me out of my fathers house? how then come you vnto me now in time of your troubles?

8 And the elders of Gilead said vnto Iephthah, Therefore we turne agayne to thee now, that thou mayest goe with vs, & fight against the children of Ammon, and be our head ouer all the inhabitantes of Gilead.

9 And Iephthah sayde vnto the elders of Gilead, If ye bryng me home agayne to fight agaynst the chyldren of Ammon, then if the Lorde deliuer them before me, shal I be your head?

10 And the elders of Gilead sayde to Iephthah, The Lord be witnesse betweene vs, if we do not accordyng to thy wordes.

11 Then Iephthah went with the elders of Gilead, & the people made hym head & captayne ouer them: And Iephthah rehearsed all his wordes before the Lord in Mispah.

12 And Iephthah sent messengers vnto the kyng of the chyldren of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my lande?

13 The kyng of the children of Ammon answeared vnto the messengers of Iephthah, Bicause Israel toke away my land, when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane; Now therfore restore those landes agayne "with fayre meanes.

14 And Iephthah sent messengers agayne vnto the kyng of the chyldren of Ammon,

15 And said vnto him, Thus sayd Iephthah, Deut. 2. d. Israel toke not away the lande of Moab, nor the lande of the chyldren of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernesse, euen vnto the redde sea, they came to Cades:

17 And Israell sent messengers vnto the kyng of Edom, saying, Lette me, I pray thee, goe through thy lande: But the kyng of Edom would not agree thereto. And in lyke maner they sent vnto the kyng of Moab: but he would not consent. And Israel abode still in Cades.

18 And then they went along through the wildernesse, and compassed the land of Edom, and the lande of Moab, & came along by the East side of the lande of Moab, and pitched on the other side of Arnon, & would not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israell sent messengers vnto Deut. 2. c. Sehon kyng of the Amorites, and kyng of Hesbon, and sayde vnto hym, Let vs passe, we pray thee, through thy lande vnto our owne country.

20 But Sehon consented not to Israell, that he should goe through his coast: but gathered al his people together, and pitched in Iasa, and fought with Israell.

21 And the Lorde God of Israell deliuered D Sehon, and all his folke, into the handes of Israel, & they smote them: So Israel smote them, and possessed al the land of the Amorites, the inhabitantes of that countrey.

22 And they possessed al the coasts of the Amorites, from Arnon vnto Iabok, & from the wildernesse vnto Iordane.

23 So nowe, seeyng the Lorde God of Israell hath cast out the Amorites before his people Israell, shouldest thou possesse it?

24 May, but what people Camos thy God driueth out, that land possesse thou: Euen so what soeuer nation the (c) Lorde our God expelleth before vs, that lande ought we to enioy.

25 And art thou better than Balac the sonne of Zephor kyng of Moab? Did he not striue with Israel, and fight agaynst them?

26 All the while Israell dwelt in Hesbon & hir townes, in Aroer & hir townes, and in al the cities, that be along by the coastes of Arnon, three hundred yeares? Why did ye not recouer them in all that space?

27 Wherefore I haue not sinned agaynst thee, but thou doest me wrong to warre against me: The Lorde therefore, which is a iudge, be iudge this day betwene ỹ children of Israel, and the chyldren of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not vnto the wordes of Iephthah, whiche he sent him. E

29 Then the (f) spirite of the Lord came vpon Iephthah, and he passed ouer to Gilead, and to Manasses, and came to Mispah, that lieth in Gilead, and from thence vnto the chyldren of Ammon.

30 And Iephthah vowed a vowe vnto the Lorde, and sayde, If thou shalt deliuer the chyldren of Ammon into my handes,

31 Then that thyng, that commeth out of the dores of my house agaynst me, when I come home in peace from the chyldren of Ammon, shal be the Lordes, and I wil offer it vp for a burnt offeryng.

32 And so Iephthah went vnto the children of Ammon, to fight agaynst them, and the Lorde deliuered them into his handes.

33 And he smote them from Aroer, till thou come to Mennith, euen twentie cities, and so forth to the playne of the vineyardes, with an exceedyng greate slaughter: And thus the children of Ammon were brought vnder, before the children of Israel.

34 When Iephthah came to Mispah vnto his

his house, beholde, his daughter came out agaynst him, with (g) timbrelles, and daunces, and she was his onely childe, so that beside hir, he had neither sonne nor daughter.

35 And when he saw hir, he (h) rent his clothes, and sayde, Alas my daughter, thou hast brought me lowe, and art one of them that trouble me: For I haue opened my mouth vnto the Lorde, and can not go backe.

36 And she sayd vnto him, My father, if thou haue opened thy mouth vnto the Lord, then doe with me according to it that proceeded out of thy mouth, for as much as the Lorde hath auenged thee of thine enimies the children of Ammon.

F 37 And she sayde vnto hir father, Doe thus much for me: Let me alone two monethes, that I may goe to the mountaynes, and (i) bewayle my birginitie, I and my fellowes.

38 And he sayde, Goe. And he sent hir away two monethes: And so shee went with hir companions, and lamented hir maydenhead vpon the mountaynes.

39 And after the end of two monethes she turned againe vnto hir father, which did with hir, according to his vowe which he vowed, and she had knowne no man: and it grewe to a custome in Israell,

40 That daughters of Israell came yeare by yeare, to lament the daughter of Iephthah the Gileadite, foure dayes in a yeare.

g. According to the maner after the victorie.

h. The common behauiour of such, as sorow or mourning come vnto.

i. For it was counted as a shame in Israel to dye without children.

The. xij. Chapter.

6. Iephthah killeth two and fortie thousande Ephraimites. 8. After Iephthah succedeth Ibsan. 11. Elon. 13. and Abdon.

A 1 AND the men of Ephraim gathered themselues togither, and went (a) northward, and sayde vnto Iephthah, Wherefore wentest thou to fight (b) agaynst the children of Ammon, and dydst not call vs to goe with thee? we will therefore burne thine house vpon thee with fire.

2 And Iephthah sayd vnto them, I and my people were at great strife with the children of Ammon: and when I called you, ye deliuered me not out of their handes.

3 And when I sawe that ye deliuered mee not, (c) I put my life in my handes, and went vpon the children of Ammon, and the lord deliuered them into my hands: Wherefore then are ye come vpon me now, to fight agaynst me?

4 Iephthah therefore gathered togither all the men of Gilead, and fought with the Ephraites. And the men of Gilead smote the Ephraites, because they sayd, Ye Gileadites are but vagabundes of Ephraim, among the Ephraits and the Manassites.

5 Moreouer the men of Gilead toke the passages of Iordane before the Ephraites: and when the same Ephraites that were escaped, sayde, let me goe ouer: then the men of Gilead sayde vnto him, Art thou an Ephraite? If he sayde, Nay:

6 Then sayde they vnto him, Then saye, (d) Scibboleth. And he sayde, Sibboleth: for he could not so pronounce. And then they toke him, and slue him at the passages of Iordane: and there were ouerthrowne at that time of the Ephraites, fortie and two thousande.

d. Which signified an eare of corne.

7 And Iephthah iudged Israel sixe yeares. B Then dyed Iephthah the Gileadite, and was buried in (one of) the cities of Gilead.

8 After this man, iudged Israel, one Ibsan, of Bethlehem.

9 And hee had thirtie sonnes, and thirtie daughters, whom he sent out, and toke in thirtie daughters frō abrode for his sonnes. And when Ibsan (c) had iudged Israel seuen yeares,

e. Which of some is supposed to be Booz the husband of Ruth.

10 He died, and was buried at Bethleham.

11 After him Elon, a Zabulonite, iudged Israel ten yeares.

12 And Elon the Zabulonite dyed, and was buryed in Aialon in the countrey of Zabulon.

13 After him, Abdon the sonne of Hellel, a Pharathonite, iudged Israel.

14 And he had fortie sonnes, and thirtie nephewes, that rode on threescore and ten asse colts: and when Abdon the sonne of Hellel the Pharathonite had iudged Israell eyght yeares, C

15 He dyed, and was buried in Pharathon, in the lande of Ephraim, in the mount of the Amalekites.

a. After they had passed Iordane.

b. Thus ambition enuieth Gods worke in others, as they did also against Iepheon. Chap. 8. a.

c. That is, I ventred my life.

The. xiij. Chapter.

1. The people of Israel for their wickednesse, is oppressed of the Philistines. 3. The angel appeareth to Manoahs wyfe. 16. The angell commaundeth to sacrifice vnto the Lorde. 24. The byrth of Samson.

A 1 AND the children of Israel "began againe to commit wickednesse in the sight of the Lorde, and the Lorde deliuered them into the handes of the Philistines fortie yeares.

"Hebr Added to commit, Iudges. 2. b. 3. b. 4. a. 6. a. 10. a.

2 And there was a man in Zorah, of the kynred of Dan, named Manoah, whose wife was barrein, and bare not.

3 And the angel of the Lord appeared vnto the woman, and sayde vnto hir, Beholde, nowe thou art barren, and bearest not, but

thou ſhalt conceyue, and beare a ſonne.

4 And nowe therefore, beware that thou drinke no wine, nor ſtrong drinke, neyther eate any vncleane thing:

5 For loe, thou ſhalt conceyue and beare a ſonne, and there may no raſor come on hys heade, for the lad ſhalbe (a) a Nazarite vnto God, euen from his byrth: and he ſhall begin to ſaue Iſrael out of the handes of the Philiſtines.

a. Meaning he ſhoulde haue a peculiar calling, to ſerue God in, ſeparate from the common order of men.

6 Then the wife came and tolde hir husband, ſaying, A man of God came vnto me, and the faſhion of him was like the faſhion of an Angel of God, exceeding "fearefull: but I aſked him not whence he was, neyther tolde he me his name:

"or, wonderful.

7 But ſayde vnto me, Beholde, thou ſhalt be with childe, and beare a ſonne, and nowe drinke no wine, nor ſtrong drinke, neyther eate any vncleane thing, for the lad ſhalbe an abſteyner to God, euen from his byrth, to the day of his death.

8 Then Manoah made interceſſion to the Lorde, and ſayde, I pray thee, my Lorde, let the man of God which thou ſendeſt, come againe vnto vs, and teach vs, what we ſhall doe vnto the lad, when he is borne.

9 And God heard the voyce of Manoah, and the Angell of God came againe vnto the wyfe, as ſhe ſate in the fielde: but Manoah hir husbande was not with hir.

10 And the wyfe made haſt, and ranne and ſhewed hir husbande, and ſayde vnto him, Beholde, the man appeared vnto mee, that came vnto me (b) to day.

b. It ſeemeth that the angell appeared twiſe in one day.

11 And Manoah aroſe, and went after hys wife, and came to the (c) man, and ſayde vnto him, Art thou the man that ſpakeſt vnto the woman? And he ſayde, I am.

c. Whom he thought to be a man, but was in deede an angell.

12 Manoah ſayd, Now let thy ſaying come to paſſe: howe ſhall we order the child, and doe vnto him?

13 And the Angell of the Lorde ſayde vnto Manoah, The woman muſt abſteyne from all that I ſayde vnto hir:

14 She may eate of nothing that commeth of the vine tree, nor drinke wine, or ſtrong drinke, nor eate any (d) vncleane thing: but muſt obſerue all that I bade hir.

d. That is, any thing that is forbidden by the lawe.

15 Manoah ſayde vnto the Angell of the Lorde, I pray thee, let vs reteyne thee, vntill we haue made readie a kyd before thee.

16 And the Angell of the Lorde ſayde vnto Manoah, Though thou make me abyde, I will not eate of thy breade, and if thou wilt offer a burnt offering, thou muſt offer it vnto the (c) Lord. For Manoah wiſt not, that it was an Angell of the Lorde.

c. And not vnto me, nor to idolles.

17 And Manoah ſayde againe vnto the Angell of the Lorde, what is thy name, that when thy ſaying is come to paſſe, we may do thee worſhip?

18 And the Angell of the Lorde ſayde vnto him, Why aſkeſt thou thus after my name, which is ſecrete?

19 And ſo Manoah toke a kyd, with a meat offering, and offered it vpon a rocke vnto the Lord, and the Angel did "wonderouſly, Manoah and his wyfe loking vpon.

"or, meruailouſly.

20 (f) And when the flame came vp towarde heauen from the aulter, the Angell of the Lorde aſcended vp in the flame of the aulter: and Manoah and his wyfe loked vpon it, & fell on their faces vnto the grounde.

f. For God ſent fyre from heauen to conſume their ſacrifice.

21 (But the Angel of the Lord did no more appeare vnto Manoah and his wife:) and then Manoah knewe that it was an Angell of the Lorde.

22 And ſayde vnto his wife, We ſhal ſurely die, becauſe we haue ſeene God.

Exod. 33. Iudges 6.

23 But his wife ſayd vnto him, If the Lord woulde kill vs, he would not (g) haue receyued a burnt offering, and a meate offering of our handes, neither woulde he haue ſhewed vs all theſe things, nor woulde nowe haue tolde vs any ſuch.

g. Theſe places, that haue receyued of God, in accepting our obedience are ſure tokens of his louing warde wil that nothing can hurte.

24 And the wife bare a ſonne, and called his name Samſon: and the lad grewe, and the Lorde bleſſed him.

25 And the ſpirite of the Lorde began to "ſtrengthen him in the hoſt of Dan, betweene Zorah and Eſthaol.

"or, to moue vpon him at times.

The. xiiij. Chapter.

2. Samſon deſyreth to haue a wife of the Philiſtines. 6. He killeth a Lion. 12. He propoundeth a riddle. 19. He killeth thirtie. 20. His wyfe forſaketh hym, and taketh another.

1 SAmſon went downe to Thamnah, and ſawe a woman in Thamnah, of the daughters of the Philiſtines:

2 And he came vp, and tolde his father and his mother, and ſayde, I haue ſeene a woman in Thamnah, of the daughters of the Philiſtines: and nowe "giue me hir to wife.

"Heb. take hir for me wife.

3 Then his father and mother ſayde vnto him, (a) Is there neuer a woman among the daughters of thy brethren, and among all my people, but that thou muſt goe, and take a wife of the vncircumciſed Philiſtines? And Samſon ſayde vnto his father, Giue me this woman, for ſhe pleaſeth me well.

a. They ſpake in deſire of Gods law forbidding marige with ſtraungers. Deut. 7. b. At the leaſt but it ſeemed they had dyſpenſation of God wherfore they coulde.

4 But his father and mother (b) wiſt not that it was the Lordes doing, and that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines raigned ouer

Iſrael.

Israel.

6 Then went Samson, and his father, and his mother downe to Thamnath, and came to the vineyardes of Thamnath: and beholde, a yong Lion roared vpon him.

Whereby he had strength and boldnesse.

6 And the spirite of the Lorde(c) came vpon him, and he tare him, as he would haue rent a kidde, and yet had nothing in his hande, neyther tolde he his father and mother what he had done.

7 And he went downe and talked with the woman, which seemed well fauoured in the sight of Samson.

8 And within a short space after, as he went thither agayne to take hir to wyfe, he turned out of the waye, to see the carkasse of the Lion: and behold, there was a swarme of Bees, and honie in the carkasse of the Lion.

9 And he toke thereof in his handes, and went eating, and came to his father and mother, and gaue them also, and they dyd eate: But he tolde not them that he had taken the hony out of the carkasse of the Lion.

At his mariage.

10 And so his father went downe vnto the woman, and Samson made there(d) a feast: for so vsed the yong men to do.

11 And when they sawe him, they brought thirtie companions to be with him.

12 And Samson sayde vnto them, I wyll now put forth a riddle vnto you, and if you can declare it me within seuen dayes of the feast, and fynde it oute, I wyll giue you thirtie(e) sheetes, and thirtie chaunge of garments:

Linnen vsed to be worne, as well in the day as in the night.

13 But if you can not declare it me, then shal ye giue me thirtie sheetes, and thirtie chaunge of (f) garmentes. And they answered him, Put forth thy riddle, that wee maye heare it.

To weare at feastes and solemne dayes.

14 And he sayde vnto them, Out of the eater came meate, and out of the strong came sweetenesse. And they coulde not in three dayes expounde the riddle.

Of the seuenth day, which was the fourth day of the feast.

15 And when the (g) seuenth day was come, they sayd vnto Samsons wife, Flatter thine husbande, that he may declare vs the riddle, least we burne thee & thy fathers house with fire: Haue yee called vs hither to make vs beggers? is it not so?

16 And Samsons wife wept before him, and sayde, Surely thou hatest me, and louest me not, for thou hast put forth a ryddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto hir, Beholde I haue not tolde it my father, and my mother, and shall I tell it thee?

17 And Samsons wife wept before him seuen dayes, while the feast lasted: and the seuenth day he told hir, because she lay so sore vpon him. And she tolde the ryddle to the children of hir folke.

18 And the men of the citie sayde vnto him the seuenth day, before the Sunne wente downe, What is sweeter than honie? and what is stronger than a Lion? Then sayde he vnto them, If ye had not plowed wyth my(h) heifer, ye had not found out my ridle.

h. That is, if ye had not vsed the helpe of my wife.

19 And the spirit of the Lord came vpon him, and he went downe to (i) Askalon, and slue thirtie men of them, and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and hee was wroth, and went vp to his fathers house.

i. Which was one of the chiefe cities of the Philistines.

20 But Samsons wife was giuen to one of his companions, that hee had taken vnto hym.

The.xv. Chapter.

4. Samson tyeth fyrebrandes to the Foxes tayles. 6. The Philistines burnt his father in lawe and his wife. 15. With the iawe bone of an asse he killeth a thousande men. 19. Out of a great tooth in the iawe bone, God gaue him water.

1 BVt within a while after, euen in the time of wheate harueſt, Samson visited his wife with a kid, saying, I will (a) goe into my wyfe into the chamber. But hir father would not suffer him to go in.

a. That is, I will vse hir as my wyfe.

2 And hir father sayde, I thought that thou hadst hated hir, and therefore gaue I hir to thy companion: Is not hir yonger sister fayrer than she? Take hir, I pray thee, in stede of the other.

3 Samson sayde vnto him, Nowe am I more(b) blameles than the Philistines, and therefore I will do them displeasure.

b. By reason of this iniurie.

4 And Samson went out, and caught three hundred Foxes, and toke fyrebrands, and turned them tayle to tayle, and put a fyrebrand in the middes betweene two tayles.

5 And when he had set the brandes on fyre, he sent them out into the standing corne of the Philistines, and burnt vp both the reaped corne, and also the standing, with the vineyardes and olives.

6 Then the Philistines sayde, Who hath done this? And they answered Samson the sonne in lawe of the Thamnite, because he had taken his wife, and giuen hir to his companion. And the Philistines came vppe, and (c) burnt hir, and hir father, with fyre.

c. This correction and punishment was not vsed in time, and now is done to be reuenged for their corne, & not for executing of iustice.

7 And Samson sayde vnto them, Though ye haue done this, yet will I be auenged of you, and then will I ceasse.

8 And

8 And he smote them leg and thigh with a mighty plague, and then he went and dwelt in the top of the rocke Etam.

9 Then the Philistines came vp, and pitched in Iuda, and camped in Lehi.

10 And the men of Iuda sayde, Why are ye come vp vnto vs? They answered, To binde Samson are we come vp, and to doe to him, as he hath done to vs.

11 Then three thousande men of Iuda went to the top of the rocke of Etam, and sayde to Samson, Wotest thou not that the Philistines are rulers ouer vs? Wherefore then hast thou done thus vnto vs? He answered them, As they haue done vnto me, so haue I done vnto them.

12 And they sayde vnto him agayne, We are come to binde thee, and to deliuer thee into the hande of the Philistines. And Samson sayde vnto them, Sweare vnto me, that ye will not fall vpon me your selues.

d. Whom God had appointed to be their deliuerer from the yoke of the Philistines.

13 They answered him, saying, No, but we will binde thee, and (d) deliuer thee vnto their handes, but we will not kill thee. And they bounde him with two newe cordes, and brought him from the rocke.

14 And when he came to Lehi, the Philistines shouted agaynst him: and the spirite of the Lorde came vpon him, and the cordes that were vpon his armes, became as flaxe that is burnt with fire, for the bandes losed from off his handes.

e. That is, of an asse lately deade.

15 And he found (e) a newe iawbone of an asse, and put forth his hande, and caught it, and slue a thousande men therewith.

16 And Samson sayde, With the iawe of an asse, heapes vpon heapes, with the iawe of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawe bone out of his hand, and called the place (f) Ramath Lehi.

f. That is, the lifting vp of the iawe.

18 And he was sore a thyrst, and called on the Lord, and sayd, Thou hast giuen this great victorie in the hand of thy seruant: and now I must die for thyrst, and fall into the hands of the vncircumcised.

19 But God brake a great toth that was in the iawe, and there came water thereout, and when he had dronke, his spirite came againe, and hee was refreshed: wherefore the name thereof was called vnto this day, The Well of the caller on, which came of the iawe.

20 And he iudged Israel in the dayes of the Philistines, twentie yeares.

The. xvi. Chapter.

1. Samson caryeth away the gates of Azzah. 18. He was deceyued by Dalila. 30. He pulleth downe the house vpon the Philistines, and dyeth with them.

1 Then went Samson to Azah, and sawe I there an harlot, and went in vnto hir.

2 And it was tolde the Azathites, saying, Samson is come hither. And they went about, and layd wayte for him there al night in the gate of the citie, and were still all the night, saying, In the morning when it is day, we shall kill him.

3 And Samson tooke his rest till midnight, and arose at midnight, and toke the dores of the gate of the citie, and the two postes, and rent them off with the barre and all, and put them vpon his shoulders, and caryed them vp to the top of an hil, that is before Hebron.

4 And after this, he loued a woman by the " or, Plain riuer of Sorek, whose name was Dalila.

5 Vnto whom came the Lords of the Philistines, and sayd vnto hir, (a) Perswade him, and see wherein his great strength lieth, and by what meanes wee maye ouercome him, that we may binde him, and punish him: and euery one of vs shall giue thee eleuen hundred syluerlings.

a. Entice by fine names to find wherein his strength lieth.

6 And Dalila sayde to Samson, Oh, tell me, where thy great strength lyeth, and how thou mightest be bound, and brought vnder.

7 Samson answered vnto hir, If they bynde mee with seuen greene withes, that were neuer dryed, I shall be weake, and be as an other man. B

8 And then the Lordes of the Philistines brought hir seuen Mythes that were yet greene and neuer dryed, and she bound him therewith,

9 (Notwithstanding she had men lying in wayte with hir in the chamber:) and shee sayde vnto him, The Philistines bee vpon thee, Samson. And immediately hee brake the cordes, as a string of tow breaketh when it feeleth the fire. And so his strength was not knowne.

10 And Dalila sayde vnto Samson, See, thou hast mocked me, & tolde me lies: Now therefore tell me, wherewith thou mightest be bounde.

11 He answered hir, If they binde me with newe ropes, that neuer were occupyed, I shal be weake, and be as an other man.

12 Dalila therefore tooke newe ropes, and bounde him therewith, and sayde vnto him, The Philistines bee vpon thee Samson. (And there were that lay in wayte in the chamber

chamber.) And he brake them from off his armes, as they had bene but a threede.

13 And Dalila sayde vnto Samson, Hitherto thou hast begupled mee, and tolde mee lyes: Yet tell mee howe thou mightest bee bound. He sayde vnto hir, If thou plat the seuen lockes of my heade with the threedes of the woffe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistines bee vpon thee, Samson. And he awaked out of his sleepe, and went away with the pin of the webbe and the woffe.

15 And sheer sayde vnto him agayne, Howe canst thou say, (b) I loue thee, when thyne heart is not with mee? Thou hast mocked me these three tymes, and hast not tolde me wherein thy great strength lyeth.

16 And as she lay vpon him with hir wordes, continually (c) vering of him, his soule was encumbred euen vnto the death.

17 And so he tolde hir all his heart, and sayde vnto hir, There neuer came rasor vpon mine heade, for I haue beene a Nazarite vnto God, euen from my mothers wombe: therfore when I am shauen, my strength wyll go from me, and I shall ware weake, and be lyke all (other) men.

18 And when Dalila sawe that he had tolde hir all his heart, she sent and called for the Lordes of the Philistines, saying, Come vp yet this once, for he hath shewed me all his heart. Then the Lordes of the Philistines came vp vnto hir, and brought the money in their handes.

19 And she made him sleepe vpon hir knees, and she sent for a man, and he did shaue off the seuen lockes of his heade, and began to vexe him, and his strength (d) was gone from him.

20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of hys sleepe, and sayde, I will go out nowe as at other tymes before, and shake my selfe. And hee wist not that the Lorde was departed from him.

21 But the Philistines toke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters of brasse, and he did grinde in the prison house.

22 Howbeit, the heare of his heade began to (e) growe againe, after that he was shauen.

23 Then the Lords of the Philistines gathered them togither, for to offer a solemne offering vnto Dagon their God, and to reioyce. For they sayd, Our God hath deliuered Samson our enimie into our handes.

24 And when the people sawe him, they praysed their God: for they sayde, Our God hath deliuered into our handes our enimie, and destroyer of our countrey, whiche slue many of vs.

25 And when their heartes were merry, they sayd, Sende for Samson, that he may make vs laugh. And they fet Samson out of the prison house, and he played before them: and they set him betweene the pillers.

26 And Samson sayde vnto the lad that led him by the hande, Set me that I may touch the pillers, that the house standeth vpon, and that I may leane to them.

27 And the houle was full of men, and women, and there were all the Lordes of the Philistines: and there were vpon the rofe, about three thousande men and women, that beheld whyle Samson "played.

28 And Samson called vnto the Lorde, and sayd, O Lorde God, I pray thee thinke vpon me, and strengthen me, I beseech thee, at this time onely, O God, that I may bee "at once auenged of the Philistines for my two eyes.

29 And Samson caught the two middle pillers on which the house stood, and on which it was borne vp, the one in his right hande, and the other in his left.

30 And Samson sayde, My soule shall dye with the Philistines: and he bowed them with all his might, and the house fell vpon the Lords, and vpon al the people that were therein: and so the dead, which he slue at his death, were mo, than they which he slue in his lyfe.

31 And then his brethren, and all the house of his father came downe, and toke him vp, and brought him, and buryed him betweene Sorah and Eshaol, in the burying place of Manoah his father: and he iudged Israell twentie yeares.

The. xvij. Chapter.

3. Micahs mother, according to hir vow, made hir sonne two Idolles. 5. Hee made hys sonne a prieſt for his Idolles. 10. And after he hyred a Leuite.

1 There was a man of mount Ephraim, named Micah.

2 And he sayde vnto his mother, The eleuen hundred (a) syluerlings, that were taken from thee, aboute whiche thou cursedst, and spakest it in mine eares, beholde, the siluer is with me, I toke it away. And his mother sayde, blessed be thou my sonne, in the Lorde.

3 And when hee had restored the eleuen hundred syluerlyngs to hys mother, hys mother sayde, I had dedicated the syluer vnto

b. For so thou seest to say, and wouldest haue me to beleue it.

c. What wretched and miserable thralldome are they in, that cannot refraine the companie of harlots.

d. Nor for the losse of hys heare, but for the contempte of the ordinance of God.

e. And so did his strength by his repentance prayer, and reconciliation to God.

"or, was mocked.

"Heb. take once vengeaunce.

a. Sicles of siluer.

vnto the Lorde of mine hande for thee my
sonne, that thou shouldest make a grauen
and molten (b) Image: nowe therefore I
will giue it thee againe.

4 And when he restored the money vnto his
mother, his mother toke two hundred syl-
uerlings, and gaue them to the founder,
whiche made thereof a grauen and molten
Image, and it was in the house of Micah:

5 And the mā Micah had an house of gods,
and made an (c) Ephod and (d) Theraphim,
and "consecrated one of his sonnes, whiche
became his priest.

6 In those dayes there was no king in Is-
rael, but euery man did that which was good
in his owne eyes.

7 And there was a yong man out of Beth-
lehem Juda, of the kynred of Juda, whiche
yong man was a Leuite, and soiourned
there.

8 And the man departed out of the citie of
Bethlehem Juda, to go to dwell where he
coulde finde (a conuenient place:) and hee
came to mounte Ephraim, to the house of
Micah, as he iourneyed.

9 And Micah sayde vnto him, Whence
commest thou? The Leuite answered him,
I am of Bethlehem Juda, and I goe to
dwell where I may (e) finde (a place.)

10 And Micah sayde agayne vnto hym,
Dwell with me, and bee vnto mee a father,
and a priest, and I will giue thee ten siluer-
lings by the yeare, two garments, and thy
meate and drinke. So the Leuite went in.

11 And the Leuite was (f) content to dwell
with the man, and was vnto him as one of
his owne sonnes.

12 And Micah consecrated the Leuite, and
the yong man became his priest, and was in
the house of Micah.

13 Then sayd Micah, Nowe I am sure that
the Lord will be (g) good vnto me, seeing I
haue a Leuite to my priest.

b. Contrary to the commaundement of god and true religion.

c. By the Ephod, vnderstand all kinde of garments belonging to a priest.

d. It is thought to be an Image made to the shape and figure of a man, and also to signifie all other instruments belonging to their false religion.

"Heb. filled the hande.

e. In this, that the Leuite wādereth to seeke a liuing, it is manifest, that Gods lawe and true religion, which prouide for the Leuite, was vtterlye neglected and out of place.

f. For the bellies sake altogither against Gods lawe.

g. When men in religion wander beside gods worde, they thinke they please God, when in deede they offende him.

The.xviij. Chapter.

2. The children of Dan sende men to searche the land. 11. Then come the sixe hundred, and take the gods, and the priest of Micah away. 27. They destroy Lais. 28. They buyld it againe. 30. And set vp idolatrie.

A

1 IN those dayes there was (a) no king in
Israel: and in those dayes the tribe of
Dan sought them an inheritaunce to dwell
in: For vnto that time all their inheritance
had not fallen vnto them among the tribes
of Israel.

2 And the children of Dan sent of their kin-
red fiue actiue men in feates of warre, out
of their coastes, euen out of Sorah and Esh-
thaol, to view the land, and search it out, and
sayde vnto them, Goe and searche oute the
lande. Who when they came to mount E-
phraim, euen to the house of Micah, they
lodged there.

3 And when they were in the house of Mi-
cah, they knewe (b) the voyce of the yong
man the Leuite: and when they turned in
thither, they sayde vnto him, Who brought
thee hither? What makest thou in thys
place? and what hast thou here?

4 And he answered them, Thus and thus
dealeth Micah with me, and hath hyred me,
and I am become his priest.

5 And they sayde vnto hym agayne, Aske
counsell nowe of God, that we may know,
whether the way, which we go, shal be pros-
perous, or no.

6 And the priest sayde vnto them, (c) Goe
in peace: for the Lorde guydeth your way,
which ye go.

7 Then the fiue men departed, and came to
Lais, and saw the people that were therein,
how they dwelt careleste, after the maner of
the Sidons, still, and without casting of pe-
rils, and that no man "made any trouble in
the lande, or vsurped any dominion: but
were farre from the Sidons, and had no bu-
sinesse with other men.

8 And they came againe vnto their brethren
to Sorah and Esthaol, and their brethren
sayd vnto them, What haue ye done?

9 And they answered, Arise, that we maye
go vp agaynst them: for we haue seene the
lande, surely a verie good lande. And doe ye
sit still? Be not slouthfull to go and enter
to possesse the lande.

10 If ye wil go, ye shall come vnto a people
that casteth no perils: and it is a very large
countrey, which God hath giuen into your
handes: it is also a place which doeth lacke
nothing that is in the worlde.

11 And there departed thence of the kynred of
the Danites, euen out of Sorah, and Esh-
thaol, sixe hundred men, appoynted with in-
struments of warre.

12 And they went vp, and pitched in Kiri-
ath-iarim, whiche is in Juda: Wherefore
they called the place, Mahaneh Dan, vnto
this day, and it is on the backesyde of Ki-
riath-iarim.

13 And they went thence vnto mounte E-
phraim, and came vnto the house of Micah.

14 Then answered the fiue men that went to C
spie out the countrey of Lais, and sayde vn-
to theyr brethren, Wote ye not, that there is
in these houses an Ephod, Theraphim, and
a grauen

a. So that it was no maruel that religion was corrupt, and all things out of order, seeing there was no magistrate to punish offences.

a grauen and a molten Image? Nowe therefore(d) consider what ye haue to do.

15 And they turned thitherwarde, and came to the house of the yong man the Leuite, euen vnto the house of Micah, and saluted him peaceably.

16 And the fire hundred men gyrded wyth weapons of war, which were of the children of Dan, stode by the entring of the gate.

17 And the fiue men that went to spie out the lande, went in thither, and(e) toke the grauen Image, and the Ephod, and the Theraphim, and the molten Image: (And the priest stode in the entring of the gate, wyth the fire hundred men that were appoynted with weapons of warre,)

18 While the other went into Micahs house, and fet the carued Image, the Ephod, the Theraphim, and the molten Image: Then sayde the priest vnto them, What do ye?

19 They answered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs, to bee our father and priest: Is it better for thee to be a priest vnto the house of one man, than to be a priest vnto a tribe or kynred in Israell?

20 And the priestes heart (f) was glad, and toke the Ephod, and Theraphim, and the grauen Image, and went(g) in the middest of the people.

21 And they turned and departed, and put the children, the cattell, and their other substance, before them.

22 And when they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, and followed after the children of Dan,

23 And called vnto them: and they turned their faces, and sayde vnto Micah, What ayleth thee, that thou makest an outcrie?

24 And he sayde, Ye haue taken awaye my goddes, which I made, and also the priest, and go your wayes: and (h) what haue I more? Howe then say ye vnto me, What ayleth thee?

25 And the children of Dan sayde vnto him, Let not thy voyce be heard among vs, least "angrie fellowes run vpon thee, and thou lose thy life, wyth the lyues of all thyne housholde.

26 And so the children of Dan went their wayes: and when Micah sawe, that they were too strong for him, he turned and went backe vnto his house,

27 And they toke the (i) things whiche Micah had made, and the priest, which he had, and came vnto Lais, euen vnto a people that were at rest, and without mistrust, and smote them with the edge of the swoorde, and burnt the citie with fire.

28 And there was no man to "helpe, because (k) Lais was farre from Sidon, and they had no medling wyth anye other man: And it was in the valley that lyeth by Bethrehob.

29 And they buylt them there a Citie, and dwelt therein, and called it Dan, after the name of Dan their father, which was borne vnto Israel: Howbeit the name of the Citie was Lais at the beginning.

30 And the children of Dan set them vp the grauen Image: and Jonathan the sonne of Gersom, the sonne of Manasses, and hys sonnes, were the priests in the tribe of Dan, vntill the day of the(l) captiuitie of the land.

31 And they set them vp the carued Image, which Micah made, all the while that the house of God was in Silo.

The.xix. Chapter.

1. Of the Leuite, whose wyfe was villanously killed in Gibea.

1 ALso in those dayes, when there was no king in Israell, a certaine Leuite sojourning on the syde of mount Ephraim, toke to wyfe a concubine, oute of Bethlehem Juda.

2 And his concubine played the whore by him, and went away from him vnto hir fathers house, to Bethlehem Juda, and there continued foure monethes.

3 And hir husband arose, and went after hir, to speake "friendly vnto hir, and to bring hir againe, having his lad with him, and a couple of Asses, and shee brought him vnto hir fathers house: and when the father of the Damsell sawe him, hee reioyced of his comming.

4 And his father in lawe, the damsels father, retеyned him, and he abode with him three dayes: and so they did eate and drinke, and lodged there.

5 The fourth day, when they arose early in the morning, the man stode vp, to depart. And the Damsels father sayd vnto his sonne in lawe, Comfort thine heart with a morsell of bread, and then go your way.

6 And they sate downe, and did eate and drinke both of them together. And the damosels father sayde vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merrie.

7 And when the man stood readie to depart, his father in lawe compelled him: therefore he returned, and taryed all night there.

8 And he rose vp earely the fifth day, to depart,

(d) For it were expedient that they should take them away to their owne vse.

(e) Such is their vnadvisednesse, that by beleeue, these Iewes, which by soberie and silence they take away, may spoile them.

(f) For he regarded neither his honour, nor his owne necessitie: but his care was for his bellie.

(g) With his gods, following the maner of the cariage of the arke of the Lorde.

(h) The Idolater may loose his god and his gold: but the worshipper of the true liuing God can neuer be so serued. Heb. Who haue they? what is this to me?

(i) Meaning gods, with that superstitious perteyned to the same.

"or, deliuer them.

k. Which afterwarde was called Cæsarea Philippi.

l. That is, till the arke was taken by the Philistines. 1. Sam. 5. a.

A Jud. 17. c. and. 18. a.

"Heb. to his heart.

B

part, and the damsels father sayde, Comfort thine (a) heart, I pray thee. And they tarryed vntill after nyd day: and they did eate both of them togither.

a. Meaning that he should eate & drinke, and so refreshe himselfe.

9 And when the man arose to depart wyth his concubine, and his ladde, his father in lawe, the damsels father, sayde vnto him, Beholde nowe the daye goeth fast awaye, and draweth towarde euen, I pray you, tarie all night: beholde, "the sunne goeth to rest, lodge here, that thine heart maye bee merrie: and to morrow get you early vpon your way, that thou mayest get thee to thy (b) tent.

"or, the day lodgeth.

b. That is, to the towne where he dwelt.

10 Neuerthelater the man would not tarry, but arose and departed, and came as farre as Iebus (whiche is Hierusalem) and hys two Asses laden, and his concubine wyth him.

11 And when they were fast by Iebus, the day was sore spent, and the yong man sayd vnto his maister, Come I pray thee and let vs turne in into this citie of the Iebusites, and lodge all night there.

12 His maister answered him, We will not turne into a (c) straunge citie, that are not of the children of Israel: we will goe forth to Gibea.

c. In the time of Iosuah, the children of Israel had won this citie: but sithence it was recouered and inhabited by the enimies.

13 And he sayde vnto his lad, Goe forwarde, and let vs drawe neare to one of these places to lodge all night, either in Gibea, or in Rama.

14 And they went forward vpon their way, and the Sunne went downe vpon them, when they were fast by Gibea, whiche belongeth to them of Beniamin.

15 And they returned thitherwarde to go in, and lodge all night in Gibea: and when he came, he sate him downe in a streete of the citie, for there was no man that "toke them into his house to lodging.

"or, gathered them.

16 And beholde, there came an olde man from his worke, out of the fielde at euen, whiche was also of mount Ephraim, and dwelt as a straunger in Gibea: but the men of the place were the children of (d) Iemini.

d. That is, of the tribe of Beniamin.

17 And when he had lifted vp his eyes, hee sawe a wayfaryng man in the streete of the citie: and the olde man sayd, Whither goest thou? and whence commest thou?

18 He answered him, We come from Bethlehem Iuda, towarde the syde of mount Ephraim, from thence am I: and I went to Bethlehem Iuda, and go now to the (e) house of the Lorde, and there is no man that receyueth me to house.

e. To Shiloh, or Mispah, where the arke was.

19 We haue strawe and prouender for our asses, and bread and wine for me, and thy handmayde, and for the lad that is with thy seruant: and we lacke nothing.

"or, he

20 The olde man sayde, "Peace be wyth thee: all that thou lackest shalt thou finde with me, onely abyde not in the streete (all night.)

21 And so he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

D

22 And as they were making theyr hartes merrie, beholde, the men of the citie, whiche were" wicked, beset the house rounde about, and (f) thrust at the doore, and spake to the man of the house, the old man, saying, Bring forth the man that came into thine house, that we may (g) know him.

of Heb. Belial, is, without f. To the to breake g. How ribly we thefe ne uen our reproue minde, neither feare of nor the of hono shame, restraine open in nation.

23 And this man, the maister of the house, went out, and sayde vnto them, Oh, nay my brethren, do not so wickedly, seeing that this man is come into mine house, do not so vnmeete a thing.

h. The abuse the

24 Beholde here is my daughter a mayden, and this mans concubine: them I will bring out nowe vnto you, and (h) humble them, and do with them what seemeth you good: but vnto this man do not so abhominable a thing.

25 But the men woulde not hearken vnto him: and the man toke his concubine, and brought hir vnto them: which knewe hir, and abused hir all the night, euen vnto the morning: and when the day beganne to spring, they let hir go.

E

26 And then came the woman in the dawning of the daye, and fell (i) downe at the doore of the mans house, where hir Lorde "was, till it was day.

i. Dan

"or, bet

27 And hir Lorde arose vp in the morning, and opened the doores of the house, and went out, to goe his way: and beholde the woman, euen his concubine, lay along before the doore of the house, and hir handes vpon the threshold.

28 And he (k) sayde vnto hir, Vp and let vs be going: but she answered not. Then the man toke hir vp vpon an asse, and stode vp, and gate him vnto his (l) place.

k. The that he a fleere l. Ma home Ephra

29 And when he was come into his house, he toke a knife, and caught his concubine, and diuided hir in peeces, with the bones into twelue partes, and sent hir into all quarters of Israell.

30 And all that sawe it, sayde, There was no such deede done or seene since the children of Israel came out of Egypt vnto this day. Consider the matter, take aduisement, and say your myndes.

The

The.xx. Chapter.

1. The Israelites assemble in Mispah, to whom the Leuite declareth his wrong .13. They send for them that did the villanie. 25. The Israelites are twise ouercome, 26. and at length get the victorie.

A 1 Then all the children of Israell went out, and the congregation was gathered togither as (a) one man, euen from Dan to Beersheba, with the lande of Gilead, vnto the Lorde in Mispah.

a. That is, all with one consent.

2 And there assembled the chiefe men of all the people, (and) of all the trybes of Israel, in the congregation of the people of God, foure hundred thousande footemen that drew swordes.

3 (Nowe the children of Beniamin hearde that the children of Israel were gone vp to Mispah) Then (b) sayde the children of Israel, Tel vs, how this wickednesse is committed?

b. To the Leuite.

4 And the Leuite, the womans husbande that was slaine, answered, and sayd, I came into Gibea, that is in Beniamin, with my concubine to lodge all night:

5 And the men of Gibea rose agaynst mee, and beset the house rounde about vpon mee by night, and thought to haue slaine mee: and my concubine haue they forced, that she is dead.

6 And I toke my concubine, and cut her in peeces, and sent her throughout all the countrey of the inheritance of Israell: for they haue committed abhomination and villanie in Israel.

B 7 Beholde, ye are all children of Israel: giue your aduice and counsell herein.

8 And all the people arose as one man, saying, There shall not a man of vs goe to his tent, nor turne into his (c) house.

c. Before we be reuenged of wickednesse.

9 But this shall be it that wee will doe to Gibea: (we will go vp) by lot agaynst it,

10 And we will take tenne men of the hundred, throughout all the trybes of Israell, and an hundred of the thousande, and a thousande out of tenne thousande, to fetche vittaile for the people, that they maye doe, when they come to Gibea Beniamin, according to all the abhomination that they haue wrought in Israel.

11 And so all the men of Israell gathered togither agaynst the citie, knit togither as one man.

12 And the tribes of Israell sent men thorowe all the trybes of Beniamin, saying, What wickednesse is this that is committed among you?

Deut. 22. d.

13 Nowe therefore deliuer vs the men, those children of Belial, which are in Gibea, that we may slay them, and put (d) away euill from Israell.

d. By punishing the wicked doers according to their deserts.

14 Neuerthelater, the children of Beniamin woulde (e) not hearken vnto the voyce of theyr brethren the children of Israell: But the children of Beniamin gathered themselues togither out of the Cities, vnto Gibea, to come out and fight agaynst the children of Israel.

e. Therin making themselues gilty of the wickednesse committed, & therfore iustly partakers of the punishmēt

15 And the children of Beniamin were numbred at that time out of the cities, twentie & fiue thousande men that drew swordes, beside the inhabitants of Gibea, whiche were numbred seuen hundred chosen men.

16 And among all these folke, were seuen hundred chosen mē, being left handed, which euerye one coulde sling stones at an heare breadth, and not misse.

17 And the children of Israel, beside Beniamin, were numbred foure hundred thousand men that drew swordes, and were all men of warre.

18 And the children of Israel rose, and went vp to (f) the house of God, and asked of god, saying, (g) Which of vs shal go vp first to ỹ battell agaynst the children of Beniamin? And the Lord sayde, Juda shall begin.

f. That is, the tabernacle wherein the arke of God was, whiche then was in Silo.

g. They presume so much of the number and strength, that they aske no counsaile of God for the victorie: they finde therefore successe thereafter.

19 And the children of Israel slode vp early, and camped agaynst Gibea.

20 And the men of Israel went out to battaile agaynst Beniamin, and the men of Israell put themselues in aray to fight agaynst them, beside Gibea.

21 And the children of Beniamin came out of Gibea, & destroyed downe to the ground, of the Israelites that day, twentie and two thousand men.

22 And the people, the men of Israell, plucked vp theyr heartes, and set their battell againe in aray, in the same place where they did the first day.

23 (And the children of Israel went vp, and wept before the Lorde vntill euen, and asked of the Lorde, saying, Shall we goe againe to battaile agaynst the children of Beniamin our brethren? And the Lorde sayde, Goe vp agaynst them.)

24 And the children of Israell came neare agaynst the children of Beniamin the seconde day.

25 And the children of Beniamin went agaynst them out of Gibea the seconde day, and destroyed to the earth of the children of Israel once againe, eightene thousand men that drew swordes euery man of them.

26 Then al the children of Israel, and al the people, went vp, and came vnto the house

of God, and wept, and sate there before the Lorde, and fasted the same day vntill euen, and offered burnt offerings and peace offerings before the Lorde.

27 And the children of Israel asked the Lord, for there was the arke of the appoyntment of God in those dayes:

28 And Phinehes the sonne of Eleazar, the sonne of Aaron, (h) stode before it at that time) saying, Shall I get me vp, to go out any more to battell agaynst the children of Beniamin my brethren? or shall I ceasse? The Lorde sayde, Go vp, for to morowe I will deliuer them into your handes.

h. That is, serued in the priestes office.

29 And Israel set men to lie in wayt round about Gibea.

30 And the children of Israell went vp agaynst the children of Beniamin the thirde time, and put themselues in aray agaynst Gibea, as twise before.

31 And the children of Beniamin came out against the people, and (i) were drawne away from the city: and they began to smite of the people dead, as they had done twise before, by two high ways in the field (of which one goeth vp to the house of God, and the other to Gibea) about thirtie men of Israel.

i. By the policie of the children of Israel.

32 (And the children of Beniamin sayde, They are fallen before vs, as at the fyrst. But the children of Israell sayd, Let vs flee, and plucke them away from the citie vnto the high wayes.)

33 And all the men of Israell rose vp out of their place, and put themselues in aray at Baal Thamar: And likewise they that lay in wayte of Israel, came forth out of theyr places, euen out of the medowes that were about Gibea.

34 And came agaynst Gibea, ten thousande chosen men out of al Israel, and there was a sore battel: But (k) they wyst not that (l) euill was neare them.

k. To wit, the Beniamites.
l. They knewe not that gods iudgement was at hand to destroy them.

35 And the Lord plagued Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day twentie and fiue thousand, and an hundred men, that drew swordes euerie one of them.

m. Retyred to drawe them after.

36 And the children of Beniamin sawe that they were put to the stryking downe: for the mē of Israel (m) gaue place to the Beniamites, because they trusted vnto them, that lay in wayte, which they had layde beside Gibea.

37 And they that lay in wayte, hasted, and brake forth against Gibea, and the embushment "drew themselues along, and smote al the citie with the edge of the sworde:

"or, made a long sounde with a trumpet.

38 And an appoyntment had the men of Israel, from them that lay in wayte, that they shoulde make a great flame (and) smoke should rise out of the citie.

39 And when the men of Israell retyred in the battel, Beniamin began (n) to smite dead of the childrē of Israel about thirtie persons, and sayde, Surely they are stryken downe before vs, as in the first battel.

n. Being of courage, the two former vi...

40 But when there began to aryse oute of the Citie a flame, as a piller of smoke, the Beniamites looked backe, and beholde, the flame of the whole citie began to ascende vp to heauen.

41 When the men of Israel also turned (o) agayne, the men of Beniamin were abashed, for they sawe that euill approched them:

o. To wit, stande...enimies.

42 And therfore they turned theyr backes before the men of Israel, vnto the way that leadeth to the wildernesse, but the battayle ouertooke them: and beside that, they which came out of the citie, destroyed them (p) in the middle of them.

p. For the compas... them ma... aboute.

43 And thus they compassed the Beniamites about, and chased them at Menuha, and ouerran them, euen ouer agaynst Gibea on the East side.

44 And there were slain of Beniamin eighteene thousande menne, which were men of warre.

45 And they turned and fledde to the wildernesseward, and vnto the rock of Rimmon: and they (q) gleaned by the way of the rest of them, fiue thousand men, and pursued after them, vntill they came to Gidom, and slue two thousande men of them.

q. The... them ... there, ... founde... scatte... brode.

46 So that all that were slaine that same day of Beniamin, (r) were twentie and fiue thousande men that drewe swordes, whiche were all men of warre:

r. Beli... leuen ... that la... slaine ... fortie

47 Only sixe hundred men turned and fled to the wildernesse, vnto the rocke of Rimmon, and abode in the Rocke of Rimmon foure monethes.

48 And the men of Israell turned backe againe vnto the children of Beniamin, and smote them with the edge of the sworde in the Cities, both man and beast, and all that came to hande, and set on fire all (s) the cities that they coulde come by.

f. Ma... long... Beni...

The.xxi.Chapter.

2. The Israelites sweare that they will not marie theyr daughters to the Beniamites.
10. They slay them of Iabes Gilead, and giue their virgins to the Beniamites.

1 AND the men of Israel (a) sware in Mispah, saying, There shall none of vs giue his daughter vnto any of Beniamin to wife.

a. The... came ... nesse... ward ... brake... subi...

2 And

2 And the people came to the house of God, and abode there till euen before God, and lifted vp their voyces and wept sore.

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that there should be this day one tribe lacking in Israel?

4 And on the morow the people rose vp betime, and made there an (b) aulter, and offred burnt offerings, and peace offerings.

5 And the children of Israel sayde, Who is he among all the tribes of Israel, that came not vp with the cõgregation vnto the lord? for they had made a great othe concerning him that came not vp to the Lorde to Mispah, saying, He shall surely die.

6 And the children of Israel (c) had pitie on Beniamin their brethren, and sayd, There is one tribe cut off from Israel this day:

7 What shall we do vnto the remnaunt of them, that they may haue wyues? we haue swome by the Lorde, that we will not giue them of our daughters to wiues.

8 And they sayde, Is there any of the tribes of Israell, that (d) came not vp to Mispah to the Lorde? And beholde, there came none of Jabes Gilead vnto the host and congregation.

9 For the people were viewed: and beholde, there were none of the inhabitants of Jabes Gilead there.

10 And the cõgregation sent thither twelue thousande men of the "strongest, and commaunded them, saying, Go and smite the inhabitants of Jabes Gilead with the edge of the sworde, both women and children.

11 And this is it that ye shall doe: Ye shall vtterly destroy al the males, and al the women, that haue layne by men.

12 And they founde among the inhabitantes of Jabes Gilead foure hundred damosels, virgins, that had knowne no man, by lying with any male: And they brought them vnto the host to Silo, which is in the lande of Chanaan.

13 And the whole congregation sent and (e) spake with the children of Beniamin, that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Beniamin came againe at that time, and they gaue them wyues, which they had saued aliue of the women of Jabes Gilead: But they (f) suffised them not.

15 And the people were sore for Beniamin, bycause that the Lorde had made a breache in the trybes of Israel:

16 And then the elders of the congregation sayde, What shall we do to the remnant of them, to get them wiues? seeing all the women of Beniamin are destroyed?

17 And they sayde, There must be (g) an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not giue them wiues of our daughters. For the children of Israel had swome, saying, Cursed be he, that giueth a wife to Beniamin.

19 Then they sayde, Beholde, there is a feast of the Lorde yearely in Silo, which is on the North side of Bethel, and on the East side of the way, that goeth from Bethel to Sichem, and South from Libanon.

20 Therefore they commaunded the children of Beniamin, saying, Go, and lie in wayte in the vineyardes.

21 And when yee see, that the daughters of Silo come out to daunce in daunces, then come ye out of the vineyards, and catche you euery man a wife of the daughters of Silo, and go to the land of Beniamin.

22 And when their fathers or brethren come vnto vs to complayne, wee will say vnto them, Haue pitie on vs for their sakes: bycause wee reserued not to eche man hys wyfe in tyme of warre, neyther haue yee gyuen vnto them, that yee shoulde sinne at this tyme.

23 And the children of Beniamin did euen so, and toke them wyues accordyng to the number of them that daunced, whome they caught, and they went, and returned vnto their inheritance, and repayred the cities, and dwelt in them.

24 And the children of Israel departed thence at that tyme, and went euerye man to his trybe, and to his kinred, and went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel: but euery man did that, which seemed right in his owne eyes.

b. That they might consult with the Lord, and giue God thanks for the victorie.

Or, repented that they had destroyed their brethren.

Condemning them to be fautours of the whiche would not put their handes to punish it.

Heb. children of strength.

Num. 31. c.

c. embassadours sent to intreate about the moneths after the discomfiture.

C f. For there lacked two hundred.

g. Beniamin must be reserued to haue the twelfth portion of the inheritance of Iacob.

Iud. 17. b. and. 18. a. and. 19. a.

The ende of the Booke of Iudges, called in the Hebrue Sophtim.

¶ The booke of Ruth.

¶ *The first Chapter.*

1. Elimelech goeth with his wife and children into the lande of Moab.
3. And his ſonnes die. 19. Naomi and Ruth come to Bethlehem.

A

1 IT came to paſſe, that whē the iudges "ruled, there fell a dearth in the (a) lande, & a certaine man of Bethlehem (b) Juda, went for to ſoiourne in the countrey of Moab, he and his wyfe, and his two ſonnes.

" Heb. iudged

a. That is, the lande of Chanaan.
b. In the tribe of Iuda, for there was an other Bethlehem in the tribe of Zabulon.

2 The name of the man was Elimelech, and the name of his wife Naomi, and the names of his two ſonnes were Mahlon, and Chilion, Ephraites, out of Bethlehem Juda. And when they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husband dyed, and ſhe remayned with hir two ſonnes,

4 Which toke them wiues, (c) Moabiteſſes, of the Moabites: the name of the one was Orpha, and the others name, Ruth: And they dwelled there about ten yeares.

c. By this wonderful prouidence of God, Ruth became one of Gods houſholde of whom Christ came.

5 And Mahlon and Chilion died alſo, euen both of them, and the womā was left (d) deſtitute of hir two ſonnes, and of hir husband.

d. A woful caſe: and yet this & the like the worlde is full of, which the children of men do loue ſo muche.

B

6 Then ſhe arose with hir daughters in law, and returned from the countrey of Moab: for ſhe had heard ſay in the country of Moab, how that the Lorde had viſited his people, and giuen them bread.

7 Wherefore ſhe departed out of the place, where ſhe was, and hir two daughters in law with hir: And they went on their way, to returne vnto the lande of Juda.

e. Declaring by your kindneſſe to mee their mother, how dearely you loued thē whē they were aliue, and what affection you bare towardes them, and the remembrance of them now that they are dead.

8 And Naomi ſayde vnto hir two daughters in law, Go, and returne eche of you vnto your mothers houſe: and the Lord deale as kindly with you, as ye haue dealt wyth the (e) dead, and with me:

9 And the Lorde giue you, that you may finde reſt, either of you in the houſe of hir (f) husband. And when ſhe kiſſed them, they lift vp their voyces and wept,

f. She wiſheth them neither riches, nor welth, nor gift of ſole life: but matrimonie agreeable to Gods inſtitutiō

10 And ſayde vnto hir, Surely we wyll returne with thee, vnto thy folke.

11 And Naomi ſayde, Turne agayne my daughters: for what cauſe wil you go with me? Are there any mo childrē in my womb, to be your husbands?

12 Turne againe my daughters, goe your way, for I am too olde to haue an husband: And if I ſayde, I haue hope, if I toke a man alſo this night, yea and though I had alreadie borne ſonnes,

13 Would ye tarrie for them, till they were of age? or would ye for them ſo long refraine from taking of husbands? Not ſo my daughters: for it greeueth mee " muche for your ſakes, that the hand of the Lord is gone out (g) agaynſt me.

" or, muche you.
g. By take away my ſonnes were your bandes.

14 And they lifted vp their voyces, and wept againe: and Orpha (h) kyſſed hir mother in lawe: but Ruth abode ſtill by hir.

h. Tokē hir leaue & departed.

C

15 And Naomi ſayd, See, thy ſiſter in lawe is gone backe againe vnto hir people, and vnto hir goddes: returne thou after hir.

16 And Ruth anſwered, Entreate me not to leaue thee, and to returne from after thee: for whither thou goeſt I will goe alſo, and where thou dwelleſt, there I wyll dwell: Thy people, ſhalbe my people, and thy God my God:

17 Where thou dyeſt, there will I die, and there will I be buried: The Lorde do ſo to me and more alſo, if ought but death depart thee and me.

18 Whē ſhe ſaw, that ſhe was ſtedfaſtly minded to go with hir, ſhe left ſpeaking vnto hir.

19 And ſo they went both, vntill they came to Bethlehem: And when they were come to Bethlehem, it was (i) noyſed of them throughout all the citie, and they ſayde, Is not this Naomi?

i. What appeareth thee was great and of reputation

20 And ſhee anſwered them, Call me not " Naomi: but call me " Mara: for the almightie hath made me verie bitter.

" or, honor

D

21 I went oute full, and the Lorde hath brought me home again emptie: Why then call ye me Naomi, ſeeing the Lorde hath humbled me, and the almighty hath brought me vnto aduerſitie?

22 And ſo Naomi with Ruth the Moabiteſſe hir daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem, in the beginning of (k) Barlie haruеſt.

k. Where in the Niſan tyme March part of

The. ij. Chapter.

1. Ruth gathereth corne in the fields of Booz.
15. The gentleneſſe of Booz towarde hir.

1 And

1 AND Naomies husbande had a (a) kinsman, a man of power & wealth, (which was) of the kynred of Elimelech, named Booz.

2 And Ruth the Moabitesse sayde vnto Naomi: Let me nowe go to the field, and gather eares of corne after anye man, in whose sight I finde grace. And shee sayde vnto hir, Go my daughter.

3 And she went, and came to the fielde, and gathered after the reapers: and so it was, that the same fielde perteyned vnto Booz, which was of the kynred of Elimelech.

4 And beholde, Booz came from Bethlehem, and sayde vnto the reapers, The Lorde be with you. And they answered him, The Lorde blesse thee.

5 Then sayde Booz vnto his yong "man "that stoode by the reapers, Whose damosell is this?

6 And the yong man that stoode by the reapers answered, and sayde, It is the Moabitish damosel, that came with Naomi out of the countrey of Moab.

B 7 And she sayde vnto vs, I pray you let me gleane and gather after the reapers, amongst the sheaues: and so she came, and hath continued euen from the morning vntyll nowe, saue that she taryed a little in the house.

8 Then sayde Booz vnto Ruth, Hearest thou my daughter? Goe to no other fielde to gather, neither goe from hence, but abyde here by my maydens.

9 Let (b) thine eyes be on the field that they do reape, and goe thou after the (maydens:) Haue I not charged the yong men, that they shall doe thee no hurte? Moreouer, when thou art athirste, goe vnto the vessels, and drinke of that, (c) which the ladds haue drawne.

10 Then she fell on hir face, and bowed hir selfe to the grounde, and sayde vnto hym, Howe is it that I haue founde grace in thine eyes, and that thou shouldest knowe me, seeing I am (d) a straunger?

11 And Booz answered and sayde vnto hir, All is tolde and shewed mee, that thou hast done vnto thy mother in law since the death of thine husband: how thou hast left thy father and thy mother, & the lande where thou wast borne, and art come vnto a people, which thou knewest not in time passed.

12 The Lord quite thy worke, and a full rewarde be giuen thee of the Lorde God of Israell, vnder whose (e) wings thou art come to trust.

13 Then she sayde, Let mee fynde fauour in thy sight my Lorde, thou that hast comforted me, and spoken "comfortably vnto thy mayd, which yet am not like vnto one of thy maydens.

14 Booz sayde vnto hir againe, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vineger. And she sate beside the reapers: and hee reached hir parched corne, and she did eate, and was sufficed, and left (f) part:

15 And when shee was risen vp, to gather, Booz commaunded his yong men, saying, Let hir gather euen among the sheaues, and (g) rebuke hir not.

16 And leaue hir some of the sheaues for the nonce, and let it lie, that shee may gather it vp, and rebuke hir not.

17 And so she gathered in the fielde vntyll euen, and threshed that shee had gathered: and it was in measure vppon an Epha of Barlie:

18 And shee toke it vp, and went into the citie: and when hir mother in lawe had seene, what shee had gathered, shee plucked out also, and gaue to hir, that she had reserued, when she had eaten ynough.

19 And hir mother in lawe sayde vnto hir, Where hast thou gathered to day? and where wroughtest thou? blessed bee he that knewe thee. And she shewed hir mother in lawe, howe she had wrought with him, and sayde, The mans name, with whome I wrought to day, is Booz.

20 And Naomi sayde vnto hir daughter in lawe, Blessed be he of the Lorde, for he ceaseth not to doe good to the lyuing and to the (h) dead. And Naomi sayde agayne vnto hir, The man is nigh vnto vs, and of our affinitie.

21 And Ruth the Moabitesse sayde, He sayde vnto me also, Thou shalt be with my yong men, vntill they haue ended all my harueste.

22 And Naomi answered vnto Ruth hir daughter in lawe, It is best my daughter, that thou go out with his maydens, that they come not agaynst thee in any other fielde.

23 And so shee kept hir by the maydens of Booz to gather, vnto the end of Barly harueste, and of wheate harueste also, and dwelt with hir mother in law.

The.iij. Chapter.

1. Naomi giueth Ruth counsell. 8. She sleepeth at Booz feete. 12. He acknowledgeth himselfe to be hir kinsman.

1 THen Naomi hir mother in lawe, sayde vnto hir, My daughter, shall I not seeke (a) rest for thee, that thou mayest prosper?

a. By the prouidence of god which shoulde stirre vp seede to Elimelech, being dead, according to the lawe.

"or, mighty.

g. By taking away my sonnes, in whose were your bandes.

h. Take hir leaue & departing.

C

"or, seruant.

"or, was appointed ouer the reapers.

b. That is, marke what field they doe reape.

c. That is, of the water that they haue drawne.

d. Euen of the Moabites, which are enimies to gods people.

e. Of mercie, might, protection, and prouidence.

C

f. Which shee brought home to hir mother in lawe.

g. By forbidding hir.

Exod. 16. g.

Tob. 2. b.

h. They are sayde to doe good to the dead, which do good to their friends being aliue, for their sakes.

I

a. Meaning that she would prouide hir of an husbande, with whom she might liue quietly.

2 And is not Booz our kinſmã, with whoſe maydens thou were? Beholde, he winnoweth barlie to night in the threſhing flore.

or, in the barne.

3 Waſhe thy ſelfe therefore, and annoynt thee, and put thy rayment vpon thee, and get thee downe to the flore: but let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when hee goeth to ſleepe, marke the place, where he layeth him downe, and then goe and lyft vp the clothes that are on hys feete, and lay thee downe there: and he ſhal tell thee what thou ſhalt do.

5 And ſhe anſwered hir, All that thou biddeſt me, I will do.

6 And ſhee went downe vnto the flore, and did accordyng to all that hir mother in lawe bade hir.

B 7 And when Booz had eaten and dronken, and cheared his heart, he went to lie downe at the ende of the heape of corne: and ſhee came ſoftly, and lifted vp the clothes of hys feete, and layde hir downe.

8 And at midnight the man was afrayde, and caught holde: and beholde, a woman lay at his feete.

9 And he ſaid, What art thou? She anſwered, I am Ruth thine handmayd: Spreade the wing of thy (garment) ouer thine handmayde, for thou art the kinſman.

10 He ſayde, Bleſſed be thou in the Lord, my daughter: for thou haſt ſhewed more godneſſe in the latter ende, than at the beginning, inaſmuch, as thou folowedſt not yong men, whether they were poore, or riche.

11 And now my daughter, feare not, I will do to thee all that thou requireſt: for all the citie of my people doth knowe, that thou art a woman of vertue.

12 And it is true, that I am of thy next kin: howbeit there is one nigher than I.

13 Tarrie this night, and when morning is come, if he will (b) perfourme the part of a kinſman vnto thee, it is good, let him do the kinſmãs part: but if he will not do the kinſmans part, then will I doe the duetie of a kinſman, as the Lorde lyueth: ſleepe vntill the morning.

b. That is, if he will take thee to be his wife, by the title of affinitie, according to Gods lawe.

Deut. 25. a.

C 14 And ſhe lay at hys feete vntill the morning: and ſhee aroſe vp before one coulde knowe another. And he ſayde, Let no man know, that there came any woman into the flore.

15 And he ſayde agayne, Bring the mantell that thou haſt vpon thee, and holde it. And when ſhe helde it, he met in fire meaſures of Barly, and layd it on hir: And ſhe gate hir into the citie.

16 And when ſhee came in to hir mother in lawe, ſhe ſayde, Who art thou my daughter? And ſhe tolde hir all, that the man had done to hir,

17 And ſayde, These fire meaſures of Barlie gaue he me, and ſayd, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayde ſhe, My daughter, ſit ſtil vntill thou knowe, howe the matter will fall: for the man wyll not be in reſt, vntil he haue finiſhed the thing this ſame day.

The. iiij. Chapter.

1. Booz ſpeaketh to Ruthes next kynſman touching hir maryage. 7. The auncient cuſtome in Iſrael. 10. Booz marieth Ruth. of whome he begetteth Obed. The generation of Pharez.

1 THen went Booz vp to the (a) gate, and ſate hym downe there: and beholde, the kynſman, of whiche Booz ſpake, came by, vnto whom, he ſayde, (b) Ho, ſuch one: come ſit downe here. And he turned, and ſate downe.

a. Which the Phare iudgemẽt

b. Hebr. wſe two which proper cation, ſerue certaine fon, ho firſt ho ſuch

2 And he toke tenne men of the elders of the citie, and ſayde, Sit ye downe here. And they ſate downe.

3 And he ſayde vnto the kinſman, Naomi that is come againe out of the countrey of Moab, will ſell a parcell of land which was our brother Elimelechs.

4 And I thought to doe thee to wit, and bid thee buye it before the inhabitantes and elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, then tell me, that I may know: For there is none to redeeme it, (c) ſaue thou, and I next to thee. And the other anſwered, I wil redeeme it.

c. Which the next kyne.

5 Then ſayd Booz, What day thou buyeſt the fielde of the hande of Naomi, thou muſt buye it alſo of Ruth the Moabiteſſe, the wife of the dead, to ſtirre vp the name of the dead vpon his (d) inheritance.

d. The inherit might his name is dead.

6 The kinſman anſwered I cannot redeeme it, for marring of mine owne inheritance: redeeme thou my right to thee, for I cannot redeeme it.

B 7 Nowe this was the maner of olde tyme in Iſrael, concerning redeeming and changing, for to ſtablith all things: that a man muſt plucke off his ſhoe, and giue it his neighbour: and this was a ſure (e) witneſſe in Iſrael.

e. The had re his ri Deut.

8 Therefore the kynſman ſayde to Booz, Buy it thou: and ſo drue off his ſhoe.

9 And Booz ſayde vnto the elders, and vnto all the people, Ye are witneſſes thys day, that I haue bought all that was Elimelechs,

lechs, and all that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabitesse, the wife of Mahalon, haue I purchased to bee my wife, to styre vp the name of the deade vpon his inheritance, and that the name of the deade be not put out from among hys brethren, and from the gate of his (f) place: ye are witnesses this day.

11 And all the people, that were in the gate, and the elders, sayde, Wee are witnesses: The Lorde make the woman, that is come into thine house, lyke Rahel and Lea, whiche twayne dyd buylde the house of Israell: and that thou mayest doe worthyly in (g) Ephrata, and be famous in Bethlehem.

12 Thy house bee lyke the house of Pharez (whom Thamar bare vnto Juda) euen of the seede which the Lorde shal giue thee of this yong woman.

13 And so Booz toke Ruth, and shee was his wyfe: And when hee went in vnto hir, the Lorde gaue, that shee conceyued, and bare a sonne.

14 And the woman sayde vnto Naomi, Blessed be the Lord, the which hath not left thee this day without a kinsman, and hys name shall be continued in Israell: ¶

15 And that shall bring thy life againe, and cherishe thine olde age: For thy daughter in lawe, which loueth thee, hath borne vnto him, and she is better to thee than (h) seuen sonnes.

16 And Naomi toke the childe, and layde it in hir lappe, and became nurse vnto it.

17 And the women hir neighbours gaue it a name, saying, There is a childe borne to Naomi, and called it Obed: the same is the father of Jsai, the father of Dauid.

18 These are the generations of Pharez, Pharez begat Hezron,

19 Hezron begate Ram, Ram begat Aminadab,

20 Aminadab begat Naasson, Naasson begat Salmon,

21 Salmon begat Booz, Booz begat Obed,

22 Obed begat Jsai, Jsai begat Dauid.

f. Or of the citie whereof he was.

g. Ephrata, and Bethlehem are both one.

h. Meaning many sonnes.

The ende of the Booke of Ruth.

¶ The first booke of Samuel, called *the first Booke of the Kings.*

¶ *The first Chapter.*

1. The genealogie of Elkana the father of Samuel. 2. His two wyues. 11. Hanna was barren, and prayed to the Lorde. 15. Hir answere to Eli. 20. Samuel is borne. 24. She doth dedicate him to the Lorde.

1 THere was a mã of one of the two (a) Ramathaim Zophim, of mount Ephraim, named Elkana, the son of Jeroham, the sonne of Elihu, the son of Thohu, the sonne of Zuph, an Ephrathite:

2 Which had (b) two wyues, the one called Hanna, and the other Phenenna: And Phenenna had children, but Hanna had no children.

3 And this man went vp out of his citie euerie yeare, to worship and to sacrifice vnto the Lorde of Hosts in Silo, where were the two sonnes of Eli, Hophni and Phinehes, the Lordes priests.

4 And it fell on a day, that Elkana offered, and gaue to Phenenna his wife, and to all hir sonnes and daughters, portions. Gene. 2. d.

5 But vnto Hanna hee gaue a (c) worthie portion: for he loued Hanna, and the Lord had made hir barren. c. To cheare hir: for hee knewe that she was sorowfull, bycause shee was barren.

6 And hir enimie (Phenenna) vexed hir sore, forasmuch as she vpbrayded hir, bycause the Lorde had made hir barren:

7 (And so did he yeare by yeare) and as oft as she went vp to the house of the Lord, thus she vexed hir, that she wept, and did not eate. B

8 Then sayde Elkana hir husbande to hir, Hanna, why weepest thou? and why eatest thou not? and why is thy heart troubled? Am not I better to thee, than ten (d) sonnes?

9 So Hanna rose vppe after that they had eaten and drunken in Silo. And Eli the

d. Let this suffise thee, that I loue thee no lesse than if thou hadst many children.

priest sate vpon a stole by one of the postes of the temple of the Lorde.)

10 And she was troubled in hir mynde, and prayed vnto the Lorde, and wept sore,

11 And vowed a vowe and sayde, O Lorde of hostes, if thou wilt loke on the trouble of thyne handmayde, and remember mee, and not forget thyne handmayde, but giue vnto thine handmayde a man childe, I will giue him vnto the Lorde all the dayes of his life, and there shall no rasor come vpon his heade.

12 And as shee continued praying before the Lorde, Eli marked hir mouth.

13 For Hanna spake in hir heart, and hir lips did but moue onely, but hir voyce was not heard: and therefore Eli thought shee had bene dronken.

14 And Eli sayde vnto hir, Howe long wilt thou bee dronken? Put away from thee "or, thy drunkennesse. the wine that thou hast.

15 Hanna answered, and sayde, Not so my Lord: I am a woman of a "sorowful hart, I haue dronke neyther wine nor strong drinke, but haue poured out my soule before the Lorde. "Heb. of a hard spirite.

16 Count not thine handmayde "for a wicked woman: for out of the abundaunce of my heauinesse and greefe, haue I spoken hitherto. "or, for a daughter of Belial.

17 Eli answered hir againe, and sayde, Goe in peace: the God of Israel graunt thee thy petition, that thou hast asked of him.

18 She sayde, Let thine handmayde fynde (e) grace in thy sight. And so the woman went hir way, and did eate, and loked no more sadde. e. That thou wouldest pray vnto the Lorde for me.

19 And they rose vp early, and worshipped before the Lorde, and then returned, and came to their house to Ramath: and when Elkana knewe Hanna his wyfe, the Lorde (f) remembred hir.

20 For in processe of tyme it came to passe, that she conceiued and bare a sonne, and called his name Samuel, (saying) Bycause I haue asked him of the Lorde. f. According to hir petition g. This Elkana was a Leuite. 1.Par.6.b. And as some write, once a yeare they accustomed to appeare before the Lord with their families.

21 And the man (g) Elkana, and all his house, went vp to offer vnto the Lorde the yearely sacrifice, and also his vowe. h. Vttered by Eli concerning thy petition, which thus farre is performed, that thou hast a sonne, & herein is to be perfourmed, that he prosper so, that he may minister before the Lord.

22 Neuertheless, Hanna went not vp, but sayde vnto hir husbande, I will tarie vntill the lad bee weaned, and then I will bring him, that he may appeare before the Lorde, and there abyde for euer.

23 Elkana hir husbande answered hir, Doe what seemeth thee best, tarie at home vntill thou haue weaned him, and I beseeche the Lorde to make good (h) his saying. And so the woman abode, and gaue hir sonne suck, vntill she weaned him.

24 And when she had weaned him, she toke him with hir, with three bullockes, and an Epha of flowre, and a bottell of wine, and brought him vnto the house of the Lorde in Silo, and the childe was "yong. "Heb.a

25 And they slue a bullocke, and brought in the ladde to Eli.

26 And she sayde, Oh my Lorde, as thy (i) soule lyueth, my Lorde, I am the woman, that stode before thee here praying vnto the Lorde. i. That is certainly

27 For this lad I prayed, and the Lord hath giuen me my desire, which I asked of him:

28 And therefore I haue giuen him vnto the Lorde, as long as he liueth he shal be giuen to the Lorde. And he (k) worshipped the Lord there. k. Marke Eli gaue thanker God for h

The.ij.Chapter.

1. The song of Hanna. 12. The sonnes of Eli are wicked. 13. The newe custome of the priestes. 18. Samuel ministreth before the Lorde. 20. Eli blesseth Elkana and his wyfe. 23. Eli reproueth his sonnes. 27. God sendeth a prophete to Eli. 31. Eli is menaced for not chastising his children.

1 AND Hanna prayed, and sayde, My hart reioyceth in the Lorde, and mine (a) horne is exalted in the Lorde: My mouth is (b) wyde open ouer mine enimies, for I reioyce in thy saluation. a. I haue uered b. I can answere that repr my barr nesse. Deut.32

2 There is none holye as the Lorde: for without thee is nothing: neyther is there any of strength, as is our God.

3 Talke no more proudly, let not arrogancie come out of your mouthes: for the Lord is a God of knowledge, and his purposes come to passe.

4 The bowes with the mightie men are broken, and they that were weake, haue girt themselues with strength.

5 They that were full, haue hyred out themselues for (c) bread: and they that were hungrie, (d) ceasse, till the barren hath borne seuen: and she, that had many children, is waxed feeble. c. They their labo for neede foode. d. To labo neede red for or ceasse a hungre "or, many

6 The Lorde kylleth and maketh alyue, bringeth downe to the graue, and fetcheth vp againe.

7 The Lord maketh poore, and maketh rich, bringeth lowe, and heaueth vp on high.

8 He rayseth vp the poore out of the dust, and lyfteth vp the begger from the dung hill, to set them among (e) princes, and to make them inherite the seate of glory: for the pylers of the earth are the Lordes, and he hath set the worlde vpon them. e. He prefe reth 'm lo and puttet downe ding to his owne will though iudgeme contrarie

9 He

9 He will (f) keepe the feete of his saintes, and the wicked shall keepe silence in darknesse, and in his owne might shall no man be strong.

10 The aduersaries of the Lorde shal be destroyed of him, & out of heauen shal he thūder vpō thē: The Lord shal iudge the endes of the world, and shal giue might vnto his king, & exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the ladde dyd minister vnto the Lorde (g) before Eli the priest.

12 But the sonnes of Eli were chyldren of (h) Belial, and (i) knew not the Lorde.

13 And the priests custome toward the people was, that when so euer any man offered any offering, the priestes lad came, whyle the flesh was a seethyng, and a flesheh hoke with three teeth in his hande.

14 And thrust it into the panne, kettle, caldron, or pot: and (k) all that the flesheh hoke brought vp, that the priest toke for himself: and so they did vnto all the Israelites, that came thyther to Silo.

15 Yea, and thereto before they burnt the (l) fat, the priestes lad came, and sayde to the man that offered, Giue flesh, that I may roste it for the priest, for he will not haue sodden flesh of thee, but rawe.

16 And if any man sayde vnto him, Let thē burne the fat accordyng to the " custome, and then take as much as thine hart (m) desireth: then he would answeare him, Yea, thou shalt giue it me now: and if thou wilt not, I wil take it with violence.

17 And the sinne of the yong men was very great before the Lorde: for men (n) abhorred the offeryng of the Lorde.

18 But the childe Samuel ministred before the Lorde, gyrded with a linnen Ephod.

19 Moreouer, his mother made him a litle coate, and brought it to hym from yeare to yeare, when she came vp with hyr husband to offer the yearely sacrifice.

20 And Eli blessed Elkana and his wyfe, and sayde, The Lorde gyue thee seede of this woman, for the (o) petition that she asked of the Lorde. And they went vnto their owne home.

21 And the Lorde visited Hanna, so that she conceyued, and bare three sonnes, and two daughters: and the childe Samuel grewe (p) before the Lorde.

22 Eli was very olde, and hearde al that his sonnes did vnto Israel, and howe they lay with the women, that wayted at the doore of the tabernacle of the congregation.

23 And he sayde vnto them, Why do ye such things? For of all these people I heare euill reportes of you.

24 Oh, nay my sonnes: for it is no good report, that I heare, howe that ye make the Lordes people to trespasse.

25 If one man sinne agaynst another, the iudge shall iudge it: but if a man sinne agaynst the Lorde, who wil be his (q) dayesman? Notwithstandyng, they hearkened not vnto the voyce of theyr father, bycause the Lorde would slay them.

26 (The child Samuel profited, and grew, and was in fauour bothe with the Lorde, and also with men.)

27 And there came a man of God vnto Eli, and sayde vnto him, Thus sayeth the Lord, Did not I plainely appeare vnto the house of thy father, when they were in Egypt in Pharaos house?

28 And I chose (r) hym out of all the tribes of Israell, to be my priest, for to offer vpon myne aulter, and to burne incense, and to weare an Ephod before me: and I gaue vnto the house of thy father, al the offerings made by fire of the chyldren of Israel.

29 Wherefore (s) treade ye downe my sacrifice, and mine offeryngs whiche I (t) commaunded in the tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the first fruytes of al the offerings of Israell my people?

30 Wherefore the Lorde God of Israell sayth, I sayde, that thy house, and the house of thy father, shoulde (v) walke before me for euer: but nowe the Lorde sayth, That thing be farre from me: for them that worship me, I will worshipp: and they that despise me, shall come to shame.

31 Beholde, the dayes come, that I will cut off thyne (x) arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enimie in the habitation (of the Lorde) and in al the wealth whiche (God) shall giue Israell, and there shall not be an olde man in thyne house for euer.

33 Neuertheless, I will not destroy euery one, that commeth of thee, from mine aulter, to make thine eyes to fayle, and to make thyne harte sorowfull: and all they that be multiplied in thyne house, shal dye (y) (whē they be) men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes, Hophni, and Phinehes: euen in one day they shall die both.

35 And I wil stir me vp a (z) faithful priest, that shal do accordyng to my hart & minde, and I will builde him a sure house, and he

f. That they neither walke, nor sal to any euill.

g. Accordyng to the appointment, & commandemēt of Eli the priest.

h. Or wicked men.

i. That is, they regarded not his ordinances.

k. Transgressed the order appointed in the lawe. Leuit.7. for their bellies sake.

l. Which was commaunded first to haue bene offered to God.

" or, lawe.

m. Not passing so muche for theyr profite, as that Gods law was not obserued.

n. Seyng the horrible abuse therof.

o. Asking a sonne to serue the Lorde, and bestowyng of him to the Lords seruice.

p. That is, seyng in the seruice of the Lorde.

q. No man, nor mans doings can pacifie Gods wrath for sinne. But though the law haue no helpe in this case, yet the gospel sheweth Iesus Christ, that taketh away the sinnes of the worlde.

r. That is, Aaron thy father. Leuit.10.d. Deut.12.b.

s. That is, why haue ye conteined my sacrifices, & as it were, troden them vnder feete.

t. To be offered.

v. That is, shuld execute the office of the high priest in my tabernacle.

x. Thy power and auctoritie.

1.Reg.23.b.

y. Shal dye, when they come to mans age.

1.Reg.2.g.

z. Meanyng Zadok, who succeeded Abiathar, and was the figure of Christe.

shal walke before mine annointed for euer,
36 And all that are left in thyne house, shall come and crouche to him for a peece of siluer, and a morsell of bread, and shall say, Put me (I pray thee) in one office or other among the priestes, that I may eate a morsell of bread.

The.iij. Chapter.

1. There was no manifest vision in the tyme of Eli. 4. The Lorde calleth Samuel three tymes. 11. And sheweth what shall come vpon Eli, and his house. 18. The same thing declareth Samuel to Eli.

A 1 AND the childe Samuel ministred vnto the Lorde before Eli, and the worde of the Lord was (a) pretious in those dayes, neyther was there any open vision.
a. Bicause there were very fewe prophetes to declare it.
2 And as at that tyme Eli lay in his (b) place, his eyes began to waxe dimme, that he could not see.
b. In the court next to the tabernacle.
3 And yer the lampe of God went out, Samuel layd him downe to sleepe in the temple of the Lord, where ỹ arke of God was.
1.Reg. 4. c.
4 And the Lorde called Samuel. And he answeared, I am here.
5 And he ranne vnto Eli, and sayde, Here am I, for thou calledst me. And he sayde, I called thee not, goe agayne and sleepe. And he went, & layd him downe to sleepe.
6 And the Lorde called once againe, Samuel. And Samuel arose, and went to Eli, and sayde, I am here, for thou diddest cal me. And he answeared, I called thee not, my sonne, goe agayne and sleepe.
B 7 Samuel (c) knew not yet the Lord, neyther was the worde of the Lorde yet opened vnto him.
c. He was not before this tyme accustomed to heare the Lorde.
8 And the Lorde went ꝯ, and called Samuel the thirde tyme. And he arose, & went to Eli, and sayde, I am here, for thou hast called me. And Eli perceyued that the Lorde had called the childe.
9 Therefore Eli sayde vnto Samuel, Goe and sleepe, & if he call thee, then say, Speake Lord, for thy seruant heareth thee. So Samuel went and slept in his place.
10 And the Lorde came, and stode and called as before, Samuel, Samuel. Then Samuel answeared, Speake, for thy seruant heareth.
d. God declareth what sodayn feare shal come vpō mē, whē they shal heare that the arke is taken, & also see that Elies house is destroyed.
1.Reg.2. g.
11 And the Lorde sayde to Samuel, Beholde, I will dō a thyng in Israell, that bothe the eares of as many as heare it, shall (d) tyngle.
12 In that day, I will rayse vp against Eli, all things whiche I haue spoken concernyng his house: when I begin, I will also make an ende.
13 I haue tolde hym, that I wyll iudge his house for euer, for the wickednesse, whiche he knoweth: for when (the people) cursed his sonnes for the same (wickednesse) he did not correct them.
14 And therefore I haue swoorne vnto the C house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice, nor offeryng, for euer.
15 Samuel slept vntyll the mornyng and opened the dores of the house of the Lorde: and Samuel feared to shewe Eli the vision.
16 Then Eli called Samuel, and sayd, Samuel my sonne. And he answeared, Here am I.
17 He sayde, What is that the Lorde hath sayde vnto thee? I pray thee, hyde it not frō me: (e) God do so to thee, and more also, if thou hyde any thyng from me, of al, that he sayde vnto thee.
Ruth. 1. c. e. God punish thee after this or that sort, except thou me the truth.
18 And Samuel tolde hym euery whitte, and hid nothyng from hym. And he sayde, It is the Lorde: let him do what seemeth hym good.
19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes "vnperfourmed.
"or, fell to the ground.
20 And all Israel, from Dan to Beersheba, wist that faythfull Samuel was the prophete of the Lorde.
21 And the Lorde appeared againe in Silo: for the Lord opened himselfe to Samuel in Silo, thrugh the worde of the Lorde.

The.iiij. Chapter.

10. The arke of the Lorde is taken. 11. Eli and his chyldren dye.

1 AND Samuel spake vnto al Israel: and I Israel (a) went out agaynst the Philistines to battaile, & pitched beside the "Ebenezer: and the Philistines pitched in Aphec,
a. From the departure of the Israelites out of Egypt vnto this time of Samuel, about three hundred and ninetie yeres.
"or, stone of help.
2 And put themselues in aray agaynst Israel: and when they ioyned the battayle, Israel was smitten downe before the Philistines: & the Philistines slue of the armie in the fielde about foure thousande men.
3 And when the people were come into their tentes, the elders of Israell sayde, (b) Wherefore hath the Lorde cast vs downe this day before the Philistines? let vs fetch the arke of the appoyntment of the Lorde out of Silo vnto vs, that when it commeth among vs, it may saue vs out of the hande of our enimies.
b. Samuel knew it is of him affirmed, consulted with the Lorde, how this was to be in hande: for that they asked no question.
4 And so the people went to Silo, and fet from thence the arke of the appoyntment

of

of the Lorde of hostes, whiche (c) dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehes, with the arke of the appoyntment of God.

5 And when the arke of the appoyntment of the Lorde came into the hoste, all Israel showted a mightie showte, so that the earth rang agayne.

6 And when the Philistines hearde the noyse of the showte, they sayd, What meaneth the sounde of this mightie showte in the hoste of the Hebrues? And they understoode how that the arke of the Lorde was come into the host.

B 7 And the Philistines were afrayde, and sayde, God is come into the host. And they sayde agayne, (d) Wo vnto vs: for it was neuer so before this.

8 Wo vnto vs: who shall deliuer vs out of the hande of these mightie goddes? these are the goddes, that smote the Egyptians with many plagues in the (e) wildernesse.

9 Be strong, and quyte your selues lyke men, O ye Philistines, that ye be no seruaunts vnto the Hebrues, as they haue bene to you: be of a manly courage therefore, and fight.

10 And the Philistines fought, and Israell was smitten downe, & fled euery man into his tent: and there was an exceedyng great slaughter, for there were ouerthrowen of Israel (f) thirtie thousande footemen.

11 And the arke of God was taken, and the two sonnes of Eli, Hophni, and Phinehes were dead.

12 And there ranne a man of Beniamin out of the armie, and came to Silo the same day, with his clothes (g) rent, and earth vpō his head.

13 And when he came, lo, Eli sate vpon a stole by the way side, wayting: for his hart feared for the (h) arke of God. And when the man came into the citie, and tolde it, all the citie cryed.

C 14 And when Eli hearde the noyse of the crying, he sayde, What meaneth this noyse of the tumult? And the man came in hastily, and tolde Eli.

1.Reg.3.a. 15 Eli was ninetie & eight yeares olde, and his sight fayled him, that he could not see.

16 And the man sayde vnto Eli, I am he, that came out of the armie, and fledde this day out of the hoste. And he sayde, What thing is done my sonne?

17 The messenger answeared, and sayde, Israell is fledde before the Philistines, and there hath bene a greate slaughter among the people, and thy two sonnes, Hophni, and Phinehes, are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fel frō his stole backwarde by the side of the gate, and his (i) necke brake, and he died: for he was an olde man, and heauie, and "iudged Israell fourtie yeares.

19 And his daughter in law Phinehes wife was with childe, and nyghe "the byrth: and when she hearde the tydings that the arke of God was taken, and that hyr father in lawe and hyr husbande were dead, she bowed hyr selfe, and trauayled, for hyr paynes came vpon hyr.

20 And about the time of hyr death, the women that stode about hyr, sayde vnto hyr, Feare not, for thou hast borne a sonne. But she answeared not, nor regarded it.

21 And she named the childe (k) Ichabod, saying, The glory is departed from Israel, (because the arke of God was taken, and because of hyr father in lawe, and hyr husbande.)

22 And she sayd agayne, The glory is gone from Israel: for the arke of God is taken.

c. This he sayth, because of the mercie seate that was betweene the Cherubims.

d. Before we fought against men: and now God is come to fight against vs.

e. For in the red sea in the wildernesse, the Egyptians were destroyed: which was the last of all his plagues. Iudi.13.a.

f. This ouerthrow was not for lacke of sufficiēt number of men, but for lacke of Gods fauour.

g. The commō gesture of such as fel to calamitie, sorowe, or heauinesse.

h. Least it should be taken of the enemies.

i. If he had corrected his sonnes, & remoued wickednesse from the tabernacle of the Lord, he and al Israel had escaped this horrible plague.

"or, gouerned.

"or, to cry out.

D

k. Whiche is by interpretatiō, no glorie, or where is the glorie.

The.v.Chapter.

2. The Philistines bryng the arke into the house of Dagon. 6. The men of Asdod are plagued. 8. The arke is caryed into Gath, and after to Acaron.

1 AND the Philistines toke the arke of God, and caried it from the Eben-ezer vnto Asdod.

2 Yea the Philistines toke the arke of God, and brought it into the house of Dagon, and set it by (a) Dagon.

3 And whē they of Asdod were vp the next day in the morning, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they toke Dagon, and set him in his place agayne.

4 And when they were come early in the nexte morning, beholde Dagon was fallen vpon his face on the ground, before the arke of the Lorde, and his head, and his two hands were cut off vpon the threshold, that onely the stumpe of Dagon was leaft to him.

5 And therefore is it, that neyther the priestes of Dagon, nor any man that commeth into Dagons house, (b) treadeth on the threshold of Dagon in Asdod, vnto this day.

6 But the hande of the Lorde was heauie vpō them of Asdod, and he destroyed them, and smote them with Emerodes, both Asdod, and all the coastes thereof.

a. Which was their chiefe idol, & frō the nauel downewarde lyke a fishe, and vpwarde lyke a man.

b. Proceeding from one superstition to another.

7 And

B 7 And when the men of Asdod sawe that it was so, they sayde, The arke of the God of Israel shall not abyde here with vs: for his hande is sore vpon vs, and vpon (c) Dagon our god.

c. This is a lamentable blindnesse: they cleaue stil to that idol whiche lieth vpō the grouūd like a blocke, and is not able to helpe, neyther them, nor it selfe.

8 They sent therefore, and gathered all the lordes of the Philistines vnto them, and sayde, What shall we do with the arke of the God of Israell? They answeared, Let the arke of the God of Israel be carryed about vnto Gath. And they carried the arke of the God of Israel about.

9 And when they had carryed it about, the hād of the Lord was against the citie with a very great destruction: and he smote the men of the citie both small and great, & they had Emerodes in their secrete partes.

10 Therefore they sent the arke of God to Acaron: & assone as the arke of God came to Acaron, the Acaronites cried out, saying, They haue brought the arke of the God of Israel to vs, to slay vs and our people.

11 And so they sent, and gathered together all the lordes of the Philistines, and sayde, Sende (d) away the arke of the God of Israell, to goe agayne to his owne place, that it slay vs not, & our people. For there was a destruction and death throughout all the citie: and the hande of God was exceedyng sore there.

d. Affliction worketh not like effect, in the wicked & in the godly: In the one grudge and desperation, in the other repentance and reconciliatiō.

12 And the men that died not, were smitten with the Emerodes: and the cry of the citie went vp to heauen.

The.vi. Chapter.

1. The tyme that the arke was with the Philistines. 8. The arke is sent home agayne with a gifte. 12. It commeth to Bethsames. 17. The Philistines offer golden Emerodes. 19. The men of Bethsames are stricken for lookyng into the arke.

A 1 AND the arke of the lord was in ỹ coūtrey of the Philistines seuen moneths.

2 And the Philistines called for the priestes and the sothsayers, saying, What shall we do with the arke of the Lorde? Tell vs wherewith we shal sende it home agayne?

3 They sayde, If you sende away the arke of the God of Israell, sende it not emptie: but reward it with a sinne (a) offering: and then ye shal be whole, & it shal be knowen to you, why his hande departeth not from you.

a. For that you haue presumed, to carie it away from Israel.

4 Then sayde they, And what shal be the sinne offeryng, whiche we shal reward him with? They answered, Fyue golden Emerodes, and fiue golden Myse, accordyng to the nūber of the princes of the Philistines: For one plague was on you all, & on your princes.

5 Wherefore ye shall make images like to your emerodes, & images like to your mise, that corrupt the lande, & ye shall giue glorie vnto the God of Israell, that he may take his hand from off you, & from off your (b) goddes, and from off your lande.

b. Here they are forced to knowledge the true liuing God, and his mightie hand: & yet bycause of their idolatrie, haue not the grace to conuert and worship him.

6 Wherefore do ye harden your hartes, as the Egyptians and Pharao hardened their hartes? Which when he wrought wonderfully among them, did they not let the people goe, and they departed?

7 Nowe therefore, make a newe cart, and take two milche kyne, on whom there hath come no yoke, and tie the kyne to the carte, and bring the calues home from them.

B 8 And take the arke of the Lorde, and lay it vpō the cart, and put the iewels of golde, which ye reward hym with for a sinne offeryng, in a coffer by the side thereof, and sende it away, that it may goe.

9 And if ye see, that he goeth vp by the way of his owne coste to Bethsames, then it is he, that did vs this great euill: If no, we shall knowe then, that it is not his hande, that smote vs, but it was a (c) chaunce that happened vs.

c. The wicked attribute almost all things to fortune and chance: whereas in deede there is nothing done without Gods prouidēce and decree.

10 And the men dyd euen so: and toke two kyne that gaue milke, and tied them to the cart, and kept the calues at home.

11 And they layde the arke of the Lord vpon the cart, & the coffer with the Myse of gold, and with the images of their Emerodes.

12 And the kyne toke the streyght way to Bethsames, and went on the streyght way: and as they went, they lowed, and turned neyther to the ryght hande, nor to the left: and the princes of the Philistines wēt after them, vnto the (d) borders of Bethsames.

d. For the trial of the matter.

13 And they of Bethsames were reapyng theyr wheate haruest in the valley: and they lifted vp theyr eyes, and spied the arke, and reioyced, when they sawe it.

C 14 And the carte came into the fielde of one Iehosua, a Bethsamite, & stode still there. There was also a great stone: and (e) they claue the wood of the cart, and offered the kyne a burnt offeryng vnto the Lorde.

e. To wite, the men of Bethsames, whiche were Israelites.

15 And the Leuites toke downe the arke of the Lorde, and the coffer, that was with it, wherein the (f) iewels of golde were, and put them on the great stone: and the men of Bethsames sacrificed burnt sacrifice, and offered offerings the same day vnto the Lorde.

f. Meanyng, the golden emerodes, and the golden myse.

16 And when the fiue princes of the Philistines had seene it, they returned to Acaron the same day.

17 And

17 And these are the golden Emerodes, which the Philistines gaue for a synne offeryng to the Lorde: for (g) Asdod one, for Gaza one, for Ascalon one, for Gath one, and for Acaron one,

g. These were the fiue principal cities of the Philistines, whiche were not al conquered vnto the tyme of Dauid.

18 And golde Myse, according to the number of all the cities of the Philistines, (belonging) to the fiue Lordes, both of walled townes, & of townes vnwalled, euen vnto the great (stone) of Abel, whereon they set downe the arke of the Lord vnto this day, in the fielde of Iehosua the Bethsamite.

19 And he smote the men of Bethsames, because they had (h) looked on the arke of the Lorde: and he slue among the people fiftie thousand and threescore and ten men: and the people lamented, bycause the Lorde had slayne the people with so great a slaughter.

h. For it was not lawful to any other to touch or to see into it saue only to Aaron & his sonnes Num. 4. b.

20 Wherefore the men of Bethsames sayd, Who is able to stand before this holy Lord God? And (i) to whom shal he go from vs?

i. For what people wil receyue it, to be thus plagued by receyuing thereof.

21 And they sent messengers to the inhabitants of Kiriathiarim, saying, The Philistines haue brought againe the arke of the Lord: come ye downe, & fetch it vp to you.

The. vij. Chapter.

1. The arke is brought to Kiriathiarim. 3. Samuel exhorteth the people to forsake their sinne, and turne to the Lorde. 10. The Philistines fight agaynst Israell, and are ouercome. 16. Samuel iudgeth Israel.

1 AND so the men of (a) Kiriathiarim came, and fet vp the arke of the Lorde, and brought it into the house of Aminadab, in the hill, and sanctified Eleazar his sonne, to keepe the arke of the Lorde.

a. A citie in the tribe of Iuda, called also Kiriathsal. Iosu. 15.

1. Reg. 6. a.

2 And whyle the arke abode in Kiriathiarim, the time was long, for it was twentie yeares: and al the house of Israel (b) lamented after the Lorde.

b. Repented them of their sinne, and sought after the Lorde.

3 And Samuel spake vnto all the house of Israel, saying, If ye be come agayne vnto the Lorde with al your hartes, then put away the strange goddes, and Astaroth from among you, & prepare your hartes vnto the Lorde, and serue him only: for he shall rid you out of the hande of the Philistines.

Iosu. 24. a

Deut. 6. c

Mat. 4. b

4 Then the chyldren of Israell dyd put away Baalim, and Astaroth, and serued the Lorde onely.

c. For Siloh was now desolate, bycause the Philistines had take thence the arke.

5 And Samuel sayde, Gather al Israel to (c) Mispah, and I wyll pray for you vnto the Lorde.

d. After the exposition of some of the learned, it meaneth that they were before the Lorde.

6 And they gathered together to Mispah, and (d) drewe water, and powred it out before the Lorde, and fasted the same day, and sayde there, We haue sinned agaynst the Lorde. And Samuel iudged the chyldren of Israell in Mispah.

7 When the Philistines hearde, that the chyldren of Israell were gathered together to Mispah, the Princes of the Philistines went vp agaynst Israell: And when the chyldren of Israel hearde that, they were afrayde of the Philistines. B Eccl. 49. b

8 And the chyldren of Israell sayde to Samuel, (e) Ceasse not to crie vnto the Lorde our God for vs, that he may saue vs out of the hande of the Philistines.

e. Now they haue learned, not to trust in themselues, but in God: & to seeke helpe, not at the arke but at his hād alone.

9 And Samuel toke a suckyng Lambe, & offered it altogether for a burnt offeryng vnto the Lorde, and cried vnto the Lorde for Israel: and the Lorde hearde him.

10 And as Samuel offered the burnt offeryng, the Philistines came to fight against Israell: but the Lorde thundered a greate thunder the same day among the Philistines, and scattered them, that they were slayne before Israel.

11 And the men of Israell went out of Mispah, and pursued the Philistines, and smote them, vntill (they came) vnder Bethcar.

12 And then Samuel toke a stone, and pitched it betweene Mispah and (f) Shen, and called the name thereof Eben-ezer, saying, Hytherto hath the Lorde helped vs. Iosu. 24. k.

f. Which was a great rocke ouer agaynst Mispah.

13 And so the Philistines were brought vnder, and they came no more into the coast of Israell: and the hande of the Lord was agaynst the Philistines, all the dayes of Samuel.

14 Thereto the cities, whiche the Philistines had taken from Israell, were restored to Israell, euen from Accaron to Gath, and the coastes of the same dyd Israell deliuer out of the handes of the Philistines: And there was peace betweene (g) Israel and the Amorites. C

g. Meanyng the Philistines.

15 Samuel iudged Israell all the dayes of his lyfe:

16 And went about yeare by yeare to Bethel, Gilgal, and Mispah, and iudged Israel in al those places.

17 And came againe to Rama, for there was his house, & there he iudged Israell also, and there he buylt an (h) aulter vnto the Lorde.

h. Whiche was not cōtrary to the lawe: for as yet a certayne place was not appoynted.

The. viij. Chapter.

1. Samuel maketh his sonnes iudges ouer Israel: who folowe not his steppes. 5. The Israelites aske a kyng. 11. Samuel declareth in what state they should be vnder the kyng. 19. Notwithstanding they aske one still: and the Lord willeth Samuel to graunt vnto them.

1 When

A 1 When Samuel was olde, he (a) made his sonnes iudges ouer Israel.

a. Bycause he was not able to trauayle, and take the paines in his old age.

2 The name of his eldest sonne was (b) Ioel, and the name of the seconde Abia, and they were iudges in Beersheba.

b. Who was also called Vashni. 1. Chro. 6. b.

3 And his sonnes (c) walked not in his wayes, but turned aside after lucre, & toke rewarde, and peruerted the right.

c. That is, they obserued not the iustice, equitie, vprightnesse, and godlinesse of theyr father. Deut. 17. c. 1. Reg. 12. c. Osee. 13. c. Actes. 13. d.

4 Then all the elders of Israell gathered them together, and came to Samuel vnto Rama,

5 And sayde vnto him, Beholde, thou arte old, & thy sonnes walke not in thy wayes: Nowe therefore make vs a kyng to iudge vs, as al other nations (haue.)

B 6 But the thing displeased Samuel, when they sayde, Giue vs a kyng to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shoulde not raygne ouer them.

8 And as they haue euer done since I brought them out of Egypt vnto this day, and haue forsaken me, and serued other goddes, euen so do they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit yet testifie vnto them, and shewe thē the maner of the kyng that shal raigne ouer them.

Deut. 17. c.

10 And Samuel tolde all the wordes of the Lord, vnto ỹ people ỹ asked a king of him,

11 And he sayde, This shall be the (d) maner of the kyng, that shall raygne ouer you: he will take your sonnes, and put them to his charets, and make his horsemen of them, to runne before his charet,

d. Except suche as shall haue the feare of God before theyr eyes, and wil folowe his statutes and lawes, as Dauid, Salomon, Ezechias, and Iosias.

12 And wyll make him of them captaynes ouer thousandes, and ouer fifties, and will set them to eare his grounde, and to gather in his harueſt, and to make instrumentes of warre, and thynges that serue for his charets.

13 And he wil take your daughters, & make them apothecaries, cookes, and bakers.

C 14 And he shall take your fieldes, and your vineyardes, and your best Oliue trees, and giue them to his seruantes,

1. Reg. 21. a.

15 And he shall take the tenth of your seede, and of your vineyardes, and giue it to his chamberlaynes, and to his seruants.

16 And he shall take your men seruauntes, and mayde seruants, young menne, and the chiefe of your asses, and put them to his worke.

17 And he shal take the tenth of your sheepe, and ye shal be his seruantes.

18 And ye shall crie out at that tyme, bycause of your kyng, whiche ye shall haue chosen you: and the Lorde wil (e) not heare you at that day.

e. Bycause you repent not for your sins.

19 Neuertheleſſe, the people woulde not heare the voyce of Samuel, but sayd, Nay not so: but there shal be a kyng ouer vs,

20 That we may be lyke other nations, and that our kyng may iudge vs, and goe out before vs, and fight our batayles.

21 Therefore when Samuel hearde all the wordes of the people, he rehearsed them in the eares of the Lorde. D

22 And the Lorde sayde to Samuel, Hearken vnto their voyce, & make them a kyng. And Samuel sayd vnto the men of Israel, Goe euery man vnto his citie.

The. ix. Chapter.

1. Saul seeking his fathers Asses, by the counsayle of his seruant goeth to Samuel. 9. The Prophetes called Seers. 15. The Lorde reuealeth Saules commyng vnto Samuel, cōmaundyng him to annoynt him king. 22. Samuel bringeth Saul to the feast.

A 1 There was a man of Beniamin, named Cis, the sonne of (a) Abiel, the son of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Ieminite (b) mighty in power.

a. This Abiel in the. 2. of the Chroni. 8. is called Ner.

b. That is, both valiant and riche.

2 And the same had a sonne called Saul, a goodly young man & a fayre, so that among the children of Israel, there was none goodlyer than he: From the shoulders vpward, he was hygher than al the other people.

3 And the asses of this Cis Sauls father were lost: and Cis sayd to Saul his sonne, Take one of the laddes with thee, and arise, goe and seeke the asses.

4 And he went through mount Ephraim, and passed through the lande of Salisa: but they found them not. Then they went thorowe the lande of Salim, and there they were not. When they went also through the lande of Iemini, they founde them not.

5 At the last, when they were come to the lande of (c) Zuph Saul sayde to his lad, that was with him, Come, let vs returne, least my father leaue caryng for the asses, and take thought for vs.

c. Where was Ramath Zophim, the citie of Samuel.

6 He sayde vnto him, Beholde, there is in this citie a man of God, and he is an honorable man, al that he sayth, commeth surely to passe: Now then let vs goe thither, if so be he can shew vs, what way we may goe.

7 Then sayde Saul to his lad, If we wil goe, what shall we bryng the man? for the "bread is spent in our vessels, and there is no other present to bryng the man of God:

"or, victayles.

God: what haue we?

8 And the ladde answeared Saul againe, and sayde, Beholde, I haue founde aboute me the fourth parte of a (d) sicle of siluer: that will I giue the man of God, to tell vs our way.

d. Which is, about fiue pens.

9 (Before tyme in Israell, when a man went to seeke an answeare of God, thus wise he spake, Come, and let vs go to the (e) Seer: for he that is now called a prophete, was in the old tyme called a Seer.)

e. Because he saw Gods will reuealed vnto him by his diuine spirite, and for that he foresaw things to come.

10 Then sayde Saul to his ladde, Well sayd of thee: Come, let vs goe. And so they went vnto the citie, where the man of God was.

11 And as they went their way vp the hyll to the citie, they met with damosels, that came out to drawe water, and sayde vnto them, Is there here a Seer?

12 And the maydens answeared them, and sayde, Yea, beholde, he is before you, make hast nowe, for he came this day to the citie: for there is an (f) offeryng of the people this day in the hill.

f. That is, a feast after the offeryng.

13 When ye be come into the citie, ye shall finde him streyght way, yer he goe vp to the hyl to eate: for the people will not eate vntil he come, bicause he doth (g) blesse the offeryng, and then eate they that be bidden to the feast: now therefore get you vp, for this day shal ye finde him.

g. That is, gyue thankes and distribute the meate according to the custome.

C

14 And they went vp into the citie: & when they were come into the middes of the citie, beholde, Samuel came out agaynst them, for to goe vp to the hill.

15 But the Lorde had tolde Samuel in his eare (a day before Saul came) saying,

16 To morowe this tyme, I will sende thee a man out of the lande of Beniamin: hym shalt thou annoynt to be captayne ouer my people Israell, that he may saue my people out of the handes of the Philistines: for I haue loked (h) vpon my people, and their (i) crye is come vnto me.

h. That is, vpon the affliction & oppression of my people.
i. Wherein they seeke help and deliuerance at my hande.

17 When Samuel therefore sawe Saul, the Lorde answeared him, See, this is the man whom I spake to thee of: this same shall raygne ouer my people.

18 Then went Saul to Samuel in the middes of the gate, and sayde, Tell me, I pray thee, where the Seers house is?

19 Samuel answeared Saul, and sayde I am the Seer: Goe vp before me vnto the hill, for ye shal eate with me to day, and to morow I will let thee goe, and will tell thee al, that is in thine (k) hart.

k. That is, all that thou desirest to know.

20 And as for thine asses, that were lost three dayes agoe, care not for them, for they are found: and (l) whose shall the beautifull

l. Whom God hath chosen to be their kyng.

things of Israell be? Belong they not to thee, and vnto all thy fathers house?

21 But Saul answeared and sayde, Am not I the sonne of a Ieminite, of the smallest tribe of Israel? and my kinrede is the least of al the kynreds of the tribe of Beniamin? Wherefore then speakest thou so to me?

D

22 And Samuel toke Saul and his ladde, and brought them into the (m) parler, and made them sit in the chiefest place among them that were bidden, whiche were about thirtie persons.

m. Where the feast was.

23 And Samuel sayde vnto the Cooke, Bring forth the portiō, which I gaue thee, and of whiche I sayde vnto thee, Keepe it with thee.

24 And the Cooke toke vp the shoulder, and that whiche was (n) vpon it, and set it before Saul. And Samuel sayde, Beholde, that whiche is left, put it before thee & eate: for hytherto hath it bene kept for thee, saying, Also I (o) called the people. And so Saul did eate with Samuel that day.

n. That is, the shoulder with the rest, whiche the priest had for his familie in al peace offerings. Leu. 10. c
o. That both by the assemblyng of the people, and by the meate prepared for thee, thou mighteste vnderstande, that I knew of thy cōming.

25 And when they were come downe from the hygh place into the citie, Samuel communed with Saul vpon the (p) toppe of the house.

p. For after the maner it was flatte, that men myght walke together vpon it.

26 And when they arose early aboute the spryng of the day, Samuel called Saul vpon the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come almost out of the towne, Samuel sayd to Saul, Byd the ladde goe before vs (and he went before) but stande thou still a whyle, that I may shew thee the (q) worde of God.

q. That is, Gods commaundement as concernyng thee.

The.x. Chapter.

1. Saul is annoynted kyng by Samuel. 9. God chaungeth Sauls hart, and he prophesieth. 19. Samuel assembleth the people, and sheweth them their sinnes. 21. Saul is chosen kyng by lotte. 25. Samuel wryteth the kings office.

1 THen Samuell toke a vessell of (a) oyle, and powred it vpon his head, and kissed hym, and sayde, Hath not the Lorde annoynted thee, to be captayne ouer his (b) inheritance?

a. Here beginneth the vse of annoyntyng of kings with oyle by Gods commaundement. Actes. 13. D.
b. That is, the chyldren of Israell, whiche onely he would possesse as his inheritance.

2 When thou art departed from me this day, thou shalt finde two men by (c) Rahels sepulchre, in the border of Beniamin, euen at Zalzah, and they wyll saye vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of

c. Of whom, Beniamin, the youngest sonne of Iacob, was borne, of the whiche the trybe of Beniamin, whereof kyng Saul was, bare his name.

of the asses, and sorowth for you, saying, What shal I dw for my sonne?

3 Then shalt thou goe forth from thence, & shalt come to the "playne of Thabor, and there shall meete thee three men goyng vp to God to Bethel, one carying three kids, and another carying three loaues of bread, and another carying a bottel of wine.

" or, Oke.

4 And they wil "salute thee, and gyue thee two loaues of bread, whiche thou shalt receyue of theyr handes.

" Hebr. they wil aske thee a peece.

5 After that, shalt thou come to the (d) hyll of God, where is the garison of the Philistines: & when thou art come thyther to the citie, thou shalt meete a companie of prophets cõmyng downe from the high place, with a psalterie, a timbrell, a pipe, & a harpe before them, and they shal prophesie.

d. Whiche was in the citie Kiriathiarim, where the arke was. Chap. 7. a.

6 And the spirite of the Lorde will come vpon thee also, & thou shalt prophesie with them, and shalt be turned into another mã.

7 Therefore when these signes are come vnto thee, do what thou hast to do, for God is with thee.

8 And thou shalt goe downe before me to Gilgal, and I also will come downe vnto thee, to sacrifice burnt sacrifices, and to offer peace offerings: Tarie for me seuen dayes, till I come to thee, and shewe thee what thou shalt do.

1.Reg. 12. b.

9 And when he had turned his "backe to goe from Samuel, God gaue him another (e) harte, and all those tokens came to passe that same day.

"Hebr. shoulder.
e. He gaue him suche vertues, as were meete for a king.

10 And when they came thyther to the hyll, behold, the companie of prophets met him, and the spirite of God came vpon him, and he (f) prophesied among them.

1.Reg. 11. b.

11 And all that knewe him before, when they sawe that he prophesied among the prophets, they sayde eche to other, What is this, that is come vnto the sonne of Cis? Is Saul also among the prophetes?

f. That is, praysed God together with them, and did sing songs to his laude and prayse.

12 And one of the same place answeared, and sayde, Who is theyr (g) father? And therof came the prouerbe, What, is Saul also among the (h) prophetes?

1.Reg. 19. d

g. Meanyng that prophesie commeth not by succession: but is giuen to whom it pleaseth God.

13 And when he had made an ende of prophesyng, he came to the hygh place.

h. Notyng thereby him, that commeth from lowe degree, suddainly to honour.

14 And Sauls vncle sayde vnto him, and to his ladde, Whyther went ye? He sayde, To seeke the asses: and when we sawe that they were no where, we came to Samuel.

15 And Sauls vncle sayde, Tel me, I pray thee, what Samuel sayde vnto you.

16 Saul answeared his vncle, He tolde vs playnely, that the asses were founde. But of the kyngdome whereof Samuel spake, tolde he hym not.

17 And Samuel called the people together vnto the Lorde to Mispah,

18 And sayde vnto the chyldren of Israell, Thus sayde the Lorde God of Israell, I brought Israel out of Egypt, and delyuered you out of the hand of the Egyptians, and out of the handes of all kyngdomes that trouble you.

19 And ye haue this day caste away your God, who onely deliuereth you out of all your aduersities & tribulatiõs. And ye sayd vnto him, No, but make a kyng ouer vs. Now therefore stande ye before the Lorde, by your tribes, and your thousandes.

20 And when Samuel had assembled together all the tribes of Israell, the tribe of Beniamin was (i) taken.

i. That is, by castyng of lot.

21 Whẽ he had assembled together the tribe of Beniamin by theyr kinredes, the kinrede of Matri was taken, and at the last, Saul the sonne of Cis was caught: and when they sought him, he could not be founde.

22 Therefore they asked the Lorde further, if the man shoulde yet come thyther? And the Lorde answeared, Beholde (k) he hath hyd him selfe among the stuffe.

k. As though he were vnwor thie or vnwillyng.

23 And they ranne, and fet hym thence, and when he stod among the people, he was hygher than any of the people from the shoulders vpwarde.

24 And Samuel sayd to al the people, See ye not him, whom the Lorde hath chosen, and how there is none lyke hym among al the people? And al the people showted and sayde, God "saue the kyng.

"Heb. Let the king lyue.

25 Then Samuel told the people (l) the dutie of the kingdome, & wrote it in a booke, and layde it before the Lorde, and sent all the people away, euery man to his house.

l. As it is written. Deut. 17. c.

26 And Saul also went home to Gibea, and there followed hym a bande of men, whose hartes God had touched.

27 But the chyldren of Belial sayde, Howe shall he saue vs? And they despised him, and brought him no presents: and he (m) held his tongue.

m. Bothe to auoyd sedicio, and to winne them by patience.

The.xi. Chapter.

1. Nahas the Ammonite warreth agaynst Iabes Gilead. 4. Iabes asketh helpe of the Israelites. 6. Saul promiseth helpe. 11. The Ammonites are slayne. 14. The kingdome is renued.

1 Then (a) Nahas the Ammonite came vp, and besieged Iabes in Gilead: and all the men of Iabes sayde vnto Nahas, Make a couenant with vs, and we will be thy seruants.

a. For feare of whom Israel asked a king.

2 And

2 And Nahas the Ammonite answeared them, In this will I make a couenant with you, if I may (b) thrust out al your right eies and bryng that shame vpon al Israell.

3 To whom the elders of Jabes sayde, Giue vs seuen dayes respite, that we may sende messengers vnto al the coastes of Israel: and then if there be no man to deliuer vs, we wil come out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tidings in the eares of the people: And al the people lifted vp theyr voyces, and wept.

5 And behold, Saul came folowyng the catell out of the fielde, and Saul sayde, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Jabes.

6 And the spirite of God (c) came vpō Saul, when he heard this tydings, and he was exceedyng angry,

7 And toke a yoke of Oxen, & hewed them in peeces, and sent them throughout all the coastes of Israell by the handes of messengers, saying, Who so euer commeth not forth after (d) Saul and after Samuel, so shall his Oxen be serued. And the feare of the Lorde fell on the people, and they came out "with one consent.

8 And when he numbred them in Bezek, the chyldren of Israell were three hundred thousand men, and the men of Juda thirtie thousande.

9 And (e) they sayde vnto the messengers that came, So say vnto the men of Jabes in Gilead: To morow by that tyme the sunne be hote, ye shall haue helpe. And the messengers came, and shewed it to the men of Jabes, whiche were glad.

10 Therefore the menne of Jabes sayde, To morow we will come (f) out vnto you, and ye shal do with vs all that pleaseth you.

11 And on the morow Saul put the people in three partes, and they came in vpon the hoste in the morning watche, and slue the Ammonites vntill the heate of the day: And they that remayned, were scattered so, that two of them were not left together.

12 And the people sayde vnto Samuel, (g) Who is he that sayde, Shal Saul raygne ouer vs? bryng those men, that we may slay them.

13 And Saul sayde, There shal no man (h) die this day: For to day the Lorde hath saued Israell.

14 Then sayde Samuel vnto the people, Come, that we may goe to Gilgal, and renewe the kingdome there.

15 And al the people went to Gilgal, & made Saul king there before the Lord in Gilgal, and there they offered (i) peace offerings before the Lorde: And there Saul and all the men of Israell reioyced exceedingly.

i. In signe of thankesgiuing for the victorie.

The. xij. Chapter.

1. Samuel declaring to the people his integritie, reproueth their ingratitude. 19. God by myracle causeth the people to confesse their sinne. 20. Samuel exhorteth the people to folow the Lorde.

1 AND Samuel sayde vnto al Israel, Beholde, I haue (a) hearkened vnto your voyce in all that ye sayde vnto me, and haue made a kyng ouer you.

A a. I haue graunted your petition.

2 Nowe therefore, your kyng walketh before (b) you: and I am olde, and gray headed, and beholde, my sonnes are with you: and I haue walked before you frō my childhood vnto this day.

b. To gouerne you in peace and warre.

3 Beholde, here I am: beare recorde of me before the Lord, and before his (c) annoynted: (d) Whose Ore haue I taken? or whose Asse haue I taken? whom haue I done wrong to? whom haue I hurte? or of whose hande haue I receyued any bribe, to blinde myne eyes therewith? and I wil restore it you.

c. That is, Saul.
d. God would, that this cōfession should be a paterne for al them that haue any office.

4 They sayde, Thou hast done vs no wrōg, nor hurt vs: neyther hast thou taken ought of any mans hande.

5 He sayde vnto them agayne, The Lord is witnesse agaynst you, and his annoynted is witnesse this day, that ye haue found nought in my handes. And they answeared, He is witnesse.

6 And Samuel sayde vnto the people, It is the Lorde, that (e) made Moses and Aaron, & that brought your fathers out of the lande of Egypt.

e. That is, exalted them, & endued them with his holy spirite to deliuer you.

7 Now therefore stand still, that I may reason with you before the Lorde, according to al the righteousnesse of the Lorde, whiche he shewed both you and your fathers.

B

8 After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde, the Lord sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46. a. Exod. 2. d. Exod. 3. b.

9 And when they forgate the Lorde theyr God, he solde them into the hande of Sisara (f) captayne of the hoste of Hazor, and into the hande of the Philistines, and into the hande of the kyng of Moab, and they fought agaynst them.

Jud. 4. a.

f. That is, captayne of Iabins host, king of Hazor.

10 And they cryed vnto the Lorde, and sayde, We haue sinned, bicause we haue forsaken the Lorde, and haue serued Baalim, and Astaroth. Nowe therefore deliuer vs out of the hands of our enimies, and we wil serue thee.

Judg. 13. a. Judg. 3. b.

g. That is, Samson. Iud.13.d. Iud.11.a. 1.Reg.7.b.

11 And the Lord ſente Ierobaal, (g) Bedan, Iephthah, and Samuell, and deliuered you out of the handes of your enimies on euery ſide: and ye dwelled ſafe.

12 And for all that, when you ſaw that Nahas the king of the childzen of Ammon came againſt you, ye ſayde vnto mee, Not ſo, but a king ſhall raigne ouer vs: when yet the Lorde your God was your king.

13 Nowe therfore beholde the king, whom ye haue choſen, and whome ye haue deſyred: loe the Lord hath ſet a king ouer you.

C

14 If ye will feare the Lorde, and ſerue him, and heare his voyce, and not diſobeye the word of the Lord, both ye and the king that raigneth ouer you, ſhall (h) follow the Lord your God.

h. Ye ſhalbe preſerued, as they that follow the Lordes will.

15 If ye will not hearken to the voyce of the Lorde, but diſobey the Lordes mouth, then ſhall the hande of the Lorde bee vppon you, and on (i) your fathers.

i. That is, your gouernours.

16 Now alſo ſtand, and ſee this greate thyng, which the Lord wil doe before your eyes.

17 Is it not now wheate harueſt? I will cal vnto the Lord, and he ſhal ſende thunder and rayne, that ye may perceiue and ſee, how that your wickednesſe is (k) greate, which ye haue done in the ſight of the Lorde, in aſking you a kyng.

k. In that you haue forſaken him, who hath al power in his hand, for a mortal man.

18 And ſo Samuel called vnto the Lord, and the Lorde ſente thunder and rayne the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayde vnto Samuell, Pray for thy ſeruants vnto the Lord thy god that we die not: for we haue ſinned in aſking vs a king, beſide all our (other) ſinnes.

20 And Samuel ſayd vnto the people, Feare not, (Yee haue in deede done all this wyckednelle, yet (l) depart not from following of the Lord, but ſerue the Lord with al your hartes:

l. For with the Lord there is mercy, and forgiueneſſe of ſinnes in ſtore, for ſuch as wil repent.

D

21 Neyther turne ye away: for (then ye goe) after vayne things, whiche are not able to profite you, nor deliuer you, for they are but vanitie.)

22 For the Lorde wyll not forſake his people, bycauſe of his great names ſake: bicauſe it hath pleaſed the Lorde to make you (m) his people.

m. Of his free mercy, and not of your merits, and therfore he wil not forſake you.

23 Moreouer, God forbidde, that I ſhoulde ſinne againſt the Lorde, and ceaſſe praying for you: but I will ſhew you the good and right way.

24 Therefore feare you the Lorde, and ſerue him in the truth, and with al your (n) hartes: and conſider how great things he hath done for you.

n. Vnfaignedly, and without hypocriſie.

25 But if ye do wickedly, then ſhall ye periſhe, both ye and your kyng.

The.xiij. Chapter.

3. The Philiſtines are ſmytten by Saul and Ionathan. 13. Saul being diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhall not raygne. 19. The great ſlauerie, wherein the Philiſtines kepte the Iſraelites.

1 SAul now had bene kyng (a) one yeare (& he raygned two yeares ouer Iſrael.)

a. Whileſt theſe things were done.

2 And Saul choſe him three thouſande men of Iſrael: Two thouſande were with Saul in Michmas and in mount Bethel, and a thouſande with Ionathan in Gibea Beniamin: and the reſt of the people he ſent euery man to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtines, that was in the (b) hill: and it came to the Philiſtines eares. And Saul blewe the (c) trumpet throughout al the land, ſaying, Let the Hebrues heare.

b. Kiriath-iarim where the arke was. Chapter. 10.a.

c. That euery man ſhoulde prepare himſelf to warre.

4 And al Iſraell heard ſay, howe that Saul had deſtroyed a gariſon of the Philiſtines: wherefore Iſraell was had in abomination with the Philiſtines. And the people gathered together after Saul to Gilgal.

5 The Philiſtines alſo gathered themſelues together to fight with Iſraell, thirtie thouſande charettes, and fiue thouſande horſemen, with other people lyke the ſande by the ſeas ſide in multitude, and came vp, and pitched in Michmas, Eaſtwarde from (d) Bethauen.

d. Which is Bethel, and of the Prophetes called Bethauen, bicauſe of the idolatrie committed there.

6 And when the men of Iſrael ſawe it, they were in a ſtrayte (and the people were in a diſtreſſe) and the people hid themſelues in caues, and in holdes, and in rockes, & in highe places, and in pittes.

B

7 And ſome of the Hebrues went ouer Iordane, to goe vnto the lande of (e) Gad, and Gilead: And Saul was yet in Gilgal, and al the people, beyng afrayde, followed him.

e. Where the two tribes and the halfe remayned.

8 And he taryed ſeuen dayes, euen vnto the tyme that Samuel hadde appoynted. But Samuel came not to Gilgal, and the people were therefore (f) ſcattered from him.

f. Thinking that the abſence of the Prophet was a ſigne that they ſhoulde loſe the victorie.

9 And Saul ſayde, Bring a burnt ſacrifice to me, and peace offerings. And he offered a burnt ſacrifice.

10 And as ſone as he had made an ende of offering the burnt ſacrifice, beholde Samuel came, and Saul went againſt hym to (g) ſalute him.

g. Heb. Bleſſe him.

11 And Samuel ſayd, What haſte thou done? Saul ſayde, Bicauſe I ſawe, that the people ſcattered from me, and that thou cameſt not within the dayes appoynted, and that the

the Philistines gathered themselues togither to Michmas:

12 Therfore sayde I, The Philistines shall come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lorde: I was bolde therfore, and offered a burnte offering.

13 And Samuell sayde to Saule, Thou arte become a fole: thou hast not kept the commaundement of the Lorde thy (g) GOD, whyche he commaunded thee: For at thys tyme woulde the Lorde haue established thy kingdome vpon Israel for euer.

g. Who willed thee to obey him, and reste vpon his word

C 14 But now, thy kingdome shall not continue: The Lorde hath sought him a (h) man after his owne heart: and the Lorde hathe commaunded him to be captayne ouer hys people, bicause thou hast not kept that, which the Lorde commaunded thee.

h. That is, chosen.

15 And Samuel arose, and gat him vp from Gilgal (i) in Gibea of Beniamin, and Saul numbred the people that were founde with him, and they were about sixe hundred men.

i. And went to Gibeie Rachel.

16 And Saul and Jonathan his sonne, and the people that were founde with them, had their abyding in Gibea of Beniamin: but the Philistines pitched in Michmas.

17 And there came out of the hoste of the Philistines, three companyes to destroye: one companie turned vnto the way that leadeth to Ophra, vnto the lande of Sual,

18 And an other companie turned the waye to Bethoron: And the thirde companye turned to the waye of the coast that is scene aboute the valley of Zeboim towarde the wildernesse.

19 There was no Smith founde thorough-out all the lande of Israell: For the Philistines sayde, Least the Hebrues make them swordes or speares.

20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, and weeding hooke.

D 21 Yet they had a file for the shares, for the mattockes, for the pikeforkes, and for the axes, and for to sharpen their goades.

To declare, that the victorie came only of God.

22 And so in tyme of battell, there was neither (k) sworde nor speare found in the handes of any of the people that wer with Saul and Jonathan: but with Saul and Jonathan his sonne was there founde.

23 And the garrison of the Philistines came out, to goe ouer vnto Michmas.

The xiiij. Chapter.

14. Ionathan and his harnesse bearer put the Philistines to flyght. 24. Saule byndeth the people by an othe, not to eate till euenyng. 32. The people eate with the bloud. 38. Saule would put Ionathan to death. 45. The people deliuer him.

1 THen on a tyme Jonathan the sonne of Saule, sayde vnto his young man that bare his harnesse (a) Come, and let vs goe ouer to the Philistines garrison, that are yonder on the other syde: and hee tolde not his father.

A

a. This fact of Ionathan is singular, and done in faith, by the instinction of Gods spirite: and therefore not to be followed by the discipline of warre

2 And Saul taryed in the vttermosse part of Gibea, vnder a pomegranate tree, whiche is in Migron: and the people that were with him, were vpon sixe hundred men.

3 And Ahia the sonne of Ahitob, Ichabods brother, the sonne of Phinehes, the sonne of Eli, was the Lordes (b) priest in Silo, and ware an Ephod: and the people wiste not that Jonathan was gone.

b. For the priesthod was not yet taken away from the house of Eli: but continued vntill the time of Zadok.

4 And in the middes of the passage, by which Jonathan sought to goe ouer vnto the Philistines garrison, there was a sharpe rocke on the one syde, and a sharpe rocke on the other syde: the one called Bozez, and the other Seneh.

5 The forefront of the one leaned Northward toward Michmas, and the other was southwarde towarde Gibea.

6 And Jonathan sayd to the yong man that bare his harnesse, Come, and let vs go ouer vnto the garrison of these vncircumcised, it may be, that the Lord will worke with vs: for "it is no hardnesse with the Lord, to saue eyther in manie, or in fewe.

"or, none can let the Lorde.

7 And his harnesse bearer sayd vnto him, Do all that is in thyne heart: Goe where it pleaseth thee, beholde, I am with thee as thyne hart lusteth.

B

8 Then sayd Jonathan, Behold, we goe ouer vnto these men, and shall shew our selues vnto them.

9 If they say on this wyse to vs, Tarrie vntil we come to you: then we will stand stil in our place, and goe not vp vnto them.

10 But if they saye, Come vp vnto vs, then we will goe vp, for the Lord hath (c) deliuered them into our handes: And this shal be a signe vnto vs.

c. This he lerned neyther of diuiners, nor of soothsaiers: but of the spirite of God, cõfirming his faith by signes prescribed by the same spirite.

11 And they bothe shewed them selues vnto the garrison of the Philistines. And the Philistins sayd, See, the Hebrues come out of the (d) holes, where they had hyd them selues in.

12 And the men of the garrison aunswered Jonathan and his harnesse bearer, and sayd, Come vp to vs, and we will shewe you a thyng. And Jonathan sayde to his harnesse bearer, Come vp after me, for the Lord hath deliuered them into the hand of Israel.

c. Bycause of the steepnesse of the rocke wher they did climbe vp.

13 And Jonathan climed vp vpon (e) handes and feete, and his harnesse bearer after him: And they fell before Jonathan, and his harnesse bearer slewe them after him.

14 And that first slaughter whiche Jonathan and his harnesse bearer made, was vppon twentie menne, within the compasse as it were aboute an halfe acre of lande, whiche two (Oxen plow.)

15 And there was a feare in the hoste, in the field, & among al the people: in so much, that they that were gone out of the garrison to robbe, were afrayde also, and the (f) earthe trembled, for the feare that was sent of God.

f. It is an hyperbolical speche, wherby is signified, that the fear which God sent vpon the host of the Philistins was exceeding great.

16 And the watchmen of Saul in Gibea Beniamin sawe: and behold, the multitude was discomfited, and were smitten as they went.

17 Then sayde Saule vnto the people that was with hym, Searche, and see who is gone awaye from vs. And when they had numbred, Beholde, Jonathan and his harnesse bearer were not there.

18 And Saul sayde vnto Ahia, Bring hither the (g) arke of God. For the ark of God was at that tyme with the childzen of Israel.

19 And whyle Saule talked vnto the Priest, the noyse that was in the hoste of the Philistines, spread farther abrode, and encreased. And Saul sayd vnto the Priest, (h) Withdrawe thyne hande.

g. By which is ment the Ephod whiche was set vp with the ark which the preste should put on, to aske counsel, and to tell of things to come. Num. 27. d.

h. Lette the Ephod alone, for I haue no leisure now to aske counsell of God. Iud. 7. f.

20 And Saule ioyned himselfe vnto all the people that were with hym, and they came to the battayle, and beholde, euery mannes swoorde was against his fellowe, and there was a verie great discomfiture.

21 Moreouer, the Hebrues that were with the Philistines before that tyme, and were come with them into all partes of the host, turned to bee with the Israelites, that were wyth Saul and Jonathan.

22 And all the men of Israell also, whiche had hidde themselues in mount Ephraim, as soone as they hearde how that the Philistins were fledde, they followed after them in the battell.

23 And so the Lorde saued Israell that day: and the battayle continued vnto Bethauen.

i. Such was his hypocrisie and arrogancie, that he thoght to attribute to his policy, that which god had giuen by the hand of Ionathan.

24 And when the men of Israell were kepte down with hunger that daye, Saul charged the people with an othe, saying, (i) Cursed be the man that eateth any foode vntill nyghte, till I be auenged of myne enimies. And so none of the people tasted any sustenance.

25 And all they of the land came to a wood where hony lay vpon the grounde.

26 And the people came into the wood: And behold, the hony dropped, and no man moued his hande to his mouthe, for the people feared the (k) othe.

k. That is, the curse appointed of Saul, & the punishmēt for breaking the othe.

27 But Jonathan heard not, when his father charged the people with the othe, wherefore he put forth the ende of the rodde that was in his hande, and dipt it in an hony combe, and put his hande to his mouthe, and his (l) eyes receyued sight.

l. Which before were dim for wearinesse and hunger.

28 Then aunswered one of the people, and sayd, Thy father made the people to sweare, saying, Cursed be the man that eateth anye sustenāce this day: and the people wer "faint.

"or, weerie.

29 Then sayd Jonathan, My father hath (m) troubled the lande: See howe myne eyes hath receiued syght, bycause I tasted a little of this honye.

m. By making this cruel law.

30 Howe much more then to daye, if the people had eaten of the spoyle of their enimies, whiche they founde: And had there not bin then a muche greater slaughter among the Philistines.

E

31 And they smote the Philistines that daye from Michmas to Aialon: and the people were exceeding faint.

32 And the people gat them to the spoyle, and toke Sheepe, Oxen, and Calues, and slewe them on the ground, and the people dyd eate them with the bloud.

33 Then men told Saul, saying, Behold, the people sin agaynst the Lord, in that they eate with the bloud. And he sayd, Ye haue trespassed: Rol a (n) great stone vnto me this day.

n. That the bloud of the beasts that shal be slain, maye be pressed out vpon it.

34 And Saule sayde agayne: Go abrode among the people, and bid them bring mee euery man his Oxe, and euery man his Shepe and slaye them heere, and eate, and synne not agaynst the Lorde in eatyng with the bloud. And the people brought euery man hys Oxe in his hande that nyghte, and slue them there.

35 And Saul made an aultar vnto the Lord: and that was the "fyrst aulter, that he made vnto the Lorde.

"or, of that stone he begun to build an aultar.

36 And Saul sayde, Let vs goe downe after the Philistins by night, and spoyle them, vntill it be daye in the morning, and lette vs not leaue one man of them. And they sayde, Doe whatsoeuer thou thynkest best. Then sayd the Priest, Let vs (o) come hither vnto God.

o. To ask counsel of him.

37 And Saule asked of God, Shall I goe downe after the Philistines? Wilt thou deliuer them into the handes of Israell? But he answered him not at that tyme.

38 And Saul sayde, Let all the "chief of the people come hyther, and knowe, and see by whome this sinne is done this day.

« Heb. corner.

39 For as the Lord lyueth, which saued Israell, though it be in Jonathan my sonne, he shal die the death. But there was no man among all the people, that answered him.

40 Then

40 Then he sayde vnto all Israell, Be ye on
one side, and I and Jonathan my sonne wil
be on the other side. And the people sayd vnto
Saul, What thou thinkest best, that do.
41 Therefore Saul sayde vnto the Lord God
of Israell, Giue a (p) perfite lot. And Saul
and Jonathan were caught: but the people
escaped free.
42 And Saul sayde, Cast lot betweene me
& Jonathan my sonne. And Jonathan was
caught.
43 Then Saul sayde to Jonathan, Tel me
what thou hast done. And Jonathan tolde
hym, and sayde, I tasted a litle hony with
the end of the rodde, that was in mine hand,
and loe, (q) I must dye.
44 Saul answeared, God do so & more also
to me, thou shalt die the death Jonathan.
45 And the people sayde vnto Saul, Shall
Jonathan die, whiche hath so mightily deli-
uered Israel? God forbid. As the Lorde liu-
eth, there shal not one heare of his head fall
to the grounde, for he hath wrought with
God this day. And so the people deliuered
Jonathan, that he died not.
46 And then Saul departed vp from folow-
ying the Philistines: And the Philistines
went to their owne place.
47 And so Saul held the kyngdome ouer
Israel, and fought agaynst al his enimies on
euery side, agaynst Moab, agaynst the chyl-
dren of Ammon, agaynst Edom, against the
kings of Zoba, and against the Philistines:
And whyther so euer he turned himselfe, he
put them to the worse.
48 And he gathered his hoste together, and
smote the (r) Amalekites, and rid Israell out
of the handes of them that spoyled them.
49 The sonnes of Saul were Jonathan, (s)
Jesui, and Melchisua: And his two daugh-
ters, were thus named, the elder was called
Merob, and the younger (t) Michol.
50 And the name of Sauls wyfe, was Ahi-
noa, the daughter of Ahimaaz, and the name
of his chiefe captayne was Abner, the sonne
of Ner, Sauls vncle.
51 And Cis was Sauls father: and Ner the
father of Abner, was the sonne of Abiel.
52 And there was sore warre against the Phi-
listines al the dayes of Saul: And (v) whom
so euer Saul sawe to be a strong man, and
meete for the warre, he toke him vnto hym.

p. That is, cause the lot to fal on him that hath bro-ken the othe.

q. For so smal a matter, not considering what great fal-tath god hath wrought by vs this day.

r. As the Lord had commaū-ded.

Deut. 15. a.

s. Called al-so Abinadab. Chapter. 31. a.

t. Which was the wyfe of Dauid.

1. Reg. 9. a.

v. As Samuel had forewar-ned. Chap. 8. c.

The. xv. Chapter.

3. Saul is commaunded to slay Amalek. 9. He spareth Agag, and the beste things. 19. Samuel reproueth him. 28. Saul is reiected of the Lorde, and his kyngdome gyuen to an-other. 33. Samuel heweth Agag in peeces.

1 SAmuel also sayde vnto Saul, The
Lorde sent me to annoynt thee, to be
kyng ouer hys people, ouer Israell: Nowe
therfore (a) hearken thou vnto the voyce of the
wordes of the Lorde.
2 Thus sayth the Lorde of hostes, I remem-
ber that whiche Amalek dyd to Israel, howe
they layde wayte for them in the way, as
they came vp from Egypt.
3 Now therfore goe, and smite Amalek, and
destroy ye all that parteyneth vnto them, and
haue no compassion on them, (b) slay bothe
man and woman, infant, and sucklyng, oxe,
and sheepe, cammell, and asse.
4 And Saul gathered the people together,
and numbred them in Telaim, two hundred
thousand foote men, and tenne thousand men
of Juda.
5 And Saul came vnto a citie of Amalek,
and " set watche in the brooke.
6 And Saul sayd vnto the Kenites, (c) Goe,
and depart, and get you downe from among
the Amalekites, lest I destroy you with the:
for ye shewed (d) mercie to all the chyldren
of Israell, when they came out of Egypt.
And so the Kenites departed from among
the Amalekites.
7 And Saul smote the Amalekites, from
Heuila, as thou commest to Sur that lyeth
before Egypt:
8 And toke Agag the kyng of the Amale-
kites aliue, and vtterly destroyed al the peo-
ple, with the edge of the sworde.
9 But Saul, and the people, spared (e) Agag,
the better sheepe, and the fatter oxen, and the
lambes, and all that was good, and would
not destroy them: But all, that was foule
and nought worth, that they destroyed vt-
terly.
10 Then came the worde of the Lorde vnto
Samuel, saying,
11 It repenteth me that I haue made Saul
kyng: For he is turned from me, and hath
not performed my commandementes. And
Samuel was heauy in hart, and cryed vnto
the Lorde al night.
12 And when Samuel rose early to meete
Saul in the morning, it was told Samuel,
that Saul was come to Carmel, and behold,
he hath made him there a place, & is returned,
and departed, and gone downe to (f) Gilgal.
13 And Samuel came to Saul, and Saul
sayd vnto him, Blessed be thou in the Lord:
I haue fulfilled the (g) commaundement of
the Lorde.
14 Samuel sayde, What meaneth then the
bleatyng of the sheepe in myne eares, and the
lowyng of the oxen, whiche I heare?
15 Saul answeared, They haue brought them

1. Reg. 9. c.
a. Bicause he hath preferred thee to this honour, thou art bounde to obey him.
Exod. 17. d.

Num. 24. d.
b. That this might be an exāple of gods vengeaunce a-gaynst them, that deale cru-elly with his people.

1. Reg. 9. c.
" or, fought in the valley.
c. Whiche were the po-steritie of Ie-thro, Moses fa-ther in lawe.
d. He reioy-ced for the prosperous suc cesse of Israel, and gaue them good cōsayle.
Exod. 18. c.

Num. 24. b.
e. Against the commaunde-ment of God by Samuel.

Gene. 6. c.

f. There to offer vp sacri-fice for the vi-ctorie gotten.
g. This is the maner of hy-pocrites, when they folowe their owne de-uises, to say, they haue ful-filled Gods cō-maundements.

from the Amalekites: for the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them vnto the Lorde thy God, and the remnant haue we deſtroyed vtterly.

16 Samuel ſayde to Saul, Let me tell thee what the Lorde hath ſayde to me this night. And he ſayde vnto him, Say on.

h. Acknowledging thy ſelfe to be of the leaſt tribe of Iſrael, & of the leaſt familie of the tribe of Beniamin.

17 Samuel ſayde, When thou waſt (h) litle in thyne owne ſight, waſte thou not made the head of the tribes of Iſrael? And hath not the Lorde annoynted thee kyng ouer Iſrael?

18 And the Lorde ſent thee on a iourney, and ſayde, Goe, and vtterly deſtroy thoſe ſinners, the Amalekites, and fight againſt them, vntil thou deſtroy them,

19 And wherefore haſt thou not hearkened vnto the voyce of the Lorde? but haſt turned to the pray, and haſt done that, which is wicked in the ſight of the Lorde?

20 And Saul ſayde vnto Samuel, Yea, I haue hearkened vnto the voyce of the Lord, & haue gone the way which the Lorde ſent me vnto, & haue brought Agag the kyng of Amalek, and haue deſtroyed the Amalekites.

D 21 But the people toke of the ſpoyle, ſheepe, and oxen, & the chiefeſt of the things whiche ſhould haue bene deſtroyed, to offer vnto the Lorde thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt ſacrifices and offerings, as when the voyce of the Lorde is obeyed? Behold, to obey, is better thã ſacrifice: & to hearken, is better than the fatte of Rammes.

Exod. 22. c. i. God hateth nothing more, than the diſobedience of his commaundement, though thintẽt ſeeme neuer ſo good to man.

23 For (i) rebellion is as the ſinne of witchcraft, and ſtubbernelle is as the wickednelle of idolatrie: bycauſe thou haſt caſt away the worde of the Lorde, therefore he hath caſt away thee alſo from beyng king.

24 And Saul ſayde vnto Samuel, I haue ſinned: for I haue gone farther thã the ſaying of the Lorde, and thy wordes, bycauſe I feared the people, and obeyed their voyce.

k. This was not true repentance, but diſſimulation, fearyng the loſſe of his kyngdome.

25 Now therfore, I pray thee take away my (k) ſinne, and turne agayne with me, that I may worſhip the Lorde.

26 And Samuel ſayde vnto Saul, I will not returne with thee: for thou haſt caſt away the worde of the Lorde, and the Lorde hath caſte away thee, that thou ſhalt not be kyng ouer Iſraell.

27 And as Samuel turned himſelf to goe away, he caught the lap of his coate, & it rent.

E 28 And Samuel ſayde vnto him, The Lord hath rent the kingdome of Iſraell from thee this day, and hath giuen it to a (l) neighbour of thyne, that is better than thou.

l. That is, to Dauid.

29 The (m) ſtrength of Iſraell wyll not begnyle, nor repent: for he is not a man, that ſhould repent.

m. Meanyng god, who maintayneth, & defendeth his.

30 He ſayde, I haue ſinned: but now honour me before the elders of my people, and before Iſrael, and turne agayne with me, that I may worſhip the Lorde thy God.

31 And ſo Samuel turned agayne, & folowed Saul: and Saul worſhipped the Lord.

32 Then ſayd Samuel, Bring you hyther to me Agag the king of the Amalekites. And Agag came vnto him delicately, and Agag ſaid, Truly the (n) bitternelle of death is paſt.

n. Eyther bycauſe he had good hope of cõtinuance of life, or for that he was mortified, and ready to dye.

33 And Samuel ſayde, As thy ſworde hath made women childeleſſe, ſo ſhall thy mother be childeleſſe aboue other women. And Samuel hewed Agag in peeces before the Lord in Gilgal.

34 And then Samuel departed to Rama, and Saul went home to his houſe to Gibea Saul.

35 And Samuel came no more to (o) ſee Saul, vntill the day of his death: Neuertheleſſe, Samuel mourned for Saul: and the Lord repented, that he had made Saul king ouer Iſrael.

o. 1. Reg. 7. d. 10. Though Saul came where Samuel was. Chap. 19. d.

The.xvi. Chapter.

1. Samuel is reproued of God, and is ſent to annoynt Dauid. 7. God regardeth the hart. 13. The ſpirite of the Lord commeth vpon Dauid. 14. The wicked ſpirite is ſent vpon Saul. 19. Saul ſendeth for Dauid.

1 THe Lorde ſayde vnto Samuel, Howe long wilt thou mourne for Saul, (a) ſeeing I haue caſt him away from raigning ouer Iſrael? Fyll thine (b) horne with oyntment, and come, that I may ſende thee to Iſai the Bethlehemite: for I haue prouided me a king among his ſonnes.

a. Gods will ought to be a ſufficient cauſe of cõfort vnto vs, in al afflictiõs, acknowledging that he doth all things for the beſt.

b. A weake fraile vſall was vſed in annointyng of Saul, but now an horne: wher by may be ſignified the ſtrength & cõtinuance of the kingdome of Dauid.

2 And Samuel ſayde, How can I goe? for if Saul heare it, he wil kill me. The Lorde anſweared, Take an Heifer with thee, (c) and ſay, I am come to offer to the Lorde.

c. That is, to make a peace offring, which might be done though the arke were not there.

3 And cal Iſai to the offering, & I wil ſhew thee what ỹ ſhalt do. And thou ſhalt annoint vnto me (c) him, whom I name vnto thee.

4 And ſo Samuel dyd as the Lorde bade him, and came to Bethlehem: and the elders of the towne were (c) aſtonied at his commyng, and ſayde, Commeſt thou peaceably?

d. Here is fulfilled the prophecie of Iacob, for the princely ſcepter to begin in the tribe of Iuda. Gen. 49. b.

5 He anſweared, Yea, I am come to offer vnto the Lorde: Sanctifie your ſelues, and come with me to the offeryng. And he ſanctified Iſai and his ſonnes, and bade them to the offeryng.

6 And when they were come, he loked on Eliab, and ſayde, Surely the Lordes (f) annoynted is before him.

e. Fearing leaſt ſome greeuous crime had been committed; and that he came to punish the ſame. Num. 11. d.

f. Thinking that Eliab had bin appointed of God to be made king

7 But

dah. Gen. 49. b.

7 But the Lord sayd vnto Samuell, Loke not on his fashion, or on the heyghte of his stature, bycause I haue refused him: for (God seeth) not as man seeth. For man loketh on the outwarde appearaunce, but the Lorde beholdeth the hearte.

8 Then Jsai called Abinadab, and made him come before Samuel, and he sayd, Neither hath the Lorde chosen this man.

9 Then Jsai made Samma come, and he said, Neither yet hath ỳ Lorde chosen him.

10 Againe, Jsai made seuen of his sonnes to come before Samuel: and Samuell sayde vnto Jsai: The Lorde hathe chosen none of these.

11 And Samuel sayde vnto Jsai, Are heere all thy children? He said, There is yet a little one behynde, that keepeth the (g) sheepe, And Samuell sayde vnto Jsaie, Send, and fetche him: for we will not sitte downe, til he be come hither.

g. The shepeherde or the sheep, is taken to be made shepherde of Jsrael. Gen. 19. b.

12 And he sent, and broughte him in: and he was ruddie, and of an excellent beautie, and well fauoured in sight. And the Lord said, Aryse, and annoynt him: For this is he.

13 Therfore Samuel toke the horne with the annoyntmente, and annoynted hym in the myddes of his brethren. And the (h) spirite of the Lorde came vppon Dauid from that day forwarde: and Samuell rose vp, and went to Rama.

h. Whereby he prospered in all that he toke in hande.

14 But the spirite of the Lord departed from Saule, and an euill spirite (sent) of the (i) Lorde vexed him.

i. To vexe the minde of Saul with anguishe of an euill conscience, wherby black cholor and phrenesie is ingendred.

15 And Sauls seruantes sayd vnto him, Beholde, an euill spirite (sente) of God, vexeth thee.

16 Let our Lorde therfore commaunde thy seruauntes (that are before thee) to seeke a man that is a cunning player with an harp: that when the euyll spirite of God commeth vpon thee, he may play with his hande, and thou shalt be eased.

17 Saul sayde vnto his seruantes, Prouide me a man then, that can play wel, and bring hym to mee.

18 Then answered one of his seruantes, and sayde, Beholde, I haue seene a sonne of Jsai the Bethlehemite, that can playe vpon instrumentes, and is strong and valyant, and a manne of warre, and prudent in doing of frates, and well made, and the Lord is with hym.

19 Wherefore Saule sente messengers vnto Jsai, and sayd, Sende me Dauid thy sonne, which is with the sheepe.

20 And Jsai toke an asse (laden) with bread, and a flacket of wine, and a Kid, and sente them by Dauid his sonne vnto Saul.

21 And (k) Dauid came to Saul, and "stoode before him, and he (l) loued him very well, and he was made his harnesse bearer.

22 And Saul sente to Jsai, saying, Let Dauid nowe remayne with mee, for he hathe founde fauour in my sight.

23 And so when the (euyll) spirite of God came vpon Saule, Dauid toke an Harpe, and played with his hande: and so Saule was (m) refreshed, and did amende, and the euill spirite departed from him.

k. By Gods prouidence, that he might be traded in princely and warlike affaires, before he shoulde take vpon him the office of a Prince.

"or, serued him.

l. His mynde not yet corrupted with enuie, whiche quencheth loue as water dothe fyre.

m. Which benefite to his greater condemnation he recompensed with crueltie and hatred.

The.xvij. Chapter.

1. The Philistines make warre againste Israell. Goliath defieth Israel. 17. Dauid is sent to his brethren. 34. The strengthe and boldnesse of Dauid. 47. The Lorde saueth not by swoorde nor speare. 50. Dauid killeth Goliath, and the Philistians flee.

1 THe Philistines gathered their hoste to battell, and came together to Socho, whiche is in Juda, and pytched betweene Socho and Azekah, in the coast of "Dammim.

"or, Ephes Dammim.

2 And Saul and the men of Jsrael came together, and pitched in the valleye of "Elah and put themselues in battell aray, to meet the Philistines.

*or, of the oke

3 And the Philistines stoode on a mountayne on the one side, and Jsrael stood on a mountaine on the other syde, and there was a valley betwene them.

4 And there came a man betweene them (a) both, out of the tentes of the Philistines, named Goliath, of Gath, (b) fyre cubites, and a hande breadth long.

a. That is, betwene the two campes.

b. A man of fiue cubites is a woonder in the world: this Goliath is a cubite and a hande breadth more than a woonder.

5 And he had an helmet of brasse vpon hys head, and a coate of mayle about him. And the weight of his coate of mayle, was fyue thousande (c) sicles of brasse.

c. That is. 156. pounde. 4 vnces, after halfe an vnce the sicle, and 100. sicles weighte amounteth to 18. poūd three quarters.

6 And he had bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shafte of his sprare was lyke a weauers beame, and his speares head wayed fyre hundred sicles of iron: And one bearing a shield, went before him.

8 And he stoode and cryed against the hoste of Jsraell, and sayd vnto them, Why are ye come to set your battayle in aray? am not I a Philistine, and you seruantes to Saul? chose you a man for you, and let hym come downe to me.

9 And if he be able to fyght with me, and to "kill me, then wil we be your seruants: But if I can ouercome him, and beate him, then shall ye be our seruants, and serue vs.

"or, smite.

10 And the Philistine sayd, I defie the host of Jsraell this day, gyue mee a man, that wee

may fyght togither.

11 When Saule and all Iſraell hearde thoſe wordes of the Philiſtine, they were diſcouraged, and greatly (d) afrayde.

d. For the ſpirite of courage and right handling of matters was taken awaye from Saul.

12 Dauid was the ſonne of an Ephrathite of Bethlehem Juda, named Iſaie, whiche had eyght ſonnes: and this man was taken for an olde man in the dayes of Saul.

*Or, he was coūted amōg thē, that bare office.

13 And the three eldeſt ſonnes of Iſai went, and folowed Saul to the battayle: And the names of his three ſonnes that wente to battayle, were, Eliab, the eldeſt, and the nexte Abinadab, and the thirde, Samma:

14 And Dauid was the leaſt, and the three eldeſt went after Saul.

15 Dauid alſo went, & departed from Saul, to (e) feede his fathers ſheepe at Bethlehem.

e. The three eldeſt ſonnes of Iſai are taken forth as valiaunt men with Saule to warre: But Dauid as vnable, is left to keepe sheepe

16 And the Philiſtine came forth in the morning and euening, and continued fourtie dayes.

17 And Iſai ſayde vnto Dauid his ſonne, (f) Take for thy brethren an Epha of this parched corne, and theſe ten loaues, and runne to the hoaſt to thy brethren.

f. Iſai by this meſſage meaneth to releeue the neceſsitie of his ſonnes: but God worketh therby the deliuerance of his people.

18 And carie theſe ten freſhe cheeſes vnto the captayne, and loke howe thy brethren fare, and fetche out their (g) pledge.

g. If they haue layd any thing to guage for their neceſsitie, redeeme it out.

19 And Saule and they, and all the men of Iſraell were in the valley of Elah, fyghting with the Philiſtines.

D

20 And Dauid roſe vp early in the morning, and lefte the ſheepe with a keeper, and toke and wente as Iſai had commaunded hym, and came within the compaſſe of the hoſte: and the hoſt wente out in array, and ſhowted in the battell.

21 For Iſraell and the Philiſtines had putte themſelues in aray, armie againſt armie.

22 And Dauid left the things which he bare, vnder the handes of the keeper of the veſſels, and ranne into the hoſt, and came, and ſaluted his brethren.

23 And as he talked with them, beholde, there ſtood a man in the middes (Goliath the Philiſtine by name, of Gath) out of the armie of the Philiſtines, and ſpake (h) ſuch wordes: And Dauid heard it.

h. As are afore reherſed.

24 And all the people of Iſraell, when they ſawe the man, ranne awaye from hym, and were ſore afrayde.

Joſu. 15. c.

25 And euery man of Iſraell ſayde, Saw ye not thys man, that commeth vp: euen to reuile Iſraell is he come: And to hym that killeth him, wil the king giue great riches, and will giue hym his daughter thereto, yea and make his fathers houſe (i) free in Iſrael.

i. From taxes and payments.

26 And Dauid ſpake to the men that ſtode by, and ſayde, What ſhal be done to the man that killeth this Philiſtine, and taketh away the ſhame from Iſraell? And what is this vncircumciſed Philiſtine, that he ſhould reuile the hoſt of the liuing God?

27 And the people anſwered him (after thys manner) ſaying, So ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard, when he ſpake vnto the men, and Eliab was angrie with Dauid, and ſayde, Why cameſt thou downe hyther? And with whom haſte thou lefte thoſe fewe ſheepe in the wildernesse? I knowe thy pride, and the malice of thyne hearte, that thou arte come downe to ſee the battell.

29 And Dauid ſayd, And what haue I now done? is there not a (k) cauſe?

k. For he came at his fathers cōmaundemēt and was alſo moued by gods ſpirite to take that enterpriſe againſt Goliath.

30 And he departed from hym into the preſence of another, and ſpake of the ſame maner: and the people anſwered him agayne, as before.

31 And they that hearde the wordes whiche Dauid ſpake, reherſed them before Saule, whiche cauſed him to be fet.

E

32 And Dauid ſayde to Saule, Let no mans heart fayle him, becauſe of hym: Thy ſeruant wil go, & fight with yonder Philiſtine.

33 And Saule ſayd to Dauid agayne, Thou art (l) not able to goe againſt yonder Philiſtine, to fyght with him: for thou art but a chylde, but hee is a man of warre, euen from his youth.

l. Dauid about to performe the worke of God, & moued of his ſpirite, is tempted by the miniſters of Satan: the enuie of his brother, and the infidelitie of Saul. Jud. 14. b.

34 Dauid aunſwered vnto Saul, Thy ſeruaunt kepte his fathers ſheepe, and there came a Lyon, and lykewyſe a Beare, and toke a ſheepe out of the flocke:

35 And I wente oute after him, and ſmote him, and toke it oute of his mouthe: And when he aroſe againſt me, I caught him by the beарde, and ſmote him, and ſlew him.

36 And ſo thy ſeruaunt ſlewe both the Lyon, and the Beare: And truly, this vncircumciſed Philiſtine ſhal be as one of them, ſeing hee hathe rayled on the hoaſte of the lyuing God.

37 And Dauid ſpake moreouer, The Lorde that deliuered mee oute of the hande of the Lyon, and oute of the hande of the Beare, he ſhall delyuer mee alſo out of the hande of this Philiſtine. And Saule ſayd vnto Dauid (m) Go, and the Lord (ſhal) be with thee.

F

m. For by theſe examples he ſawe, that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his heade, and put a coate of mayle vpon him,

39 And girded Dauid with his own ſworde vpon his raymente, and he aſſayed to goe: and becauſe hee had neuer proued it before, Dauid ſayd vnto Saul, I can not go with theſe thinges, for I haue not vſed my ſelfe thereto. And Dauid put them off him,

And

n. As the weapon, that he could best handle.

40 And toke his (n) staffe in his hande, and chose him fiue smothe stones out of a broke, and put them in a shepheards bagge, whiche he had, that is, in a scrippe, and his sling was in his hande, and he went to the Philistine.

41 And the Philistine came and drue neare againste Dauid, and the man that bare the shield went before him.

42 And when the Philistine loked about, and sawe Dauid, he disdeyned him, for he was but yong, ruddy, and of a comely face.

o. So that he was terrible, not only by stature, stregth and armour: but also by reuling, curssing, and threatning wordes.

43 And the Philistine sayde vnto Dauid, Am I a dogge, that thou commest to me wyth staues? And the Philistine (o) cursed Dauid in the name of his goddes.

44 And the Philistine sayd to Dauid, Come to me, and I will gyue thy flesshe vnto the foules of the ayre, and to the beastes of the fielde.

45 Then said Dauid to the Philistine, Thou commest to me with a sworde, a speare, and a shielde: but I come to thee in the name of the Lord of hosts, the God of the host of Israell, whome thou hast rayled vpon.

p. His fayth is so constant, that neyther friend nor foe, is able to make hym doubt of the victorie, that God hath promised him of.

46 (p) This day shall the Lord close thee into my hande, and I shal smite thee, and take thyne head from thee, and will giue the carkasses of the host of the Philistines thys daye vnto the foules of the ayre, and to the beasts of the earthe, that all they whiche be in the worlde may knowe, that there is a God in Israell:

47 And all this congregation shall knowe, that the Lorde saueth not with sworde, and speare, (for the battayle is the Lords) and he shall giue you into our hands.

48 And when the Philistine arose to come, and drew nigh to Dauid, Dauid hasted and ranne to fight againste the Philistine.

49 And Dauid put his hand in his bagge, and toke out a stone, and slang it, and smote the Philistine in his forehead, that ẏ stone sonke into his forehead, and he fell groueling to the earth.

Exod. 17. a.

50 And so Dauid ouercame the Philistine with a sling and a stone, and smote the Philistine, and slue him, euen when Dauid had no sword in his hande.

51 But Dauid ranne, and stode vppon the Philistine, and toke his sworde, and drue it out of his sheath, and slue him, and cut off his head therwith. And when the Philistines saw that theyr champiõ was dead, they fled.

Iud. 7. k.

52 And the men of Israell, and of Juda, arose, and showted, and folowed after ẏ Philistines, vntill they came to the valley, and vnto the gates of Acaron: and the Philistines fell downe wounded by the way to Saaraim, euen vnto Gath, and Acaron.

53 And the children of Israell returned from chasing after the Philistines, and spoyled their tents.

54 And Dauid toke the head of the Philistine, and brought it to Hierusalem, but hee put his armour in his " tent.

" or, house at Bethlehem. 1. Reg. 14. g.

55 When Saule sawe Dauid goe forthe againste the Philistine, he sayd vnto Abner the captayne of his host, Abner, (q) whose sonne is this yong man? Abner aunswered, As thy soule lyueth (O king) I cannot tell.

q. This he asketh, eyther for that he would nowe know further of his kin, than he did before: or for that he had forgot hi.

56 And the king sayde, Enquire thou whose sonne the yongling is.

57 And when Dauid was returned from the slaughter of the Philistine, Abner toke him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? Dauid aunswered, I am the sonne of thy seruannt Jsai the Bethlehemite.

The. xviij. Chapter.

3. The amitie of Ionathan and Dauid. 8. Saul enuieth Dauid for the prayses that the women gaue hym. 11. Saul woulde haue slayne Dauid. 17. He promiseth him Merab to wife, but giueth him Michol. 27. Dauid deliuereth to Saule two hundred foreskins of the Philistines. 29. Saul feareth Dauid, seeing that the Lord is with him.

1 AND when he had made an ende of speaking to Saul, the (a) soule of Jonathan was knitte with the soule of Dauid, and Jonathan loued him as his owne soule.

a. His affectiõ was fully bent toward him.

2 And Saul toke him that day, and woulde let hym goe no more home to his fathers house.

3 Then Jonathan and Dauid made a couenant, bycause he loued hym as his owne soule.

4 And Jonathan put off the robe that was vpon him selfe, and gaue it to Dauid, and thereto his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid wente out whyther so euer Saul sente hym, and behaued him selfe (b) wisely: and Saul set him ouer his men of warre, and he was accepted in the sighte of all the people, and in the sight of Sauls seruants.

b. That is, he prospered in all his doings.

6 And as they came agayne, when Dauid was returned from the slaughter of the (c) Philistine, the women came out of all cities of Jsraell, synging and daunicing, to meete king Saul, with timbrels, with ioy, & wyth (instruments of) musicke.

c. To wite, Goliath.

7 And the women (d) answered one to another

d. In theyr songe.

ther in their play, and sayd, Saul hathe slaine hys thousande, and Dauid hys ten thousande.

8 And Saul was exceeding (e) wroth, and the saying displeased him, and he sayd, They haue ascribed vnto Dauid ten thousand, and to me, but one thousande: and what can he more haue, saue the kingdome?

9 Wherefore Saul had an eye ouer Dauid from that day forwarde.

10 And on the morowe the euill spirite sente of God came vppon Saul, and he (f) prophecied in the middes of the house: and Dauid played with hys hande lyke as at other tymes: and there was a iauelin in Saules hande.

11 And Saul toke the iauelin, and sayde, I will nayle Dauid to the wall with it. And Dauid auoyded out of his presence two times.

12 And Saul was afrayde of Dauid, bycause the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a (g) captayne ouer a thousande, and he went out and in before (h) the people.

14 And Dauid behaued him selfe wisely in all his wayes, and the Lord was with hym.

15 Wherefore when Saul sawe, that hee was so exceeding wise, he was afrayde of him.

16 But all Israell and Juda loued Dauid, bycause he went out and in before them.

17 And Saul sayd to Dauid, Beholde, my eldest daughter Merob, hir I will giue thee to wife: only be a valiant sonne vnto mee, and fyght the Lordes battayles. For Saul thought: Myne hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And Dauid aunswered Saul. What am I? and what is my lyfe, or the kinred of my father in Israell, that I shoulde be sonne in law to the king?

19 Howbeit, when the tyme was come that Merob Sauls daughter shoulde haue bene giuen to Dauid, she was giuen vnto (i) Adriel a Meholathite to wife.

20 Howbeit, Michol Sauls daughter loued Dauid: and they shewed Saul, and ỹ thing pleased him.

21 And Saul sayde, I wyll gyue hym hir, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul sayde to Dauid, Thou shalt this day be my sonne in law in the one of the twayne.

22 And Saul commaunded his seruauntes to commune with Dauid secretly, and to saye, Beholde, the kyng hathe a fauour towards thee, and all his seruantes loue thee, bee nowe therefore the kynges sonne in lawe.

23 And Saules seruantes spake those wordes in the eares of Dauid. And Dauid sayd, (k) Semeth it to you a light thing, to be a kings sonne in law? seeing that I am a poore man, and of small reputation?

24 And the seruantes brought Saul worde again, saying, Ok this manner spake Dauid.

25 And Saul sayd, This wise shall ye say to Dauid, The king careth for no other dowrie, but for an hundred foreskins of the Philistines, to bee auenged of the Kynges enimies. But Saul thought to make Dauid fall into the handes of the Philistines.

26 And when his seruauntes tolde Dauid these wordes, (l) it pleased Dauid well to be the kinges sonne in lawe: and the dayes were not expired.

27 Afterwarde Dauid arose with his men, and went and slue of the Philistines two hundred me, and Dauid brought their foreskins, and (m) they gaue them wholy to the king, that he might be the kinges sonne in law: wherefore Saul gaue him Michol his daughter to wife.

28 And Saul sawe, and vnderstode, howe that the Lorde was with Dauid, and that Michol his daughter loued him:

29 And he was the more (n) afraid of Dauid, and Saul became alway Dauids enimie.

30 The Lords of the Philistines vsed to goe forthe: and when they went forthe, Dauid behaued him selfe more wisely, than all the seruauntes of Saul, so that his name was much set by.

e. Dauid receyueth for his vertues and good qualities, of Ionathan loue & frendship, of Saul hatred and displeasure: there be in the world more Sauls than Ionathans.

f. By abuse of the word, they are sometime sayd to prophecie, whiche as mad men speake thyngs that haue neyther sense, nor reason in the.

g. Not for his preferment, which he enuied: but vppon hope of that destruction that warre is wont to bring to many.

h. Dispatching his businesse wisely both in warre and peace.

i. To whome she bare seaue sonnes, whiche Dauid put to death at the request of the Gabaonites. 2. Sam. 11.

k. Meaning that he was not able to endowe his wife with riches accordingly.

l. Bycause he thought hym selfe able to compasse the kings request.

m. Meaning Dauid and hys souldiers. 2. Reg. 3. d.

n. Least he would depriue him of his kyngdome.

The. xix. Chapter.

2. Ionathan declareth to Dauid the wicked purpose of Saul. 11. Michol hys wyfe saueth hym. 18. Dauid commeth to Samuell. 23. The spirite of prophesie commeth on Saule.

1 SAul spake to Jonathan his sonne, and to all his seruaunts that they shoulde (a) kill Dauid.

2 But Jonathan Sauls sonne, had a greate fauour to Dauid, and Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: Nowe therefore, I pray thee, take heede to thy selfe vntill the morning, and abide in some secret place, and hide thy selfe.

3 And I will goe out, and stand by my father, in the fielde where thou art, and will commune with my father of thee, and whatsoeuer

a. He lyeth afyde hipocrisie, and nowe, burfteth out to opē cruelty 1. Reg. 18. d.

whatsoeuer I see, I will tell thee.

4 And Jonathan spake good of Dauid vnto Saule his father, and sayde vnto him, Let not the king sinne against his seruant, against Dauid: for he hath not sinned against thee, and his works hathe bin to thee warde very good.

5 For he did put his life in " hys hand, and slue the Philistine, and the Lord brought to passe a greate health for all Israell: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent bloud, and slay Dauid without a cause?

6 And Saul hearkened vnto the voyce of Jonathan, and Saul (b) sware, As the Lord liueth, he shall not die.

7 And Jonathan called Dauid, and Jonathan shewed him all those wordes: and Jonathan brought Dauid to Saul, and he was in his (c) presence as in times past.

8 And the warre began againe, and Dauid went out, and fought with the Philistines, and slue them with a greate slaughter, and they fledde from him.

9 And the euill spirit of the Lord was vppon Saul, as he sate in his house, hauing a iauelin in his hand: and Dauid (d) played wyth his hande.

10 And Saul entended to smite Dauid to the wall with the iauelin: but he rid himselfe out of Sauls presence, and he smote the speare into the wall: and Dauid fled, and was saued the same night.

11 Saul also sente messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michol Danids wife tolde it hym, saying, If thou saue not thy selfe thys nyght, to morrowe thou shalte bee slayne.

12 And so Michol (e) let Dauid downe thorowe a windowe, and he went and fled, and was saued.

13 And Michol toke an image, and layde it in the bedde, and put a pyllow stuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to fetche Dauid, she sayd, He is sicke.

15 And Saul sente the messengers agayne to see Dauid, saying, Bring him to me bed and all, that I may slay him.

16 And when the messengers were come in, beholde, there lay an image in the bed, with a pillowe of goates heare vnder the head of it.

17 And Saul sayde vnto Michol, Why hast thou mocked me so, and sent away myne enimie that he is escaped? Michol answeared Saul: For he sayd vnto me, Let me goe, or els I will kill thee.

18 And so Dauid fled, and escaped, and came to Samuel to Rama, and told hym all that Saule had done to him: and he and Samuel went and dwelt in (f) Naioth,

19 And one told Saul, saying, Behold, Dauid is at Naioth in Rama.

20 And Saul sent messengers to fetche Dauid: and when they sawe a company of prophets prophecying, and Samuell standing as (g) appoynted ouer them, the spirite of God fell vpon the messengers of Saul, and they (h) prophesied to.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise. And Saul sente messengers yet agayne the third time, and they prophesied also.

22 Then wente he himselfe to Rama, and came to a great well that is in Sechu, and he asked, and sayd, Where are Samuell and Dauid? And one sayde, Beholde, they be at Naioth in Rama.

23 And he wente thyther, euen to Naioth in Rama, and the spirite of God (i) came vpon him also, and he went prophesying vntill he came to Naioth in Rama.

24 And he stript off his clothes, and prophesied before Samuel in like maner, and fell naked all that day, and all that nighte: and thereof it is, that they say, Is Saul also among the prophetes?

The. xx. Chapter.

2. Jonathan comforteth Dauid. 3. They renue their league. 33. Saul woulde haue killed Jonathan. 38. Jonathan aduertiseth Dauid by three arrowes, of his fathers furie.

1 AND Dauid fled from Naioth, which is in Rama, and came, and sayde before Jonathan, What haue I done? wherein am I faultie? what is the sin that I haue committed before thy father, that he seeketh my life?

2 He sayd vnto him, God forbid, thou shalte not dye: behold, my father will do nothyng either greate or small, but that hee will " shewe it me: and howe shoulde my father hyde thys thyng from me? he will not do it.

3 And Dauid sware againe, and sayde, Thy father knoweth that I haue found grace in thyne eyes, and therefore he thinketh, Jonathan shall not know it, lest he be sory: and in very deede, euen as the Lorde liueth, and as thy soule liueth, there is but a (a) step betweene me and death.

4 Then sayd Jonathan vnto Dauid, Whatsoeuer thy soule " desyreth, that I will doe vnto thee.

5 And

" In Hebrue phrase, whereby is meant, he put his life in daunger.

b. Being perswaded and pacified for the time by Jonathans oration.

c That is, he feared him.

d On his harp to mitigate the rage of the euill spirite, as Cap. 16.

Iosua. 2. c. Hebr. 9. b.

e Herin doing the dutie of a faithful wife toward hir husband.

f. It was a schoole where Gods law was studied, and taught, neare to Rama.

g. For he was there teacher and ruler of that schoole.

h. They song psalmes with the prophets, and prayed God, leaping off to seeke after Dauid.

i. That Dauid might the better by that meanes escape his hands.

" Hebr. Reueale it in mine eare.

a. That is, I am in great daunger of deathe.

" Hebr. sayth.

5 And Dauid ſaid vnto Ionathan, Behold, to morow is the (b) beginning of the moneth, and I ſhould ſit with the king at meate: but let me goe, that I maye hyde my ſelfe in the fieldes vntill the third day at euen.

b. And therefore a ſolemne feaſt, and ſolemne ſacrifices, belonging thereto. Num.28.b.

6 If thy father ſpeake of me, then ſay, Dauid aſked leaue of me, that he might goe to Bethlehem to his owne citie: for ther is holden a yeerely feaſt for all the kinred.

B 7 And if he ſay, It is well done, then thy ſeruant ſhall haue peace: but if he be angry, then be ſure that wickednes is vtterly concluded of him.

8 And then thou ſhalte ſhewe mercy vnto thy ſeruant: for thou haſt ioyned thy ſeruant into a (c) couenant of the Lorde with thee: notwithſtanding, if there be in me iniquitie, ſlay me thy ſelfe: for why ſhouldeſt thou bring me to thy father?

c. By cauſe it conſiſted in all godly and honeſt matters, and for that it was confirmed of both parties by an oth in the name of the Lorde.

9 And Ionathan anſwered, God keepe that from thee: for if I knewe, that wickednes were (d) concluded of my father to come vpon thee, would not I tell it thee?

d. That he were fully determined to kill thee.

10 Then ſaid Dauid to Ionathan, Who ſhal tell me? how (ſhall I know) if thy father anſweare thee cruelly?

11 And Ionathan ſayd vnto Dauid, Come, and let vs goe out into the fielde. And they went out both of them into the fielde.

12 And Ionathan ſaid vnto Dauid, O Lord God of Iſrael, when I haue groped my fathers mind, as this time to morow, or within theſe three dayes, and if it be well wyth Dauid, and I then ſende not vnto thee, and ſhew it thee:

e. That is, the Lord puniſhe me moſt greeuouſly.

13 The Lord do ſo, (e) and muche more vnto Ionathan. But if my father haue pleaſure to do thee euill, I will ſhewe thee alſo, and ſende thee away, that thou mayeſt goe in peace: and the Lord be with thee, as he hath bin with my father.

C 14 And (I require) not, whyles I lyue, (for I doubt not) but thou wilt ſhew me the mercy of the Lord, that I dye not:

15 But (I requyre) that thou cut not off thy mercy from my houſe for euer: no not when the Lord hath deſtroyed the enimies of Dauid, euery one from the face of the earth.

16 And ſo Ionathan made a bonde with the houſe of Dauid, (ſaying,) Let the Lorde require it at the hands of Dauids enimies.

17 And Ionathan ſware againe vnto Dauid, bycauſe he loued him, (for he loued him as his owne ſoule.)

18 Then ſayde Ionathan to Dauid, To morow is the firſte daye of the moone, and thou ſhalt be "miſſed, bycauſe the place wher thou were wont to ſit, ſhall be emptie.

"Or, mētioned.

19 Therefore thou ſhalte hide thy ſelfe three dayes: (then) thou ſhalt goe downe quickly, and come to the place, where thou didſt hide thy ſelfe, when the buſineſſe was in hand, and ſhalt remayne by the ſtone "Ezel.

" Hebr. Of the way, bycauſe it ſtood as a ſygne to ſhew the way.

20 And I will ſhote three arrowes on the ſide thereof, as though I ſhot them at a marke,

21 And I will ſende a lad, and bid him goe ſeeke the arrowes. And if I ſay vnto the lad, See, the arrowes are on this ſide thee, bring them: then come thou, for it is peace, and no hurt, as the Lord lyueth:

D

22 But if I ſay vnto the lad, Behold, the arrowes are beyond thee: goe thy way, for the (f) Lord hath ſent thee away.

f. Vſing me as his inſtrument to giue thee warning to make away.

23 And as touching this, whiche thou and I haue ſpoken, beholde, the Lorde be betweene thee and me for euer.

24 And ſo Dauid hid him ſelfe in the felde: and when the newe moone was come, the king ſate him downe to eate meate.

25 And the king ſate as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, and Abner ſate By Saules ſyde, and Dauids place was emptie.

26 Neuertheleſſe, Saul ſaid nothing all that day: for he thought, ſome thing hath befallen him (g) though he were cleane.

g. Yet might haue ſome buſineſſe to let him.

27 But on the morow, which was the ſecond day of the newe moone, Dauids place was emptie againe: and Saul ſayde vnto Ionathan his ſonne, Wherefore commeth not that ſonne of (h) Iſai to meate, neyther yeſterday, nor to day?

h. He calleth him the ſonne of Iſai, by contempt and diſdayne.

28 And Ionathan aunſwered vnto Saul, Dauid aſked licence of me, to goe to Bethlehem.

E

29 For he ſayd, Let me goe, I pray thee, for our kinred doth holde an offering in the Citie, and my brother hath ſent for me: therefore if I haue found fauour in thine eyes, let me goe, I pray thee, and ſee my brethren. This is the cauſe, that he commeth not vnto the kings table.

30 Then was Saul angry with Ionathan, and ſayd vnto him, Thou (i) ſon of the wicked rebellious woman, do not I know, that thou haſt choſen the ſonne of Iſai vnto thine owne rebuke, and vnto the rebuke and ſhame of thy mother?

i. Thou folowest the maner of thy mother, which neuer obeyed me.

31 For as long as the ſonne of Iſai lyueth vpon the earthe, thou ſhalt not be ſtabliſhed, nor yet thy kingdome: wherefore now ſend, and fetch him vnto me, for he is the childe of (k) death.

k. An Hebrue phraſe, in meaning, he ſhall ſurely die.

32 And Ionathan aunſwered vnto Saul hys father, and ſayd to him, Wherefore ſhould he dye? What hath he done?

33 And Saul lifted vp a ſpeare to hit hym: whereby

whereby Jonathan wist well that it was vtterly determined of his father, to slay Dauid.

34 And so Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, because his father had donne hym shame.

35 On the next morning, Jonathan went out into the field, at the (l) time appoynted wyth Dauid, and a little lad with him.

36 And he sayd vnto hys boy, Run, and seeke out myne arrowes, which I shote. And as the boy ran, he shot an arrow beyond hym.

37 And when the ladde was come to the place, whyther Jonathan had shot the arrowe, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cryed after the lad againe: make (m) speede, hast thee, and stand not still. And Jonathans lad gathered vp ẏ arrowes, and came to his master.

39 But the lad wist nothing of the matter: only Jonathan and Dauid wist it.

40 And Jonathan gaue his (n) instruments vnto the ladde, that was with him, and sayd vnto hym, Goe, and carrie them to the towne.

41 And as sone as the lad was gone, Dauid arose out of a place, that was towarde the South, and fell on his face to the grounde, and bowed him selfe three tymes: and they kissed eyther other, and wept together, so long till Dauid (o) exceeded.

42 And Jonathan sayde to Dauid, Goe in peace: and the things, which we haue sworne bothe of vs in the name of the Lorde, saying, The Lorde be betweene thee and me, and betweene thy seede and myne, lette them stande for euer. And he arose, and departed: and Jonathan wente into the towne.

l. For this was the thirde day, as it was agreed vpon.

m. In hyther wordes spoken to the boy, he admonisheth Dauid what he shall do.

n. That is, his bowe and hys arrowes.

o. In weeping

The.xxi.Chapter.

1. Dauid fleeth to Nob to Ahimelech the Priest. 6. He getteth of hym the shewe bread to satisfye hys hunger. 7. Doeg Sauls seruaunt was presente. 10. Dauid fleeth to kyng Achis, 13. and there fayneth hym selfe madde.

1 Then came Dauid to (a) Nob to Ahimelech the Priest: and Ahimelech was astonyed at the meeting of Dauid, and sayd vnto hym, Why art thou alone, and no mã with thee?

2 And Dauid sayde to Ahimelech the Priest, The kyng hathe commaunded me a certayne thyng, and hath sayde vnto me, Let no man knowe where about I sende thee, and what I haue commaunded thee: and I haue appoynted my seruantes to suche and such places.

3 Nowe therefore, if thou haue ought vnder thine hand, giue me fyue loaues of bread, or what commeth to hand. 1.Reg.25.b.

4 And the Priest answered Dauid, and sayd, Ther is no common bread vnder mine hand, but here is halowed bread: if the yong men haue kept them selues, specially from women.

5 Dauid aunswered the priest, and sayd vnto hym, Of a trueth, women haue bin separated from vs these two or three dayes, since I came out, and the (b) vesselles of the yong men were holy, howbeit this way is vnpure: and how much more shall there be holynesse in the vessell?

6 And so the priest gaue him halowed bread: for there was none other bread there, saue the shew bread, that was taken from before the Lorde, to put freshe bread there the daye, that it was taken away.

7 (And there was there the same day a certayne man, of the seruauntes of Saul, (c) abiding before the Lorde, named Doeg, an Edomite, the chiefest of Sauls heardmen.)

8 And Dauid sayd vnto Ahimelech, Is not here vnder thine hãd eyther speare, or sword? for I haue neyther brought my sword, nor my harnesse with me: because the kings businesse required hast.

9 And the priest sayde, The sword of Goliath the Philistine, whome thou slewest in the valley of Elah, beholde it is here wrapt in a cloth behinde the (d) Ephod: if thou wylte take that, take it: for there is no other, saue that here. And Dauid sayde, There is none to that, giue it me.

10 And Dauid arose, and fledde the same day from the (e) presence of Saul, and wente to Achis the king of Gath.

11 And the seruants of Achis sayd vnto hym, Is not this Dauid the king of the lande? Did they not syng vnto him in daunces, saying, Saul hath slaine his thousand, and Dauid his ten thousande?

12 And Dauid (f) put those wordes into hys hart, and was sore afrayde of Achis the king of Gath.

13 And he chaunged his speach before them, and faigned him selfe mad in their handes, and (g) scrabled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then sayd Achis vnto his seruantes, Loe, ye see that this man is beside him self: wherfore then haue ye brought him to me?

15 Haue

a. Where the arke then was, to take counsell of the Lord.

b. That is, their bodies.

c. Tarying to worship before the arke.

d. That is, behind the place, wher the high Priestes garment laye.

e. That is, out of his reache, & dominion.

f. An Hebrue phrase, wherby is meant, that he wayed and cõsidered those wordes.

g. After the maner of fooles.

15 Haue I neede of mad men, that yee haue brought thys felow to play the mad man in my presence? (h) Shall hee come into my house?

h. Meaning that they shuld haue him away from him, as vnmeete to come to a kings house.

The.xxij. Chapter.

1. Dauid hydeth him selfe in a caue. 2. Many that were in trouble, came vnto hym. 9. Doeg accuseth Ahimelech. 18. Saul causeth the Priestes to bee slayne. 20. Abiathar escapeth.

A

1 DAuid therefore departed thence, and escaped to the caue (a) Adullam: when his brethren also, and his fathers house heard it, they went downe thyther to him.

a. Which was in the tribe of Iuda, and neare to Bethlehem.

2 And there gathered vnto him all men, that were in combrance, and in debt, and troubled in their mindes, and he became a captayne ouer them: and there were with hym vpō four hundred men.

3 And Dauid went thence to Mispah in the land of (b) Moab, and sayd vnto the king of Moab, Let my father and my mother (I pray thee) come forth vnto you, till I know, what God will do for me.

b. For ther was another so called in Iuda.

4 And (c) he brought them before the kyng of Moab, and they dwelt with hym all the whyle that Dauid kept hym selfe in the (d) holde.

c. To auoyde the rage and cruelty of Saul.
d. That is, in Mispah, which was a strong holde.

5 And the prophet Gad said vnto Dauid, Abyde not in the hold, but depart, and goe into the land of Iuda. Then Dauid departed, and came into the forest Hareth.

6 And Saul heard that Dauid was discouered, and also the men that were with hym: and Saul sate in Gibea vnder a tree in Rama, hauing his speare in his hand, and al hys men stode about him.

B

7 And Saul sayd vnto his seruants that stod about him, Heare I pray you, yee sonnes of (e) Iemini: will the sonne of Isai giue euery one of you fieldes, and vineyardes, and make you all captaynes ouer thousands, and ouer hundreds.

e. Ye that are of my tribe and linnage.

8 That ye haue also conspyred againste me: and there is none that telleth me, that my sonne hath made a couenant with the sonne of Isai: and there is none of you that is sory for me, or sheweth me, that my sonne hathe stirred vp my seruant to lie in waite agaynst me (as appeareth) this day?

9 Then aunswered Doeg the Edomite (whiche was appoynted by the seruantes of Saul,) and sayde, I sawe the sonne of Isai, when he came to Nob, to Ahimelech the son of Ahitob,

10 Which asked counsel of the Lord for him, and gaue him vittayles, and the swoorde of Goliath the Philistine also.

11 Then the king sent, and called for Ahimelech the priest, the sonne of Ahitob, and al hys fathers house (that is to say) the (f) Priestes that were in Nob: and they came all to the king.

f. Which were the remnaunt of the house of Eli, whose house God threatned to punish.

12 And Saul sayde, Heare nowe thou sonne of Ahitob. He aunswered, Heare I am, my Lorde.

13 And Saul sayde vnto him, Why haue yee conspired against me, thou, and the sonne of Isai, in that thou hast giuen him bitaile, and a swoorde, and hast asked counsell of God for him, that he should arise agaynste me, and lie in waite for mee (as appeareth) thys day?

14 Ahimelech answered the king, and sayde, C Who is so faythfull among all thy seruants, as Dauid, and thereto the kinges sonne in law, and goeth at thy bidding, and is had in honour in thyne house?

15 Haue I this day begunne firste (g) to aske counsell of God for him? That be farre from me: Let not the king impute any thyng vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, eyther lesse, or more.

g. When he went about thy affayres.

16 The king said, Thou shalt surely die Ahimelech, thou, and all thy fathers house.

17 And the king sayde vnto the footemen, that stoode about him, Turne, and slay the priests of the Lord: both bycause their hande is with Dauid, and bycause they knew when Dauid fled, and shewed it not to me. But the seruantes of the king (h) would not moue their handes, to fall vppon the Priestes of the Lorde.

h. Bycause they feared to shed innocent bloud.

18 And the king sayd to Doeg, Turne thou, and fall vppon the Priestes. And Doeg the Edomite turned, and ranne vppon the Priestes, and slue that same day fourescore and fiue persons, that did weare a linnen Ephod.

19 And Nob the Citie of the priestes, smote he with the edge of the swoorde, both men and women, children and sucklynges, oxen and asses, and sheepe, with the edge of the swoorde.

20 And one of the sonnes of Ahimelech, the sonne of Ahitob, named Abiathar, escaped, and fled to Dauid.

21 And Abiathar shewed Dauid howe that D Saul had slayne the Lords priests.

22 And Dauid sayd vnto Abiathar, I wist it the same day, when Doeg the Edomite was there, that he woulde tell Saul: and I am cause of the death of all the persons of thy fathers house.

23 Abyde thou with me, and feare not: for he

he that seeketh my life, he shall seeke thyne also: with me thou shalt be in safegarde.

The.xxiij. Chapter.

5. Dauid chaceth the Philistines from Keila. 13. Dauid departeth from Keila, and remayneth in the wilderneſſe of Ziph. 16. Ionathan comforteth Dauid. 28. Sauls enterprise is broken in pursuing Dauid.

1 Then they tolde Dauid, saying, Beholde, the Philistines fyght against (a) Keila, and spoyle the barnes.

a. Which was a citie in the tribe of Iuda. Iosu.15.f.

2 Therefore Dauid asked counsell of the Lorde, saying, Shall I goe, and smite these Philistines? And the Lorde answered vnto Dauid, Goe, and smite the Philistines, and saue Keila.

3 And Dauids men sayd vnto him, See, we be afrayd here (b) in Iuda: How much more then, if we come to Keila against the host of the Philistines?

b. That is, in the middest of Iuda, muche more, when we come to the borders against our enimies.

4 Then Dauid asked counsell of the Lorde agayne. And the Lord answered him, and sayd, Arise, and goe downe to Keila: for I wil deliuer the Philistines into thyne hand.

5 And so Dauid and his men went to Keila, and fought with the Philistines, and brought away their cattell, and smote them wyth a great slaughter: and so Dauid saued the inhabitants of Keila.

6 And when Abiathar the sonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with him in his hand.

c. So that Saul was nowe destitute of the vse of priesthood, and of the Ephod: God by his prouidence ouerryhyng both to Dauid.

7 And it was tolde Saul, that Dauid was come to Keila: and Saul sayde, God hathe deliuered him into myne hande: for he is shutte in, now that he is come into a towne, that hath gates and barres.

8 And Saul called all the people together to warre, for to goe down to Keila, and to besiege Dauid, and his men.

9 And Dauid, hauing knowledge that Saul imagined mischiefe against hym, sayde to Abiathar the priest, (d) Bring the Ephod.

d. To consult with the Lord by Vrim, and Thummim.

10 Then sayd Dauid, O Lorde God of Israel, thy seruante hath heard, that Saul is about to come to Keila, to destroy the citie for my sake:

11 Will the Lordes of Keila deliuer me into his hand? And will Saul come downe, as thy seruant hath heard, O Lord God of Israell? I beseech thee tell thy seruant. And the Lord sayd, He will come downe.

12 Then sayde Dauid, Will the Lordes of Keila deliuer me, and the men that are with me, into the hand of Saul? And the Lorde sayd, They wyll deliuer thee vp.

13 Then Dauid and his menne, whythe were vpon sixe hundred, arose, and departed out of Keila, and went (e) whyther they coulde: and it was tolde Saul, that Dauid was fledde from Keila, and he lette the iourney alone.

e. To, and fro, as hauing no certaine place to goe to.

14 Dauid abode in the wilderneſſe in strong holdes, and remayned in a mountayne in the wilderneſſe of Ziph: and Saul soughte him euery daye, but God (f) deliuered hym not into his hand.

f. No power nor policie can preuayle against Gods children, but when he appoynteth the tyme.

15 And Dauid sawe, that Saul was come out to seeke his life: and Dauid was in the wilderneſſe of Ziph in the wood.

16 And Ionathan Sauls sonne arose, and went to Dauid into the wood, and comforted his (g) hand in God,

g. Willed him to be of good courage and bolde, for God was on his side

17 And sayd vnto him, Feare not: for ỹ hand of Saul my father shall not find thee: and thou shalt be kyng ouer Israell, and I shall be next vnto thee, and that doeth Saul my father knowe.

18 And they made a bonde both of them together before the Lord: and Dauid tarried still in the wood, and Ionathan wente to his house.

19 Then came the Ziphites to Saul to Gibea, saying, Doeth not Dauid hide him selfe fast by vs in strong holdes, in the wood, in the hyll of Hachila, on the right side of (") Iesimon?

" or, of the wilderneſſe.

20 Now therfore, O king, thou mayest come downe according to all the lust of thy soule, and our part shall be to deliuer him into the kings hande.

21 And Saul sayde, Blessed are yee in the Lord, for ye haue compassion on me:

22 Goe I pray you, and prepare yet better: knowe and see, where his (h) foote hath bene, and who hath seene him there: for it is tolde me, that he is very subtile.

h. That is, the place where he haunteth.

23 See therefore, and knowe all the lurkyng places, where he hydeth him selfe, and come ye againe to me with the certaynetie, and I will goe with you: and if he bee in the (i) land, I will searche him out throughout all the thousands of Iuda.

i. In youre countrey of Ziph.

24 And they arose, and went to Ziph before Saul: but Dauid and his men were in the wilderneſſe of Maon, in the playne, that is on the right hand of Iesimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: Wherefore he came downe vnto a rocke, and abode in the wilderneſſe of (k) Maon: and when Saul heard that, he followed after Dauid in the wilderneſſe of Maon.

k. Which was also in the tribe of Iuda. Iosu.15.

26 And Saul and his men went on the one syde of the mountayne, and Dauid and his

his men on the other syde of the mountaine: and Dauid made hast to get from the presence of Saul. For Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Hast thee, and come, for the Philistines haue inuaded the lande.

28 Wherefore Saul returned from persecuting Dauid, and wente against the Philistines: and therefore they called that place, (l) Sela Hanmah-lekoth. And Dauid went thence, and dwelt in strong holdes at Engadi.

l. That is, the stone of diuision: bycause there they diuided themselues.

The.xxiiij. Chapter.

1. Dauid hidden in a caue, spareth Saul. 10. He sheweth to Saul his innocencie. 18. Saul acknowledgeth his fault. 22. He causeth Dauid to sweare vnto hym, to be fauourable to hys seede.

1 When Saul was come agayne from folowing after the Philistines, ther were some whyche tolde hym, saying, Beholde Dauid is in the wildernesse of (a) Engadi.

a. A citie in the tribe of Iuda. Iosu. 15.

2 Then Saul toke three thousand chosen mē out of all Israell, and went to seeke Dauid and his men in the heygth of the rockes, " where wilde goates remayne.

" Hebr. Of the wilde goates.

3 And he came to the sheepe coates by the way, where there was a caue, and Saul wēt in, to " do his easement: and Dauid and hys men remayned in the " inwarde partes of the caue.

" Hebr. To couer his feete
" Hebr. In the sydes.

4 And the mē of Dauid sayd vnto him, See, the day is come, of which the Lord sayd vnto thee, Behold, I will deliuer thine enimie into thine hand, and thou shalte do to hym, as it shall seeme good in thy sight. Then Dauid arose, and cut off the lappe of Sauls garment priuily.

5 And afterwarde Dauids hart smote hym, bycause he hadde cut off the lappe of Sauls garment.

6 And he sayd vnto his men, The Lord keep me from doing that thing vnto my master, the Lordes annoynted, to lay myne hande vppon him, seeing he is (b) the annoynted of the Lorde.

b. He consydereth Gods ordinance, whiche whosoeuer resisteth, getteth to himselfe condemnation. Roma. 13. a.

7 And so Dauid kept off his seruauntes wyth these wordes, and suffered them not to ryse againste Saul: but Saul rose vp out of the caue, and went away.

8 Dauid also arose afterwarde, and wente out of the caue, and cried after Saul, saying, My Lorde king. And when Saul lowked behynd him, Dauid stowped (with) hys face to the earth, and bowed him selfe.

9 And Dauid sayde to Saul, Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seeketh euill agaynste thee?

10 Beholde, this day thyne eyes haue seene, how that the Lord hathe delyuered thee thys daye into myne hand in the caue, and some bade me kyll thee: but I had compassion of thee, and sayde, I will not laye myne handes on my master, for he is the Lordes annoynted.

11 And moreouer, my father, beholde and see yet the lap of thy garment in my hande: In so muche as I killed thee not, when I cut off the lappe of thy garmente, vnderstande therefore, and see, that there is neyther euill nor wickednesse in me, and that I haue not sinned against thee: and yet thou huntest after my soule to take it.

12 The Lord be iudge betweene thee and me, and the Lorde auenge me of thee: but myne hand be not vpon thee.

13 According as the " olde prouerbe sayeth, Wickednesse proceedeth from the wicked: but mine hand be not vpon thee.

" or, the prouerbe of an auncient man.

14 After whome is the king of Israell come out? After whome doest thou pursue? After a dead dog, and after a flea.

15 The Lorde therefore be iudge, and iudge betweene thee and me, and see and pleade my cause, and " auenge mee out of thyne hande.

" Heb. Iudge

16 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, Is this thy voyce my sonne Dauid? And Saul lifted vp his voyce, and (c) wept,

c. Dauid ouercommeth Saul by rendring good for euill, and committing the vengeance to God.

17 And sayde to Dauid, Thou art more righteous than I: for thou hast rewarded me with good, whereas I haue rewarded thee with euill.

18 And thou hast shewed this day, how that thou hast dealt well with me: forasmuch as, whē the Lord had closed me in thine hands, thou killedst me not.

19 For who shall fynde his enimie, and lette him depart into a (d) good way? Wherefore the lord reward thee with good, for that thou hast done vnto me this day.

d. That is, and let him go safe, and without harme.

20 And nowe beholde, I wote well, that thou shalte be king, and that the kingdome of Israell shall be stablished in thine hande:

21 Sweare nowe therefore vnto me by the Lorde, that thou wilt not destroy my seede after me, & that thou wilt not put my name out of my fathers house.

22 And Dauid sware vnto Saul, and Saul went home: but Dauid and his men gate them vp vnto the holde.

The

The.xxv.Chapter.

1 Samuel dyeth. 3. Nabal and Abigail. 18. The Lorde kylleth Nabal. 43. Abigail and Ahinoam Dauids wyues. 44. Michol is giuen to Phalti.

A 1 AND Samuel died, and al the Israelites gathered together, and lamented hym, and buried him in his owne (a) house at Rama. And Dauid arose, and went downe to the wildernesse of Pharan.

1.Reg. 28. a

a. That is, among his owne kinred.

b. Maon and Carmel, were cities in the tribe of Iuda. Carmel the mountayne was in Galilee.

2 And there was a man in (b) Maon, whose possession was in Carmel, and the man was exceedyng mightie, & had three thousand sheepe, and a thousande goates: and he was shearyng his sheepe in Carmel.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singular wisedome, and beautifull: but the man was churlishe, and of shrewd conditions, and was of the kynred of Caleb.

4 And Dauid hearde in the wildernesse, that Nabal did sheare his sheepe.

5 And Dauid sent out ten young men, and sayde vnto them, Get you vp to Carmel, & goe to Nabal, & "greete him in my name.

"Hebr. aske him in my name of peace.

6 And ye shal say, So mayst thou liue: peace be to thee, peace be to thyne house, and peace be vnto al that thou hast.

B 7 Behold, I haue hearde say, that thou hast shearers: nowe, thy shepeheardes (c) were with vs, and we did them no spite, neyther was there ought missyng vnto them al the while they were in Carmel:

c. That is, were conuersant with vs in the wildernes.

8 Aske thy laddes, and they will shew thee: Wherefore let these young men finde fauour in thyne eyes (for we come in a good "season) and giue, I pray thee, whatsoeuer (d) commeth to thyne hande, vnto thy seruants, and to thy sonne Dauid.

"Hebr. In a good day, that is, the day that thou maist a feast for thy shearers.

d. That is, whatsoeuer thou hast ready for vs.

9 And when Dauids young men came, they tolde Nabal all those wordes in the name of Dauid: and helde their peace.

10 And Nabal answeared Dauids seruants, and sayde, (e) Who is Dauid? and who is the sonne of Isai? There is plentie of seruants now a dayes, that breake away euery man from his maister.

e. Nabal lacked no wealth nor richesse: but yet by this answeare, it appeareth, that he lacked wisedome and honestie.

11 Shall I then take my bread, my water, and my flesshe, that I haue killed for my shearers, and giue it vnto men whom I wote not whence they be?

12 And so Dauids seruaunts turned their way, and went agayne, and came, and told him al those sayings.

13 And Dauid sayde vnto his men, Gyrde euery man his swoorde aboute him. And they gyrded euery man his swoorde aboute him: and Dauid was gyrded with his swoorde: And there folowed Dauid vpon foure hundred men, and two hundred abode by the stuffe.

14 But one of the ladies told Abigail Nabals wife, saying, Behold, Dauid sent messengers vnto our master out of the wildernesse, to salute him: and he rayled on them. C

15 And yet the men were very good (f) vnto vs, and did vs no displeasure, neither missed we any thing as long as we were conuersant with them, whē we were in the fields.

f. When we kept our shepe in the wildernesse of Pharan.

16 They were (g) a wall vnto vs bothe by night and day, al the while we were with them keepyng sheepe.

g. That is, in steede of a wal.

17 Nowe therefore take heede, and see, what thou shalt do: for surely euill will come vpon our mayster, and all his householde: for he is so wicked, that a mā can not speake to him.

18 Then Abigail made haste, and toke two hundred "loaues, & two bottels of wyne, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred "crayles of reasines, and two hundred "cakes of figges, and laded them on asses,

"Hebr. bread.

"Or, clusters.

"Or, pounded. So many figges as cleaue together lyke a cake, are called a cake.

19 And sayde vnto his young men, Goe before me: behold, I come after you. But she tolde hyr husband Nabal nothing therof.

20 And as she rode on hyr asse, she came priuily downe the side of the hil: and behold, Dauid and his men came downe agaynst hyr, and she met them.

21 And Dauid sayde, Surely in vayne haue I kept al, that this felowe hath in the wildernesse, so that nothyng was missed of all that parteyned vnto him: and he hath quited me euill for good. D

22 So and more also do God vnto the enimies of Dauid, if I leaue of all that parteyne to him by the dawnyng of the day, any that (h) pisseth agaynst the wall.

h. This speach is vsed of the Hebrues, to signifie an vtter destructiō, of great and smal.

23 And when Abigail sawe Dauid, she hasted and lighted off hyr asse, and fell before Dauid on hyr face, and bowed hyr selfe to the grounde,

24 And fell at his feete, and sayde, Let this iniquitie be counted myne, my lorde: and let thyne handmayde, I pray thee, speake in thyne "audience, and heare the wordes of thyne handmayde.

"Hebr. in thyne eare.

25 Let not my Lorde, I pray thee, regarde this wicked "man Nabal: For as his name is, so is he: Nabal is his name, and folly is with hym: But I thyne handmayd saw not the yong men of my Lord, whom thou sendedst.

"Or, foole.

26 Nowe therefore my lorde, as the Lorde liueth, and as thy soule liueth, euen the

Lorde that hath withholden thee from cõmyng to (shed) bloud, and sauep thee thine (i) hande: So nowe, I pray God that thyne enimies, and they that intend to do my lorde euill, may be as Nabal.

i. Innocent, cleane from bloud.

27 And nowe this "blessyng, whiche thyne handmayde hath brought vnto my lorde, let it be giuen vnto the young men, that follow my lorde.

"Or, present.

℣ 28 I pray thee forgiue the trespasse of thyne hãdmayde: for the Lord wil make my lord a (k) sure house, bicause my lord fighteth the battayles of the Lorde: & there could none euill be founde in thee all thy dayes.

k. That is, wil confyrme his kyngdome to his posteritie.

29 And yet a (l) man hath risen to persecute thee, and to seeke thy soule: but the soule of my lorde shal be bounde (m) in the bundle of the liuing with the Lorde thy God, and the soules of thy enimies shal God cast out, euen as out of the middle of a slyng.

l. To wite, Saul.

m. Shal be preserued by Gods protectiõ from al dangers, that he may liue lõg.

30 And when the Lorde shall haue done to my lorde all the good that he hath promised thee, and shall haue made thee ruler ouer Israel:

31 Then shal it be no grieke vnto thee, nor offence of minde vnto my lorde, that thou hast not shedde bloud causeleſſe, & that my lord hath not auenged himselfe: But when the Lorde shall haue dealt well with my lorde, then thinke on thine handemayde.

32 And Dauid sayde to Abigail, Blessed be the Lorde God of Israel, whiche sent thee this day to meete me.

℣ 33 Blessed is thy saying, & blessed art thou, whiche hast kepte me this day from comming to shed bloud, and from auengyng my selfe with myne owne hande.

34 For in very deede, as the Lorde God of Israell liueth, whiche hath kepte me backe frõ hurtyng thee, except thou haddest hasted and mette me, surely there had not bene left vnto Nabal by the dawnyng of the day any that pisseth agaynst the wal.

35 And so Dauid receyued of hyr hande that which she had brought him, and sayde vnto hyr, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue graunted thy petition.

36 And Abigail came to Nabal, and behold, he helde a feast in his house like the feast of a king: and Nabals hart was merry within him, for he was very dronken: Wherefore she tolde (n) him nothing, neyther lesse, nor more, vntill the morowe morning.

n. As a man that had no reason to cõsider the dãger.

37 But in the morning, when the wyne was gone out of Nabal, his wife tolde him these wordes, and his hart died within him, and he became as a stone.

38 And vpon tenne dayes after, the Lorde smote Nabal, that he died.

39 And when Dauid hearde, that Nabal was dead, he sayd, Blessed be the Lord, that hath "iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruaunt from euill: for the Lorde hath recompenced the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take hyr to his wyfe.

"Or, reuẽged.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto hyr, saying, Dauid sent vs vnto thee, to take thee to his wyfe. And she arose, and bowed hyr selfe on hyr face to the earth, and sayde, Behold, let thyne handmayde be a seruaunt, to washe the feete of the seruants of my lorde.

41 And Abigail hasted, and rose, and gate hyr vpon an Asse, with fiue damosels of hyrs, that (o) went at hyr feete, & she went after the messengers of Dauid, and became his wyfe.

o. An hebrue phrase, whereby is meant, followed hyr.

42 Dauid also toke Ahinoam of Jezraell: and they were both his wiues.

43 But Saul had giuen Michol his daughter, Dauids wyfe, to Phalti the sonne of Lais, whiche was of (p) Gallim.

2. Reg. 3. c. p. Whiche was a place borderyng on the country of the Moabites.

The.xxvi. Chapter.

1. Dauid was discouered vnto Saul by the Ziphites. 12. Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21. Saul confesseth his sinne.

1 THe Ziphites came agayne vnto Saul to Gibea, saying, Dothe not Dauid hyde himselfe in the "hill of Hachilah, which is before "Jesimon?

"Or, in Gibea. "Or, the wilderneſſe.

2 Saul arose, and went downe to the wilderneſſe of Ziph, hauyng three thousande (a) chosen men of Israell with him, for to seeke Dauid in the wilderneſſe of Ziph.

a. That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hil of Hachilah, whiche is before Jesimon by the way side: but Dauid dwelt in the wilderneſſe, and he sawe that Saul came after him into the wilderneſſe:

4 Dauid therefore sent out spies, & vnderstoode, that Saul was come in very deede.

5 And Dauid arose, and came to the place, where Saul had pitched: and Dauid beheld the place, where Saul lay, and Abner, the sonne of Ner, whiche was his chiefe captayne: for Saul lay in the fort, and the people pitched round about him.

6 Then answeared Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zaruia, and brother to Joab, saying, Who will goe downe with me to

Saul

Saul to the hoſt? And Abiſai ſayde, I will goe downe with thee.

B 7 And ſo Dauid, and Abiſai came downe to the people by night, and beholde, Saul lay ſleeping within the foyt: and his ſpeare ſtacke in the grounde at his *head: but Abner and the people lay roũd about him.

*or, bolſter.

8 Then ſayde Abiſai to Dauid, God hath cloſed thyne enimie into thyne hande this day: Nowe, I pray thee, let me ſmyte him once with my ſpeare to the earth, and I wil not (b) ſmite him the ſecond tyme.

b. Meanyng, he wold make him ſo ſure at one ſtroke, that he ſhould not neede to ſtryke him agayne.

9 And Dauid ſayd to Abiſai, Deſtroy him not: for who can lay his hand on the Lords annoynted, and be guiltleſſe?

10 And Dauid ſayde furthermoze, As the Lozde liueth, the Lozde ſhall ſmite him, oz his day ſhal come to die, oz he ſhall deſcend into battell, and periſhe:

11 The Lozde keepe me from laying myne hande vpon the Lozdes annoynted. But, I pray thee, take thou nowe the ſpeare that is at his head, and the cruſe of water, and let vs goe.

12 And ſo Dauid toke the ſpeare, and the cruſe of water from Sauls head, and they gate them away, and no man ſawe it, noz marked it, neyther awaked: foz they were al a ſleepe, bicauſe the "Lozde had ſent a dead ſleepe vpon them.

"Hebr. The feare of the Lord was fallen vpon thẽ.

13 Then Dauid went ouer to the other ſide, and ſtoode on the toppe of an hill a farre off (a great ſpace beyng betweene them:)

C 14 And Dauid cryed to the people, and to Abner the ſonne of Ner, ſaying, "Heareſt thou not Abner? Abner anſwearing ſayde, Who art thou, that crieſt to the kyng?

"Hebr. anſweareſt thou not?

15 And Dauid ſayde to Abner, Art not thou a (c) man? And who is lyke to thee in Iſrael? Wherefoze then haſte thou not kepte thy lozde the kyng? Foz there came one of the folke in, to deſtroy the kiug thy lozde.

c. Valiant, & one that the king dothe truſt.

16 It is not wel done of thee: As the Lozde liueth, ye are "worthy to die, bycauſe ye haue not kept the Lozdes annoynted: And now ſee where the kings ſpeare is, and the cruſe of water that was at his head.

1. Reg. 20. f. "Hebr. ſonnes of death.

17 And Saul knewe Dauids voyce, and ſayde, Is this thy voyce my ſonne Dauid? And Dauid ſayd, It is my voyce, my lozd, O kyng.

1. Reg. 24. d

18 And he ſayde, Wherefoze doth my lozde thus perſecute his ſeruant? foz what haue I donne? oz what euill is in myne hande?

d. That is, let the worke that thou haſt in hande, be accepted before the Lorde.

19 Nowe therefoze, I pray thee, let my lozd the kyng heare the wozdes of his ſeruaunt: If the Lozde haue ſtirred thee vp agaynſt me, (d) let him ſmell the ſauour of a ſacrifice: but if they be the (e) chyldren of men, curſed are they befoze the Lozde, foz they haue caſt me out this day from abyding in the inheritance of the Lozd, (f) ſaying, Goe, ſerue other goddes.

e. That haue ſtirred thee vp agaynſt me.

f. By their deedes, although not in plaine wordes.

20 Now therefoze, let not my bloud fall to the earthe befoze the face of the Lozde: foz the kyng of Iſraell is come out to ſeeke a flea, as when one dothe hunt a partridge in the mountaynes.

21 Then ſayde Saul, I haue ſinned, Come D agayne, my ſonne Dauid: foz I wyll doo thee no moze harme, bycauſe my ſoule was (g) pretious in thyne eyes this day: Beholde, I haue played the fole, and haue erred exceedingly.

g. Bycauſe thou fauoureddſt my lyfe this day.

22 And Dauid anſweared, and ſayde, Beholde the kyngs ſpeare, let one of the young men come ouer, and fetche it.

23 The Lozd reward euery man accozding to his righteouſneſſe, and faithfulneſſe: Foz the Lozde deliuered thee into my hand this day, but I would not lay mine hande vpõ the Lozdes annoynted.

24 And beholde, like as thy lyfe was muche ſet by this day in myne eyes, ſo be my lyfe ſet by in the eyes of the Lozde, that he deliuer me out of all tribulation.

25 Then Saul ſayde to Dauid, Bleſſed art thou, my ſonne Dauid, foz thou ſhalt doo great things, and preuayle. And ſo Dauid went his way, & Saul turned to his place agayne.

The. xxvij. Chapter.

2. Dauid fleeth to Achis kyng of Gath, who giueth him Ziklag. 8. Dauid deſtroyeth certayne of the Philiſtines. 10. Achis is deceyued by Dauid.

1 AND Dauid ſayde in his hart, I ſhall A periſhe one day by the hande of Saul: therfoze is there nothing better foz me, than to flee and ſaue my ſelfe in the lande of the Philiſtines, and Saul ſhal ceaſſe, and ſeeke me no moze in al the coaſtes of Iſrael: and ſo ſhall I eſcape out of his hande.

2 And Dauid aroſe, and he and the fiue hũdzed men that were with him, went vnto Achis the ſonne of Maoch, kyng of Gath.

3 And Dauid dwelt with Achis at Gath, both he and his men, euery man with his houſeholde, & Dauid with his twoo wiues, Ahinoam the Jezrahelite, & Abigail Nabals wyfe the Carmelite.

4 And it was told Saul, that Dauid was fled to Gath: & he ſought no moze foz him.

5 And Dauid ſayde vnto Achis, If I haue nowe founde grace in thyne eyes, (a) lette them gyue me a place in ſome towne in

a. That is, let thine officers appoynt me a place.

the countrey, that I may dwell there: for why ſhould thy ſeruaunt dwell in the head citie of the kingdome with thee?

6 Then Achis gaue him (b) Ziklag, that ſame day: for which cauſe, Ziklag pertey-neth vnto the kings of Juda vnto this day.

7 And the time, that Dauid dwelt in the countrey of the Philiſtines, was foure monethes, and certayne dayes.

8 And Dauid and his men went vp, and inuaded the Geſſurites, the Gerzites, and the Amalekites: for thoſe nations were from the beginnyng the inhabitantes of the lande, as men goe to Sur, vnto the land of Egypt.

9 And Dauid ſmote the land, and left neyther man, nor woman aliue, and droue away the Sheepe, the Oxen, the aſſes, Cammels, and clothes, and returned, and came to Achis.

10 And Achis ſayde, Where haue ye bene a rouyng this day? And Dauid anſweared, Agaynſt the South of Juda, and agaynſt the South of the (c) Jerameelites, and agaynſt the South of the (d) Kenites.

11 And Dauid ſaued neyther man nor woman aliue to bryng tidings to Gath, ſaying, Leaſt they ſhoulde tell on vs, ſaying, So dyd Dauid, and ſo will be his manner all the whyle he dwelleth in the countrey of the Philiſtines.

12 And Achis beleeued Dauid, ſaying, "He hath made his people Iſraell vtterly to abhorre hym: and therefore he ſhal be my ſeruant for euer.

b. Dauid which among his freendes coulde haue no ſure abydyng, by the prouidence of God, among his enimies findeth protectiō, and a citie to dwell in.

c. Whiche were a familie of the tribe of Iuda. 1.Chro.2.b.

d. Whiche were the familie of Iethro, Moſes father in lawe.

"Or, he doth ſurely abhorre his people.

The.xxviij. Chapter.

2. Dauid hath the chiefe charge promiſed about Achis. 8. Saul cōſulteth with a witch, and ſhe cauſeth him to ſpeake with Samuel. 18. VVho declareth his ruyne.

A 1 AND in thoſe dayes, the Philiſtines gathered their hoſt together to warre, to fight with Iſraell: and Achis ſayde to Dauid, Be ſure thou ſhalte goe out with me to battell, thou and the men that are with thee.

2 And Dauid ſayde to Achis, Surely thou ſhalt knowe, what thy ſeruaunt can dw. And Achis ſayde to Dauid, Then I wyll make thee keeper of my head for euer.

3 Samuel was then dead, and all Iſraell had lamented him, and buried him in Rama his owne citie: And Saul had put (a) away the Sorcerers, and the Swthſayers out of the lande.

4 And the Philiſtines gathered together, and came, & pitched in Sunem: And Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afrayde, and his hart was ſore aſtonied.

6 And when Saul aſked counſell of the Lorde, the Lorde anſweared hym not, neither by dreames, nor by Urim, nor yet by prophetes.

7 Then ſayde Saul vnto his ſeruauntes, B Seeke me a woman that hath a familier ſpirite, that I may goe to hyr, and aſke of hyr. And his ſeruantes ſayde to hym, Beholde, there is a woman, that hath a familier ſpirite at Endor.

8 And Saul changed himſelfe, and put on other rayment, and then went he and two men with him, and they came to the womā by night, and he ſayde, I pray thee coniecture vnto me by thy familier ſpirite, and bryng me him vp, whom I ſhall name vnto thee.

9 And the woman ſayde vnto Saul, Beholde, thou knoweſt what Saul hath done, howe he hath deſtroyed the Sorcerers, and the Swthſayers out of the lande: Wherefore then layeſt thou a ſnare for my ſoule, to cauſe me to dye?

10 And Saul ſware to hyr by the Lorde, ſaying, As the Lorde liueth, there ſhall no harme come to thee for this thing.

11 Then ſayde the woman, Whom ſhall I fetche vp vnto thee? He anſweared, Bring me vp Samuel.

12 When the woman ſaw Samuel, ſhe cried with a loude voyce, and ſpake to Saul, ſaying, Why haſte thou deceyued me? for thou art Saul.

13 And the kyng ſayde vnto hyr, Be not afrayde: What ſaweſt thou? The woman ſayde vnto Saul, I ſawe "goddes aſcendyng vp out of the earth.

"Or, an excellent perſon. C

14 He ſayde vnto hir againe, What faſhion is he of? She anſweared, There commeth vp an olde man with a mantell vpon him. And Saul perceiued that it was (b) Samuel, and he ſtowped with his face to the grounde, and bowed himſelfe.

b. To his imagination: albeit it was Satā in deede.

15 And Samuel ſayde to Saul, Why haſte thou vnquieted me, to make me be brought vp? Saul anſweared, I am ſore encumbred: for the Philiſtines make war againſt me, and God is departed from me, and anſweareth me no more, neyther by prophets, nor by dreames: and therefore I haue called thee, that thou mayeſt (c) tell me, what I ſhal do.

c. Saul diſobeyed, and regarded not his doctrine, while he was aliue: but now he would learne of hym beyng dead, contrary to Gods word.

16 Then ſayde Samuel, Wherefore doeſt thou aſke of me, whyle the Lorde is gone from

a. Accordyng to Gods commaundement. Exod.22.c.

from thee, and is become thyne enimie?

d. That is, to Dauid. "or, miniſterie.

17 Truely the Lorde hath done to (d) him, euen as he ſpake by my "hande: For the lorde hath rent the kyngdome out of thine hande, & giuen it thy neyghbour Dauid.

18 Bycauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the lord done this vnto thee this day.

19 And moreouer, the Lorde will deliuer Iſraell with thee into the handes of the Philiſtines: To morow ſhalt thou and thy ſonnes be (e) with me, and the Lorde ſhall gyue the hoſt of Iſraell into the handes of the Philiſtines.

e. That is, you ſhal be dead.

20 Then Saul fell ſtrayghtway all along on the earth, and was ſore (f) afrayde, bycauſe of the wordes of Samuel. And there was no ſtrength in hym: for he had eaten no bread all the day, nor all the night.

f. And yet had no grace to repent, and turne vnto the Lorde.

D 21 And the woman came vnto Saul, & ſaw that he was ſore troubled, and ſayde vnto him, See, thine handmayde hath obeyed thy voyce, and (g) haue put my ſoule in my hand, and haue hearkened vnto thy wordes, whiche thou ſaydeſt vnto me.

1.Reg.19. 8.

g. That is, I haue put my life in danger.

22 Now therefore, I pray thee, hearken thou alſo vnto the voyce of thyne handmayde, and let me ſet a morſel of bread before thee, that thou mayeſt eate, and get thee ſtrēgth, and then goe on thy iourney.

23 He refuſed, and ſayde, I will not eate. But his ſeruaunts and the woman together compelled hym, and he hearkened vnto theyr voyce: And ſo he aroſe from the earth, and ſate on a bed.

24 The womā had a fat Calfe in the houſe: and ſhe haſted, and killed it, & toke floure, and kneaded it, & baked vnleauened bread thereof:

25 And brought them before Saul, and before his ſeruaunts: And when they hadde eaten, they ſtode vp, and went away the ſame night.

The.xxix.Chapter.

4. The princes of the Philiſtines cauſe Dauid to be ſent backe from the battel agaynſt Iſrael, bycauſe they miſtruſted him.

A 1 NOw the Philiſtines were gathered together with al their armies in Aphec, and the Iſraelites pitched by "Ain, whiche is in Iezrael.

"By the fountayne.

2 And the "princes of the Philiſtines went forth by (a) hundreds and thouſandes: but Dauid and his men came behynde with Achis.

"or, captaines. a. Accordyng to their bādes, or enſignes.

3 Then ſayd the princes of the Philiſtines, What dow theſe Hebrues (here?) Achis ſayde vnto the princes of the Philiſtines: Is not this Dauid, the ſeruaunt of Saul the kyng of Iſraell, whiche hath bene with me theſe dayes, or theſe yeares, and I haue founde no fault in him, ſince he fell vnto me, vnto this day?

4 And the princes of the Philiſtines were wroth with hym, and the princes of the Philiſtines ſayde vnto him, Make this fellowe returne, that he may goe agayne to his place, whiche thou haſt appoynted him, and let hym not goe downe with vs to battell, leaſt in the battel he be an aduerſatie to vs: for wherewith ſhoulde he obteyne the fauour of his mayſter? ſhoulde it not be with the (b) heades of theſe men?

b. Would not Saul receyue him to fauour, if he coulde betray vs?

5 Is not this Dauid, to whom they ſang in daunces, ſaying, Saul ſlue his thouſand, and Dauid his tenne thouſande?

6 Then Achis called Dauid, and ſayd vnto him, As the Lorde liueth, thou haſt bene honeſt, and good in my ſight, when thou (c) wenteſt out and in with me in the hoſte: neyther haue I founde euil with thee ſince thou cameſt to me, vnto this day: neuertheleſſe, the "princes fauour thee not.

c. That is, were conuerſant with me.

"Hebr. thou are not good in the eyes of the princes.

7 Wherfore now returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtines.

8 And Dauid ſayd vnto Achis, And what haue I done? what haſt thou founde in thy ſeruant as long as I haue bene with thee vnto this day, that I may not goe and fight againſt the enimies of my lord the kyng?

9 Achis anſwearyng and ſayde to Dauid, I know, that thou art (d) good in my ſight, as an angell of God: notwithſtandyng, the princes of the Philiſtines haue ſayde, Let hym not goe vp with vs to battell.

d. A phraſe, in meanyng, thou pleaſeſt me.

10 Wherfore now ryſe vp early in the morning, with thy (e) maiſters ſeruants that are come to thee: and when ye be vp early, as ſone as ye haue light, depart your way.

11 And ſo Dauid and his men roſe vp early, to depart in the morning, and to returne into the lande of the Philiſtines: And the Philiſtines went vp to Iezrael.

The.xxx.Chapter.

1. The Amalekites burne Ziklag. 5. Dauids two wyues are taken priſoners. 6. The people woulde ſtone hym. 8. He asked counſell of the Lorde, and purſuyng his enimies, recouereth the pray. 24. He diuideth it equally. 26. He ſendeth parte to his freendes.

A 1 BUt when Dauid and his men were come to Ziklag the thirde day, the

Amalekites had inuaded vpon the South, euen vnto Ziklag, and had (a) smitten Ziklag, and burnt it with fire,

2 And had taken the women, that were therein, prysoners, both small and great: but slue not a man, but caried them away, and went theyr wayes.

3 So Dauid and his men came to the citie, and beholde, it was burnt with fire: and their wiues, theyr sonnes, and theyr daughters, were taken prysoners.

4 Then Dauid and the people, that were with him, lifted vp their voyces, and wept, vntill they coulde weepe no more.

5 And Dauids two wiues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And Dauid was in great encumbrance: for the people (b) entended to stone him, because the hartes of all the people were vexed, euery man for his sonnes, and for hys daughters. But Dauid toke a good courage to him in the Lorde his God,

B 7 And sayde to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

1.Reg.23.b.

8 And Dauid asked counsell of the Lorde, saying, Shal I folow after this companie? shal I ouertake them? And he answeared hym, Folowe: for thou shalt surely ouertake them, and (c) recouer all.

9 So Dauid and the fire hundred men that were with him, went and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men folowed: (for two hundred abode behind, beyng too weary to go ouer the riuer Besor.)

11 And they founde an Egyptian in the field, and brought him to Dauid, and gaue hym bread, and he did eate, and water to drynke,

Prou.20.b.c 12 And gaue him a fewe figges, and two clusters of reasins: And when he had eaten, his spirite came agayne to hym: for he had eaten no bread, nor dronke any water in three dayes, and three nightes.

13 And Dauid sayde vnto hym, To whom belongest thou? and whence art thou? He sayde, I am a young man of Egypt, a seruant to an Amalekite: and my mayster left me, bycause three dayes agoe I fell sicke.

C 14 We came a roaning vpon the South of Cretus, and vpon the (coast) belongyng to Juda, and towarde the South of Caleb, and we burnt Ziklag with fyre.

15 And Dauid sayde to hym, Canst thou bring me to this company? And he sayde, (d) Sweare vnto me by God, that thou wilt neyther kyll me, nor deliuer me into the handes of my maister: and I wil bring thee to this company.

16 And when he had brought him thyther, beholde, they lay scattered abroade vpon al the earth, (e) eatyng and drinking, & daunsing: bycause of al the great pray, that they had carried away out of the lande of the Philistines, and out of the lande of Juda.

17 And Dauid layde vppon them from the twylight, euen vnto the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young menne, which rode vpon Cammels, and fledde.

18 And Dauid recouered all, that the Amalekites had carried away, and Dauid rescued his two wyues:

19 So that there was nothyng lackyng to them, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 And Dauid toke all the sheepe, and the oxen, and they draue them before his cattel, and sayde, This is Dauids (f) pray.

21 And Dauid came to the two hundred men, that were too weary for to folowe Dauid, whom they had made also to abide at the ryuer Besor: and they came to meete Dauid, and the people that were with him: And when Dauid came to the people, he saluted them.

22 Then answeared all the wicked and the vnthryftes of the men, that went with Dauid, and sayd, Bycause they went not with vs, therfore wyll we gyue them none of the pray, that we haue recouered: But let euery man take his wife and his chyldren: those let him carrie away, and depart.

23 Then sayd Dauid, Ye shal not do so my brethren with that whiche the Lorde hath gyuen vs, who hath preserued vs, and deliuered the company, that came agaynst vs, into our handes.

24 For who will hearken vnto you in this matter? But as his part is that goeth down and fighteth, so shall his part be that tarieth by the stuffe: they shal part alike.

25 And so from that day forward, was that made a statute and lawe in Israell, vnto this day.

26 When Dauid therfore came to Ziklag, he sent (g) of the praye vnto the elders of Juda, and to his friendes, saying, See, there is a blessyng for you of the spoyle of the enimies of the Lorde.

27 He sent to them of Bethel, to them of South Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthema,

29 To

a. That is, destroyed the citie.

b. In theyr rage voyde of reason & due consideration.

c. When there is no place left for hope, and in mans reason, God hath in store meanes of deliuerance for suche as trust in him.

d. Vpon an othe, he is content to cõmit his lyfe to his handes: suche was the reuerence of an oth among the heathen.

e. They cast no perill, nor consider not the destructiõ, that hangeth ouer theyr head: this is the manner of the wicked.

f. Which the Amalekites had taken of others, & Dauid from thẽ, beside the goodes of Ziklag.

D

g. He rewardeth thẽ with gyftes, with whom he had bin succoured in the tyme of his persecutiõ.

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Kenites.
30 To them of Horma, to the of Corashan, to them of Athach,
31 To them that are in Hebron, and to all places, where Dauid and his men were wont to haunt.

The. xxxi. Chapter.

4. Saul killeth himselfe. 6. His children are slayne in the battell. 12. The men of Iabes tooke downe his body, whiche was hanged on the wall.

1 NOw the Philistines fought against Israel: and the men of Israell fled away from the Philistines, and fell downe wounded in mount Gilboa.
2 And the Philistines pressed sore vppon Saul and his sonnes, and slue Jonathan, & Abinadab, and Melchisua, Sauls sonnes.
3 And when the battell went sore against Saul, the archers with bowes founde him, and he was sore afrayde of the archers.
4 Then sayd Saul vnto his harnesse bearer, Drawe out thy swoorde, and thrust me throughe therewith: least the vncircumcised come and thrust me through, and mocke me. And his harnesse bearer woulde not: for he was sore afrayde: Therefore Saul toke a swoorde, and fell vpon it.
5 And when his harnesse bearer sawe, that Saul was dead, he fell likewyse vpon his swoorde, and died with hym.
6 And so Saul dyed, and his three sonnes, and his harnesse bearer, and al his men that same day together.
7 And when the men of Israell, that were on the other side of the (a) valley, and (b) they of the other side of Jordane, sawe, that the men of Israell were put to flight, and that Saul and his sonnes were dead, they left the cities, and rane away: and the Philistines came, and dwelt in them.
8 On the morowe, when the Philistines were come to spoyle them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa.
9 And they cut off his head, & stripped him out of his harnesse, and sent into the land of the Philistines on every side, that they should (c) publishe it in the temple of their (d) idols, and among the people.
10 And they layde vp his harnesse in the house of Astaroth: but they hanged vp his body on the wall of Bethsan.
11 When the inhabitantes of (e) Jabes in Gilead hearde thereof, what the Philistines had done to Saul,
12 They arose, as many as were strong me, and went all night, and toke the body of Saul, and the bodies of his sonnes, from the wall of Bethsan, and came to Jabes, and burnt them there,
13 And toke theyr bones, and buried them vnder a tree at Jabes, and (f) fasted seuen dayes.

1. Par. 10. c.

a. Neare to Gilboa.
b. That is, the tribes of Ruben, and Gad, and halfe the tribe of Manasse.
c. In token of victorie and triumph.
d. Ascribing vnto their idols that, whiche was the worke of God, vsing them as a scourge to punishe his people.
e. Whom he had deliuered from their enimies. Chap. 11. c. Iere. 34. a.
f. Accordyng to the custome of mourners.

2. Sam. 21. d. 1. Par. 10. d.

The ende of the first booke of Samuel, or first booke of Kyngs.

¶ The seconde booke of Samuel, *otherwise called the second booke of the Kings.*

¶ *The first Chapter.*

4. It was tolde Dauid of Sauls death. 15. He causeth him to be slayne, that brought the tidings. 19. He lamented the death of Saul and Ionathan.

1 AFter the deathe of Saul, when Dauid was returned from the slaughter of ỹ Amalekites, & had bene two dayes in Ziklag,
2 Behold, there came a man the thirde day out of the hoste from Saul, with his (a) clothes rent, & earth vpon his head: And when he came to Dauid, he fell to the earth, and did obeysance.
3 Dauid sayde vnto him, Whence commest thou? He sayde vnto him, Out of the host of Israel I am escaped.
4 And Dauid sayde vnto him, And what is done, I pray thee? tell me. He sayde, The people is fledde from the battell, and many of the people are ouerthrowen and

a. As one in sorow, lamenting (as he would seeme) the ouerthrow of the people of Israel.

dead, and Saul and Jonathan his ſonne are dead alſo.

5 And Dauid ſayde vnto the young man, that tolde it hym, How knoweſt thou that Saul and Jonathan his ſonne be dead?

6 The young man that told him, anſweared, (b) As I came vnaduiſedly vnto mount Gilboa, beholde, Saul leaned vpon his ſpeare: and loe, the charets and "horſemen folowed hard after him.

B 7 And when he loked backe, he ſawe me, & called me. And I anſweared, Here am I.

8 And he ſayde vnto me, Who art thou? I anſweared hym, I am an (c) Amalekite.

9 He ſayde vnto me agayne, I pray thee come vpon me, and ſlay me: for anguiſh is come vpon me, becauſe my life is yet whole in me.

10 And ſo "I ſtode vpon him, and ſlue him: and becauſe I was ſure, that he coulde not liue, after that he had fallen, I toke the crowne, that was vpon his head, and the bracelet, that was on his arme, and haue brought them hyther vnto my Lorde.

11 Then Dauid toke holde on his clothes, and rent them, and ſo dyd all the men that were with hym.

2.Reg. 3. f.

12 And they mourned, and weapt, and faſted vntill euen, for Saul and Jonathan his ſonne, and for the people of the Lorde, and for the houſe of Iſrael, becauſe they were ouerthrowen with the ſworde.

13 And Dauid ſayde vnto the young man, that brought him theſe tidings, Whence art thou? He anſweared, I am the ſonne of an aliant, an Amalekite.

C 14 And Dauid ſayde vnto him, Howe is it, that thou were not afrayd, to lay thine hand on the Lordes annoynted, to deſtroy him?

15 And Dauid called one of his yong men, and ſayd, Goe to, and fall vpon him. And he ſmote him, that he died.

16 Then ſayd Dauid vnto him, Thy bloud (d) be vpon thine owne head: for thine own mouth hath teſtified againſt thee, ſaying, I haue ſlayne the Lordes annoynted.

17 And Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his ſonne,

18 (Alſo he bade them teache the chyldren of Juda the (e) vſe of the bowe: And beholde, it is written in the booke of "the righteous:)

19 O noble Iſraell, (f) he is ſlayne vpon thy hyghe places. Howe are the mighty ouerthrowen?

20 Tell it not in Gath, nor publiſhe it in the ſtreetes of Aſkalon, leſt the daughters of the Philiſtines reioyce, and leaſt the daughters of the vncircumciſed make triumphe.

21 Ye mountaynes of Gilboa, vpon you be neither deawe, nor rayne, nor (g) fields of offerings: For there the ſhield of the mightie is caſt down, the ſhield of Saul, as though he had not bene annoynted with oyle.

22 The bowe of Jonathan neuer turned backe, neyther dyd the ſworde of Saul returne emptie from the bloud of the ſlayne, and from the fatte of the mighty.

23 Saul and Jonathan were louely and pleaſant in their liues, and in their deathes they were not diuided: They were ſwifter than Eagles, and ſtronger than Lions.

24 Ye daughters of Iſraell weepe ouer Saul, which clothed you in ſcarlet with (h) pleaſures, and hanged ornaments of golde vpon your apparell.

25 How were the mighty ſlaine in the middeſt of the batel? O Jonathan, thou waſte ſlayne in thyne hyghe places.

26 Wo is me for thee, my brother Jonathan, very kinde haſte thou bene vnto me: thy loue to me was wonderful, paſſing the loue of (i) women.

27 O how are the mighty ouerthrowen, and the weapons of warre deſtroyed?

b. As I fledde in the chaſe.

"or, captaines.

c. He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

"or, came vpon him.

d. By ſheading of bloud, thou haſt deſerued, that thy bloud be ſhed.

e. That they might be able to defend theſelues from their enimies,

"or, Jaſher.

f. Meanyng Saul.

D

g. Let them fertile fields be barren and bring forth no fruyte to offer to the Lorde.

h. As riche garments, and coſtly iewels.

i. Eyther towardes their husbandes, or theyr children.

The.ij.Chapter.

4. Dauid is annoynted king in Hebron. 9. Abner maketh Isboſeth kyng ouer Iſrael. 15. The battel of the ſeruants of Dauid and Isboſeth. 32. The buriall of Aſahel.

A 1 After this, Dauid (a) aſked counſell of the Lorde, ſaying, Shal I goe vp into any of the cities of Juda? And the Lorde ſayde vnto him, Goe vp. And Dauid ſayd, Whyther ſhal I goe? He anſwered, Vnto (b) Hebron.

2 And ſo Dauid wente thyther with his two wyues, Ahinoam the Jezraelite, and Abigail Nabals wyfe, the Carmelite.

3 And the men that were with him, (c) did Dauid carry vp alſo, euery man with his houſholde: and they dwelt in the townes of Hebron.

4 And the men of Juda came, and there they annoynted Dauid king ouer the houſe of Juda: And they tolde Dauid, ſaying, They were the men of Jabes Gilead that buried Saul.

5 And Dauid ſent meſſengers vnto the men of Jabes Gilead, and ſayde vnto them, Bleſſed are ye vnto the Lorde, that ye haue ſhewed ſuche kindneſſe vnto your lorde Saul, and haue buried him.

6 And nowe the Lorde ſhewe mercie and

(d) truth

a. By the meanes of the high prieſt hauing on the Ephod, as 1.Sam.23.d. 2.Sam.5.c.

b. Where God woulde haue him to beginne to raigne.

c. In the time of his perſecution.

(d) truth vnto you: and (e) I will doe you also suche kindnesse, as ye haue done in this thing.

7 Therefore now let your handes be strong, and "play ye the men: for your master Saul is dead, and they that are of the house of Juda, haue annoynted me king ouer them.

8 But Abner the sonne of Ner, that was captayne of Sauls host, toke Isboseth the sonne of Saul, and brought him to (f) Mahanaim,

9 And made him king ouer Gilead, & ouer the Assurites, and ouer Jezrael, Ephraim, Beniamin, and ouer (g) all Israell.

10 And Isboseth Sauls sonne was fourtie yeares olde, when he began to raigne ouer Israel, and raigned two yeares: but the house of Juda followed Dauid.

11 (And the time whiche Dauid raigned in Hebron ouer the house of Juda, was seuen yeares, and sixe monethes.)

12 And Abner the sonne of Ner, and the seruants of Isboseth the sonne of Saul, went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zaruia, and the seruants of Dauid, went out, and met one another by the pole of Gibeon: and they sate downe, the one on the one side of the pole, and the other on the other side.

14 And Abner sayde to Joab, Let the yong men now arise, and (h) play before vs. And Joab sayd, Let them arise.

15 Then there arose and went ouer, twelue of Beniamin by number, which perteyned to Isboseth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellowe by the head, and thrust his swoorde in hys fellowes (i) side, and so they fell downe togither. Wherefore the place was called "Helkathhazzurim, which is in Gibeon.

17 And there was an exceeding cruel (k) battell that same day: For Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zaruia there, Joab, Abisai, and Asahel: and Asahel was as light of foote, as a wylde Roe.

19 And Asahel followed after Abner, and in going, he turned neither to the right hande, nor to the left, from Abner.

20 Then Abner loked behind him, and said, Art thou Asahel? He answered, Yea.

21 Abner sayd, Turne thee eyther to the right hande, or the left, and catche one of the yong men, and take his "weapons. But Asahel would not depart from him.

22 And Abner sayde againe to Asahel, Depart from mee: (l) Wherefore shoulde I smite thee to the grounde, and not be able to holde vp my face to Joab thy brother?

23 Howbeit, when he would in no wise depart, Abner with the hinder end of the speare smote him vnder the (m) fifth ribbe, that the speare came out behinde him, that hee fell downe in the same place, and dyed there: and as many as came to the place where Asahel fell downe and dyed, stoode still.

24 Joab also and Abisai pursued after Abner: and the sunne went downe when they were come to the hill Imma, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues togyther after Abner, and were on a heape, and stoode on the top of an hill.

26 Then Abner called to Joab, and sayde, Shal the (n) swoorde deuoure for euer? Knowest thou not, that it will be bytternesse in the latter ende? How long then shall it be, yer thou bid the people returne from following their brethren?

27 And Joab sayde, As God lyueth, if thou haddest spoken, surely euen in the morning the people had departed, euerye one from persecuting his brother.

28 And so Joab blew a trumpet, and all the people stoode still, and pursued after Israell no more, neyther fought they any more.

29 And Abner, and his men walked all that night through the "plaine, and went ouer Jordane, and past through all Bethhoron, till they came to Mahanaim.

30 And Joab returned from persecuting Abner, and when he had gathered al the people togither, there lacked of Dauids seruantes nineteene men and Asahel.

31 But the seruantes of Dauid had smitten of Beniamin, and Abners men, (so that) three hundred and threescore men dyed.

32 And they toke vp Asahel, and buryed him in the sepulchre of his father, which was in Bethlehem: and Joab and his men went all night, and the daye arose to them at Hebron.

The.iij. Chapter.

1. Long warre betweene the houses of Saul, and Dauid. 2. The children of Dauid in Hebron. 12. Abner turneth to Dauid. 27. Ioab killeth him.

1 There was then (a) long warre betwene the house of Saul, and the house of Dauid: but Dauid waxed stronger and stronger, & the house of Saul waxed weaker and weaker:

2 And vnto Dauid were children borne in Hebron: his eldest sonne also was Amnon,

d. According vnto his promise, which is to recompence the that are merciful.
e. As Gods instrument, charged to execute gods wil, by recompencing kindnesse and mercie.
f. Heb. Beye the children of (strength).
g. The name of a place beyond Jordan, bordering on the inheritaunce of Gad, from the halfe of Manasse. Iosue. 13. d.
g. Which then were. 11. tribes.

h. Let them me how they can handle their weapons in our sight.

i. That is his aduersaries side.
"or, the field of strong me.
k. For after the death of the yong men that first tried their cunning, both: capaynes with their men ioyned togither in battaile.

"or, spoyle.

l. Why doest thou prouoke me to kil thee?

m. Where the feate of the gal and liuer (whiche bee liuely partes) is.

n. Shall we not make an ende of murdering.

"or, wildernesse.

a. For it endured two yeres, which was the whole raigne of Isboseth.

of Ahinoam the Iezraelite:

b. Which is also called Daniel. 1. Chr. 3. a.

3 The seconde, (b) Cheleab, of Abigail the wife of Nabal, the Carmelite: the thirde, Absolom the sonne of Maacha, the daughter of Thalmai the king of Gessur:

4 The fourth, Adonia the sonne of Haggith: The fifth, Sephatia the sonne of Abital:

5 And the sixth, Jethream, by Egla Dauids wife. These were borne to Dauid in (c) Hebron.

c. Within this seuen yeares & sixe monethes, that he raigned ouer Iuda in Hebron.

6 And while there was warre betweene the house of Saul, and the house of Dauid, Abner "held vp the house of Saul.

"Heb. Fortified himselfe for the house of Saul.

7 And Saul had a concubine named Rispha the daughter of Aia. And Isboseth sayde to Abner, Wherefore hast thou gone in vnto my fathers concubine?

B

8 Then was Abner verie wroth for the wordes of Isboseth, and sayde, Am I (d) a dogges head, which agaynst Juda, do shew mercie this day vnto the house of Saul thy father, and to his brethren and friends, and haue not deliuered thee into the hande of Dauid, and thou findest a fault in me thys day for this woman?

d. Doest thou esteeme me no more, than a dog, for all my seruice done to thy fathers house.

9 So do God to Abner, and more also, except as the Lorde hath sworne to Dauid, euen so will I do to him,

10 To bring the kingdome from the house of Saul, that the throne of Dauid may bee stablished ouer Israell, and ouer Juda, euen from Dan to Beersheba.

11 And he coulde giue Abner neuer a worde to answere, because he feared him.

12 And Abner sent messengers to Dauid secretely, saying, Whose is the lande? Who should (also) say, Make a bonde with me: and beholde, my hand is with thee, to bring all Israel vnto thee.

13 He sayde, Well, I will make a bond with thee: but one thing I require of thee, that is, that thou see not my face, except thou first bring Michól Saules daughter, when thou commest to see me.

C

14 And Dauid sent messengers to Isboseth Sauls sonne, saying, Deliuer me my wyfe Michol, whiche I maryed for an hundred foreskinnes of the Philistines.

15 And Isboseth sent, and toke hir from hir husbande Phalti, the sonne of Lais.

16 And hir husband went with hir, and came weeping behinde hir, till they came to Bahurim. Then sayd Abner vnto him, Go, and returne. And he returned.

17 And Abner had communication wyth the elders of Israel, saying, Ye sought for Dauid in tymes past, that he might be your king:

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hande of my seruant Dauid, I will saue my people Israel out of the handes of the Philistines, and out of the hand of all their enimies.

19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron, al that Israel was content with, and the whole (f) house of Beniamin.

e. An Hebrue maner of speaking, whiche signifieth to speake to.

f. Who chalenged the kingdome by cause of Saul.

20 And so Abner came to Dauid to Hebron, hauing twentie men with him: and Dauid made him, and the men that were with him a feast.

21 And Abner sayde vnto Dauid, I wil vp, and goe gather all Israell vnto my Lorde the king, that they may make an appoyntment with thee, and that thou mayst raigne ouer all, that thine heart desireth. And when Dauid had let Abner depart, he went in "peace.

D

"or, without harme.

22 And beholde, the seruantes of Dauid and Joab came from the (g) campe, and brought a great pray with them: (but Abner was not with Dauid in Hebron: for he had sent him away, to depart in peace.)

g. From warre agayst the Philistines.

23 When Joab & all the host that was with him, were come, men tolde Joab, saying, Abner the sonne of Ner came to the king: and he hath sent him away, that he is gone in peace.

24 Then Joab came to the king, and sayde, (h) What hast thou done? Beholde, Abner came vnto thee: and why hast thou sent him away, and he is quite gone?

h. As though he woulde say, Thou hast done foolishly.

25 Thou knowest Abner the sonne of Ner: for he came to deceyue thee, and to knowe thy outgoyng, and ingoing, and to knowe all that thou doest.

26 And when Joab was come oute from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sira, vnknowne to Dauid.

27 And when Abner was come againe to Hebron, Joab toke him aside in the gate, to speake with him "peaceably, and smote him vnder the fift ribbe, that he dyed, for the blond of Asahel his brother.

"or, Secretly.

28 And when afterwarde it came to Dauids eare, he sayd, I and my kyngdome are (i) giltlesse before the Lorde for euer, concerning the blond of Abner the son of Ner.

i. Being innocent, neither knowing nor consenting to his death.

29 Let the blond fal on the head of Joab and on all his fathers house, that the house of Joab bee neuer without one or other, that hath running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.

30 (So Joab and (k) Abisai his brother slue Abner, because he hadde slaine their brother Asahel

k. As one that consented to the murder.

Abner at Gibeon in battaile.)

31 And Dauid sayde to Ioab, and to all the people, that were with him, Rent your clothes, and put on sackecloth, and mourne (l) before Abner. And king Dauid himselfe followed the beere.

l. Meaning before the corps.

32 And when they buryed Abner in Hebron, the king lyfted vp his voyce, and wept besyde the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, and sayd, Dyed Abner as a (m) fole dyeth?

m. He declareth that Abner died not as a wretche, or vile person, but as a valiaunt man might do, being trayteroussly deceyued by the wicked.

34 Thy handes were not bounde, nor thy feete brought into fetters of brasse: but as a man falleth before wicked children, so fellest thou. And all they that were of the people, wept yet more ouer him.

35 And when all the people came to cause Dauid (n) eate meate, while it was yet day, Dauid sware, saying, So doe God to me, and more also, if I taste breade, or ought else, till the sunne be downe.

n. According to their custome, which was to banket at burials.

36 And all the people wist it, and it pleased them: as, whatsoeuer the king did, pleased all the people.

37 For all the people, and all Israel vnderstoode that day, howe that it was not the kings deede, that Abner the sonne of Ner was slaine.

38 And the king sayde vnto his seruauntes, Knowe ye not, how that there is a Prince, and a great man fallen this day in Israel?

39 And I am this day tender, and newely annoynted king, and these men the sonnes of Zaruia be to harde for me: The Lorde rewarde the doer of euill, according to hys wickednesse.

The. iiij. Chapter.

5. Baanah and Rechab slay Isboseth the sonne of Saul. 12. Dauid commaunded them to be slaine.

1 AND when Sauls (a) sonne heard, that Abner was dead in Hebron, his handes were (b) feeble, and all the Israelites were afrayde.

a. That is, Isboseth.
b. Meaning, that he was discouraged, as one whose hope was gone.

2 And Sauls sonne had two men, that were captaynes of bandes, the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite, of the children of Beniamin: (for (c) Beroth was reckened to Beniamin:

c. The citie Beroth was in the tribe of Beniamin.

3 And these Berothites fled to (d) Githaim, and soiourned there vntill this day.)

d. After the death of Saul, for feare of the Philistines.

4 And Ionathan Sauls sonne had a sonne, that was lame on his feete, and was fiue yeares old, when the tydings came of Saul and Ionathan out of Iesrael: and his nurse toke him vp, and fledde away, and as shee made haste to flee, the childe fell, and began to halte, and his name was Miphiboseth.

5 And the sonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the house of Isboseth (which slept on a bed at noone.)

6 And beholde, they came into the myddes of the house, as though they (e) woulde haue fet wheate: and Rechab, & Baanah his brother smote him vnder the fifth rib, and fled.

e. Feigning themselues to be marchants comming to buie wheate.

7 For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slue him, and beheaded him, and toke his head, and gat them away, throughe the "plaine, all that night.

B

"or, wildernes

8 And they brought the heade of Isboseth vnto Dauid to Hebron, & sayde to the king, Behold, there is the head of Isboseth Sauls sonne thine enimie, whiche sought after thy lyfe: and the Lorde hathe auenged my Lorde the king thys day of Saul, and of his seede.

9 And Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Berothite, and sayde vnto them, As the Lord lyueth, which hath deliuered my soule out of all aduersities:

10 When one tolde me and sayde, that Saul was deade (thinking to haue brought good tydings) I caught him, & slue him in Ziklag: whiche thought that I woulde haue giuen him a rewarde for his tydings bringing:

11 How much more when wicked men haue slaine a righteous person, in his owne house, and vpon his bed? Shal I not now therefore (f) require his bloud of your hande, and take you from the earth?

f. The iudgement of the wicked blinded with ambition and couetousnesse, differeth farre frō the iudgement of the godly. That which the one iudgeth worthie thankes, and rewarde, the other iudgeth worthie death.

12 And Dauid commaunded his yong men, and they slue them, and cut off their handes and feete, and hanged them vp ouer the poole in Hebron: but they toke the heade of Isboseth, and buryed it in the Sepulchre of Abner in Hebron.

The. v. Chapter.

3. Dauid is made king ouer al Israell. 7. He taketh the fort of Zion. 19. He asketh counsaile of the Lorde. 20. And ouercommeth the Philistines twise.

1 THen came all the trybes of Israell to Dauid vnto Hebron, and sayde thus, Beholde, we are thy (a) bone, and thy flesshe.

A 1. Par. 10. a.
a. We are thy kynred and most neare ioined vnto thee.

2 And in tyme past, when Saul was our king, thou leddest Israel in and out: and the Lorde hath sayde to thee, Thou shalt feede my people Israel, and thou shalt be a

captaine

captaine ouer Israel.

3 And so all the elders of Israel came to the king to Hebron, and king Dauid made a. couenant with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid king ouer Israel.

2.Reg.2.c.
b. This is taking the Lorde to witnesse, for the arke was as yet in Abinadabs houle.
c. This is the third time that Dauid was annoynted.

4 Dauid was thirtie yeares olde, when he beganne to raigne, and hee raigned fortie yeares.

5 In Hebron hee raigned ouer Juda seuen yeares and sixe monethes: and in Hierusalem he raigned thirtie and three yeares ouer all Israel and Juda.

6 The king also and his men went to Hierusalem vnto the Jebusites, the inhabitantes of the lande, which spake vnto Dauid, saying, Except thou take awaye the * blynde and the lame, thou shalt not come in hither: for they sayde, Thou art not able to come in hither.

*The children of God called Idols blinde and lame guydes: therefore the Iebusites ment, that they shoulde proue that their goddes were neither blinde nor lame.

7 Neuertheles, Dauid toke the strong hold of Sion: the same is the citie of Dauid. F

8 And Dauid sayde the same day, Whosoeuer smyteth the Jebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde, hated of Dauids soule, (I will preferre him.) Wherefore they sayde, The blinde and the lame shall not come into that house.

9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and buylt round about it, from Millo, and inwarde.

10 And Dauid prospered and grew, and the Lord God of hostes was with him.

11 And Hiram king of Tyre sent messengers to Dauid, and Ceder trees, and Carpenters, and Masons for walles: and they buylt Dauid an house.

12 And Dauid perceyued that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo concubines and wiues out of Hierusalem, after hee was come from Hebron, & mo sonnes & daughters were yet borne to Dauid.

C 14 And these be the names of the sonnes that were borne vnto him in Hierusalem: Samua, Sobad, Nathan, and Salomon.

1.Par.3.b.

15 Jbhar also, and Elisua, Nepheg, and Japhia.

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines heard, that they had annoynted Dauid king ouer Israel, they came all vp to (d) seeke Dauid: and assone as Dauid heard of it, he gate him to an holde.

d. That is, they came to fight agaynst Dauid.

18 And whē the Philistines came, they spread themselues in the valley of Rephaim.

19 And Dauid (e) asked counsell of the lord, saying, Shal I goe vp to the Philistines? wilt thou delyuer them into my handes? And the Lord answered vnto Dauid, Goe vp: for I will doubtlesse delyuer the Philistines into thy handes.

e. By Abiathar the priest.

20 And Dauid came to Baal Perazim, and smote them there, and sayde, The Lord hath diuided myne enimyes asunder before mee, as waters be diuided asunder: and therfore he called the name of that place " Baal Perazim.

" or, the plaine of diuisions.

21 And there they left theyr Jmages: and Dauid and his men burnt them,

22 And the Philistines came yet agayne, and layde themselues in the valley of Rephaim.

23 And when Dauid asked counsel of the Lorde, he answered, Thou shalt not go vp: but compasse them on the backe side, and come vpon them ouer agaynst the Mulberie trees.

24 And when thou hearest the noyse of a thing going in the top of the Mulbery trees, then remoue: for then shall the Lorde goe out before thee, to smyte the host of the Philistines.

25 And Dauid did as the Lorde had commaunded him: and smote the Philistines from Geba, vntil thou come to (f) Gazer.

f. Which was in the tribe of Beniamin: but the Philistines did possesse it.

The.vi. Chapter.

3. The arke brought forth of the house of Abinadab. 7. Vzza is stricken, and dyeth. 14. Dauid daunceth before the arke. 16. And is therefore despysed of his wyfe Michol.

1 AGaine, Dauid gathered togyther all the chosen men of Israel, euen thirtie thousande. I

2 And arose, and went with all the folke, that were with him, from (a) Baala of Juda, to fetch awaye from thence the arke of God, whose name is called by the name of the Lorde of Hostes, that dwelleth vpon it betweene the Cherubims.

a. A citie in the tribe of Iuda, called also Kiriathiarim. Iosue.15.c.

3 And they put the arke of God vpon a new cart, and brought it out of the house of Abinadab, that was (b) in Gibea: and Vzza and Ahio the sonnes of Abinadab drawe the newe cart.

b. Which was an high place in the citie of Kiriathiarim.

4 And when they brought the arke of God out of the house of Abinadab, that was at Gibea, Ahio went before the arke.

5 And Dauid & al the house of Israel played before the Lorde, on sundrie instrumentes made of Cedar wood, with Harpes, Psalteries, Tymbrels, Cornets, and Cymbales.

6 And

6 And when they came to Nacons threshing flore, Uzza putte his hande to the arke of God, and helde it, for the Oxen did shake it.

7 And the Lorde was wroth with Uzza, and God smote him in the same place for his (c) fault, and there hee dyed before the arke of God.

c. His intent seemed to reason to be good, but being contrary to Gods worde, it was faulte. Or, the diuision of Uzza.

8 And Dauid was displeased, because the Lorde had smitten Uzza: and he called the name of the place "Perez Uzza, vntil this day.

9 And Dauid was then afrayd of the Lord, and sayde, Howe shall the arke of the Lord come to me?

10 And so Dauid woulde not bring the arke of the Lorde vnto himselfe into the citie of Dauid: but Dauid caryed it into the house of Obed Edom, a(d) Gethite.

d. Who being a Leuite, had dwelt in Gibeon. 1. Chron. 15. c.

11 And the arke of the Lord continued in the house of Obed Edom the Gethite three monethes: and the Lord blessed Obed Edom, and all his household.

12 And one tolde king Dauid, howe that the Lorde had blessed the house of Obed Edom, and all that pertayned vnto him, because of the arke of God, and Dauid went, and (e) brought the arke of God from the house of Obed Edom, into the citie of Dauid, with gladnesse.

e. Meaning, he caused the Leuites to beare it according vnto lawe.

13 And when they, that bare the arke of the Lorde, had gone sixe paces, hee offered an oxe, and a fat beast.

14 And Dauid daunced before the Lorde with all his might, and was gyrded with a linnen (f) Ephod.

f. With a garment like the priestes garment.

15 So Dauid and all the house of Israell brought the arke of the Lorde with shouting and trumpet blowing.

16 And as the arke of the Lorde came into the citie of Dauid, Michol Sauls daughter looked through a window, and saw king Dauid lyping, and daunce before the Lord: and she (g) despysed him in hir heart.

g. As one that had by light behauiour disgraced himselfe, & playde a foolish part after thought.

17 And when they brought in the arke of the Lorde, they set it in his place, euen in the middes of the tabernacle, that Dauid had pitched for it: and Dauid offered burnt offerings, and peace offerings before the Lorde.

18 And assone as Dauid had made an ende of offering burnt offerings, and peace offerings, hee blessed the people in the name of the Lorde of hostes,

19 And gaue among all the folke, euen among the whole multitude of Israell, aswell to the women as to the men, to euery one a cake of breade, and a peece of flesh, and a flacket of wine: and so all the people departed euery one to his house.

20 Then Dauid returned to (h) blesse the householde, and Michol the daughter of Saul came out to meete Dauid, and sayd, O howe glorious was the king of Israell this day, which was vncouered to day in the eyes of the maydes of his seruants, as a foole vncouereth himselfe.

h. That is, to pray for hys house, as he had done for the people.

21 And Dauid sayde vnto Michol, It was before the (i) Lorde, which chose me rather than thy father, and all his house, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel, and therefore will I play before the Lorde:

i. Whose glorie is to be esteemed more than the pleasing of men.

22 And wil yet be more vile than so, and wil be meeke in mine owne sight. And of the verie same maydseruantes, which thou hast spoken of, shall I be had in honour.

23 Therefore Michol the daughter of Saul had (k) no childe vnto the day of hir death.

k. For punishment, bycause she mocked the seruant of God.

The. vij. Chapter.

2. Dauid woulde buylde God an house, but is forbidden by the Prophete Nathan.
8. God putteth Dauid in minde of his benefites. 12. He promiseth continuance of his kingdome and posteritie.

1 AFterwarde, when the king sate in hys house, and the Lorde had gyuen hym rest rounde aboute from all his enimies,

A

2 The King sayde vnto Nathan the Prophete, Beholde I dwell nowe in an house of Ceder trees: but the arke of God dwelleth within the (a) curtaynes.

a. That is, within the tabernacle couered with skins Acts. 26. b.

3 And Nathan sayde to the king, Goe, and doe all that is in thine heart: for the Lorde is with thee.

4 And the same night, the worde of the lord came vnto Nathan, saying,

5 Goe and tell my seruaunt Dauid, Thus sayth the Lorde, (b) Shalt thou buylde me an house to dwell in?

b. Meaning he should not: although afore without counsel of the Lord he had permitted him.

6 For I haue not dwelt in any house since the time, that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

7 In all the places, wherein I haue walked with all the children of Israell, spake I one worde with any of the tribes of Israel, whē I commaunded (the Iudges) to feede my people Israel, saying, Why buylde ye not me an house of Cedar trees.

8 Nowe therefore, so say vnto my seruant Dauid, Thus sayeth the Lorde of hostes, I toke thee from the sheepe coat, as thou wast following sheepe, that thou mightest be ruler ouer my people Israel.

9 And

9 And I was wyth thee in all that thou wenteſt to, and haue deſtroyed all thine (c) enimies out of thy ſight, and haue made thee a great (d) name, like vnto the name of the great men that are in the earth.

10 (Alſo, I will appoynt a place for my people Iſrael, and will plant it, that they may dwell in a place of their owne, and (e) moue no more: neither ſhal wicked people trouble them any more, as before time.

11 And ſince the time, that I ſet Iudges ouer my people of Iſrael.) And I will giue thee reſt from all thyne enimyes: and the Lorde telleth thee that he will make thee an houſe.

12 And when thy dayes bee fulfylled, thou ſhalt ſleepe wyth thy fathers: and I wyll ſet vp thy ſeede after thee, whiche ſhall proceede out of thy bodie, and will ſtablyſhe his kingdome.

13 Hee ſhall buylde an houſe for my name, and I will ſtablyſhe the throne of his kingdome for euer.

14 I will be his father, and hee ſhall bee my ſonne: If he ſinne, I will chaſten him wyth the (f) rodde of men, and wyth the plagues of the children of men.

15 But my mercie ſhall not depart awaye from him, as I toke it from Saul, whome I put away before thee.

16 And thine houſe and thy kingdome ſhall be ſtabliſhed for euer before thee, (euen) thy (g) throne ſhall be ſtabliſhed for euer.

17 Accoording to all theſe woordes, and accoording to al this viſion, ſo did Nathan ſpeake vnto Dauid.

18 Then went king Dauid in, and ſet hym downe before the Lord, and ſayd, Who am I, O Lorde God? and what is my houſe, thou that haſt brought me (h) hitherto?

19 And thys was yet a ſmall thing in thy ſight, O Lorde God: but thou haſt ſpoken alſo of thy ſeruants houſe for a great while: but "doeth this perteyne to man, O Lorde God?

20 And what can Dauid ſaye more vnto thee? for thou, Lord God, knoweſt thy ſeruant.

21 Euen for thy woordes ſake, and accoording to thine owne heart, haſt thou done all theſe great things, to make them knowne vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neyther is there any Gods beſides thee, accoording to all that we haue heard with our eares.

23 And what one people in the earth is lyke thy people, lyke Iſraell, whoſe God went and redeemed them to himſelfe, that they might bee his people, and that hee myght make him a name, and doe for you (i) great things and terrible, for thy lande, O Lorde, (euen) for thy people, which thou redemedſt to thee oute of Egypt, (euen) from the (k) nations, and their goddes.

24 For thou haſt (l) ordeyned thy people Iſrael to be thy people for euer, and thou Lord art become their God.

25 And nowe, Lorde God, the woorde that thou haſt ſpoken concerning thy ſeruant and his houſe, make it good for euer, and doe as thou haſt ſayde:

26 And let thy name bee magnified for euer of men that ſhall ſay, The Lord of hoſtes is the God ouer Iſrael: and let the houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou, O Lorde of hoſtes, God of Iſrael, (m) haſt told in the eare of thy ſeruant, ſaying, I will buyld thee an houſe: therefore hath thy ſeruant founde in his heart to pray this prayer vnto thee.

28 Therefore nowe, Lord God, (thou art god, and thy woordes be true: thou that haſt tolde this goodneſſe vnto thy ſeruant,)

29 Therefore nowe let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it maye continue for euer before thee: for thou Lorde God haſt ſpoken it, and wyth thy bleſſing let the houſe of thy ſeruaunt be bleſſed for euer.

The.viij. Chapter.

1. Dauid ouercommeth the Philiſtines, and other ſtraunge nations, and maketh them tributaries to Iſrael.

1 After this nowe Dauid ſmote the Philiſtines, and ſubdued them: and Dauid toke the "bridle of bondage oute of the (a) hande of the Philiſtines.

2 And he ſmote the Moabites, and meaſured them with a lyne, and caſt them downe to the grounde, euen with * two lynes meaſured he them, to put them to death, and with one full coorde to keepe them alyue: and ſo became the Moabites Dauids ſeruants, and brought him gyftes.

3 Dauid ſmote alſo Hadar-ezer the ſonne of Rehob king of Zoba, as he went to "recouer his border at the riuer "Pherath.

4 And Dauid toke of his a thouſande and ſeuen hundred horſemen, and "deſtroyed all the Charets, and twentie thouſande footemen: but reſerued an hundred Charets of them.

5 And when the "Syrians of Damaſcon came to ſuccour Hadar-ezer king of Zoba, Dauid ſlue of the Syrians two and twenty thou-

c. Both outwarde, as the Philiſtines: and inwarde, as Saul and his houſe.
d. For thy noble acts, and the largeneſſe of thy kingdome.
e. He promiſeth them quietneſſe, if they walke in hys feare and obedience.
f. That is, gently, as fathers vſe to chaſtiſe their children.
g. This was begun in Salomon, as a figure, but accompliſhed in Chriſt.
h. That is, to ſo great dignitie.
"Heb. is this the law of mā
i. O Iſrael.
Exod. 19. k. From the Egyptians and their Idols.
l. Of thy free election.
m. An Hebrue phraſe in meaning, thou haſt reuealed to thy ſeruant. Deut. 27.
1 "or, Methegammah.
a. So that they payd no more tribute.
Num. 24. * He ſlue two partes, as it pleaſed him, and reſerued the thirde.
"or, enlarge.
"or, Euphrates.
"or, hought the horſes of the charets.
"or, Iramites

thousande men.

6 And put Souldiers in Syria Damascon: and the Syrians became seruantes to Dauid, and (b) brought him gifts: and the Lord saued Dauid, in all that he went vnto.

b. That is, they payed yearely tribute

7 And Dauid toke the shieldes of gold that belonged to the seruants of Hadar-ezer, and brought them to (c) Jerusalem.

c. To the vse of the temple.

8 And out of Beta and Berothai, cities of Hadar-ezer, did Dauid bring exceeding much brasse.

1. Par. 19. a.

9 When Thoi king of Hamath heard, how Dauid had smitten all the host of Hadar-ezer,

10 Thoi sent Joram his sonne vnto King Dauid, to "salute him, and to bleſſe him, because he had fought against Hadar-ezer, and beaten him (for Thoi had great warre with Hadar-ezer.) And (Ioram) brought "with him vessels of siluer, and vessels of gold, and vessels of brasse.

Heb. to aske peace.

Heb. In his hand.

11 Which (brasse) king Dauid did dedicate vnto the Lorde, with the siluer and golde, that he had dedicate of all Nations, which he subdued.

12 Of "Syria, of the Moabites, and of the children of Ammon, of the Philistines, and of Amelech, and of the spoyle of Hadar-ezer sonne of Rehob king of Zoba.

b. Aram, or, Assyria.

13 And Dauid gat him a name after that hee returned, and had smytten of the Syrians in the valley of Salt, eighteene thousande men.

14 And hee put a garison in Edom, euen throughout all Edom put hee souldiers, and all they of Edom became Dauids seruants: and the Lorde kept Dauid whatsoeuer hee toke in hande.

Num. 24. d.

15 And Dauid raigned ouer all Israell, and executed (d) iudgement, and iustice vnto all his people.

d. He gaue iudgement in controuersies, by right and equitie.

16 And Joab the sonne of Zaruia was ouer the host, and Jehosaphat the sonne of Ahilud was "recorder.

2. Re. 20. d. "or, Writer of Chronicles.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar, were the priestes, and Saraiah was the scribe.

18 And Banaiahu, the sonne of Jehoiada, and the (e) Cherethites, and the Phelethites, and Dauids sonnes, were chiefe rulers.

e. The Cherethites, and Phelethites, were as the kings garde, hauing charge of his person.

The. ix. Chapter.

9. Dauid restoreth al the lands of Saul to Miphiboseth the sonnes of Ionathan. 10. He appoynted Ziba to see to the profite of his landes.

1 AND Dauid sayd, Is there yet any man left of the house of Saul? for I will shewe hym mercye for (a) Jonathans sake.

a. To whom I bounde my selfe by othe. 1. Sam. 20. c.

2 And there was of the household of Saul a seruant, whose name was Ziba: and whe they had called him vnto Dauid, the king sayde vnto him; Art thou Ziba? He sayde, Thy seruant is hee.

3 And the king sayde, Remayneth there yet any man of the house of Saul, whome I may shew the (b) mercie of God vpon? Ziba answered the king, Jonathan hath yet a sonne, which is lame on his feete.

b. That is, great mercie, and such as is accepted before God. 2. Reg. 4. b.

4 The king sayde vnto him, Where is he? Ziba sayd vnto the king, Beholde, he is in the house of Machir the sonne of (c) Amiel of Lodeber.

c. Who was also called Eliam, the father of Bethseba Dauids wife.

5 Then king Dauid sent, and fet him out of the house of Machir the sonne of Amiel of Lodeber.

6 Nowe when Miphiboseth the sonne of Jonathan the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayde, Miphiboseth? He answered, Beholde thy seruant.

7 Dauid sayde vnto him, Feare not, for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father: and thou shalt eate breade on myne owne table continually.

8 And he bowed himselfe, and sayd, What is thy seruant, that thou shouldest looke vpon such a (d) dead dogge, as I am?

d. Meaning a despised person.

9 Then the king called to Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy maisters "sonne all that perteyned to Saul, and to all his house.

"or, Nephew

10 Thou therefore, and thy sonnes, and thy seruantes shall till the lande for him, and bring in that thy maisters sonne may haue foode to eate: but Miphiboseth thy maisters sonne, shall eate breade alway vpon my table. For Ziba had fiftene sonnes, & twentie seruants.

11 Then sayde Ziba vnto the king, According to all that my Lorde the king hath commaunded his seruaunt, so shall thy seruant doe, (e) that Miphiboseth may eate (as the king sayde) vpon my table, as one of the kings sonnes.

e. That hee maye haue wherewith to furnish himselfe, and bee meete for the kings table.

12 Miphiboseth had a sonne, that was yong, named Micha: and all that dwelt in the house of Ziba, were seruaunts vnto Miphiboseth.

13 And Miphiboseth dwelt in Hierusalem: for he did eate continually at the kings table, and was lame on both his feete. 2. Re. 4. b.

The

The.x.Chapter.

4. The messengers of Dauid are villaynously entreated of the king of Ammon. 7. Ioab is sent agaynst the Ammonites.

1 After this the king of the childzen of Ammon dyed, and Hanon his sonne raigned in his stead.

2 Then sayde Dauid, I will shewe kindenesse vnto Hanon the sonne of Nahas, as his father shewed (a) kindenesse vnto me. And Dauid sent to comfort him by the (b) hande of his seruants, ouer his father: and Dauids seruants came into the land of the childzen of Ammon.

3 And the princes of the childzen of Ammon sayde vnto Hanon their Lozde, "Thinkest thou, that Dauid doeth honour thy father, that he hath sent comfozters to thee? Hath not Dauid rather sent his seruãts vnto thee, to search the citie, and to spie it out, and to ouerthzow it?

4 Wherfoze Hanon toke Dauids seruants, and shaued off the one (c) halfe of theyr beardes, and cut off theyr garments in the middle, euen hard to the buttockes of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meet them (foz they were men exceedingly ashamed) and the king sayde, Tarie at Iericho, vntill your beardes bee growne, and then returne.

6 And when the childzen of Ammon sawe that they (d) stanke in the sight of Dauid, they sent and hyzed the "Syzians of the house of Rehob, and the Syzians of Zoba, twentie thousand fotemen, and of king Maacha a thousand men, and of Istob, twelue thousande men.

7 And when Dauid heard of it, he sent Joab, and all the host of strong men.

8 And the childzen of Ammon came out, and put their armie in aray at the entering in of the gate: and the Syzians of Zoba, Rehob, Istob, and Maacha, were by themselues in the field.

9 When Joab sawe, that the front of the battell was agaynst him before and behind, he chose of all the choyse of Israel, and put them in aray agaynst the Syzians.

10 And the rest of the people he deliuered into the hande of Abisai his brother, that he might put them in aray agaynst the childzen of Ammon.

11 And he sayde, If the Syzians be stronger than I, thou shalt helpe me: but if the childzen of Ammon be to strong foz thee, I wil come, and succour thee.

12 Therefoze quite thee like a man, and let vs be valiant foz our people, and foz the citie of our God: and the Lozd do that which is good in his owne eyes.

13 And Joab proceeded fozth, and the people that was with him, to fight against the Syzians: but they fled before him.

14 And when the childzen of Ammon saw, that the Syzians were fled, then fledde they also before Abisai, and entred into the citie: and so Joab returned from the childzen of Ammon, and came to Hierusalem.

15 And when the Syzians sawe, that they were smitten before Israell, they gathered them togither.

16 And Hadar-ezer sent, and brought out the Syzians, that were beyonde "the Ryuer, and they came to Helam: and Zoba the captaine of the host of Hadar-ezer went before them.

17 And when it was shewed Dauid, he gathered all (e) Israel togither, and passed ouer Iozdane, and came to Helam: and the Syzians set themselues in aray agaynst Dauid, and fought with him:

18 And the Syzians fled before Israel, and Dauid destroyed (f) seuen hundzed charets of the Syzians, and foztie thousande hozsemen, and smote Zoba the captaine of their host, which also dyed there.

19 And when al the kings that were seruants to Hadar-ezer, saw, that they fell before Israel, they made peace with Israel, and serued them: and so the Syzians feared to helpe the childzen of Ammon any moze.

a. This kindnes is thought to be, by saueing one of his brethre which fled to him from the king of Ammon, or for that Dauid in his trouble receyued at his handes relefe and comfort.
b. That is, by his seruants.
c. For a despite and a shame to Dauid, and the children of Israel.
d. That they had deserued Dauids displeasure, for the iniurie done to his embassadors.
"or, Aramites
e. Meaning the greatest part.
f. Which were the chiefest and most principal: for in al he destroyed seuen thousande 1. Chro. 19. d. or the souldiers whiche were in. 700. charets.

The.xi.Chapter.

1. The citie Rabba is besieged. 4. Dauid committeth adulterie. 17. Vrias is slayne. 27. Dauid maryeth Bethsabe.

1 And it came to passe, that after the yeare was expyred, in the tyme (a) when kings goe fozth to battayle, Dauid sent Joab and his seruants with him, and all Israel, which destroyed the childzen of Ammon, and besieged Rabba: but Dauid taryed styll at Hierusalem.

2 And in an euening tyde, Dauid arose out of his (b) bed, and walked vpon the rofe of the kings palace, and from the rofe he sawe a woman washing hir selfe, and the woman was verie beautifull to looke vpon.

3 And Dauid sent to enquire, what woman it should be. And one sayde, Is not this Bethsabe the daughter of Eliam, and wife to Urias the Hetzite?

4 And Dauid sent messengers, and toke hir away, and she came in vnto him: and he lay with

a. The yeare following about the spring time. 1. Par. 20. 1.
b. Wherein he vsed to rest at after noone, as was read of Isboseth. Chap. 4. c. Exod. 11. 8.
Leuit. 18. 6.

with hir (and she was purified from hir vncleannesse) and returned vnto hir house.

5 And the woman conceyued, and sente and (c) tolde Dauid, and sayde, I am wyth childe.

c. Fearing least she should be stoned, according to the law.

6 And Dauid sent to Joab, saying, Send me Urias the Hethite. And Joab sent Urias to Dauid.

B 7 And when Urias was come vnto hym, Dauid demaunded of him, how Joab dyd, and howe the people fared, and how the warre prospered.

d. Dauid thoughte by this meanes to coloure his fault.

8 And Dauid sayd to Urias, (d) Goe downe to the house, and wash thy feete. And Urias departed out of the kings pallace, and there followed him a present from the king.

9 But Urias slept at the doore of the kinges palace, with all the seruauntes of his Lorde, and went not downe to his house.

10 Which when they had tolde Dauid, saying, Urias went not downe vnto his house: Dauid sayde vnto Urias, Camest thou not from thy iourney? Why didst not thou goe downe then vnto thine house?

11 Urias answered Dauid, The arke, and Israell, and Juda, dwell in pauilions, and my Lord Joab, and the seruants of my lord, abyde in the open fieldes: and shall I then goe into mine house, to eate, and drinke, and lye with my wife? By thy life, and by the life of thy soule, I will not do this thing.

12 And Dauid sayde vnto Urias, Tarie here this day also, and to morow I will let thee depart. And so Urias abode in Hierusalem that day and the morowe.

13 And when Dauid had called him, he dyd eate and drinke before him, and he made him (e) drunke: and at euen he went out, to lye on his couch with the seruants of his Lord, but went not downe to his house.

e. Thereby to prouoke him to goe and lye by his wife.

C 14 On the morowe Dauid wrote a letter to Joab, and sent it by the hand of Urias.

f. Enuye God continually vpholdeth vs with knightlie sport, the most perilfull dealing, to all vice and abomination.

15 And he wrote thus in the letter, (f) Put yee Urias in the forefront of the sharper battayle, and come yee backe from him, that hee may be smitten, and dye.

16 So when Joab besieged the citie, he assigned Urias vnto a place, where he wist that strong men were.

17 And the men of the citie came out, and fought with Joab: and there were certayne ouerthrowen of the people of the seruantes of Dauid, and Urias the Hethite dyed also.

18 Then Joab sent and tolde Dauid all the things concerning the warre:

19 And charged the messenger, saying, When thou hast made an ende of telling the matters of the warre vnto the king:

20 If the kings anger arise, and he saye vnto thee, Wherefore approched yee so nigh vnto the citie, when ye dyd fyghte? wist yee not, that they would hurle, and shoote from the wall?

21 Who smote Abimelech sonne of (h) Jerubbesheth? Dyd not a woman cast a peece of a milstone vpon him from of the wall, and he dyed in Thebes? why wente ye nighe the wall? Then say thou, Thy seruaunte Urias the Hethite is dead also.

h. Meaning Gedeon. Jud. 9. g. D

22 So the messenger wente, and came & shewed Dauid all, that Joab had sent him for.

23 And the messenger said vnto Dauid, The men preuayled against vs, and came out vnto vs into the fielde, and we "pursued them, euen vnto the entring of the gate:

" Hebr. were against them.

24 And the shooters shot from the walles vpon thy seruauntes, and some of the kynges seruauntes be dead, and thy seruaunte Urias the Hethite is dead also.

25 And Dauid sayde vnto the messenger, Thus shalte thou saye vnto Joab, Let not that thing trouble thee, for the sworde deuoureth "one as well as another: Make thy battell more strong against the citie to ouerthrowe it, and encourage thou him.

" Hebr. So and so.

26 And when the wife of Urias heard, that hir husbande was dead, she mourned for him.

27 And when the mourning was past, Dauid sent, and fet hir to his house: and she became hys wife, and bare hym a sonne: but this thyng, that Dauid dyd "displeased the Lorde.

" was euil in the eyes of the Lorde.

The. xij. Chapter.

1. Dauid reproued by Nathan, confesseth hys sinne. 18. The childe conceyued in adulterie dyeth. 24. Solomon is borne. 26. Rabba is taken. 31. The citizens are greeuously punished.

1 AND the Lorde sente Nathan vnto Dauid: and hee came vnto him, and tolde him, There were two men in one citie, the one rich, and the other poore. A

2 The riche man had exceding many sheepe and oxen:

3 But the poore had nothing saue one little sheepe, whiche he had bought, and nourished vp: And it grew vp with him and with hys children also, and did eate of his owne meate, and dranke of his owne cuppe, and slept in his bosome, and was vnto him as his daughter.

4 And there came a "stranger vnto the riche man, and he "spared to take of his owne sheepe and of hys owne oxen, to dresse for

" Or, wayfaring man.
" Or, refused

the straunger that was come vnto him: but toke the poore mans sheepe, and dressed it for the man that was come to him.

a. Hebr. The anger of Dauid was kindled.

5 And Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hathe done thys thyng, (a) is the child of death.

1. Reg. 20. k.

a. That is, shal surely dye.

6 He shall restore the lamb foure folde, because he did thys thing, and had no pitie.

B

Exod. 22. a. 1. Reg. 16. c.

7 And Nathan sayd to Dauid, Thou art the man: Thus sayth the Lord God of Israell, I annoynted thee king ouer Israell, and rid thee out of the hand of Saul.

b. For Dauid succeeded Saul in hys kingdome.

8 I gaue thee thy maisters (b) house, and thy maisters (c) wiues into thy bosome, and gaue thee the house of Israell and of Juda, and mighte (if that had bin to little) haue geuen thee so much more.

c. They expound thys of Egla: and as some thinke, Ritzpa. As for Michol, shee was Saules daughter.

9 Wherefore then hast thou despised the commaundement of the Lord, to doe euil in hys sight? Thou haste killed Urias the Hethite with the swoorde, and hast taken hys wyfe to thy wyfe, and haste (d) slayne hym with the swoord of the children of Ammon.

d. Most cruelly deliuering him to the hands of Gods enimies.

10 Now therefore, the swoorde shall neuer depart from thine house, bycause thou hast despised me, and taken the wife of Urias the Hethite to be thy wife.

11 Wherefore thus sayth the Lorde, Behold, I will stirre vp euill againste thee, euen out of thine owne house, and wil take thy wiues before thyne eyes, and geue them vnto thy neyghbour, and he shall lye with thy wiues in the sight of this (e) sunne.

Deut. 18. c.

e. Meaning openly, as at noone dayes.

12 For thou diddest it secretly: but I will do thys thing before all Israell, and in the open sunne lyght.

Eccl. 47. c.

13 And Dauid sayde vnto Nathan, I haue sinned agaynst the Lord. And Nathan sayd vnto Dauid, The Lorde also hathe put (f) away thy sinne, thou shalt not dye.

f. Bicause thou hast vnfaignedly turned vnto the Lord, and confessed thy sinnes.

14 Howbeit, bicause in doing thys deede, thou hast giuen the enimies of the Lord a cause to (g) blaspheme, the childe, that is borne vnto thee, shall surely dye.

g. In saying that the Lorde hath appoynted a wicked man to raigne ouer his people.

15 And Nathan departed vnto his house: And the Lorde strake the childe, that Urias wyfe bare vnto Dauid, and it sickened sore.

16 Dauid therefore besought God for the childe, and fasted, and (h) went in, and lay al night vpon the earth.

h. To witte, to his priuie chamber.

17 And the elders of his house arose, & wente to hym, to take him vp from the earth: but he would not, neyther did he eate meate wyth them.

18 And the seuenth daye the childe dyed, and the seruantes of Dauid feared to tell hym, that the chylde was dead: For they sayde, Beholde, whyle the chylde was yet alyue, we spake vnto him, and he would not harken vnto our voyce: how will he then "vexe him selfe, if we tell hym, that the chylde is dead?

"Do euil.

19 But Dauid seeing his seruauntes whispering, perceyued that the child was dead: and Dauid said vnto his seruauntes, Is the child dead? They sayd, He is dead.

20 And Dauid arose from the earth, and washed, and annoynted hym selfe, and changed hys apparell, and came into the house of the Lorde, and worshipped: and afterwarde came to his owne house, and bade that they should set bread before hym, and he did eate.

21 Then sayde his (i) seruauntes vnto hym, What thing is this, that thou haste done? Thou diddest fast and weepe for the childe, whyle it was aliue, and as sone as it was dead, thou diddest ryse vp, and eate meate.

i. As they who conclude not, that God granteth many things to the sobbes & teares of the faithfull.

D

22 He sayde, Whyle the child was yet aliue, I fasted and weapt: for thus I thoughte, Who can tell, whether God will haue mercie on me, that the child may liue?

Eccle. 8. k. He commeth himself to Gods will, and commeth himself by obedience to the same. Matth. 11. l.

23 But now seeing it is dead, wherefore should I fast? (k) Can I bring him agayne anye more? I shall goe to hym, rather than hee shall come againe to me.

24 And Dauid cõforted Bethsabe his wife, and went in vnto hir, and lay with hir, and she bare a sonne: and he called his name Solomon, and the Lord loued him,

l. To call him Solomon.

25 And had sente by the hand of (l) Nathan the prophete: therefore (m) he called his name "Jedidia, of the Lords behalfe.

m. Meaning Dauid.

1. Par. 3. d. "or, the welbeloued citie.

26 Then Joab fought against Rabba of the children of Ammon, and toke the "citie of the kingdome.

27 And Joab sent messengers to Dauid, saying, I haue fought against Rabba, and haue taken the citie of waters.

E

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayest take it: least I take it, and it be called after my name.

29 And Dauid gathered all the people together, and went against Rabba, and besieged it, and toke it.

30 And he toke their kings crowne from off his head (whiche waied a (n) talent of golde, and in it were pretious stones) and it was set on Dauids head, and he brought away the spoyle of the citie, in exceeding great abundance.

1. Par. 20. h. n. That is, three score pounds, after the weight of the ammon talent.

31 And he carried away the people, that was therein, and putte them vnder (o) sawes, and vnder iron harrowes, and vnder axes of iron, and thrust them vnder the tile-kill: thus did he with all the cities of the

o. Recompencing the cruel enimies of god with cruel death.

children

childzen of Ammon. And so Dauid and all the people returned vnto Hierusalem.

The. xiij. Chapter.

14. Amnon Dauids sonne, defyleth his sister Thamar. 19. Thamar is comforted by hir brother Absalom. 29. Absalom therefore killeth Amnon.

1 AFter this, so it was, that Absalom the sonne of Dauid had a fayre sister, named (a) Thamar, whome Amnon the sonne of Dauid loued.

a. Thamar was Absaloms sister both by father and mother, and Amnon only by father.

2 And he was so sore vexed, that he fell sicke for his sister Thamar: for shee was a (b) virgine, and he thought it hard for hym to do any thing to hir.

b. And therefore kept in her fathers house, as virgins were accustomed.

3 But Amnon had a friende called Jonadab, the sonne of Simah, Dauids brother: And Jonadab was a very subtile man.

4 And he sayd vnto him, Howe commeth it that thou being the kings sonne, art thus cōsumed from day to day? Wilt thou not tell me? Amnon answered him, I loue Thamar my brother Absaloms sister.

c. This frende laboureth to make his discourse, not by heauenly and godlie counsel but by wicked counsell of worldly policy

5 Jonadab said vnto him, (c) Lay thee down on thy bedde, and make thy selfe sicke: and when thy father is come to thee, saye vnto hym, I pray thee let my sister Thamar come, and gyue me meate, and dresse it in my sight, that I may see it, and eate it of hir hande.

6 And so Amnon lay downe, and made him selfe sicke: And when the king was come to see him, Amnon sayd vnto the king, I praye thee let Thamar my syster come, and make me a couple of (d) cakes in my sight, that I may eate of hir hande.

d. Meaning some delicate and dayntie meate.

B 7 Then Dauid sente home to Thamar, saying, Goe nowe to thy brother Amnons house, and dresse him meate.

8 So Thamar went to hir brother Amnons house, and he was layd downe: and she toke floure and kneaded it, and made cakes in hys sight, and did bake them.

e. That is, she fryed them on a fishe.

9 And toke a panne, and (e) powred them out before him: but he would not eate. And Amnon sayd, Haue out all men from me. And they went all out from him.

10 And Amnon sayd vnto Thamar, Bryng the meate into the chamber, that I maye eate of thyne hande. And Thamar toke the cakes whiche she hadde made, and broughte them into the chamber to Amnon hir brother:

11 And when she had set them before hym to eate, he toke hir, and sayde vnto hir, Come, lye with me, my sister.

12 And she answered him, Nay my brother, do not force me, for there hath no such thyng bin done in Israel: Do not thou this folly.

13 And I, "whyther shall I cause my shame to goe? And thou shalt be as one of the fooles in Israel: Now therefore, I pray thee, speake vnto the king, and he will not denie me vnto thee.

" Or, howe shall I put awaye my shame.

14 Howbeit, he would not hearken vnto hir voyce, but being stroger than she, forced hir, and lay with hir,

C Gen. 24. a. Leuit. 18. a.

15 And then Amnon hated hir exceedingly, so that the hatred, wherewith he hated hir, was greater than the loue, with whiche he before loued hir: And Amnon said vnto hir, Vp, and get thee hence.

16 She aunswered hym, "There is no cause: Thys euill, that thou puttest me away, is greater than the other, that thou diddest vnto me. Neuertheless, he would not heare hir:

" Or, for thys cause.

17 But called his "boy that serued him, and sayde, Put away this woman from mee, and bolt the doze after hir.

" Or, seruant.

18 And she had a garmente of (f) diuers colours vpon hir: for with such were the kings daughters (that were virgins) apparelled. Then his seruant brought hir out, and locked the doze after hir.

f. For that which was of diuers colours or peeces, in those dayes was hadde in great estimation. Gen. 37. a.

19 And Thamar toke, and put asshes on hir head, and rent hir garment of diuers colours that was on hir, and layde hir hande on hir head, and so wente, and as she wente, cried.

20 And Absalom hir brother sayde vnto hir, Hathe Amnon thy brother bene with thee? Now yet be still my sister, he is thy brother, let not this thing greeue thine hart. And so Thamar remayned desolate in hir brother Absaloms house.

21 But when king Dauid heard of all these things, he was very wroth. D

22 And Absalom sayd vnto his brother Amnon neyther good, nor bad: Howbeit, Absalom hated Amnon, bycause he had forced his sister Thamar.

23 And after the time of two yeeres, Absalom had sheep shearers in the playn of "Hazor, beside Ephraim, and bade all the kynges sonnes.

" Or, Baal Hazor.

24 And came to the king, and sayd, Beholde, thy seruant hath sheepe shearers, I pray thee, that the king with his seruants, come to thy seruant.

25 The king aunswered Absalom, Nay my sonne, I pray thee, let vs not goe all, least we be chargeable vnto thee. And Absalom lay sore vpon him, howbeit he woulde not goe, but "blessed him.

" Or, thanked

26 Then sayde Absalom, But, I pray thee,

shall not my brother (g) Amnon goe with vs? And the king answered him, What needeth it, that he goe with thee?

g. Pretending to the king, that Amnon was most dere vnto him.

27 But Absalom made such instance, that he let Amnon, and all the kinges children goe with him.

E 28 Nowe had Absalom commaunded his yong men, saying, Marke when Amnons (h) hart is merry with wine, and when I bidde you smite Amnon: then kill him, and feare not: haue I not bidden you? be bolde therefore, and play the men.

h. Then being voyde of care, and tasting no peril.

29 And the seruauntes of Absalom did vnto Amnon, euen as Absalom had commaunded: And all the kinges sonnes arose, and euery man gate him vp vppon his Mule and fled.

30 And whyle they were yet in the way, tidings came to Dauid, saying, Absalom hath slayne the kinges sonnes, and there is none left aliue.

1. Reg. 1. b.

31 Then the king arose, and tare his garments, and lay along on the (i) earthe: and all his seruauntes stode by with their clothes rent.

i. In token of sorowe and griefe.

32 And Jonadab, the sonne of Simeach Dauids brother, answered and sayde, Lette not my Lorde suppose, that they haue slayne all ẏ yong men of ẏ kings sonnes, but Amnon only is dead, for that hath bene determined in Absaloms minde, since he forced his sister Thamar.

33 Nowe therefore, let not my Lorde the king "take the thing so greuously, to thinke that all the kinges sonnes are dead, "for Amnon only is dead.

" Or, take it to hart.
" Or, but.

34 But Absalom fled: and the yong manne that kept the watche, lifted vp his eyes, and loked, and beholde, there came mucke people by the way of the hyll syde "behinde him.

" Or, one after another.

F 35 And Jonadab said vnto the king, Behold, the kings sonnes come. As thy seruaunte sayde, so it is.

36 And as sone as he had left speaking, beholde, the kynges sonnes came, and lyfted vp their voyces, and wept: The king also, and all his seruauntes wept exceedyngly sore.

k. For Maachah his mother was the daughter of this Thalmai. Chap. 3.

37 But Absalom escaped, and went to (k) Thalmai the sonne of Ammihur kyng of Gesur, and Dauid mourned for his sonne euery day.

38 And so Absalom escaped, and went to Gesur, and was there three yeeres.

" Or, ceased.

39 And king Dauid "desyred to goe forthe vnto Absalom: for whereas Amnon was dead, he was comforted ouer him.

The. xiiij. Chapter.

2. Absalom is reconciled to his father by the subtiltie of Ioab. 24. Absalom may not see the kynges face. 25. The beautie of Absalom. 30. Hee causeth Ioabs corne to bee burnt, and is brought to his fathers presence.

1 JOab the sonne of Zaruia perceyued, that the kynges (a) hart was towarde Absalom:

a. That the king fauoured him.

2 And he sente to Thekoa, and fet thence a wise woman, and sayd vnto hir, I pray thee fayne thy selfe to be a mourner, and put on mourning apparell, and (b) annoynte not thy selfe with oyle, but bee as a woman that hadde long tyme mourned for the dead:

b. In token of mourning they vsed to annointing to seeme cleane.

3 And come to the kyng, and speake on this manner vnto him (And so Ioab "taught hir what she should say.)

" Hebr. Put the words in her mouth.

4 And when the woman of Thekoa spake with the king, shee fell on hir face to the grounde, and dyd obeysance, and sayde, "Helpe, O kyng.

" Heb. Save.

5 The king sayde vnto hir, What ayleth thee? She answered, I am in deede a "wydowe, and mine husband is dead.

" Heb. A dowe woman.

6 And thine hand maydē had (c) two sonnes, and they two foughte together in the fielde, where was no man to goe betweene them, but the one smote the other, and slue him.

c. Vnder this parable, she describeth the death of Amnon, by Absalom.

7 And beholde, the whole kinrede is risen againste thy handemaydē, and they sayde, Deliuer him, that smote his brother, that we may kill him, for the (d) soule of his brother, whome he slue, we will destroy the heir also: And so they shall quench my sparkle, whiche is left, and shall not leaue to my husbande, neyther name nor issue vpon the earthe.

B Deut. 19. d.

d. According to the lawe whiche commandeth the slayer to bee slaine.

Gen. 9. b. Exo. 21. b.

8 And the king sayd vnto the woman, Goe home to thyne house, I will giue a charge for thee.

9 And the woman of Thekoa sayde vnto the king, My Lord, O king, this (e) trespasse be on me, and on my fathers house: and the king and his throne be "guiltlesse.

e. As touching the breaking the lawe, which punisheth bloud, let me bere the blame.

" Or, innocent.
" Heb. cleane.

10 And the king sayd, If any man say ought vnto thee, bring him to me, and he shall "hurt thee no more.

" Or, touch.

11 Then sayde she, I pray thee, let the kyng remember the Lorde thy God, that thou wouldest not suffer manye reuengers of bloud to destroy, lest they slay my sonne. And he answeared, As the Lorde liueth, there shall not one heare of thy sonne fall to the earth.

1. Reg. 24.

12 The

12 The woman sayd, Let thyne handmayde speake one worde vnto my Lorde the kyng. And he sayd, Say on.

13 The woman sayde, Wherefore then hast thou (f) sought suche a thing against the people of God? For the king dothe speake thys thing as one which is faultie, that he should not fetche home agayne hys banished sonne.

14 For we must needes dye, and are as water spilt on the grounde, whiche can not be gathered vp agayne: Neyther doth GOD spare any person, yet dothe he appoynte (g) meanes that his banished be not vtterly expelled from him.

15 Nowe therefore I am come to speake of this thing vnto thee my Lord the king (bycause) they that be of the people, (h) haue made me afrayde: And thy handmaide sayd, Now will I speake vnto the king, it may be, that the king will performe the request of hys handmayde.

16 And the king shall heare his handmayd, to deliuer hir out of the hande of the man that would haue destroyed me, and also my son, out of the inheritance of God.

17 And thyne handmayde sayde, The worde of my Lord the king shall now be "comfortable: for my Lord the king is as (i) an angel of God, in hearing of good and bad: Therefore the Lord thy God be with thee.

18 Then the king answered, and sayde vnto the woman, Hide not from me, I pray thee, the thyng that I shall aske thee. And the woman sayde, Let my Lord the king nowe speake.

19 And the king sayd, Is not the (k) hande of Joab with thee in all this matter? The woman answered, and sayd, As thy soule liueth, my Lorde the king, I will not turne to the ryght hand, nor to the left, from ought that my Lorde the king hathe spoken: For euen thy seruaut Joab bade me, and he put all these wordes in the mouth of thine handmayde:

20 For to the intent, that I should (l) change the fourme of speache, hath thy seruant Joab done thys thyng: And my Lorde is wise, according to the wisedome of an angell of God, to vnderstand all thinges, that are in the earth.

21 And the king sayd vnto Joab, Beholde, I (m) haue done this thing: Goe and bring the yong man Absalom agayne.

22 And Joab fell to the grounde on his face, and bowed himselfe, and "thanked the king: And Joab sayd, Now thy seruāt knoweth, that I haue founde grace in thy sighte, my Lord, O King, in that the king hath fulfilled the request of his seruant.

23 And so Joab arose, and went to Gesur, and brought Absalom to Hierusalem.

24 And the king sayd, Let him turne to hys owne house, and not see my face. And so Absalom returned to his owne house, and sawe not the kings face.

25 But in all Israell there was none to bee so much prayed as Absalom for beautie: frō the soale of his foote, to the toppe of his head, there was no blemish in him.

26 And when he polled his head (for at euery yeeres ende he polled it, bycause the heare was heauie on him, therefore he polled it) he weighed the heare of his head at two hundred (n) sicles, after the kings weight.

27 And Absalom had three sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to looke vpon.

28 So Absalom dwelt two yeeres in Hierusalem, and sawe not the kings face.

29 Therefore Absalom sente for Joab, to haue sent him to the king, but he would not come to him: And when he sent agayne, he would not come.

30 Therefore he sayd vnto his seruants, Behold, Joab hath a fielde by my "place, and he hath barley therein: Goe, and (o) set it on fyre. And Absaloms seruants set it on fyre.

31 Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym, Wherefore haue thy seruauntes burnt my fielde with fyre?

32 And Absalom answered Joab, Behold, I sente for thee, desiring thee to come, bycause I would haue sent thee to the king, for to say, Wherefore am I come from Gesur? It had bin better for me to haue bene there still: Now therefore would I see the kings face, and if there be any (p) trespasse in mee, let him kill me.

33 And so Joab came to the king, & told him: whiche when he hadde sent for Absalom, he came to the king, and fell to the ground on his face before him, and the king kissed Absalom.

The. xv. Chapter.

2. The practises of Absalom to aspire to the kingdome. 14. Dauid and his seruants flee. 31. Dauids prayer. 34. Husai is sent to Absalom to discouer his counsell.

1 AFter this, Absalom "prepared him charrettes and horses, and fyftie men to run before him.

2 And Absalom rose vp early, and stoode in the place of the entring in of the gate: And euery man that had any "matter, and came

f. Why doest thou giue cōtrary sentence in thy sonne Absalom.

g God hathe prouided ways (as sanctuaries) to saue them oft times whome man iudgeth worthy of death.

h. For I thought they would haue slayne my kyng.

" Hebr. rest.

i. Is of great wisedome to discerne ryght from wrong.

k. Hathe not thou done this by the counsel of Ioab?

l. By speaking rather in parables than playnly.

m. I haue graunted thy request.

" Hebr. blessed

n. Whiche wayed syxe pounde four ounces, after halfe an ounce to the sycle.

" or, possession

o. Here is an vnmercifull cruell hart, couered in thys beautiful body.

p. If I haue offended by reuenging my systers dishonour. Thus the wicked iustify them selues in theyr euill.

" Hebr. made hym.

" or, controuersy.

to the king for iudgement, him did Absalom call vnto him, and sayde, Of what Citie art thou? He answered, Thy seruant is of one of the (a) tribes of Israell.

3 And Absalom sayde vnto hym, See, thy matters are good and righteous, but there is (b) no man (deputed) of the king to hear thee.

4 Absalom sayde moreouer, Oh, that I were made iudge in the lande, that euery manne which hath any plea and matter in the lawe, might come to me, and that I myght doe him iustice.

5 And when any man came nigh vnto hym, and dyd hym obeysance, he put forth hys hande, and toke hym to hym, and kyssed hym.

6 And on this maner did Absalom to al Israell, that came to the king for iudgement: so Absalom (c) stale the harts of the men of Israell.

7 And after (d) fortie yeeres, Absalom sayde vnto the king, I pray thee let me goe to Hebron, and pay my vowe whiche I haue vowed vnto the Lord:

8 For thy seruaunte vowed a vowe (when I was in Gesur in Syria) saying, If the Lord shall bring me agayne in deede to Hierusalem, I (e) will serue the Lorde.

9 And the kyng said vnto him, Goe in peace. And so he arose, and went to Hebron.

10 But Absalom sent spies throughout al the tribes of Israell, saying, As soone as ye heare the voyce of the trumpet blowe, ye shall say, Absalon raigneth in Hebron.

11 And with Absalom wente two hundred men out of Hierusalem, that were (f) called: And they wente with pure hartes, not knowing of (g) any thing.

12 And Absalom sent for Ahitophel the Gilonite Dauids counseller, from his citie Gilo, whyle he offered sacrifices, and there was wrought strong treason: for the people went and increased with Absalom.

13 And there came a messenger to Dauid, and sayde, The hartes of the men of Israell are turned after Absalom.

14 And Dauid sayd vnto all his seruauntes, that were with him at Hierusalem, Up, that we maye flee, for we shall not els escape (h) from Absalom. Make speede to depart, least he come suddaynely, and catch vs, and bryng euill vpon vs, and smite ẏ citie with the edge of the swoorde.

15 And the kings seruantes sayde vnto hym, Beholde, thy seruants are ready to do what soeuer my Lorde the king shall "appoynte.

16 And the king departed, and all his household, (i) at his feete: And the King left tenne concubines to keepe the house.

17 And the king went forth, and all the people at his feete, and taried in a place, that was (k) farre off.

18 And all his seruants went about him: and all the Cherethites, and all the Phelethites, and all the Gethites, euen sixe hundred men, whiche were come "after him from Geth, went before the king.

19 Then sayd the king to Ithai the Gethite, Wherefore commest thou with vs? Returne, and abide with the king, for thou art a stranger, depart therefore to thy place.

20 Thou camest yesterday, and shoulde I vnquiet thee to day, to goe with vs? I wyl goe whyther I can: Therefore returne thou, and carrie againe thy (l) brethren: mercy and trueth be with thee.

21 And Ithai answered the king, and sayde, As the Lorde liueth, and as my Lorde the king liueth, in what place my Lorde the king shal be, whether in death, or in life, euen there also will thy seruant be.

22 And Dauid sayde to Ithai, Come then, and goe forwarde. And Ithai the Gethite went forth, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went ouer. The king also him selfe passed ouer the broke Cedron, and all the people went ouer, towards the way that leadeth to ẏ wildernesse.

24 And loe, Sadoc also, and all the Leuites were with him, and (m) bare the arke of the appoyntment of GOD, and they set down the arke of God, and Abiathar (n) went vp, vntill the people were all come ouer out of the citie.

25 And the king sayde vnto Sadoc, Carrie the arke of God agayne into the citie, If I shall fynde fauour in the eyes of the Lorde, he will bring me agayne, and shewe me both it, and the tabernacle thereof.

26 But if he thus saye, I haue no lust vnto thee, behold (o) heare am I: let him doe with me, what seemeth good in his eyes.

27 The king said also vnto Sadoc the priest, Art not thou a Seer? Returne into the Citie in peace, and take your two sonnes wyth you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tarie in the fieldes of the wildernesse, vntill there come some woorde from you to be told me.

29 Sadoc therefore, and Abiathar, carried the arke of God againe to Hierusalem, and they taried there.

30 And Dauid wente vppon mount Oliuet, and wept as he wente vp, and had his head (p) couered, and went bare foote, and all

a. That is, noting of what citie or place he was.
b. Thus the enuious can depraue and condemne for negligēce and vniustice, hym whome God for diligence and iustice doth commēd and allowe.
c. By entising them from his father to himselfe.
d. Counting from the tyme that the Israelites had asked a king of Samuell.
e. By colour of religion he hunteth after the kingdome.
f. And bid to his feast in Hebron.
g. That Absalom went about.
h. For neyther is there hope of mercy at his cruel hāds: neyther are we at this sudden, able to make our part good against him.
" Heb. choose.
i That is, after him.
k. To wish Hierusalem.
" Heb. at hys feete.
l. That is, the fouldiers that be with thee.
m. Which was the charge of the Cathims. Num. 4.a.
n. To stande by the arke.
o. Gods will is a comfort and a cause of contentation to the faithfull in all aduersitie.
p. With ashes and dust, after the maner of them that be in sorowe.

all the people, that was with him, had euery man his head couered, and as they went vp, they wept.

31 And one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom. And Dauid sayde, O Lorde, I pray thee turne the (q) counsell of Ahithophel into foolishnesse.

q. Terrible is the counsel of the wicked worldly wise, against the innocent: except God, who oft turneth it to folly, doe frustrate and dispoynte the same.

32 When Dauid was come to the toppe of the mount, he worshipped God, and beholde, Husai the Arachite came against hym, with his coate torne, and hauing earth vpon hys head.

33 Unto whome Dauid sayde, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and saye vnto Absalom, I will be thy seruaunte, O king, as I haue thus long bin thy fathers seruaunt, so am I nowe thy seruaunte, thou mayest "for my sake destroy the counsell of Ahithophel.

" Hebr. to me, this, to my commoditie.

35 And hast thou not there with thee Sadoc and Abiathar the priestes? therefore what so euer thou shalt heare out of the kings house, thou shalt shew to Sadoc and Abiathar the priestes.

36 And beholde, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shall ye send me all that ye can heare.

37 And so Husai Dauids friende wente to the citie, and Absalom entred into Hierusalem.

The. xvi. Chapter.

1. The infidelitie of Ziba. 5. Semei curseth Dauid. 16. Husai commeth to Absalom. 21. The counsell of Ahithophel for the concubines.

1 AND when Dauid was a little past the (a) toppe (of the hill) beholde, Ziba the seruaunte of Miphiboseth metle him with a couple of Asses sadled, and vppon them two hundred loaues of bread, and one hundred bunches of reasins, and an hundred of dried "frygges, and a bottell of wine.

a. Which was the hyll of Olives.

" Or, frygge tree.

2 And the king said vnto Ziba, What meanest thou with these thynges? And Ziba sayde, They bee Asses for the kynges housholde to ryde on, and bread and fruite for the yong men to eate, and wine, that suche as be fainte in the wildernesse, maye drinke.

3 And the kyng sayde, Where is thy masters sonne? Ziba aunswered vnto the king, Beholde, he tarieth still at Hierusalem: for he sayde, Thys day shall the house of Israell restore me the kingdome of my father.

4 Then sayde the king to Ziba, Beholde, thine are all that parteyned vnto Miphiboseth. And Ziba sayde, I humbly "beseeche thee, that I may fynde grace in thy sight, my Lord, O king.

" Heb. I worshippe.

5 And when king Dauid came to (b) Bahurim, beholde, thence came out a man of the kinrede of the house of Saul, named Semei, the sonne of Gera, and he came out cursing.

b. Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of Dauid: And all the people and all the menne of warre were on his (c) right hand, and on his left.

c. That is, round about him.

7 And thus sayde Semei, when he cursed, Come forthe, come forth thou "bloudshedder, and thou man of "Belial.

" Hebr. man of bloud.

" Or, wicked man.

8 The Lorde hath brought vpon thee all the (d) bloud of the house of Saul, in whose stead thou hast raigned, and the Lord hath deliuered the kingdome into the hande of Absalom thy sonne: And beholde, thou art come to thy mischiefe, bycause thou art a bloudshedder.

d. This he said bycause of the death of Isboseth and Abner, suspecting Dauid to be guiltie to the same.

9 Then sayde Abisai the sonne of Zaruia vnto the king, Why dothe this dead dogge curse my Lorde the king? let me goe nowe, and take off the head of him.

10 And the king sayde, What haue I to doe with you, ye sonnes of Zaruia? for he curseth, euen bycause the Lord hath bidden him (e) curse Dauid: Who dareth then saye, Wherefore hast thou done so?

e. Dauid felt that this was the iudgement of God for hys sinne, & therefore humbleth him selfe to his rodde.

11 And Dauid sayd to Abisai, and to all hys seruantes, Beholde, my sonne which came of mine owne bowels, seeketh my life: Howe much more then may this sonne of Jemini do it? Suffer him to curse, for the Lorde hath bidden him.

12 It maye bee, that the Lorde will loke on mine "affliction, and (f) do me good for hys cursing this day.

" Hebr. on mine eye.

f. Meaning, that the Lorde wil send comforte to his, when they are oppressed.

13 And as Dauid and his men went by the way, Semei wente along on the hilles side ouer against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the King, and all that were with hym, came weery, and refreshed them selues (g) there.

g. To witte, at Bahurim.

15 And Absalom, and all the people, the men of Israel came to Hierusalem, and Ahithophel was with him.

16 And as soone as Husai the Arachite, Danids friend, was come vnto Absalom, Husai sayde vnto Absalom, God saue the king, "God saue the king.

" Hebr. let the king liue.

17 And Absalom sayd to Husai, Is thys the

kindneſſe to thy (h) friende? Why wenteſt thou not with him?

18 Huſai anſwered vnto Abſolom, Nay, not ſo: But whome the Lorde and this people, and all the men of Iſraell chooſe, his will I be, and with him will I dwell.

19 And "moreouer, vnto whome ſhall I doe ſeruice? not to his ſonne? and as I was ſeruante before thy father, ſo will I be before thee.

20 Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhall do.

21 And (i) Ahitophel ſayde vnto Abſalom, Get thee in vnto thy fathers concubines, whych he hath left to keepe the houſe, and all Iſraell ſhall heare, that thou art abhorred of thy father: then ſhall the handes of all that are with thee, be ſtrong.

22 And ſo they ſpread Abſalom a tent vppon the top of the houſe. And Abſalom went in vnto his fathers concubines in the ſight of al Iſraell.

23 And the counſell of Ahithophel, whych he counſelled in thoſe dayes, was as a man had aſked counſell (k) at the oracle of God, euen ſo was all the counſell of Ahithophel, both with Dauid, and with Abſalom.

h. Meaning Dauid.

« Hebr. the ſecond time.

i. Suſpecting the poſsibility of reconciliation betwixt the father, and the ſonne, and conſequently his owne deſtruction: he giueth ſuch counſel that is like to barre frendſhip for euer.

k. It was ſo eſteemed for the ſucceſſe the reof.

The. xvij. Chapter.

7. Ahithophels counſell is ouerthrowen by Huſai. 14. The Lorde had ſo ordeyned. 19. The prieſtes ſonnes are hid in the well. 22. Dauid goeth ouer Iordane. 23. Ahithophel hangeth himſelfe. 27. They bring vittailes to Dauid.

A 1 Ahithophell alſo ſayd vnto Abſalom, (a) Let me chooſe out now twelue thouſand men, and I will vp, and folow after Dauid this night.

2 And I will come vpon him, whyle he is weery and weake handed, and will feare him: And all the people that are with hym, ſhall flee, and ſo will I ſmite the king only,

3 And will bring agayne all the people vnto thee: and when all ſhall returne, the (b) man, whome thou ſeekeſt (being ſlayne) al the people ſhall be in peace.

4 And the ſaying "pleaſed Abſalom well, and all the elders of Iſraell.

5 Then ſayd Abſalom, Call now Huſai the Arachite alſo, and let vs heare likewiſe "what he ſayth.

6 When Huſai was come to Abſalom, Abſalom ſpake vnto him, ſaying, Ahithophell hath giuen "ſuch counſell: Shall we do after his ſaying, or no? tell thou.

B 7 Huſai anſwered vnto Abſalom, The counſell that Ahithophell hath giuen, is not good at this tyme.

8 For, ſayd Huſai, Thou knoweſt thy father and his men, howe that they be ſtrong men, and they be chafed in their mindes, and are euen as a Beare robbed of hir whelpes in the fielde: Thy father is a man alſo practiſed in warre, and will not "lodge with the people.

9 Beholde, he is hidde now in ſome caue, or in ſome other place: And though ſome of hys men be ouerthrowen at the fyrſt brunt, yet they that heare it, will ſaye, The people that foloweth Abſalom, be "put to the worſe.

10 And he alſo that is valiant, whoſe hart is as the hart of a Lion, ſhal "ſhrinke & fainte: for all Iſraell knoweth, that thy father is a mighty man, and they whiche be with him, are "ſtout men.

11 Therefore my counſell is, that all Iſraell be gathered vnto thee, from Dan to Beerſeba, as the ſande of the Sea in number, and that thou goe to battell in thine owne perſon.

12 For ſo ſhall we come vppon him in one place or other, where we ſhall fynde him, and we will fall vppon hym, euen as thicke as the deawe falleth on the ground: And of all the menne that are with him; we ſhall not leaue him one.

13 Moreouer, if he be gotten into a towne, then ſhall all the men of Iſrael bring ropes to that citie, and we will drawe it into the riuer, vntill there bee not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſraell ſayd, The counſell of Huſai the Arachite, is better than the counſell of Ahithophel. "For it was euen the Lords determination to deſtroy the (c) good counſell of Ahithophel, that the Lorde myght (d) bring euill vppon Abſalom.

15 Then ſayd Huſai vnto Sadoc and Abiathar the Prieſtes, Of this and that manner did Ahithophel and the elders of Iſrael counſell Abſalom, and thus and thus haue I counſelled.

16 Now therefore ſende quickly, and ſhewe Dauid, ſaying, Tarie not this night in the fieldes of the wilderneſſe, but get thee (e) ouer, leaſt the king be deuoured, and all the people that are with him.

17 Now Jonathan and Ahimaaz abode by the well Rogel: (for they might not be ſeene to come into the citie) and a wench went, and (f) tolde them: And they went, and ſhewed king Dauid.

18 Neuertheleſſe, a lad ſaw them, and tolde it to Abſalom: but they went both of them away

« Hebr. what is in his mouth.

" Or, ſpoken thus.

" Or, tary all night.

« Hebr. how a breach is ruine.

« Hebr. not.

« Hebr. the children of fortitude.

C

" Or, the Lord hath commanded.

c. Good to haue brought to paſſe that wicked purpoſe he went about.

d. For by the counſel of Huſai, he was in the ſnare where hee deſtroyed.

e. That is, ouer Iordane.

f. The meſſage from their father.

away quickly, and came to a mans house in Bahurim, which had a well in his yard, into the which they went downe.

19 And the wife toke and spreade a couerlet ouer the welles mouth, and spread ground corne theron: and the thing was not spyed.

20 And when Absoloms seruauntes came to the wyfe to the house, they sayde, Where is Ahimaaz and Jonathan? The woman answered them, They be gone ouer the brooke of water: And when they had sought them, and coulde not fynde them, they returned to Hierusalem,

21 And as sone as they were departed, the other came out of the well, and wente and tolde kyng Dauid, and sayd vnto hym, Vp and get you quickely ouer the water, for (g) suche counsayle hath Ahitophell gyuen agaynst you.

22 Then Dauid arose, and all the people that were with him, and they were come ouer Jordane (h) by that it was daye, so that there lacked not one of them, that was not come ouer Jordane.

23 And when Ahitophell sawe that his counsell was not followed, he saddled his asse, and arose, and gat him home to his owne house, and to his owne citie, & put his household in order, and (i) hanged himself, and died & was buryed in the sepulchre of his father.

24 Then Dauid came to Mahanaim, and Absalom passed ouer Jordane, he and al the men of Israell with him.

25 And Absalom made Amasa captayne of the hoste in steade of Joab: whiche Amasa was a mannes sonne named Jethra, an Israelite, that went into Abigail daughter of (k) Nahas, sister to Zauria, Joabs mother.

26 So Israell and Absalom pitched in the lande of Gilead.

27 And when Dauid was come to Mahanaim, Sobi the son of Nahas, out of Rabba of the chyldren of Ammon, and Machir the sonne of Ammiell out of Lodeber, and Barzellai the Gileadite out of Rogelim,

28 (l) Brought beds, basons, earthen vessels, wheat, and barley, flower, and parched corne, beanes, lentils, and parched pulse.

29 Hony, butter, sheep, and cheese of kine, for Dauid, and for the people that were with him, to eate: For they sayd, The people is hungrie, weary, & thirstie in the wildernesse.

The.xviij. Chapter.

2. Dauid diuideth his armie into three parts. 9. Absalom is hanged, slayne, and cast into a pitte. 33. Dauid lamenteth the death of Absalom.

1 AND Dauid numbred the people, that A were with him, and set captains of thousandes, and of hundreds ouer them.

2 And Dauid sent forth the thirde part of the people vnder the hand of Joab, and the third part vnder the hande of Abisai the sonne of Zaruia, Joabs brother, and the other thirde parte vnder the hande of Ithai the Gethite: and the kyng sayde vnto the people, I will goe with you my selfe also.

3 And the people answeared, Thou shalt not goe forth: for if we flee away, they wil not care for vs, neyther shall they regard vs, though halfe of vs were slayne, but thou (a) art now worth ten thousande of vs. Wherfore it is better that thou succour vs out of the citie.

4 And the kyng sayd vnto them, What seemeth you best, that will I do. And the king stode by the gate side, and al the people came out by hundredes, and by thousandes.

5 And the kyng commaunded Joab, and Abisai, and Ithai, saying, Intreate the yong man Absalom gently for my sake. And all the people heard, that the king gaue all the captaines charge, concerning Absalom.

6 And so the people went out into the fielde against Israell (and the battayle was in the (b) wood of Ephraim)

7 Where the people of Israel were slayn before the seruants of Dauid: and there was a greate slaughter that daye, euen of twentye thousande men. B

8 For the battayle was scattered ouer all the countrey. And the wood deuoured mo people that day, than did the sworde.

9 And Absalom met the seruants of Dauid, riding vpon a mule, which caryed him vnder the thicke bowes of a great oke, and his head was caught of the oke, and he was (c) lifted vp betweene the heauen and the earth: and the mule that was vnder him wente awaye.

10 And one that sawe it, tolde Joab, saying, Behold, I sawe Absalom hang in an oke.

11 And Joab sayde vnto the man that tolde him: If thou diddest see hym, why diddest not thou there smyte him to the ground, and I would haue giuen thee ten sicles of siluer, and a girdle?

12 The man sayde vnto Joab, Thoughe I should receyue a thousande sicles of siluer in myne hande, yet woulde I not stretche out myne hande agaynste the kinges sonne: For we heard with our eares, when the king charged thee and Abisai, and Ithai, saying, Beware that none touche the yong manne Absalom.

13 Moreouer, if I hadde done, it I shuld haue

g. To wit, to pursue thee with all haste.

h. So that they trauyled all night, and by morning had all their companie passed ouer.

i. Thus God sometymes in this life executeth iudgement vpon the cruel persecutor of the innocent, to admonishe vs, what iudgement all suche shall haue in the worlde to come.

k. Who was also called Isai Dauids father.

l. God by them succouring the necessitie of his faithfull seruante in his trouble and affliction.

a. Signifying that a good gouernour ought to be so deare vnto his people, that they will rather lose their lyues, than that oughte should come vnto him.

b. So called, because the Ephraimites (as some saye) fed their cattel beyonde Iordane in this wood.

c. By Gods prouidence, that this might be an example for euer, what it is afore God, the sonne to rebell against the father.

done agaynſte myne owne lyfe: for there is no matter hid from the king, yea and thou thy ſelfe wouldeſt haue bin againſt me.

14 Then ſayde Joab, I may not ſtand thus tarying with thee: and he toke three dartes in his hande, and thruſt them "thorow Abſalom, whyle he was yet alyue in the middeſt of the Oke.

"Heb. In the heart of Abſalom.

15 And tenne ſeruauntes that bare Joabs weapons, turned, and ſmote Abſalom, and ſlue hym.

16 And Joab blew the trumpet, and the people returned from followyng Iſraell: for Joab (d) helde backe the people.

d. Temperating the victorie with mercie and pitie vpon the people that were ſeduced by Abſalom.

17 And they toke Abſalom, and call him into a great pit in the wood, and layd a mightie great heape of ſtones vppon him: and all Iſraell fled euery one to their tentes.

18 And this Abſalom yet in his life time, toke and reared vp a piller, which is in the kings dale: for he ſayde: I haue no (e) ſonne to keepe my name in remembrance: and he called the piller after his owne name, and it is called vnto this day, Abſaloms place.

e. It ſhuld appeare by this that God had puniſhed him by taking awaye his three ſonnes and his daughter.

19 Then ſayd Ahimaaz the ſonne of Sadoc, Let me runne nowe, and beare the king tydings how that the Lord hath (f) iudged him quite of the hand of his enimies.

f. That is, hath deliuered him out of the hāder of his enimies.

20 And Joab ſayde vnto hym, Thou art no manne to beare (g) tydings to daye, thou ſhalt beare tydings an other tyme: but to day thou ſhalt beare none, bycauſe the kings ſonne is dead.

g. Fauouring hym, that he ſhould not incurre diſpleaſure, by telling of the death of Abſalom.

21 Then ſayde Joab to Chuſi, Goe and tell the kyng what thou haſte ſeene. And Chuſi bowed himſelfe vnto Joab, and ranne.

D

22 Then ſayde Ahimaaz the ſonne of Sadoc agayne to Joab, What, I praye thee, if I alſo runne after Chuſi? And Joab ſayde, Wherfore wilt thou run my ſon, ſeyng that thou haſt no tydings to bring?

23 Yet what if I run? He ſayde vnto hym, Runne. Then Ahimaaz ran by the way of the playne, and came before Chuſi.

h. He ſate in the gate of the citie of Mahanaim.

24 And David ſat betweene the two (h) gates: and the watcheman went vp to the roof ouer the gate vnto the wall, and lifted vp his eyes, and ſawe, and beholde, there came a man running alone.

25 And the watcheman cryed, and tolde the king. And the kyng ſayde, If he be alone, there is (i) tydings in his mouthe. And hee came apace, and drew nere.

i. That is, hee bringeth tydings.

E

26 And the watcheman ſawe an other man running, and the watcheman called vnto the porter, and ſayd, Behold, there commeth an other man running alone. And the kyng ſayd, He is alſo a tydings bringer.

"Heb. I ſee the running.

27 And the watchman ſayd, "Mee thynketh the runnyng of the formoſt is lyke the runnyng of Ahimaaz the ſonne of Sadoc. The kyng ſayde, He is a (k) good man, and commeth with good tidings.

k. He had experience of his fidelitie, Chap. 17.c.

28 And Ahimaaz called, and ſayde vnto the king, Peace be with thee: and he fel downe to the earth vpon his face before the king, and ſayd, Bleſſed be the Lorde thy God, which hath "ſhut vp the men that lifted vp their handes againſt my Lorde the kyng.

"Or, deliuered vp.

29 And the kyng ſayde, Is the young man Abſalom ſafe? Ahimaaz anſweared, When Joab ſent the kings (l) ſeruaunt, and me thy ſeruaunt, I ſaw a great tumult, but I wote not what it was.

i. To wit, Chuſi, who was a Ethiopian.

30 And the kyng ſayde vnto him, Turne aſide, and ſtande here. And he turned aſide, and ſtode ſtill.

31 And beholde, Chuſi came alſo, and ſayde, "Tydings my Lorde the kyng: for the Lorde "hath deliuered thee this day out of the hand of al them that roſe againſt thee.

"Heb. Tydinges is brought. "Heb. hath

32 And the kyng ſayde vnto Chuſi, Is the yong man Abſalom ſafe? Chuſi anſwered, The enimies of my Lorde the kyng, and all that ryſe againſt thee, to do thee hurt, be as that yong man is.

33 And the kyng was (m) moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſayde, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom my ſonne, my ſonne.

m. The rebellion of his ſon could not quenche his fatherly affection.

The.xix. Chapter.

1. Ioab encourageth the king. 8. Dauid is reſtored. 23. Semei is pardoned. 24. Miphiboſeth meeteth the kyng. 39. Barzelai departeth. 41. Iſraell ſtriueth with Iuda.

1 AND it was tolde Joab, Beholde, the kyng weepeth, and mourneth for Abſalom.

I

2 And the "victorie of that day was turned into mourning vnto all the people: for the people heard ſay that day, how the king ſorrowed for his ſonne.

"Heb. lamentation or lamentacion.

3 And the people went that daye, into the citie by ſtelth, as people confounded do conuey themſelues, when they flee in battayle.

2. As they do that mourne.

4 But the king (a) hidde his face, and cryed with a loude voyce, O my ſonne Abſalom, O Abſalom my ſonne, my ſonne.

5 And Joab came into (b) the houſe to the king, and ſayd, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy lyfe, and the liues of thy ſons and of thy daughters, and the lyues of thy wiues, and of thy concubines.

b. At Mahanaim.

6 In

6 In that thou louest thine enimies, and hatest thy freendes: for thou hast declared this day, that thou regardest neither thy "princes, nor thy seruants: and this day I do perceiue, that if Absalom had lyued, and all we had died this day, that had "pleased thee well.

"or, Captains

a Heb. bene right in thine eyes.

7 Nowe therefore vp, and come out, and speake "comfortablie vnto thy seruauntes: for I sweare by the Lorde, except thou come out, there will not tarrie one man with thee this night: and that wil be worse vnto thee, than all the euill, that fell on thee from thy youth vnto this houre.

a Heb. to the heart of thy seruant.

B

8 Then the kyng arose, and sate in the (c) gate: and they tolde vnto al the people, saying, Behold, the kyng dothe sit in the gate, and all the people came before the kyng: for Israel had fled, euery man to his tent.

c. Where the most resort of the people was

9 And all the people were at (d) stryfe thorow out all the trybes of Israel, saying, The kyng saued vs out of the hande of our enimies, and he deliuered vs out of the hande of the Philistines, and now he is fled out of the lande for Absalom:

d. Who should sit bryng home the king

10 But Absalom, whom we annoynted ouer vs, is dead in battayle: Therefore why are ye so styll, that ye bryng not the kyng agayne?

11 And kyng Dauid sent to (e) Sadoc and Abiathar the priestes, saying, Speake vnto the elders of Iuda, and say, Why are ye behinde, to bryng the king againe to his house (seyng that such tidings is come from al Israel vnto the kyng, euen to his house?)

e. Ay to them whose office is to tel the people their duetie.

12 Ye are my brethre, my bones, and my flesh: wherefore then are ye the last, that bryng the kyng agayne?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me and more also, if thou be not captayne of the hoste to me for euer in the (f) roome of Joab.

f. Beside his follie, that in by winning of the captaine to winne the people: it seemeth that he hath yet a grudge against Joab, for the death Absalom.

14 And he bowed the hartes of all the men of Iuda, euen as the hart of one man, so that they sent (this worde) to the king, Returne thou with all thy seruantes.

15 So the kyng returned, and came to Iordane: and Iuda came to Eilgal, for to goe to meete the kyng, and to conueygh him ouer Iordane.

C

16 And (g) Semei the sonne of Gera, the sonne of Iemini, whiche was of Bahurim, hasted, & came down with the men of Iuda, to meete kyng Dauid.

g. Who had before reuiled him. Chap. 6, c

17 And there were a thousande men of Beniamin with him, and Ziba the seruaunt of the house of Saul, and his fiftiene sonnes, & twentie seruaunts with hym: and they went ouer Iordane before the kyng.

18 And there went ouer a boate, to carrie ouer the kings household, and to do him pleasure: and Semei the sonne of Gera fell before the kyng, as he was come ouer Iordane,

19 And sayde vnto the kyng, Let not my lord impute wickednesse vnto me, nor remember the thyngs, that thy seruaunt dyd (h) wickedly, when my lorde the kyng departed out of Hierusalem, that the kyng shoulde take it to his hart.

h. For in his aduersitie he was his most cruel enimie, although now in his prosperitie he seeketh by flatterie to creepe into fauour.

20 For thy seruant doeth knowe, howe that I haue done amisse: and therefore beholde, I am the firste this daye of all the house of (i) Joseph, that am come downe to meete my lorde the kyng.

i. By Joseph it commonly vnderstood Ephraim, Manasses, and Beniamin, wherof he was: bicause these three were vnder one standard. Nu. 2. c.

21 But Abisai the sonne of Zaruia answered, and sayd, Shall not Semei die for this, bicause he cursed the Lordes annoynted?

22 And Dauid sayde, What haue I to do with you, ye sonnes of Zaruia? For this day ye be aduersaries vnto me: shal there any mã dye this day in Israel? Do not I know, that I am this day kyng ouer Israel.

D

23 And therefore the king sayde vnto Semei, Thou shalt not die: and the kyng sware vnto hym.

24 And Miphiboseth ỹ sonne of Saul, came downe to meete the king, and hadde neyther washed his feete, nor dressed his beard, nor (k) washed his clothes, from the time the kyng departed, vntil he came againe in peace.

k. In signe of sorowe, for the expulsion of Dauid out of his kingdome

25 And when he (l) was come to Hierusalem, and met the kyng, the kyng sayde vnto hym, Wherefore wentest not thou with me Miphiboseth?

l. When Miphiboseth beyng at Hierusalem had met the kyng.

26 He answeared, My lord, O kyng, my seruant deceyued me: for thy seruant sayde, I would haue mine asse sadled to ride thereon, for to goe to the kyng: bycause thy seruaunt is lame.

27 And he hath accused thy seruant vnto my lorde the kyng: and my lorde the king is as an (m) angel of God: do therefore what seemeth (n) good in thine eyes.

m. Able for his wisedome to iudge in all matters.

n. That is, thy pleasure.

28 For all my fathers house were but (o) dead men before my lorde the kyng: and yet didest thou put thy seruaunt among them that dyd eate at thyne owne table. What right therefore haue I yet to crye any more vnto the kyng?

o. Woorthie to die for Sauls crueltie towardes thee.

29 And the kyng sayde vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou and Ziba diuide the (p) landes betweene you.

p. Dauid did euil in taking his lands from him before he knew the cause: But muche worse, that knowyng the truth, he dyd not restore them.

30 And Miphiboseth sayde vnto the kyng, Yea, let him take all, forsomuche as my lord the kyng is come againe in peace vnto his owne house.

31 And Barzellai the Gileadite came downe frõ Roglim, and went ouer Iordane with the

the king, to conduct hym ouer Iordane.

32 Barzellai was a very aged man, euē foure score yeares olde, and prouided the kyng of sustenance, whyle he lay at Mahanaim: for he was a man of very great substance.

33 And the kyng sayde vnto Barzellai, Come ouer with me, and I will feede thee with me in Hierusalem.

34 And Barzellai sayde vnto the king, "How long haue I to liue, that I shoulde goe vp with the kyng vnto Hierusalem?

35 I am this day foure score yeares olde: and can I discerne betweene good or euill? Hath thy seruaunt any taste in that he eateth or drynketh? Can he heare any more the voyce of singing men and women? Wherefore then should thy seruaunt be yet a burden vnto my lorde the king?

36 Thy seruaunt will goe a litle way ouer Iordane with the kyng: and why will the kyng recompence it me with such a reward?

37 O let thy seruaunt turne backe againe, that I may die in mine owne citie, and (be buried) in the graue of my father & of my mother: Beholde, here is thy seruaunt (q) Chimham: let hym goe with my lorde the kyng, and do to hym, what shall please thee.

38 And the kyng answeared, Chimham shall goe with me, and I wil do to him, that thou shalt be content with: and what so euer thou shalt "require of me, that same will I do for thee.

39 And all the people went ouer Iordane: and when the king was come ouer Iordane, he kissed Barzellai, and "blessed hym, and he went backe agayne vnto his owne place.

40 And then the kyng went to Gilgal, and Chimham went with hym: and all the people of Iuda conducted the kyng, and also half the people (r) of Israel.

41 And beholde, all the men of Israell came to the king, and sayde vnto the kyng, Why haue our brethren the menne of Iuda stolne thee away, and haue brought the kyng, and his household, and al Dauids men with him ouer Iordane?

42 And all the men of Iuda answeared the men of Israel, Because the kyng is neare of kinne to vs: wherefore be ye angry for this matter? Haue we eaten of the kings cost? or haue we taken any bribes?

43 And the men of Israel answeared the men of Iuda, and sayde, Wee haue ten partes in the king, and haue thereto more right to Dauid, than ye. Why then dyd ye despise vs, that our aduise shoulde not be first had, in restoring our kyng? And the wordes of the men of Iuda were fiercer than the wordes of the men of Israel.

« Hebr. howe many dayes are the yeares of my life?

¢. My sonne.

" or, choose.

" or, bad him farewel.

r. Whiche had taken part with the king.

The. xx. Chapter.

1. Seba rayseth Israel agaynst Dauid. 10. Ioab killeth Amasa trayterously. 22. The head of Seba is delyuered to Ioab. 23. Dauids chiefe officers.

1 When there came (a) thyther a certayne man" of Belial, named Seba, the sonne of Bichri, a man of Iemini, he blew a trumpet, and sayde, We haue no parte in Dauid, neither haue we inheritance in the sonne of Isai: euery man to his tentes, O Israel.

2 And so euery man of Israell went from Dauid, and folowed Seba the sonne of Bichri: but the men of Iuda claue fast vnto theyr kyng, from Iordane to Hierusalem.

3 And Dauid came to his house to Hierusalem: and the kyng toke the ten women his concubines, that he had left behynde him to keepe the house, and put them in warde, and fedde them, but lay no more with them: and so they were inclosed vnto the day of theyr death, liuyng in widdowhood.

4 Then sayde the kyng to (b) Amasa, Call me the men of Iuda together within three dayes, and be thou here also.

5 And so Amasa went to gather the men of Iuda together, but tarryed longer than the time, whiche he had appoynted hym.

6 And Dauid sayde to Abisai, Nowe shall Seba the sonne of Bichri do vs more harme, than dyd Absalom: Take thou therefore thy lordes (c) seruants, and follow after hym, lest he geat him walled cities, and escape vs.

7 And there went out after him Ioabs me, and the Cherethites, and the Phelethites, and all the mightiest men: and they departed out of Hierusalem, to folowe after Seba the sonne of Bichri.

8 And when they were at the great stone in Gibeon, Amasa went before them: and Ioabs (d) garment that he had about him, was gyrt vnto him: and he had gyrded thereon a sworde, whiche was ioyned fast to his loynes in a sheath, that as he went, it fel somtyme out.

9 And Ioab sayde to Amasa, Art thou in "health my brother? And Ioab toke Amasa by the beard with the ryght hande, to kisse him.

10 But Amasa toke no heede to the sworde, that was in Ioabs hande: for therewith he smote hym in the fift (ribbe) and shedde out his bowels to the ground, and" thrust at him no more, and he dyed: So Ioab and Abisai his brother folowed after Seba the sonne of Bichri.

11 And one of Ioabs men stode by hym, and sayd,

a. Where the ten tribes ofstended against Iudah.

" or, wicked man.

2. Reg. 15. b

b. Who was his chiefe captayne in Ioabs roome. Chap. 19. a

c. Meanyng the souldiers that were vnder Ioab his eldest brother.

d. Whiche was a coate that he vsed to weare in the warres.

« Hebr. peace.

Prou. 27. b

2. Reg. 2. b

« Hebr. bowbled not the stroke.

sayd, He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab.

12 And Amasa wallowed in bloud in the middest of the way: and when the manne saw, that al the people stode still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, bycause he sawe that euery one that came by him, stode still.

13 And as sone as he was remoued out of the way, all the people went after Joab, to folowe after Seba the sonne of Bichri.

14 And he went throughe all the tribes of Israel, vnto Abel, and to Bethmaacha and all the places of Berim, and they gathered together, and went after him.

15 And they came and besieged hym in Abel neere to Bethmaacha, and they caste vp a banke agaynst the citie, and the people therof stode on the rampier, and all the people, that was with Joab, "thrust at the wall, to ouerthrow it.

a Or destroie or caste him the wal

16 Then cryed a wyse woman out of the citie, Heare, heare: I pray you, say vnto Joab, Come hither, that I may speake with thee.

17 When Joab was come vnto hir, the woman sayde, Art thou Joab? He answered, I am he. She sayd vnto him, Heare the wordes of thyne handmayd: and he answered, I do heare.

18 Then she spake thus, (c) They spake in the old time, saying, They should aske of Abel: and so haue they continued.

c She sheweth that the olde custome was not to destroy a citie, before peace was offred. Deu. 20. c

19 I am (f) one of them, that are peaceable and faythfull in Israell, and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lorde?

f She speaketh in the name of the citie.

20 And Joab answered, and sayd, God forbid, God forbid it me, that I should eyther deuoure or destroy.

21 The matter is not so: but a man of mount Ephraim (Seba, the sonne of Bichri by name) hath lyfted vp hys hande agaynst the kyng, euen agaynste Dauid: Delyuer vs hym only, and I wil departe from the citie. And the woman sayde vnto Joab, Beholde, his heade shall bee throwen to thee ouer the wall.

22 And then the woman wente vnto all the people with hir wisedome: and they smote of the head of Seba the sonne of Bichri, and cast it out to Joab: and hee blewe a trumpet, and they "retired from the Citie, euery man to his tent: and Joab returned to Hierusalem vnto the king.

2. Reg. 2. g. a Heb. they were scattered

23 Joab was ouer all the host of Israell, and Banaia the sonne of Jehoiada was ouer the Cerethites, and Phelethites.

24 And Aduram was ouer the tribute, & Jehosaphat the sonne of Ahilud, was recorder,

25 Seua was scribe, and Sadoc and Abiathar were the Priestes.

26 And Jra the Jairite was (g) chiefe aboute Dauid.

g. In dignitie and counsell.

The xxi. Chapter.

1. Three deare yeares. 9. The vengeaunce of the sinnes of Saule, lyghteth on his seuen sonnes whiche are hanged. 15. Foure greate battayles, whiche Dauid hadde againste the Philistines.

THen there was an hunger in the dayes of Dauid three yeares "together: and Dauid "enquyred of the Lorde: and the Lord answered, It is for Saul, and the house of bloud: bycause he slewe the (a) Gibeonites.

A a Heb. yeere after yeere. b Heb. sought the face of the Lorde.

2 And the Kyng called the Gibeonites, and sayde vnto them: (Nowe the Gibeonites were not of the chyldren of Israell, but a remnant of the Amorites, and the children of Israell swere vnto them: and Saule sought to slay them, for a zeale, that he had to the children of Israell, and of Juda,

1. Re. 22. g. a. Thinking to gratifie the people, bicause these were not of the seede of Abraham. Josua. 9. c.

3 Wherfore Dauid sayd vnto the Gibeonites, (b) What shall I do for you, and wherwith shall I make the attonement, that ye may bleese the inheritance of the Lord?

b. For satisfaction, and recompence of the iniury you haue sustemed

4 The Gibeonites aunswered hym, Wee wyll haue no syluer nor golde of Saule, nor of his house: neyther is it our mynde, that thou shouldest kill (c) any man in Israell. He sayd, What you shall say, that wil I doe for you.

c. Saue only of Sauls stocke.

5 They aunswered the king, The manne that consumed vs, and imagined to bring vs to noughte, that wee are destroyed from remayning in any of the coastes of Israel.

6 Let seuen men of his (d) sonnes be deliuered vnto vs, and we will hang them vp (e) vnto the Lord in Gibeah of Saul, whom ý Lorde did chose. And the kyng sayde, I will giue them you.

d. Of Saules kinsmen. e. To pacifie the Lorde.

7 But the king had compassion on Miphiboseth, the sonne of Jonathan, the sonne of Saul, bycause of the Lordes othe, that was betweene them, euen betweene Dauid and Jonathan, the sonne of Saul.

B

8 But the Kyng toke the two sonnes of Rispha, the daughter of Aia, whome she bare vnto Saul, euen Armoni, and Miphiboseth, and the fyue sonnes of Michol, the daughter of Saule, whome (f) she bare to Adriel, the sonne of Barzellai the Meholathite.

f. That is, whō she (hauing no childrē of hir owne) brought vp, being the children of Adriel, by Merab hir sister. "or, dyed.

9 And hee deliuered them vnto the handes of the Gibeonites, whyche hanged them in the hil before the Lorde: and they "fel all seuen

seuen togither, and were slayne in the dayes of haruest, euen in the (g) first dayes, and in the beginning of barly haruest.

g. Which was in the moneth Abid, or Nisã, which conteyneth part of March, & part of Aprill.

10 And Rispha the daughter of Aia, toke (b) sackcloth, and hanged it vp for hir vpon the rocke (euen) from the beginning of haruest, vntill (i) water dropped vppon them out of heauen, and suffered neither the byrdes of the ayre to "lyght on them by daye, nor beastes of the fielde by nyght.

h. to make hir a tent.
i. Bicause drought was the meane of this famine, God by sending of rayne, shewed that he was pacified.
"or, rest.

11 And it was tolde Dauid, what Rispha the daughter of Aia, the concubine of Saul, had donne.

12 And Dauid went, and toke the bones of Saul and of Jonathan his sonne, from the citizens of Jabes in Gilead, which had stolen them from the streete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa.

13 And he brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

C 14 And the bones of Saul, and Jonathan his sonne, buryed they in the country of Beniamin, in Zela, in the sepulchre of Cis his father: and when they had performed all that the kyng commaunded, God was then (k) at one with the lande.

k. For where the magistrats suffer faultes vnpunished, there the plague of God lyeth vpon the lande.

15 Moreouer, the Philistines had yet warre agayne with Israel, & Dauid went downe, and his seruants with him, & fought against the Philistines: and Dauid waxed fayntie.

16 And Jesbi-benob, one of the sonnes of the giantes (the yron of whose speare weyghed three hundred (l) sicles of brasse) and he being gyrded with a newe sword, thought to haue slayne Dauid.

l. Whiche amount to nine pound, quarter, and a halfe

17 But Abisai the sonne of Zaruia succoured him, and smote the Philistin, and killed him. Then the seruantes of Dauid sware vnto him, saying, Thou shalt goe no more out with vs to battayle, that thou quenche not the (m) lyght of Israel.

2.Re.23.c.

m. That the glory and wealth of Israel perishe not with thee.
n. Called Gezer.
1.Chro.20.c.
o. Called Zippay, also.
1.Chro.20.c.
1.Par.21.a.
p. That is, Lahmi, the brother of Goliath whome Dauid slue.
1.Chro.20.

18 And yet after this, there was a battayle with the Philistines at (n) Gob, and then Sibbechai ẏ Husathite slue (o) Saph, which was one of the sonnes of the Giantes.

19 And there was another battayle in Gob with the Philistins, where Elhanan the son of Jaere Oregim a Bethlehemite, slue (p) Goliath the Gethite, ẏ staffe of whose speare was as great as a weauers clothbeame.

20 And there was yet another battayle in Geth, where was a man of a greate stature, and that had on euery hande sixe fingers and on euery foote sixe toes, foure and twentie in number, and was borne also of the kynred of the giantes in Geth.

21 And when he defyed Israel, Jonathan the D
sonne of Simea, the brother of Dauid slue him.

22 These foure were borne to the giante in Geth, and dyed by the hande of Dauid, and by the handes of his seruants.

The.xxij. Chapter.

2. Dauid after his victories prayseth God. 8. The anger of God towarde the wicked. 44. He prophecieth of the reiection of the Iewes and of the vocation of the Gentiles.

1 AND Dauid spake the wordes of this (a) A
song vnto the Lord, what time the Lord had deliuered him out of the hande of all his enimies and out of the hand of Saul,

a. Wherein he prayseth God for the victories and benefites he receyued at his hands.

2 And he sayde, The Lorde is my rocke, and my castel, and my deliuerer.

3 God is my "strength, in him will I trust: he is my shielde, and the horne of my saluation, my high tower, and my refuge: my sauiour, thou hast saued mee from wrong.

"or, rocke.

4 I will call on the Lorde, whiche is prayse worthie: and so shall I be saued from mine enimies.

Psal.18.c.

5 For the pangs of death closed me about: the floodes of "Belial put mee in feare.

"or, vngodlynesse.

6 The sorowes of "hell compassed me about: the snares of death ouertooke mee.

"or, grane.

7 In my tribulation dyd I call vppon the B
Lord, and cry to my God: and he did heare my voyce out of his temple, and my cry (did enter) into his eares.

8 The earth trembled and quaked: the fundations of heauen moued and shooke, when he was angry.

9 Smoke went out of his nosethyrls, and consuming (b) fire out of his mouthe: coles were kyndled thereat.

b. Lyghning and thunder.

10 And he bowed heauen, and came downe: and there was darkenesse vnder his feete.

11 And he rode vpon Cherub, and did flee: he was seene vpon the wings of the winde.

c. By this description of a tempest, he declareth the power of God agayast his enimies.

12 Hee made darkenesse a tabernacle rounde about him: with waters gathered togither in thicke cloudes.

13 Through the bryghtnesse of his presence: were (c) the coales of fire kyndled.

14 The Lorde thundred from heauen: and C
he that is moste hygh, put out his voyce.

15 He shot arrowes, and scattered them: (to witte) lyghtning, and ouerthrew them.

16 The chanelles of the sea appeared, and the fundations of the worlde were seene, by the reason of the rebuking of the Lorde, and through the blastyng of the breathe of hys nosethyrls.

17 He sent from aboue, and toke mee: hee drewe

drewe mee out of many waters.

18 He deliuered mee from my myghtie enimie, and from them that hated mee: for they were too strong for mee.

d. When I was beset, that all meanes seemed to faile.

19 When they had (d) preuented mee in the day of my calamitie, the Lord staied me vp.

20 For he brought me out into roomth: he deliuered me, because he had a fauor vnto me.

D

e. Whereby Saul being his enimie, was forced to saye, Thou art more righteous than I. 1. Sam. 24. d.

21 The Lorde rewarded me according to my (e) ryghteousnes: according to the pureneſſe of my handes he recompenſed me.

22 For I haue kept the wayes of the Lorde: and dyd not wickedly againſt my God.

23 For all his lawes were in my ſight: and from his ſtatutes I did not depart.

24 In his ſight alſo haue I bin vpright: and haue kept me from myne owne iniquitie.

25 And the Lorde dyd to mee againe, according to my ryghteouſneſſe: euen after my pureneſſe in his eye ſight.

26 With the godly thou ſhalt be godly: and with the man that is vpright, thou ſhalt bee vpright.

27 With the pure thou ſhalt bee pure: and with the froward thou wilt ſhewe thy ſelfe (f) froward.

f. Their wickednesse is ſuche that thou ſeemeſt to forgeatthy wonted mercie.

28 And the poore people thou wylt ſaue: but thyne eyes are vppon the proude, to bring them downe.

29 For thou art my light, O Lorde: and the Lorde ſhall lyghten my darkeneſſe.

E

30 For by thee I ſhall breake throughe an hoſt of men: and by my God wyll I ſpring ouer a wall.

31 God is vncorrupt in his way, the worde of the Lorde is tryed in the fire: he is a ſhielde to all them that truſt in him.

32 For who is a God, ſaue the Lorde? and who is myghtie, ſaue our God?

33 God ſtrengtheneth mee in battayle: and riddeth the way cleare before mee.

g. Swift to a ryde al danger.

34 He maketh my feete lyke (g) hindes feete: and ſetteth me vpon my high places.

35 He teacheth my handes to fyght: that euen a bow of ſteele is broken with mine armes.

36 Thou haſt giuen me the ſhield of thy ſalnation: and with thy louyng meekeneſſe thou doeſt multiplie me.

F

37 Thou haſt enlarged my ſteppes vnder me: and my legges ſhall not fayle me.

38 I haue followed vpon myne enimies, and deſtroyed them: and turned not againe, vntyll I had conſumed them.

39 I haue waſted them, and wounded them, that they ſhall not be able to aryſe: yea, they ſhall fall vnder my feete.

40 Thou haſt gyrded me about with myght to battayle: and them that roſe againſte me, haſt thou ſubdued vnder mee.

41 And thou haſte gyuen mee the neckes of myne enimies: that I myght deſtroy them that hate me.

42 They loked aboute, but there was none to ſaue them: (euen) vnto the Lorde, but he heard them not.

43 Then dyd I beate them as ſmall as the duſte of the earth: I did ſtampe them as the clay of the ſtreete, & did ſpread them abrode.

44 Thou alſo haſte deliuered mee from the diſſention of my people: thou haſt kept mee to be an head ouer nations, the people, which I knewe not, dw ſerue mee.

h. Are forced for feare of my power to faint, and profeſſe ſubiection and obedience vnto me againſte their heart.

45 Strange chyldren (h) diſſemble with me: at the hearing of the eare, they obey me.

46 Strange children wyll ſhrynke awaye: and they ſhall be ſmitten with feare in their priuie chamber.

47 Let the Lorde lyue, and bleſſed bee my ſtrength: magnified be God (euen) the ſtrength of my ſaluation.

48 It is God, that giueth me (power) to reuenge mee: and bringeth downe the people vnder mee.

49 He deliuereth mee from myne enimies: thou alſo haſt lyfted me on high from them that roſe againſt me, thou haſt deliuered me from the wicked man.

50 And therfore wil I praiſe thee O Lorde, among the nations: and will ſing vnto thy name.

51 He is the tower of ſaluation for his king, and dealeth mercifullye with hys annoynted: euen with Dauid, and with his ſeede for euermore.

The. xxiij. Chapter.

1. The laſte woordes of Dauid. 6. The wicked ſhal be plucked vp as thornes. 8. The names and factes of his mightie men. 15. He deſyreth water, and woulde not drynke.

A

a. Whiche he ſpake after he had made the Pſalmes.

1 These also be the (a) laſt woordes of Dauid, Dauid the ſonne of Iſai ſayd, and the man which was ordeyned the annoynted of the God of Jacob, and the ſweete Pſalmiſt of Iſrael, ſayde,

2 The ſpirite of the Lorde ſpake by mee, and his woorde was in my (b) tongue.

b. Meaning he ſpake nothing, but by the motion of Gods ſpirite.

3 The God of Iſrael ſpake to mee, euen the moſte mightie of Iſrael ſayde, I ruler ouer men, being iuſt, ruling in the feare of God.

4 And as the morning lyght, when the ſunne is vp, a morning in which are no cloudes, (ſo ſhal my houſe be, but not) as the graſſe of the earth is by bryghtneſſe and rayne.

5 For ſo ſhal not my houſe be with God: for 2. Reg. 7. c.

he hath made with mee an euerlaſting couenant, perfite and ſure in all poynts: and this

is

is truely all my healthe, and all my deſire,
" Heb. that he will not make it grow: meaning as the graſſe whiche cõtinueth not but withereth and falleth away.
" that it growe, but not as graſſe.
6 But the vngodly man, ſhal be as a thorne cleane pluckt vp, whiche cannot bee taken with handes.
7 But the man that ſhall touch them, muſte be defenced with yron, or with the ſhaft of a ſpeare, and they ſhall be burnt with fire in the ſame place.
8 These bee the names of the myghtie men whome Dauid had: one that ſate in the (c) ſeate of wiſedome, being cheefeſt among the princes, was Adino of Ezni: hee ſlue eyght hundred at one tyme.
c. As one of the kings counſaile.
9 After him was Eliazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, whiche " defyed the Philiſtines, that were there gathered togyther to battayle, when the menne of Iſraell were (d) gone vp.
" or, aſſayled with danger of their lines.
d. Meaning, fled from the battayle.
10 He aroſe, and layd on the Philiſtines, vntill his hande was weary, and (e) claue vnto the ſworde: and the Lorde gaue greate victorie the ſame daye, and the people returned after him, onely to ſpoyle.
e. By a cramp which came of wearineſſe and ſtrayning.
11 After him was Samma the ſonne of Age the Hararite: and the Philiſtines gathered togyther beſide a towne, where was a parcel of lande full of lentiles, and the people fledde from the Philiſtines.
12 But he ſtoode in the midſt of the grounde, and defended it, and ſlue the Philiſtines, and the Lorde gaue great victorie.
1. Par. 12. b.
13 These three (whiche were of the thirtie cheefe captaynes) went downe to Dauid in the harueſt time, vnto the caue Adullam: and the hoſte of the Philiſtines pitched in the valley of giantes.
C
14 And Dauid was then in an hold, and the ſouldiers of the Philiſtines were in Bethlehem.
f. Being ouercome with wearineſſe and thirſt.
15 And Dauid (f) longed, and ſayd, Oh that I had of the water, that is in the well by the gate of Bethlehem, for to drinke.
16 And the three myghtie brake through the hoſte of the Philiſtines, and drewe water out of the well of Bethlehem, that was by the gate, and toke it, and brought it to Dauid: neuertheleſſe he woulde not drinke thereof, but (g) powred it vnto the Lorde,
g. Brydeling his affection, and deſiring God not to be offended for the raſhe enterpriſe.
17 And ſayd, The Lord forbid, that I ſhould do ſo: is not this the blood of the men that went in ieopardie of their lyues? and therefore he would not drinke it. And these things dyd these three myghtie men.
2. Re. 21. g.
18 Abiſai the brother of Joab, the ſonne of Zaruia, was cheefe among the three, and hee lyfted vp his ſpeare agaynſte three hundred, " and ſlue them, and hadde the name
" Heb, ſlayne.
among the three:
19 For he was moſt excellent of the three, and was their captayne: howbeit hee atteyned not vnto (the firſt) three.
20 And Banaiah the ſonne of Iehoiada, the ſonne of a myghtie man, valiant in actes, of Kabzeel, ſlue two ſtrong men of Moab: he went downe alſo, and ſlue a Lyon in the middeſt of a pit, in tyme of ſnowe.
21 And he ſlue an Egyptian, " a goodly bygge man, and the Egyptian hadde a (h) ſpeare in his hande: but hee went downe to hym with a ſtaffe, & plucked the ſpeare out of the Egyptians hande, and ſlue him with hys owne ſpeare.
D
" or, a man of great ſtature.
h. Whiche was as byg as a weauers beame. 1. Chro. 11. c.
22 These things dyd Banaiah the ſonne of Iehoiada, and had the name among the three worthies.
23 He was honorable among (i) thirtie, but he atteyned not to (the firſt) three: and Dauid made him of his counſayle.
i. He was more valiant thã the thirtie that folow, and not ſo valiant as they before.
24 Aſahel the brother of Joab, was one of the thyrtie: Elhanan the ſonne of Dodo, of Bethlehem:
25 Samma the Harodite, Elica the Harodite, Helez the Paltite, Ira the ſonne of Ickes, the Thecoite:
26 Abiezer of Anathoth, (k) Mebunnai the Huſathite:
k. Diuers of theſe had two names, as appeareth. 1. Chro. 11.
27 Zalmon an Ahohite, Maharai the Netophathite.
28 Heleb the ſonne of Baanah a Netophathite, Ithai the ſonne of Ribai, out of Gibea, of the children of Beniamin.
F
29 Banaiah the Pirathonite, Heddai of the ryuer of Gaas:
30 Abialbon the Arbathite: Aſmaueth the Barhumite:
31 Eliahba a Saalbonite, of the ſonnes of Jaſen, Jonathan:
32 Samma the Hararite: Ahiam the ſonne of Sarar an Hararite:
33 Eliphelet the ſonne of Aaſbai, the ſonne of Maachathi: Eliel the ſonne of Ahitophel the Gilonite:
34 Hezrai the Carmelite: Paarai the Arbite:
35 Igal the ſonne of Nathan of Zoba: Bani the Gadite:
36 Zelec the Ammonite: Naharai the Berothite, whiche was the harneſſe bearer of Joab, the ſonne of Zaruia.
37 Ira the Iethzite: Gareb the Iethzite:
38 Uria the Hethite: thirtie and ſeuen in all.

The. xxiiij. Chapter.

1. Dauid cauſeth the people to be numbred. 10. He repenteth, and chooſeth to fal into Gods handes. 15. Seuentie thouſande periſhe with the peſtilence.

And

11 AND againe the Lorde was wroth a-
gaynst Israel, and (a) he moued Da-
uid agaynst them, in that he sayd, Go num-
ber Israel and Juda.

a. By Satan, being instrument thereto. 1.Chro.21.

Exod.30. b. 2 For the king sayde to Joab the captayne of the host, which was with him, Goe thou abroade nowe thorow out all the trybes of Israell, euen from Dan to Beersheba, and number ye the people, that I may know the (b) number of them.

b. Because he did this to trie his power, and put his trust therin, displeased god, tho it was lawfull to number the people. Exod.30.b. Numer.1.a.

3 And Joab sayde to the king, the Lorde thy God increase the people an hundred folde more than they be, and that the eyes of my Lorde the king may see it: and what is the cause that my Lorde the king hath a lust to this thing?

4 Notwithstanding, the kings worde preuayled agaynst Joab, and agaynst the captaynes of the host: and Joab and the captaynes of the host, went out from ỹ presence of the king, to number the people of Israel.

5 And they passed ouer Jordane, and pytched in Aroer, on the right side of the Citie, that lyeth in the middest of the "valley of Gad, and towarde Jazer.

"or, ryuer.

6 And then they came to Gilead, and to the "land Tahtim-hodshi, and from thence they came to Dan Jaan, and about to Sidon.

"or, nether lande newly inhabited.

B 7 And came to the strong holde of Tyre, and to all the Cities of the Heuites, and of the Chanaanites: and then wente out of the south of Juda, euen to Beersheba.

8 And so, when they had bene abroade thorowe out all the lande, they returned to Jerusalem, after the ende of nine Monethes and twentie dayes.

9 And Joab deliuered the number and summe of the people vnto the king: and there were in Israell eyght hundred thousande men of might, that drewe swordes: and the men of Juda were fiue hundred thousande men.

10 And Dauids heart smote him, after that hee had numbred the people: and Dauid sayde vnto the Lorde, I haue sinned exceedingly in that I haue done: and nowe I beseeche thee, O Lorde, take awaye the trespasse of thy seruant, for I haue done verie foolishly.

c. Whom god had appointed for Dauid, and his time.

11 And when Dauid was vp in the morning, the worde of the Lorde came vnto the prophete Gad Dauids (c) Seer, saying,

12 Goe and say vnto Dauid, Thus sayth the Lorde, I offer thee three things: chose thee which of them I shall do vnto thee.

d. For three yeres of famin were past, for the Gibeonites: this was the fourth yeare, to the which shoulde haue beene added three yeares more. 1.Chro.21.b.

13 So Gad came to Dauid, and shewed him, and sayde vnto him, Wilt thou haue (d) seuen yeares hunger to come vppon thy lande: or wilt thou flee three monethes before thine enimyes, they following thee, or that there bee three dayes pestilence in thy lande? Nowe therefore aduise thee, and see, what answere I shall giue to hym that sent me.

14 And Dauid sayde vnto Gad, I am in a wonderfull strayte: Let vs fall nowe into the hande of the Lorde (for muche is hys mercie) and let me not fall into the hande of man. C

15 And so the lord sent a pestilence in Israel, from the morning vnto the time appointed: and there died of the people from (e) Dan to Beersheba seuentie thousande men.

e. From the one side of the countrey to the other.

16 And when the Angell stretched oute hys hande vpon Hierusalem to destroy it, the Lorde repented him of the euill, and sayde to the Angell that destroyed the people, It is nowe sufficient, holde thine hande. And the Angell of the Lorde was by the threshing place of Areuna the Jebusite.

17 And Dauid spake vnto the Lorde, when he saw the Angel that smote the people, and sayde, Loe, it is I, that haue sinned, and that haue done wickedly: but these sheepe, what haue they done? Let thyne hande, I praye thee, bee agaynst mee, and agaynst my fathers house.

18 And Gad came the same day to Dauid, and sayde vnto him, Goe vp, and reare an aulter vnto the Lord in the threshing flore of (f) Areuna the Jebusite.

f. Called also Oman. 1.Chro.21.c.

19 And Dauid according to the saying of Gad, went vp as the Lorde commaunded:

20 And Areuna loked, and sawe the King, and his seruaunts comming towarde hym: and Areuna went oute, and bowed hymselfe before the King on hys face vppon the grounde.

21 And Areuna sayde, Wherefore is my Lorde the king come to hys seruant? Dauid answered, To buye the threasshyng flore of thee, and to make an aulter vnto the Lorde, that the plague maye ceasse from the people.

22 And Areuna sayde vnto Dauid, Let my Lorde the King take, and offer what seemeth him good in his eies: Beholde, here bee Oxen for burnt sacrifice, and Charettes, and the other instrumentes of the Oxen for wood. D

23 All these things did Areuna, as a (g) King, gyue vnto the King, and sayd moreouer vnto the King, The Lorde thy God accept thee.

g. That is, abundantly, for as some write, he was king of Hierusalem before Dauid wan the towre.

24 And the King sayde vnto Areuna, Not so, but I will buye it of thee at a price, and will not offer sacrifice vnto the Lorde my GOD of that whiche doeth cost mee nohh. thing.

thing. And so Dauid bought the threshing flore, and the Oxen for (h) fiftie sicles of siluer.

25 And Dauid built there an aulter vnto the Lorde, and offered burnt sacrifices, and peace offerings: And so the Lorde was intreated for the lande, and the plague ceassed from Israel.

h. Some write that euerye tribe gaue fifty which make 600. or that afterwarde he bought as as muche as came to 500. sicles. 1. Cor. 21. d.

The ende of the seconde booke of Samuel, otherwise called the seconde booke of the Kings.

¶ The thirde booke of the Kings, *after the reckening of the Latines, which third* booke and the fourth also, is but one booke with the Hebrues.

¶ *The first Chapter.*

3. Abisag keepeth Dauid in his extreeme age. 5. Adonia vsurpeth the kingdome. 30. Solomon is annoynted king. 50. Adonia fleeth to the aulter.

1 AND king Dauid was (a) old, and stryken in yeares, so that when they couered him with clothes, hee caught no heat.

2 Wherefore his seruantes sayde vnto him, Let there be sought for my Lorde the king a yong virgine, "to stande before the king, and to cherish him, and let hir lye in thy bosome, that my Lorde the king may get heate.

3 And so they sought for a fayre Damosell throughout all the coastes of Israell, and founde one Abisag a (b) Sunamite, and brought hir to the king.

4 And the damosell was exceeding fayre, and cherished the king, + ministred to him: but the king knewe hir not.

5 And "Adonia the sonne of Haggith exalted himselfe, saying, I will be king. And he gate him charets, and horsemen, and (c) fiftie men to runne before him.

6 And his father for his time would not displease him, to say, Why hast thou done so? And hee was a verye goodly man: and his mother bare him next after Absalom.

7 And he toke counsell of Joab the sonne of Zaruia, and of Abiathar the priest, and they (d) helped forwarde Adonia:

8 But Sadoc the Priest, "Banaiah the sonne of Ichoiada, Nathan the prophete, Semei, and Rei, and the men of might, whiche were with Dauid, they were not with Adonia.

9 And Adonia sacrificed Sheepe and Oxen, and fat cattell, by the stone of Zoheleth, which is by the well of Rogel, and called al his brethren the kings sonnes, and all the men of Juda, the kings seruants:

10 But Nathan the prophete, and Banaiah, and the mightie men, and "Solomon his brother, he called not.

11 Wherefore Nathan spake vnto Bethsabe the mother of Solomon, saying, Hast thou not heard, that Adonia the sonne of Haggith doeth raigne, And Dauid our Lorde knoweth it not?

12 Nowe therefore come, and I will gyue thee counsell howe to saue thine owne lyfe, and the (e) life of thy sonne Solomon.

13 Go and get thee in vnto king Dauid, and say vnto him, Diddest not thou, my Lorde, O king, sweare vnto thy handmayd, saying, Assuredly Solomon thy sonne shal raigne after me, and he shall sit vpon my seate? why is then Adonia king?

14 Beholde, while thou yet talkest there with the king, I will come in after thee, and (f) confyrme thy wordes.

15 And Bethsabe went in vnto the king into the chamber, and the king was very old, and Abisag the Sunamite ministred vnto the king.

16 And Bethsabe stouped, and made obeysance vnto the king: And the King sayde, What is thy matter?

17 She answered, My Lorde, thou swarest by the Lorde thy God vnto thyne handemaide, (saying) Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate.

18 And beholde, nowe is Adonia king: and thou my Lorde the king knowest it not.

19 And he hath offered Oxen, fatte cattell, and

a. He was about threscore and ten yeares olde. 1. Samuel. 5. a.

"Serue.

b. Which citie was in the tribe of Issachar.

"Adonias, or Adoniah.

c. As Absalom had done before. 2. Sam. 17. a.

d. They tooke his part, and folowed him. "Banaiahu, or Banaias.

"Salomon, or Solomah.

e. For Adonia wil destroy thy sonne and thee if he raigne.

f. By declaring suche things as may further the same.

and many sheepe, & hath called al the sonnes of the king, and Abiathar the priest, and Joab the captaine of the host: But Solomon thy seruant hath he not bidden.

20 And nowe, my Lord, O king, the eyes of all Israel wayte on thee, that thou shouldest tel them who ought to sit on the seate of my Lorde the king after him:

ד 21 For else when my Lorde the king shall slepe with his fathers, I and my sonne Solomon shall be (g) sinners.

(g) That is, shalbe reputed as sinners, and condemned to death as transgressors.

22 And lo, while she yet talked with the king Nathan the prophete came also.

23 And they tolde the king, saying, Beholde, (here commeth) Nathan the Prophete. And when he was come in to the king, he made obeysaunce before the king vpon his face on the grounde.

24 And Nathan sayd, My Lorde, (O king) hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate?

25 For he is gone downe this day, and hath slaine Oxen, and fatte cattell, and Sheepe a great many, and hath called all the kings sonnes, and the Captaynes of the host, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, God "saue king Adonia.

"Heb. let the king Adonia liue.

26 But me thy seruant, and Sadoc the priest, and Banaiah the sonne of Jehoiada, and thy seruant Solomon hath he not called.

27 Is this thing done of my Lord the king, and hast thou not shewed it vnto thy (h) seruant, who should sit on the seat of my Lord the king after him?

(h) Meaning that he ought in such affaires to enterprise nothing except he had consulted with the Lorde.

28 Then king Dauid answered, and sayde, Call me Bethsabe. And she came into the kings presence, and stoode before him.

ה 29 And the king sware, saying, As the Lord liueth, that hath ridde my soule out of all aduersitie,

30 Euen as I sware vnto thee by the Lorde God of Israell, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate for me, so will I certainly do this day.

31 Then Bethsabe bowed on hir face to the earth, and did reuerence vnto the king, and sayde, I pray God that my Lord king Dauid may liue for euer.

32 And king Dauid sayde, Call me Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And they came before the king.

33 The king also sayde vnto them, Take with you the (i) seruants of your Lord, and set Solomon my sonne vpon mine owne Mule and carie him downe to Gihon:

(i) Meaning the kings seruants, and such as were of his garde.

34 And let Sadoc the Priest, and Nathan the Prophete, annoynt him there king ouer Israel: and blowe ye with trumpets, and say, God saue king Solomon.

35 And then ye shall come vp after him, that he may come and sit vpon my seate, for hee shall bee king in my steade: and I haue "commaunded him to be captaine ouer Israel and Juda.

"or, appointed

36 And Banaiah the sonne of Jehoiada answered the king, and sayde, Amen: And the Lorde God of my Lord the king say so to.

ו

37 And as the Lord hath bene with my Lord the king, euen so be he with Solomon also, and make his seate greater, than the seate of my Lorde king Dauids hath bene.

38 And so Sadoc the priest, and Nathan the prophete, and Banaiah the sonne of Jehoiada, and the Cerethites, and Phelethites, went downe, and set Solomon vpon king Dauids Mule, and brought him to Gihon.

39 And Sadoc the Priest toke an horne of (k) oyle out of the tabernacle, and annoynted Solomon: and they blewe the trumpettes, and al the people sayd, God saue king Solomon.

k. Wherewith they accustomed to annoynt the priestes, and the holy instruments. Exod. 30. c.

40 And all the people came vp after him, piping with pipes, and reioycing greatly, so that the earth "rang, with the sound of thē.

"Heb. brake.

41 And Adonia, and all the ghestes, that hee had called vnto him, hearde it (euen) as they had made an ende of eating. And when Joab hearde the sounde of the trumpet, he sayd, What meaneth this noyse, and vprore in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest, came, and Adonia sayde vnto him, Come in, for thou art a valiant man, and bringest good tydings.

43 And Jonathan answered, and sayd to Adonia, Verily our Lorde king Dauid hath made Solomon king.

44 And the king hath sent with him Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Cherethites, and the Phelethites, and they haue set him vpon the kings mule.

45 And Sadoc the priest, and Nathan the prophete, haue annoynted him king in Gihon. And they came vp from thence, and reioyced, that the citie did sounde againe: And that is the noyse that ye haue heard.

46 And Solomon sitteth on the seate of the kingdome.

47 And moreouer, the kings seruants came to (l) blesse our Lorde king Dauid, saying, God make the name of Solomō more honourable than thy name, and make hys seate greater than thy seat. (m) And the king bowed

l. To salute him, and to prayse God for him.

m. He gaue God thankes for the good successe.

bowed himselfe vpon the bed.

48 And thus sayde the king, Blessed be the Lord God of Israel, which hath made one to sit on my seat this day, mine eie seeing it.

49 And all the ghestes that were with Adonia were afrayde, and rose vp, and went euery man his way.

50 And Adonia fearing the presence of Solomon, arose, and went, and caught hold on
Exod.21.b. the hornes of the aulter.

51 And one tolde Solomon, saying, Behold, Adonia feareth king Solomon: for loe, he hath caught holde on the hornes of the aulter, saying, Let king Solomon sweare vnto me this day, that he will not slay his seruant with the swoorde.

52 And Solomon sayde, If he will shewe himselfe a worthie man, there shall not an heare of him fall to the earth: but if wickednesse be founde in him, he shall die.

53 And so king Solomon sent, and they brought him from the aulter, and he came and did obeysaunce vnto king Solomon: And Solomon sayde vnto him, Get thee to thine house.

The.ij.Chapter.

1. Dauid exhorteth Solomon, and giueth charge as concerning Ioab, Barzellai, and Semei. 10. The death of Dauid. 17. Adonia asketh Abisag to wife. 25. He is slaine. 35. Sadoc is placed in Abiathars roome.

A 1 THe dayes of Dauid drew nigh that he shoulde die, and he charged Solomon his sonne, saying,

a. I am ready to die as all men must. Iosue.1.b. and 22.b. Deut.31.f.

2 (a) I goe the waye of all the earth: bee thou strong therefore, and shewe thy selfe a man.

3 Keepe thou the watche of the Lorde thy God, that thou walke in his wayes, and keepe his statutes, and his precepts, his iudgementes, and his testimonies, euen as it is written in the lawe of Moses: that thou mayest prosper in all that thou doest, and in euery thing, that thou medlest withall.

4 That the Lorde also may make good his worde, which he spake vnto me, saying. If thy children take heede to their way, that
3.Reg.9.d. they walke before me in truth, with all their hearts, and with all their soules, thou shalt not (sayth he) be without a man on the seat of Israel.

2.Reg.2.c. 5 Moreouer, thou wotest, howe Ioab the
and.20.c. sonne of Zaruia serued me, and what he did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, and shed bloud in time of peace, (euen as it had bene in warre) and put the bloud of warre vpon his girdle, that was about his loynes, and in his shoes that were on his feete.

6 Deale with him therefore according to thy wisedome, and bring not his hoare heade downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of B
Barzellai the Gileadite, that they may eate 2.Reg.19.f.
at thy table: for they came to me, when I fled from Absolom thy brother.

8 And beholde, thou hast with thee Semei 2.Reg.16.h.
the sonne of Gera, the sonne of Iemini of Baburim, which cursed me with an horrible curse, in the day when I went to Mahanaim: but he came to meete me at Iordane, and I sware to him by the Lorde, saying, I will not slay thee with the swoorde.

9 But thou shalt not account him as vngiltie: for thou art a man of wisedome, and knowest what thou oughtest to doe vnto him: his hoare heade shalt thou bring to the graue with bloud.

10 And so Dauid slept with his fathers, and Actes.2.f.
was buryed in the citie of Dauid.

11 And the dayes which Dauid raigned vpon Israel, were fortie yeares: seuen yeares raigned he in Hebron, and thirtie and three yeares raigned he in Hierusalem.

12 Then sate Solomon vpon the seat of Da- 1.Par.29.f.
uid his father, and his kingdome was stablished mightily.

13 And Adonia the sonne of Haggith came to
Bethsabe the mother of Solomon, and she 2.Reg.16.l.
sayde, Commest thou peaceably? And he sayde, Peaceably.

14 He sayde moreouer, I haue somewhat to C
say vnto thee. She sayde, Say on.

15 And he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should raigne: howbeit, the kingdome is turned away, and giuen to my brother, for it is appointed him of the Lorde.

16 And now I aske a petition of thee: denie me not. And she sayd vnto him, Say on.

17 And he sayde, Speake I pray thee, vnto Solomon the king (for he will not say thee nay) that he giue me Abisag, the Sunamite to wife.

18 And Bethsabe sayde, Well, I will speake for thee vnto the king.

19 Bethsabe therefore went vnto king Solomon, to speake vnto him for Adonia: And the King rose vp to meete her, and bowed himselfe vnto her, and sate him downe on his seate, and there was a seate set for the kings mother, and shee sate on his right side.

20 Then

20 Then ſhe ſayde, I deſire a little petition of thee, I pray thee, ſay me not nay. And the king ſayd vnto hir, Aſke on, my mother: for I will not ſay thee nay.

21 She ſayde, let Abiſag the Sunamite be giuen to Adonia thy brother to wife.

ℸ 22 And king Solomon anſwered, and ſayd vnto his mother, Why doeſt thou aſke Abiſag the Sunamite for Adonia? (b) aſke for him the kingdome alſo: for he is mine elder brother, and hath for him Abiathar the prieſt, and Joab the ſonne of Zaruia.

b. Meaning, that if hee ſhould haue graunted Abiſag, he woulde afterward haue aſpired to the kingdome.

23 Then king Solomon ſware by the Lord, ſaying, God doe ſo and ſo to me, if Adonia haue not ſpoken thys worde agaynſt hys owne lyfe.

24 Nowe therefore, as the Lorde lyueth, whiche hath ordeyned mee, and ſet mee on the ſeate of Dauid my father, and made me an houſe, as he promiſed, Adonia ſhall die this day.

25 And king Solomon ſent by the hande of * Banaiah the ſonne of Jehoiada, and hee ſmote him, that he dyed.

26 And vnto Abiathar the prieſt ſayde the king, Get thee to Anatoth vnto thine owne fieldes: for thou art worthie of death, but I wyll not at thys tyme kyll thee, becauſe thou bareſt the arke of the Lorde God before Dauid my father, and becauſe thou haſt ſuffered with my father in all hys afflictions.

c. King Solomon deposed the high prieſt 1.Sam.2.

27 (c) And ſo Solomon put awaye Abiathar from beeing Prieſt vnto the Lorde, that he might fulfil the wordes of the Lord, whiche hee ſpake ouer the houſe of Eli in Silo.

€ 28 Then tydings came alſo to Joab, (for Joab had turned after Adonia, though hee turned not after Abſalom) and Joab fledde vnto the tabernacle of the Lord and caught holde on the hornes of the aulter.

29 And it was tolde king Solomon, howe that Joab fledde vnto the Tabernacle of the Lorde: and beholde, he is by the aulter. Then Solomon ſent Banaiah the ſonne of Jehoiada, ſaying, Goe and fall vppon hym.

30 And Banaiah came to the tabernacle of the Lorde, and ſayd vnto him, Thus ſayth the king, Come out. And he ſayde, Nay, but I will die euen here. And Banaiah brought the king worde againe ſaying, Thus ſayeth Joab, and thus he anſwered me.

d. It was lawful to take a wilfull murderer from the aulter.

31 And the king ſayde vnto him, (d) Do euen as he hath ſayd: Smite him and bury him, that thou mayſt take away the bloud, which Joab ſhed cauſeleſſe, from me, and from the houſe of my father.

32 And the Lord ſhall bring his bloud vpon his owne head: for he ſmote two men more righteous, and better than himſelfe, and ſlue them with the ſworde, my father Dauid not knowing thereof, euen Abner the ſonne of Ner, captaine of the hoſt of Iſrael, and Amaſa the ſonne of Jether captaine of the hoſt of Juda.

33 Their bloud ſhall therefore returne vpon the heade of Joab, and on the heade of hys ſeede for euer: But vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon hys ſeate, ſhall there be peace for euer of the Lorde.

34 So Banaiah the ſonne of Jehoiada ℱ went vp, and he fell vpon him and ſlue him, and buryed hym in hys houſe in the Wilderneſſe.

35 And the king put Banaiah the ſonne of Jehoiada in hys rome ouer the hoſte, and put Sadoc the Prieſt in the rome of Abiathar.

36 And the king ſent and called Semei, and ſayde vnto him, Buylde thee an houſe in Hieruſalem, and dwell there, and ſee that thou go not forth thence any whither.

37 And bee thou ſure, that the day, that thou goeſt out, and paſſeſt ouer the riuer of Cedron, thou ſhalt die that day, and thy bloud ſhall be vpon thine owne head.

38 And Semei ſayde vnto the king, Thys ſaying is good: As my Lorde the king hath ſayde, ſo will thy ſeruant doe. And Semei dwelt in Hieruſalem many a day.

39 And it chaunced after three yeares, that two of the ſeruantes of Semei ranne away vnto Achis ſonne of Maacha, king of Gath: And they tolde Semei, ſaying, Behold, thy ſeruants be in Gath.

40 (e) And Semei ſtode vp, and ſadled hys Aſſe, and gat him to Gath to Achis, to ſeeke his ſeruants: and Semei went and brought his ſeruants againe from Gath.

e. His couetous minde made him venter his life.

41 And it was tolde Solomon, howe that Semei had gone from Jeruſalem to Gath, and was come againe.

42 And the king ſent, and called Semei, and ſayde vnto him, Did I not charge thee by the Lorde with an othe, and teſtifyed vnto thee, ſaying, Bee ſure, that when ſo euer thou goeſt out, and walkeſt abroade anye whither, thou ſhalt die the death? And thou ſaydeſt vnto me, It is good tydings that I haue heard.

43 Why then haſt thou not kept the othe of the Lorde, and the commaundement that I charged thee withall?

44 The King ſayde moreouer to Semei, Thou remembreſt all the wickednelle which 2.Re.16.b

thyne hearte knoweth, and that thou diddeſt to Dauid my father: the Lord alſo ſhall bring thy wickednesse vpon thyne owne heade:

45 And king Solomon ſhall be bleſſed, and the ſeate of Dauid ſtabliſhed before the Lorde for euer.

46 So the king commaunded Banaiah the ſon of Iehoiada: which went out & ſmote him, that he dyed: and the kingdome was ſtabliſhed in the hande of Solomon.

The.iij.Chapter.

1. Solomon taketh Pharaoes daughter to wyfe. 5. The Lorde appeareth to hym, and gyueth him wiſedome. 17. The pleading of the two harlottes, and Solomons ſentence therein.

1 SOlomon made affinitie with Pharao king of Egypt, and toke Pharaoes daughter, and brought hir into the citie of (a) Dauid, vntill he had made an ende of buylding hys owne houſe, and the houſe of the Lorde, and the wall of Hieruſalem rounde about.

a. Bethlehem.

2 Onely the people ſacrificed in (b) highe places, becauſe there was no houſe built vnto the name of the Lord, vntill thoſe dayes.

b. Where aulters were appoynted before the temple was built, to offer vnto the Lorde.

3 And Solomon loued the Lorde, walking in the ordinances of Dauid his father: ſaue onely that he ſacrificed and offered incenſe vpon aulters in high places.

2.Par.1.a. 4 And the king went to Gibeon, to offer there, for that was the ſpeciall high place: And a thouſand burnt offerings did Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God ſayde, Aſke what thou wilt, that I maye giue it thee.

6 And Solomon ſayde, Thou haſt ſhewed vnto thy ſeruaunt Dauid my father great mercie, when he walked before thee in truth, in righteouſneſſe, and in plainneſſe of heart with thee: and thou haſt kept for him thys great mercye, that thou haſt gyuen hym a ſonne to ſitte on his ſeate, as it is come to paſſe this day.

B 7 And nowe, O Lorde, my God, it is thou that haſt made thy ſeruant king in ſteade of Dauid my father: and I am but yong, and (c) wote not howe to goe out and in.

2.Par.1.b. Sapi.9.a.

c. To behaue my ſelfe in this great charge of ruling.

8 And thy ſeruant is in the middeſt of thy people which thou haſt choſen: and verily the people are ſo many, that they cannot be told, nor numbred for multitude.

Sapi.9.a.

9 (d) Giue therefore thy ſeruant an vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good and badde: for who is able to iudge this thy ſo mightie a people?

d. Gouernement perteyneth to men of wiſedome and vnderſtanding.

10 And this pleaſed the Lord well, that Solomon had deſired this thing:

11 And God ſayde vnto him, Thou haſt not aſked for thy ſelfe long lyfe, neyther haſt aſked rycheſſe for thy ſelfe, nor haſt aſked the life of thine enimies, but haſt aſked for thy ſelfe vnderſtanding and diſcretion in iudgement:

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wiſe and vnderſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like vnto thee.

13 And I haue alſo giuen thee that, whiche thou haſt not aſked, euen richeſſe, and honour, ſo that there ſhall be no king like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commaundements, as thy father Dauid did walke, I will lengthen thy dayes. C

15 When Solomon awoke, (e) beholde, it was a dreame: And hee came to Hieruſalem, and ſtode before the arke of the couenant of the Lorde, and offered burnt offerings and peace offerings, and made a feaſt to all his ſeruants.

3.Reg.15.a. e. He knewe that God had appeared to him in a dreame. 1.Par.1.b.

16 Then came there two women, that were harlots, vnto the king, and ſtood before him.

17 And the one woman ſayd, Oh my Lord, I and this woman dwel in one houſe: and I was deliuered of a childe, with hir in the houſe:

18 And the thirde day after that I was deliuered, ſhe was deliuered alſo: and we were togither, and no ſtraunger with vs in the houſe, ſaue we two.

19 And this wiues childe died in the night: for ſhe ſmothered it.

20 And ſhe roſe at midnight, and toke my ſonne from my ſyde whyle thine handmayd ſlept, and layd it in hir boſome, and put hir deade childe in my boſome.

21 And when I roſe in the morning to giue my childe ſucke, beholde, it was deade: but when I had looked vpon it in the morning, beholde, it was not my ſonne which I had borne. D

22 And the other woman ſayde, It is not ſo, but my ſonne liueth, and thy ſonne is dead. And ſhe ſayde againe, No, but thy ſonne is dead, and my ſonne is aliue. And thus they pleaded before the king.

23 Then ſayde the King, The one ſayeth, This that is aliue, is my ſonne, and the dead is thyne: And the other ſayeth, Nay, but

but thy ſonne is the dead, and the lyuing childe is mine.

f. The wiſedome of king Solomon.

24 And the king ſayd (f) Bring me a ſworde. And they brought out a ſworde before the king.

25 And the king ſayde, Diuide the lyuing childe in two, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the lyuing childe was, vnto the king (for hir bowels yerned vpon hir ſonne,) and ſayd, I beſeeche thee, my Lorde, giue hir the liuing childe, and in no wiſe ſlay it: But the other ſayde, Let it bee neyther myne nor thine: but diuide it.

Luke.7.a. 27 Then the king anſwered and ſayde, Giue hir the liuing childe, and ſlay it not: for ſhe is the mother thereof.

E 28 And all they of Iſrael heard of the iudgement, which the king had iudged, and feared the king: for they ſawe that the wiſedome of God was in him to do iuſtice.

The.iiij.Chapter.

2. The Princes and rulers vnder Solomon. 22. The purueyance for his vittayles. 26. The number of his horſes. 32. His bookes and wrytings.

A 1 AND ſo king Solomon was king ouer all Iſrael.

2 And theſe were his Lordes: Azariahu the ſonne of Sadoc the prieſt.

3 Elihoreph and Ahiah the ſonnes of Siſa, ſcribes: Iehoſaphat the ſonne of Ahilud the recorder.

4 Banaiah the ſonne of Iehoiada was ouer the hoſt: Sadoc and (a) Abiathar were the prieſts.

a. Not that Abiathar whom king Solomon had depoſed: but an other of that name.

5 And Azariahu the ſonne of Nathan was ouer the officers: And Zabud the ſonne of Nathan was a prieſt, the kings companion.

6 And Ahizar was ſteward of the houſeholde: And Adoniram the ſonne of Abda was ouer the tributes.

B 7 And Solomon had twelue officers ouer all Iſrael, which prouided vittayles for the king and his houſeholde: eche man hys moneth in a yeare, made prouiſion for neceſſarie things.

8 And theſe are theyr names: the ſonne of Hur in mount Ephraim,

9 The ſonne of Dekar in Makaz and in Saalbin, and Bethſames, Elon, and Bethhanan,

10 The ſonne of Heſed in Aruboth, to whom perteyned Socho, and all the lande of Hepher.

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the ſonne of Ahilud was ouer Thaanach, and Megiddo, & ouer all Bethſan, which is by Zarthana beneath Iezrael, from Bethſan to the plaine of Mehola, euen vnto the place, that is ouer agaynſte Iocmeam.

13 The ſonne of Gaber had Ramoth Gilead, and hys were the townes of Iair the ſonne of Manaſſe, which are in Gilead: and vnder him was the region of Argob, which is in Baſan, threeſcore great Cities, wyth walles and barres of braſſe.

14 Ahinadab the ſonne of Hiddo had Mahenaim. C

15 Ahimaaz was in Nephthalim, and he toke Baſmath the daughter of Solomon to wife.

16 Baana the ſonne of Huſai was in Aſer and in Aloth.

17 Iehoſaphat the ſonne of Paruah was in Iſachar.

18 Semei the ſonne of Ela was in Beniamin.

19 Gaber the ſonne of Uri was in the countrey of Gilead, the lande of Sehon king of the Amorites, and of Og king of Baſan, and was officer alone in the lande.

20 And Iuda and Iſrael were many (euen) as the ſande of the ſea in number, eating, drinking, and making merrie.

21 And Solomon raigned ouer all kingdomes, from the ryuer vnto the lande of the Philiſtines, (euen) vnto the border of Egypt: and they brought preſents, and ſerued Solomon all the dayes of his life. Gen.15.d. Exod.25.d. Pſal.72.d. D

22 And Solomons bread for one day, was thirtie "quarters of manchet flowre, and threeſcore quarters of meale: "Corus, the latine worde conteyneth xv. buſhels.

23 Tenne ſtalled Oxen, and twentie out of the paſtures, and a hundred ſheepe, beſide Hartes, Buckes, and wylde Goates, and Capons.

24 For he ruled in all the region on the other ſide of Euphrates, from Thipſah to Azza, ouer all the kings on the other ſide of the ryuer: and he had peace "with all his ſeruants on euery ſide. "or, on euery ſyde rounde about him.

25 And Iuda and Iſraell dwelt wythoute feare, euery man vnder his vine, and vnder his figgetree, from Dan to Beerſeba all the dayes of Solomon.

26 And Solomon had fortie thouſand ſtalles of horſes for charets, and twelue thouſande horſemen. Deut. 17. d

27 And the officers prouided vittayle for king Solomon, and for all that came out E

of any place to king Solomons table, euerie man his moneth, so that they lacked nothing.

28 Barlie also, and strawe for the horses and mules brought they vnto the place, where the officers were, euery man in his office.

Eccle.47.c. 29 And God gaue Solomon wisdome and vnderstanding exceeding mucho, and a large heart, euen as the sande, that is on the sea shore.

30 And Solomons wisedome excelled the wisdome of al the children of the East countrey, and all the wisedome of Egypt.

31 For he was wyser than all men, yea than Ethan the Ezrahite, and Heman, and Chalcol, and Darda the sonnes of Mahol: And his name was spoken of throughout all nations on euery syde.

b. The most part whereof are perished. 32 And Solomon spake three thousande (b) prouerbes: and his songs were a thousand and fiue.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Hyssope, that springeth out of the wall: He spake also of beastes, of fowles, of wormes, and of fishes.

34 And there came of all Nations to heare the wisedome of Solomon, and from all kings of the earth, which had heard of his wisdome.

The.v.Chapter.

1. Hiram sendeth to Solomon, and Solomon to him, purposing to buylde the house of God. 6. He prepareth stuffe for the buylding. 13. The number of the workmen.

A 1 AND Hiram king of Tyre, sent his seruants vnto Solomon (for he had heard
2.Reg.5.b. that they had annoynted him king in the rome of his father) for Hiram was euer a louer of Dauid.

2.Par.2.a. 2 And Solomon sent to Hiram, saying,

1.Par.26.a. 3 Thou knowest, howe that Dauid my father coulde not buylde an house vnto the name of the Lorde his God, for the warres, whiche were aboute hym on euerye side, vntill the Lorde put them vnder the soles of his feete.

4 But now the Lorde my God hath giuen me rest on euery syde, so that there is neither aduersarie, nor euill to resist:

2.Reg.7.d. 5 And beholde, I am determined to buylde an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father, saying. Thy sonne, whom I will set vpon thy seate for thee, hee shall buylde an house vnto my name.

6 Nowe therefore commaunde thou, that they hewe me Cedar trees out of Libanon, and my seruants shall bee with thine, and vnto thee will I gyue the hyre for thy seruants, according to all such things as thou shalt appoynt, for thou knowest, that there are not among vs that can skill to hew timber like vnto the Sidonians.

a. In Hiram is prefigurate, the vocation of the Gentiles, who should help to build the spiritual temple. B

7 (a) And it came to passe, when Hiram heard the wordes of Solomon, he reioyced greatly, and sayd, Blessed be the Lord this day, whiche hath giuen to Dauid a wyse sonne ouer this mightie people.

8 And Hiram sent to Solomon, saying, I haue considered the things, whiche thou sentest to me for, and will accomplish al thy desire, concerning timber of Cedar trees, and Firre.

9 My seruants shall bring them from Libanon to the sea, and I wil conuey them by sea in flotes vnto the place, that thou shalt shew me, and wil cause them to be discharged there, and thou shalt receyue them: and thou shalt doe me a pleasure againe, if thou minister fode for mine house.

10 And so Hirã gaue Solomon Ceder trees, and Firre trees, according to all his desyre.

11 And Solomõ gaue Hiram twentie thousand quarters of wheat for fod to his houshold, and twentie buttes of pure Oyle: Thus much gaue Solomon to Hiram yere by yeare.

12 And the Lorde gaue Solomon wisdome as he promised him: and there was peace betweene Hiram and Solomon, and they two were confedered togither.

13 And king Solomon raysed a summe out of Israell, and the summe was thirtie thousande men:

C 14 Whom he sent to Libanon, ten thousand
3.Reg.4.l. a moneth by course: so that when they had bene one moneth in Libanon, they aboade two monethes at home: and Adoniram was ouer the summe.

15 And Solomon had threescore and tenne thousande, that bare burdens, and foure score thousand Masons in the mountaynes.

16 Beside the Lordes, whome Solomon appoynted to ouersee the worke, euen three thousande, and three hundred, whiche ruled the people (and them) that wrought in the worke.

17 And the king commaunded them to bring great stones, costly stones, and hewed stones for the foundation of the house.

18 And Solomons Masons, and the Masons of Hiram dyd hewe them, and the stone squarers: and so they prepared both tymber and stones for the buylding of the house.

The

The.vi.Chapter.

1. The buylding of the temple, and the forme thereof. 12. The promiſe of the Lorde to Solomon.

1 AND it came to paſſe, that in the foure hundred and foureſcore yeere, after the chyldren of Iſraell were come out of the lande of Egypt, and in the fourth yeere of the raygne of Solomon vppon Iſrael, and in the moneth "Zif, whiche is the ſeconde moneth, he beganne to buylde the houſe of the Lorde.

2. Par. 3. a.

"Iyyll. Iuſt. 7. f.

2 And the houſe, whiche kyng Solomon buylt for the Lorde, was three ſcore cubites long, and twentie cubites broade, and thirtie cubites hygh.

3 And he made a porche before the temple of the houſe, whiche was twentie cubites long, after the breadth of the houſe, and ten cubites broade, (euen) in the forefronte of the houſe.

'Some of the learned Iewes ſuppoſe that the windowes were narrow without, and wyde within.

4 And in the houſe he made "windowes, broade without, and narrowe within.

5 And by the wall of the houſe he made chambers round about (euen) in the walles of the houſe rounde aboute the temple and the quyer: and hee made chambers rounde aboute.

6 The neathermoſt chamber was fiue cubites broade, and the middle was ſixe cubites broade, and the thirde was ſeuen cubites broad: for without in the wall of the houſe, he made relles round about, that (the beames of the chambers) ſhould not be faſtened in the walles of the houſe.

B 7 And the houſe was buylt of ſtone, made perfite already before it was brought thyther: ſo that there was neyther hammer, nor axe, nor any tole of yron heard in the houſe whyle it was in buylding.

8 The dore of the middle chamber was in the right ſide of the houſe: and men went vp with winding ſteares into the myddle chamber, & out of the middle into the third.

9 And ſo he buylt the houſe, and finiſhed it: and he roofed ỹ houſe vaultly with beames of Cedar tymber.

10 And then hee buylte chambers to all the temple fiue cubits hygh, and they were ioyned to the houſe with beames of Cedar.

11 And the worde of the Lord came to Solomon, ſaying,

12 Concerning the houſe, which thou art in buylding, if thou wylt walk in myne ordinances, and execute my lawes, and keepe all my commandements to walke in them, then wyll I make good vnto thee my promiſe, whiche I promiſed Dauid thy father,

13 And I wyll dwell among the chyldren of Iſraell, and wyll not forſake my people Iſrael. 2.Re.7.b. Exo.25.b.

14 Solomon therefore buylt the houſe, and C finiſhed it.

15 And ſeeled the walles of the houſe within with bordes of Cedar tree: euen from the pauement of the houſe vnto the roofe dyd he ſeele the walles of it within with Cedar tree: and borded the flore of the houſe with planckes of firre.

16 And hee buylded twentie cubites in the ſides of the quyer of the temple, both flore and walles with bordes of Cedar: and dyelled it within the ſecret place of the temple, euen in the place moſt holy.

17 But the houſe, that is the temple before it, was fourtie cubites (long.)

18 And the Cedar of the houſe within, was carued with knoppes, and grauen with floures: and al was Cedar timber, ſo that no ſtone was ſeene.

19 And the quyer that was within the temple, he prepared to ſette there the arke of the appoyntment of the Lorde.

20 And the quyer "before, was twentie cubites long, and twentie cubits in breadth, and twentie cubites in heyght: and he couered it with pure golde, and bowded the aulter with Cedar. "or, within.

21 So Solomon couered the houſe within D with pure gold: & he made golden barres runne along the quyer, whiche he had couered with golde.

22 And the whole houſe hee ouerlayde with golde, vntyll he had ended it: alſo all the aulter, that was in the quyer, he ouerlayde with golde.

23 And within the quyer he made two Cherubims of "Olyue tree, ten cubites hygh. Exo.25.b. "or, Pinetree

24 Fyue cubites long was a wyng of the one Cherub, and fiue cubites long was a wyng of the other Cherub: ſo that from the vttermoſte parte of one wyng, vnto the vttermoſt parte of the other, there were ten cubites.

25 And the other Cherub was tenne cubites hygh alſo: ſo that bothe the Cherubs were of one meaſure, and one ſize:

26 For the heygth of the one Cherub was ten cubites, and ſo was it of the other.

27 And he put the Cherubs within the inner E houſe: and the Cherubs ſtretched out their wynges, ſo that the one wyng of the one, touched the one wall, and the one wyng of the other touched the other wall: and the other two wyngs of them touched one an other in the middeſt of the houſe. Exod. 25.b.

28 And he ouerlayd the Cherubs with gold.

29 And in all the walles of the houſe round about, he made figures of carued and ſeeled woꝛke: (as namely) pictures of Cherubs, and palme trees, and graue flowꝛes, (both) within (in the quyer) and without (in the temple.)

30 And the flooꝛ of the houſe he couered with golde, (both) within (in the quyer) and (alſo) without (in the temple.)

31 And in the entryng of the quyer, he made two dooꝛes of Oliue tree: and bothe the vpper poſt, and the two ſide poſtes, were fiue ſquare.

32 The two dooꝛes alſo were of Oliue tree: & he graued them with grauyng of Cherubs, and palme trees, and grauen flowꝛes, and couered them with golde, and layde thynne plates of golde vpon the Cherubs and palme trees.

33 And ſo made he foꝛ the dooꝛe of the temple poſtes of Oliue tree foure ſquare.

34 The two dooꝛes were of fiꝛre tree, and eyther dooꝛe with foldyng leaues.

35 And he graued thereon Cherubs, palme trees, & carued flowꝛes: & couered the carued woꝛke with golde finely wꝛought.

36 And he buylt the inner court with thꝛee roꝛwes of hewed ſtone, and one roꝛw of Cedar wood.

37 In the fourth yeare was the fundation of the houſe of the Loꝛde layde, euen in the moneth "Zif.

38 And in the eleuenth yeare, in the moneth "Bul (which is the eighth moneth) was the houſe full finiſhed thꝛoughout al the partes thereof, accoꝛding to al the faſhion of it: and ſo was he ſeuen yeares in buyldyng it.

"Iyyll.

"October.

The.vij.Chapter.

1. The buylding of the houſes of Solomon.
15. The excellent workemanſhip of Hiram in the peeces, whiche he made for the temple.

1 BVt Solomon was buyldyng hys owne houſe thirtiene yeares, and finiſhed it all.

2 And he buylt the houſe in the wood Libanon, an hundꝛed cubites long, and fiftie cubites bꝛoade, and thirtie cubites hygbe. And it ſtode vpon foure roꝛwes of Cedar pillers, and Cedar beames were layde vpon the pillers.

3 And the roꝛfe was Cedar aboue vpon the beames that lay on the pillers, euen fourtie and fiue beames in fiftiene roꝛwes.

4 And there were wyndowes in thꝛee roꝛwes, & the wyndowes were one agaynſt another thꝛee folde.

5 And al the dooꝛes, with the ſide poſtes, & the vpper poſtes, were foure ſquare, and had windowes one agaynſt another thꝛee fold.

6 And he made a poꝛche by the pillers (that bare vp the houſe) fiftie cubites long, and thirtie cubites bꝛoade: and the poꝛche was before thoſe, and the other pillers: foꝛ there was a thicke tree ſet before them.

7 Then he made a poꝛche to ſit and iudge in, euen a poꝛche of iudgement, ſeeled with Cedar thꝛoughout al the pauements. B

8 And his houſe wherein he dwelt, had another hall, moꝛe inwarde, than the poꝛche, of lyke woꝛke: and then Solomon made an houſe foꝛ Pharoes daughter (whome he had taken to wyfe) lyke vnto the faſhion of the poꝛche. 3. Reg.3.a.

9 And all theſe were of the beſte ſtones, hewed after a meaſure, and ſawed with ſawes within and without, from the fundation, vnto the (a) beames, that lay aboue, after the meaſure, and euen ſo on the out ſide towarde the great court.

a. These beames were lyd vpon ſtones, that hãged on on the top of the wall the breadth of a hande.

10 And the fundation was layde vpon riche ſtones, and that very great ſtones, whereof ſome were ten cubites, and ſome eight cubites long.

11 And aboue were riche ſtones, ſquared after a certayne rule, & couered with Cedar.

12 And the great court rounde aboute, was with thꝛee roꝛwes of hewed ſtones, and one roꝛwe of Cedar planckes, after the maner of the inner court of the houſe of the Loꝛd, and of the poꝛche of the temple. 2. Par.2.d.

13 And kyng Solomon ſent and fet one Hiram out of Tyre,

14 A widdowes ſonne of the tribe of Nephthalim, his father beyng a man of Tyre: which Hiram was a crafteſman in bꝛaſſe, full of wiſedome, vnderſtandyng, and cunning to woꝛke al maner of woꝛke in bꝛaſſe: and he came to king Solomon, & wꝛought al his woꝛke. C Exo.31.d. Iere.52.d.

15 Foꝛ he caſt two pyllers of bꝛaſſe of eightiene cubites hygh a peece: and a ſtring of twelue cubites did compaſſe eyther of them aboue.

16 And he made two pommels of moulten bꝛaſſe, (after the faſhion of a crowne,) to ſet on the toppes of the pyllers: the heygth of the one head peece conteyned fiue cubites, and the heygth of the other head peece conteyned fiue cubites alſo.

17 He made net woꝛke, and wꝛythen woꝛke lyke chaynes, foꝛ the pommelles vpon the head peeces, that were on the toppe of the pyllers: euen ſeuen (roꝛwes) vpon the one head peece, and ſeuen vpon the other.

18 And ſo he made the pyllers, and two roꝛwes

rowes of pomegranates rounde about in the one netwoꝛke to couer the pommels, that were vpon the top: and this he did also, foꝛ the other head peece.

19 And the pommels, that were on the top of the pyllers, were after Lillie woꝛke in the poꝛche foure cubites.

20 And the pommels vpon the two pyllers, hadde also aboue ouer agaynst the middest within the netwoꝛke (pomegranates:) and vpon the seconde head peece, were there two hundꝛed pomegranates in two rowes rounde about.

D 21 And he set vp the pillers in the poꝛche of the temple: and when he had set vp the right pyller, he called the name thereof Jachin: and when he had set vp the left pyller, he called the name thereof Boaz.

22 And vpon the toppe of the pillers (was) Lillie woꝛke: and so was the woꝛkemanshyp of the pillers finished.

23 And hee made a molten lauatoꝛie ten cubites wyde from bꝛim to bꝛim, rounde in compasse, and fiue cubites hygh: & a string of thirtie cubites did compasse it about.

24 And vnder the bꝛumme of it there were knops round about, ten in one cubite: and they compassed the lauatoꝛie rounde about: and the knops were caste with it in two rowes when it was cast.

25 And it stode on twelue oxen, of whiche thꝛee loked towarde the Noꝛth, thꝛee towarde the West, thꝛee towarde the South, and thꝛee towarde the East: and the lauatoꝛie stode vpon them, and all theyꝛ hinder partes were inwarde.

26 It was an hande bꝛeadth thicke, and the bꝛim was wꝛought lyke the bꝛim of a cup, with flowꝛes of Lillies, and it conteyned two thousande battes.

E 27 And he made ten feete of bꝛasse, foure cubites long, and foure cubites bꝛoade a peece, and thꝛee cubites hygh.

28 And the woꝛke of the feete was on this maner: They had sides, and the sides were betweene the ledges.

29 And on the sides, that were betweene the ledges, were Lions, Oxen, and Cherubs: and lykewise vpon the ledges, that were aboue: and beneath the Lions and Oxen, were certayne additions made of thinne woꝛke.

30 And vnder euery fote were foure bꝛasen wheeles, and "or, tables. bꝛodes of bꝛasse: and in the foure cozners thereof vnder the lauatoꝛie, were vndersetters molten at the side of euery addition.

31 And the stalke of the lauatoꝛie was in the middle of it, and aboue one cubite: but the stalke thereof was rounde after the woꝛke of the fote, a cubite and a halfe: and also vpon the stalke were grauings with theyꝛ bãdes, foure square, and not rounde.

32 And vnder the sides were foure wheeles, & the axeltrees ioyned fast to the bottome, and the heygth of euery wheele, was a cubite and a halfe.

33 And the woꝛkemanshyp of the wheeles was like the woꝛke of a charet wheele: and the axeltrees, the nauels, the spokes, & shafts were all molten.

34 And there were foure vndersetters in the foure cozners of one fote, and the vndersetters were of the very bottome it selfe.

35 And in the heygth of the bottome was there a rounde compasse of halfe a cubite hygh: and in that heygth of the bottome there pꝛoceeded bothe legges, and sides out of the same.

36 Foꝛ in the bꝛodes of the legges, and on the sides, he had grauen pictures of Cherubims, Lions, and palme trees, one by another rounde about.

37 Thus made he the tenne feete after this maner: and they had all one fashion of casting, one measure, and one sise.

38 Then made he ten lauers of bꝛasse, one F lauer conteynyng fourtie bats: and euery lauer was foure cubites, and vpõ euery one of the ten feete, he put one lauer.

39 And he put fiue of those feete on the right side of the house, and other fiue on the left: and he set the lauatoꝛie on the ryght side of the house Eastwarde, and towarde the South.

40 And Hiram made pottes, shouels: and basons, and so finished all the woꝛke that he made kyng Solomon foꝛ the house of the Loꝛde:

41 That is to say, two pillers, and two roũd head peeces, that were to be set on the tops of the two pillers:

42 And foure hundꝛed pomegranates foꝛ the G two netwoꝛkes, euen two rowes of pomegranates in one netwoꝛke to couer the two head peeces, that were to be set on the tops of the pyllers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatoꝛie, & twelue oxen vnder it:

45 And pottes, shouels, and basons: and all these vessels, whiche Hiram made to kyng Solomon foꝛ the house of the Loꝛde, were of bꝛyght bꝛasse.

46 In the playne of Joꝛdane dyd the kyng cast them (euen) in the thicke clay, betweene Socoh, and Zarthan.

47 And Solomon lefte all the vessels (vnweighed)

weighed) bycause they were so exceedyng many: neyther found they out the weyght of the bzasse.

48 And so Solomon made all the vessels, that perteyned vnto the house of the lozde, the golden aulter, and the golden table, whereon the shewe bread was:

49 And fiue candlestickes foz the right side, and fiue foz the left before the quyer, of pure gold, with flowzes, lampes, and snuffers of golde.

50 And bolles, flat peeces, basons, spoones, and masours of pure golde: and hyndges made he of golde, both foz the dozes of the quyer, the place most holy, & foz the dozes of the temple also.

2.Par.4.a. 51 And so was ended all the woozke that kyng Solomon made foz the house of the Lozde: and Solomon bzought in the thyngs, whiche Dauid his father had dedicated, euen the siluer, golde, and vessels, and layde them vp among the treasures of the house of the Lozde.

The.viij.Chapter.

4. The arke is borne into the temple. 10. A cloude filleth the temple. 15. The kyng blesseth the people.

A 1 THen Solomon gathered the elders of
2.Par.5.a. Israel, and all the heades of the tribes, and them that were captaynes among the fathers of the chyldzen of Israel, vnto him
2.Reg.6.d. in Hierusalem, that they might bzing vp the arke of the appoyntment of the Lozde out of the citie of Dauid, which is Sion.

2 And al the men of Israell assembled vnto kyng Solomon vnto the feast, that falleth in the moneth "Ethanim, which is the
"September. seuenth moneth.

3 And all the elders of Israell were come, and the priestes toke vp the arke.

4 And they bare the arke of the Lozde, the tabernacle of the congregation, and all the holy vessels, that were in the tabernacle: those did the priests and the Leuites beare.

5 And kyng Solomon, and al the congregation of Israell, that were assembled vnto him, and went with him before the arke, did offer sheepe and oxen, that could not be tolde, noz numbzed foz multitude.

6 And so the priestes bzought the arke of the appoyntment of the Lozde vnto his place, euen into the quyer of the temple, and place most holye, vnder the wyngs of the Cherubs:

B 7 Foz the Cherubs stretched out theyz
Deut.10.a. wyngs ouer the place of the arke, and couered both it, and also the staues thereof on

hygh vpon it.

8 And they dzewe out the staues, that the endes of them might appeare out of the holy place within the quyer: but they were not seene without: and there they haue bene vnto this day.

9 And there was nothyng in the arke (a) saue the two tables of stone, whiche Moses put there at Horeb, in the whiche (tables) the Lozd made an appointment with the chyldzen of Israell, when he bzought them out of the lande of Egypt.

a. He meaneth nothyng of the whole law remayned in the arke, sauyng the two tables conteyning the ten commaundements: hereby neyther excluding Aarons rodde, neither the pot with Manna, which also were in the arke.

10 And it foztuned, that when the priestes were come out of the holy place, the cloude filled the house of the Lozde,

11 That the priestes coulde not stande and minister, bicause of the cloude: foz the glorie of the Lozde, had filled the house of the Lozde.

12 Then spake Solomon, The Lozd sayde, Leuit.16.a that he would dwell in the darke cloude.

13 I haue buylt thee an house to dwell in, an habitation foz thee, to abyde in foz euer.

14 And the kyng turned his face, and blessed C all the congregation of Israell: and all the congregation of Israel stode still.

15 And he sayde, Blessed be the Lozde God of Israel, whiche spake with his mouth vnto Dauid my father, and hath with his 2.Reg.7.b. hande fulfilled it, saying,

16 Since the day, that I bzought my people Israel out of Egypt, I chose no citie of all the trybes of Israell to buylde an house, that my name might be therein: but I 2.Reg.16.b haue chosen Dauid to be ruler ouer my people of Israel.

17 And it was in the hart of Dauid my father, to buylde an house foz the name of the Lozde God of Israel:

18 And the Lozde sayde vnto Dauid my father, Whereas it was in thyne hart, to buylde an house vnto my name, thou diddest well, that thou were so mynded:

19 Neuertheless, thou shalt not buylde the house: but thy sonne that shall come out of thy loynes, he shall buylde the house vnto my name.

20 And the Lozd hath made good his word, that he spake, and I am risen vp in the rowme of Dauid my father, and sit on the seate of Israel, as the Lozde promysed: and haue buylt an house foz the name of the Lozde God of Israell:

21 And I haue prepared therein a place foz ỹ D arke, wherein is the couenant of the Lozde, whiche he made with our fathers, when he bzought them out of the land of Egypt.

22 Solomon stode before the aulter of the Lozde, in the sight of all the congregation

of

of Israel, and stretched out his handes towarde heauen, and sayde,

1. Par. 6. d. 23 Lorde God of Israell, there is no God lyke thee in heauen aboue, or in the earth beneath: thou that keepest couenant and mercie for thy seruants, that walke before thee with all theyr hart.

24 Thou that hast kept with thy seruaunt Dauid my father, that thou promisedst him: Thou spakest also with thy mouth, and hast fulfilled it with thyne hande, as it is come to passe this day.

25 Therefore nowe, Lorde God of Israell, keepe with thy seruaunt Dauid my father, 2. Reg. 7. c. that thou promisedst him, saying, Thou shalt not be without a man in my sight, to sit on the seate of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And nowe, O God of Israel, let thy word be verified, which thou spakest vnto thy seruaunt Dauid my father.

℣ 27 Will God in deede dwell on the earth? Esai. 66. a. Behold, the heauens and heauens of al heauens, are not able to conteyne thee: and howe shoulde then this house doe it, that I haue buylded?

28 Haue thou therfore respect vnto the prayer of thy seruaunt, and to his supplication, O Lorde my God, to heare the crye and prayer, whiche thy seruaunt prayeth before thee this day:

29 That thyne eyes may be open towarde this house night and day, euen toward this place, of whiche thou hast sayde, My name shal be there: that thou mayst hearken vnto the prayer, whiche thy seruaunt prayeth in this place,

30 And regarde thou the supplication of thy seruant, and of thy people Israel, when they pray in this place: and heare thou in heauen thy dwellyng place: and when thou hearest, haue mercie.

1. Par. 6. d. 31 If any man trespasse agaynst his neyghbour, and there goe an othe betweene them, and the one compel the other, ℣ come, sweareyng before thine aulter in this house:

32 Then hearken thou in heauen, and doe, ℣ iudge thy seruants, that thou condemne the vngodly, to bryng his way vpon his head: and iustifie the righteous, to giue him accordyng to his righteousnesse.

Deut. 30. a. 33 When thy people Israell be put to the worse before the enimie, bycause they shall haue sinned agaynst thee, and afterwarde turne agayne to thee, and gyue knowledge vnto thy name, and pray, and make supplication vnto thee in this house:

34 Then heare thou in heauen, to be mercyfull vnto the sinne of thy people Israel, and bryng them agayne vnto the lande, whiche thou gauest vnto their fathers.

35 If heauen be shut vp, ℣ there be no rayne, 3. Reg. 18. a. bycause they haue sinned agaynst thee: yet if they pray in this place, and giue knowledge vnto thy name, and turne from theyr sinne, through thy scourgyng of them,

36 Then heare thou in heauen, and be merciefull vnto the sinnes of thy seruaunts, and of thy people Israell, that thou shewe them a good way to walke in, and gyue rayne vpon the lande, that thou hast giuen to thy people to inherite.

37 If there be in the lande dearth, or pestilence, drouth, blastyng, grashopper, or caterpiller: or if theyr enimie beliege them in the lande of theyr cities, or whatsoeuer plague or sickenesse chaunce vnto them,

38 Then what prayers and supplications Esai. 56. c. soeuer be made of any man, of al thy people Israel, whiche shall knowledge euery man the plague of his owne hart, and stretche forth his handes towarde this house:

39 Heare thou then in heauen, euen in thy dwellyng place, and be mercifull and doe, ℣ giue euery man accordyng to his wayes, euen as thou, that onely knowest his harte (for thou onely knowest the harts of all the children of men:)

40 That they may feare thee as long as they lyue in the lande, whiche thou gauest vnto our fathers.

41 And likewise if a stranger, that is not of John. 12. c. thy people Israel, come out of a farre countrey for thy names sake:

42 (For they shall heare of thy great name, and of thy mightie hande, and of thy stretched out arme) and shall come, and pray in this house:

43 (Therfore) heare thou in heauē thy dwellyng place, and doe al that the stranger calleth to thee for: that all nations of the earth may know thy name, and feare thee, as doe thy people Israell: ℣ that they may know, that thy name is called vpon in this house, whiche I haue buylded.

44 If thy people goe out to battell agaynst Dan. 6. c. theyr enimie, whyther so euer thou shalte sende them, and shall pray vnto the Lorde, (towarde) the way of the citie whiche thou hast chosen, and (towarde) the house that I haue buylt for thy name,

45 Heare thou in heauen theyr prayer, and supplication, "and iudge theyr cause. "or, maintaine them right.

46 If they sinne against thee (for there is no man, that sinneth not) and thou be angry with them, and deliuer them into the hande of their enimies, so that they carie them away 1. Iohn. 1. d.

away prysoners, vnto the land of theyr enimies, eyther farre or neare.

47 Yet if they turne againe vnto theyr harts in the land of them, that caryed them away captiues, and returne and pray vnto thee in the lande of theyr enimies, saying, We haue sinned, we haue done wickedly, and haue committed vngodlinesse:

48 And so turne agayne vnto thee with all theyr hart, and al theyr soule in the lande of theyr enimies, whiche led them away captiue, & pray vnto thee, (towarde) the way of theyr lande, which thou gauest vnto their fathers, and (towarde) the citie whiche thou haste chosen, and (towarde) the house, which I haue buylt for thy name:

Amos.9.d 49 Then heare thou theyr prayer and supplication in heauen thy dwelling place, and iudge theyr cause:

50 And be mercyfull vnto thy people, that haue sinned agaynst thee, and vnto al theyr iniquities, whereby they haue done wickedly agaynst thee, and get thou them the fauour of those, whiche ledde them away captiue, that they may haue compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egipt, euen frō the middest of the furnace of iron.

52 And let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy
1.Esd.1.d. people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them from among all the nations of the earth to be thyne owne inheritance, as thou saydest by the hande of Moses thy seruant, when thou broughtest our fathers out of Egypt, O
Exo.19.a. Lorde God.

2.Par.7.a. 54 And when Solomon had made an end of praying all this prayer and supplication vnto the Lorde, he arose from before the
b. Solomon prayed kneeling. aulter of the Lorde, (b) and from kneelyng on hys knees, and from stretchyng of hys handes vp to heauen,

55 And stode, and blessed all the congregation of Israell with a loude voyce, saying,

56 Blessed be the Lord, that hath giuen rest vnto his people Israel, accordyng to al that he promised: there hath not failed one word of all the good promise, whiche he promysed
1.Reg.3.a. by the hande of Moses his seruaunt.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neyther leaue vs.

58 But that he may bowe our hartes vnto hym, that we may walke in all his wayes, and kepe his commaundements, his statutes, and his lawes, whiche he commaunded our fathers.

59 And these my wordes, whiche I haue prayed before the Lorde, be nyghe vnto the Lorde our God day and night, that he defend the cause of his seruaunt, and the cause of his people Israell, what thyng soeuer chaunce at any tyme:

60 That al nations of the earth may know, that the Lorde is God, and none but he.

61 Let your hart therefore be perfite with the Lorde our God, that yee walke in his statutes, and keepe his commaundements, as this day.

62 And the kyng, and all Israell with him, offered offerings before the Lorde.

63 And Solomon offered a sacrifice of peace 2.Par.7.a. offeryngs, whiche he offered vnto the Lorde (to wite) twentie and two thousande oxen, and an hundred and twentie thousande sheepe: and so the kyng, and all the chyldren of Israell, dedicated the house of the Lorde.

64 The same day did the kyng halowe the middle of the court, that was before the house of the Lord: for there he offered burnt offerings, meate offerings, & the fat of the peace offerings: bycause the brasen aulter, that was before the Lorde, was to little to receyue the burnt offerings, meat offerings, and the fat of the peace offeryngs.

65 And Solomon helde that same tyme an hygh feast, and all Israell with him, a very great congregation, euen from the entryng in of Hemath, vnto the ryuer of Egypt, be-
c. Seuen dayes for dedication, and seuen for the feast. fore the Lord our God (c) seuen dayes, and seuen dayes, euen fourtiene dayes.

66 And the eygth day he sent the people away, and they blessed the kyng, and went vnto theyr tentes, ioyous, and with gladde harte, bycause of all the goodnesse, that the Lorde had done for Dauid his seruant, and for Israel his people.

The.ix.Chapter.

2. The Lorde appeareth the second tyme to Solomon. 11. Solomon giueth cities to Hiram. 20. The Chanaanites become tributaries. 26. He sendeth foorth shippes for golde.

1 AND when Solomon had finished the I 2.Par.7.c. buylding of the house of the Lorde, and the kyngs palace, and all that he had in his minde, and was appoynted to make:

2 The lord appeared to Solomon the secōd time, as he appeared vnto him at Gibeon.

3 And the Lorde sayde vnto him, I haue hearde thy prayer, and thy intercession, that thou hast made before me: for I haue halowed

lowed this house, whiche thou hast buylt to put my name there for euer: and mine eyes, and mine hart shall be there perpetually.

4 And if thou wilt walke before me, as Dauid thy father walked, in pureneſſe of hart, and in ryghteouſneſſe, to dow all that I haue commaunded thee, and wilt keepe my ſtatutes, and my lawes:

5 Then will I ſtabliſhe the ſeate of thy kingdome vpō Iſrael for euer, as I promiſed to Dauid thy father, ſaying, Thou ſhalt
1.Reg.2.a. not be without a mā vpō the ſeat of Iſrael.

6 But if ye, and your chyldren turne away from me, and will not keepe my cōmaundements, and my ſtatutes, which I haue ſet before you, but goe and ſerue other goddes, and worſhip them:

B 7 Then will I weede Iſrael out of the lād, which I haue giuen them, and this house, which I haue halowed for my name, will
4.Reg.21.a Ier.7.b. I caſt out of my ſight, and Iſrael ſhal be a prouerbe, and a fable among all nations.

8 And this "house ſhal be taken away: ſo that euery one that paſſeth by it, ſhall be aſtonned, and ſhal hiſſe, and ſhal ſay, Why hath the Lorde done thus vnto this lande, and to this house?

"Some read, John this house is in great honour. Deut.29.d. Ier.22.d.

9 And they ſhall anſweare, Bycauſe they forſoke the Lorde theyr GOD, whiche brought theyr fathers out of the lande of Egypt, and haue taken holde vpon other goddes, and haue worſhipped them, and ſerued them: therefore hathe the Lorde brought vpon them all this euill.

2.Par.8.a. 10 And it fortuned, that at the end of twentie yeares, when Solomon had finiſhed the buyldyng of the two houses, (that is to wyte) the house of the Lorde and the kings palace,

11 (And Hiram the kyng of Tyre brought Solomon timber of Cedar, and firre trees, and gold, and whatſoeuer he deſired) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

1.Reg.5.b. 12 And Hiram came out from Tyre, to ſee the cities, which Solomon had giuen him, and they pleaſed hym not.

13 And he ſayd, What cities are theſe whiche thou haſt gyuē me, my brother? And he called them the lande of barren vnto this day.

C 14 And Hiram ſent the kyng fyre ſcore talents of golde.

15 (And this is the ſumme, which king Solomon rayſed for a tribute, when he buylded the house of the Lorde, and his owne house, and Millo, and the wal of Hieruſalem, and Hazor, and Megeddo, and Gazer.

15 For Pharao kyng of Egypt went vp, and tooke Gazer, and burnt it with fire, and ſlue the Chanaanites, that dwelt in the citie, & gaue it for a preſent vnto his daughter, Solomons wife.

17 And Solomon built Gazer, and Bethoron the neather,

18 And Baalath, and Thamar in the wilderneſſe in the lande:

19 And all the treaſure cities, that Solomon had, and cities for his charets, and cities for his horſemen, and all that Solomon deſired, and woulde buylde in Hieruſalem, in Libanon, and in all the lande of his dominion.)

20 And all the people, that were lefte of the Amorites, Hethites, Pherezites, Heuites, and Iebuſites, whiche were not of the children of Iſraell,

21 Their chyldren that were left after them D in the land, whom the childrē of Iſrael alſo were not able to deſtroy: thoſe did Solomon compel to bring tribute, vnto this day.

22 But of the chyldren of Iſraell dyd Solomon make no bondmen: but they were men of warre, his miniſters, his lordes, his Leui.25.k. captaynes, and rulers of his charets, and his horſemen.

23 And theſe were the lordes that were ſet ouer Solomons worke, (euen) fiue hundred were they and fiftie, and they ruled the people that wrought the worke.

24 And Pharaoes daughter came vp out of the citie of Dauid vnto hyr house, whiche Solomon had buylt for hyr: and then did he alſo buylde Millo.

25 And thryſe a yeare dyd Solomon offer burnt offeryngs, and peace offeryngs vpon the aulter, whiche he buylt vnto the Lord: and he burnt incenſe vpon the aulter, that was before the Lorde, and ſo he finiſhed the house.

26 And kyng Solomon made a nauie of ſhippes in Ezion Gaber, whiche is beſide Eloth, on the brynke of the redde ſea, in the lande of Edom.

27 And Hiram ſent by ſhippe alſo of his E ſeruāts, that were ſhipmen, and had knowledge of the ſea, with the ſeruaunts of Solomon:

28 And they came to Ophir, & fet frō thence (a) foure hundred and twentie talents of golde, and brought it to kyng Solomon.

a. In the.1. Chro.the.8. Chapter, is made mention of thirtie mo, whiche ſeeme to haue bene imployed for their charges.

The.x.Chapter.

1. The Queene of Saba cōmeth to heare the wiſdome of Solomon. 18. His royal throne. 32. His power and magnificence.

1 AND the Queene of Saba hearyng the Mat.12.d. fame of Solomon (concernyng the 2.Par.9.a. name

name of the Lord) came to proue him with harde questions.

2 And she came to Hierusalem with a very great trayne, with Cammels, that bare sweete odours, and golde exceedyng much, and pretious stones: and she came to Solomon, and communed with him of al, that was in hyr hart.

3 And Solomon declared vnto hyr all hyr questions, so that there was not one thyng hid from the kyng, which he expounded not vnto hyr.

4 And the queene of Saba considered all Solomons wisedome, and the house that he had buylded,

5 And the meate of his table, and the sitting of his seruants, the order of his ministers, and theyr apparell, and his drynke, and his burnt sacrifices, that he offered in the house of the Lorde: and she was astonned.

6 And she said vnto the king, It was a true worde, that I heard in mine owne land of thy sayings and of thy wysedome.

7 Howbeit I beleeued it not, till I came and sawe it with myne eyes: and beholde, the one halfe was not tolde me, for thy wisedome & prosperitie exceedeth the fame whiche I heard of thee.

8 Happy are thy men, and happy are these thy seruants, whiche stande euer before thee, and heare thy wisedome.

9 Blessed be the Lord thy God, which loueth thee, to set thee on the seate of Israell: (a) because the Lord loued Israell for euer, and made thee kyng to (b) doo equitie and righteousnesse.

a. God loueth that people to whom he giueth a wyse ruler.
b. The office of a kyng.

10 And she gaue the kyng fyue score talents of golde, and of sweete odours exceedyng muche, and pretious stones: there came no more suche abundaunce of sweete odours, as the queene of Saba gaue to kyng Solomon.

3. Reg. 9. c. 11 The nauie also of the shippes of Hiram that carryed golde from Ophir) brought likewise great plentie of Almuge trees, and precious stones from Ophir.

12 And the king made of the Almuge trees, pyllers for the house of the Lorde, and for the kyngs palace, and made harpes and psalteries for singers: there came no moe suche Almuge trees, nor were any more seene vnto this day.

13 And king Solomon gaue vnto the queene of Saba, accordyng to all hyr desires, what soeuer she asked, besides that, he gaue hyr of a free wyll with his owne hande: and so she returned vnto hyr owne countrey, both she and hyr seruants.

14 The weyght of golde that came to Solomon in one yeare, was fyue hundred three score and fyue talents of golde,

15 Besides that he had of marchants, and of the marchandise of the spyces, and of all the kings of Arabia, and of the lordes of the countrey.

16 And kyng Solomon made two hundred targets of beaten golde: fyue hundred sicles of golde went to a target.

17 And he made three hundred shieldes of beaten golde: three pounde of golde went to one shielde, and the king put them in the house of the wood of Libanon. 3. Reg. 17. a.

18 And the kyng made a great seat of Iuorie, and couered it with the best golde,

19 And the seate had fyue steppes, and the top of the seate was rounde behinde, and there were pommels on eyther side of the place of the seate, and two Lions stode beside the pommels.

20 And there stode twelue Lions on the steppes, fyue on a side: there was no lyke worke seene in any kingdome.

21 And all kyng Solomons drynking vessels were of golde, & likewise all the vessels of the house of the wood of Libanon were of pure golde: and as for siluer, it was nothyng worth in the dayes of Solomon: D Deu. 17. b.

22 For the kyngs nauie of shippes went on the sea vnto Tharsis with the nauie of Hirams shippes: euen once in three yeares wente the nauie to Tharsis, and brought golde and siluer, and Elephants teeth, and Apes, and Peacockes.

23 And so kyng Solomon exceeded all the kyngs of the earth, bothe in ryches and in wysedome. 2. Par. 9. b.

24 And al the world resorted to Solomon, to heare his wysedome which God had put in his hart:

25 And brought him euery man his present, vessels of siluer, and vessels of golde, rayment, harnesse, and sweete odours, and horses, and mules, yeare by yeare.

26 And Solomon gathered together charets and horsemen: and he had a thousand and foure hundred charettes, and twelue thousande horsemen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

27 And the kyng made siluer in Hierusalem as plenteous as stones, and Cedar as plenteous, as the wild figge trees, that grow abundantly in the fieldes. 2. Par. 1. b.

28 Also Solomon had horses brought out of Egypt, and fine linnen: the kings marchãts receyued the linnen for a pryce.

29 A charet came vp out of Egypt for fyue hundred sicles of siluer, that is, one horse for

for an hundred and fiftie: And euen so for all the kinges of the Hethites, and for all the kinges of Syria dyd they bryng them out through their handes.

The.xi. Chapter.

1. Solomon hath a thousande wyues and concubines, whiche bryng hym to idolatrie. 14. His God rayseth vp aduersaries agaynst him. 43. He dyeth.

1 BVt king Solomon loued manie outlandishe women, and the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Zidonites, and Hethites.

2 Where as yet concerning these nations the Lorde sayde vnto the chyldren of Israell, Goe not ye in to them, nor let them come in to you, els wyll they turne your hearts after their gods: Neuertheless, Solomon claue vnto them in loue.

3 (a) And he had seuen hundred queenes, and three hundred concubines: and his wyues turned away his hart.

4 For it came to passe when Solomon was olde, his wyues turned his harte after other goddes: and his harte was not perfect with the Lorde his God, as was the hart of Dauid hys father.

5 For Solomon followed Ashtaroth the god of the Zidonians, and Milcom the abhomination of the Ammonites.

6 And Solomon wrought wickednesse in ỹ sight of the Lord, and followed not the Lord perfitely, as did Dauid his father.

7 For then did Solomon build an high place for Chamos the abhomination of Moab, in the hyll that is before Hierusalem, and vnto Moloch the abhomination of the children of Ammon.

8 (b) And likewise dyd he for all his outlandishe wiues, whiche burnt incense, and offered vnto their goddes.

9 And the Lord was angry with Solomon, bycause his hart was turned from the Lorde God of Israell, whiche had appeared vnto him twyce,

10 And had gyuen him a charge concerning this thing, that he shoulde not followe other goddes: but he kept not that which the Lord commaunded him.

11 Wherfore the Lord sayd vnto Solomon, Forasmuche as this is done of thee, and thou hast not kepte myne appoyntment, and my statutes, which I commaunded thee, I wyll rent the kingdome from thee, and will gyue it to thy seruant.

12 Notwithstanding, in thy dayes I wil not do it, bicause of Dauid thy father: but will take it from the hande of thy sonne.

13 Howbeit, I wyll not take awaye all the kyngdome: but wyll gyue one (c) tribe to thy sonne, bicause of Dauid my seruaunte, and bicause of Hierusalem, whiche I haue chosen.

14 And the Lord stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kings seede, which was in Edom.

15 For when Dauid was in Edom, and Joab the captayne of the hoste was gone vp to burie them that were slayne, he smote all the men children in Edom:

16 (For sixe monethes dyd Joab remayne there, and all Israel, tyll he had destroyed all the men children of Edom.)

17 And this Hadad fledde, and certaine other Edomites of his fathers seruants with him, to come into Egypt, Hadad being yet a little childe.

18 And they arose out of Madian, and came to Paran, and toke men with them out of Paran, and came to Egypte vnto Pharao kyng of Egypte, whiche gaue him an house, and appoynted hym victayles, and gaue him lande.

19 And Hadad gate great fauour in the sight of Pharao, so that he gaue him to wyfe the syster of hys owne wyfe, euen the syster of Thaphpenes the queene.

20 And the syster of Thaphpenes bare hym Genubath his sonne, whome Thaphpenes nourished in Pharaoes house: and Genubath was with Pharaoes household among the sonnes of Pharao.

21 And when Hadad hearde in Egypt, that Dauid was layde to sleepe with hys fathers, and that Joab the captayne of the hoste was dead also, he sayde to Pharao, Let me departe, that I may goe to myne owne country.

22 Pharao sayde vnto him, What hast thou lacked heere with me, that thou wouldest thus goe to thyne owne country? He answered, Nothing: Howbeit, let me goe.

23 And God stirred hym vp another aduersarie, one Rezon, the sonne of Eliada, which fledde from his lorde Hadad-ezer kyng of Zoba.

24 And he gathered men vnto him, and became captaine ouer the company, when Dauid slue them: and they went to Damasco, and dwelte there, and raygned in Damasco.

25 Therefore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad did abhorre Israel, and raygned ouer Syria.

c. Bicause the tribes of Iuda and Beniamin had their possessiõs mixed, they are heere taken as one tribe.

a. God toleratith in his people the Iewishe pluralitie of wyues, as well for the increase of that his people, as also for the mysterie. For Agar and Sara Abrahams wyues, Lea and Rachel Iacobs wyues, were figures of the synagogue, and of the true Churche: but Christ hath called vs to the first institution of his. There shall be two in one flesshe. Matth. 19. Mark. 10.

b. Here it appeareth what danger it is to ioyne with the infidels, and wyues of straunge religion.

Ii. 26 And

26 And Jeroboam the sonne of Nabat, an Ephzathite of Zareda, (whose mother was called Zeruah, whiche was a widowe) and he Solomons seruant, lyfted vp his hand agaynst the king.

27 But this was the cause, that hee lyfted vp his hande against the king: Solomon built Mello, and mended the broken places of the citie of Dauid his father.

ℵ 28 And this fellowe Jeroboam was a man of strengthe and courage: And Solomon seeing the yong man, that he was able to doo the worke, made him ruler ouer al ỹ charge of the house of Joseph.

29 And it chaunced at that season, that Jeroboam went out of Hierusalem, and the prophet Ahia the Silonite met him by the way, hauing a new mantel on him, and they two were alone in the fielde.

30 Ahia caught the newe mantel that was on him, and rent it in twelue peeces,

31 And sayde to Jeroboam, Take thee tenne peeces: for thus sayth the Lorde God of Israel, Behold, I will rent the kingdome out of the handes of Solomon, and wyll gyue ten tribes to thee.

2.Par.7.c. 32 And hee shall haue one for my seruaunte Dauids sake, and for Hierusalem, the citie, whiche I haue chosen out of all the tribes of Israel:

33 Bicause they haue forsaken mee, and haue worshipped Astaroth the god of the Zidonians, & Chamos the god of the Moabites, and Milcom the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, my statutes, & my lawes, as did Dauid his father.

ℶ 34 I will not take the whole kingdome out of his hande: but I will make him chiefe al his life long, for Dauid my seruantes sake, whome I chose: bicause hee kept my commaundements, and my statutes.

3.Re.20.c. Psal.132.b. 35 But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen tenne tribes of it.

36 And vnto his sonne wyll I gyue one tribe, that Dauid my seruaunte may haue a lyght alway before mee in Hierusalem, the citie, whiche I haue chosen mee to put my name there.

37 And I will take thee, & thou shalt raygne according to all that thy soule desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and doo that is ryght in my sighte, that thou keepe my statutes and my commandements, as Dauid my seruante did, then will I bee with thee, and buylde thee a sure house, as I buylt for my seruaunt Dauid, and will giue Israel vnto thee.

39 And I will for this (offence whiche Solomon hath committed) vexe the seede of Dauid, but not for euer.

40 Solomon sought therefore to kill Jeroboam, and Jeroboam arose, and fledde into Egypt, vnto Sisac king of Egypt, and continued there in Egypt, vntill the deathe of Solomon.

41 The rest of the wordes that concerne Solomon, and all that hee dyd, and his wisedome, are they not written in the booke of the wordes of Solomon? ℸ

42 The time that Solomon raigned in Hierusalem vpon all Israel, was fourtie yeeres.

43 And Solomon slepte with hys fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne raygned in his steede.

The xij. Chapter.

1. Rehoboam succeedeth Solomon. 8. He refuseth the counsell of the auncient. 20. Jeroboam raygneth ouer Israel. 21. God commandeth Rehoboam not to fyght. 28. Jeroboam maketh golden calues.

1 ℵ AND Rehoboam went to Sichem: for al Israel was come to Sichem, to make him king. 2.Par.10.a.

2 And when Jeroboam the sonne of Nabat, whiche was yet in Egypt, heard of it: (for he fled into Egypt from the presence of king Solomon, and dwelt in Egypt: 3.Re.11.b.

3 So they sent and called him) and Jeroboam, and al the congregation of Israel came, and spake vnto Rehoboam, saying:

4 Thy father made our yoke grieuous, nowe therefore make thou the grieuous seruice of thy father, and his sore yoke, whiche he put vpon vs, lyghter, and we will serue thee. 2.Re.10 2.Par.10

5 And he sayde vnto them, Depart yet for the space of three dayes, and then come againe to mee. And the people departed.

6 And king Rehoboam toke counsell with the olde men that stode before Solomon his father, whyle he yet lyued, and sayde, What counsell geue yee, that I may haue matter to answere this people?

2. Graue wyse counsell.

7 And they sayde vnto him, (a) If thou be a seruant vnto this people this day, and folow their mindes, and answere them, and speake kinde wordes to them, they will be thy seruantes for euer.

8 But hee forsoke the counsell that the olde men hadde giuen him, and called vnto hys counsell, young men, that were growen ב vp

vp with him, and wayted on him.

9 And hee sayde vnto them, What counsell giue yee, that we maye answere this people? for they haue communed with mee, saying, Make the yoke which thy father did put vpon vs, lyghter.

b. Yong and rashe counsell.

10 (b) And the yong men that were growen vp with him, spake vnto him, saying, Thus shalt thou speake vnto this people, that haue sayde vnto thee, Thy father made our yoke heauy, but make thou it vs lyghter: Euen thus shalt thou say vnto them, My little finger shall bee wrygghtier than my father was in the loynes.

11 And nowe whereas my father dyd lade you, and put a greeuous yoke vppon you, I wyl make it heauyer: my father hath chastised you with roddes, but I will correct you with scourges.

12 And so Ieroboam, and al the people, came to Rehoboam the thirde daye, as the kyng had appoynted, saying, Come to me agayne the thirde day.

13 And the kyng answered the people churlishly, and left the old mens counsel that they gaue him:

14 And spake to them after the counsell of the yonng men, saying, My father made your yoke greeuous, and I wyll make it more greeuous: My father also chastysed you with roddes, but I wyll chastise you with scourges.

3.Kin.11.f. 15 And the king harkened not vnto the people: for it was the ordinance of God, that he might performe his saying, which the Lord spake by Ahia the Silonite, vnto Ieroboam the sonne of Nabat.

16 And so when all Israel saw, that the king regarded them not, the people aunsweared the kyng with these wordes, saying, What portion haue wee in Dauid? wee haue no inheritance in the sonne of Isai: To your tentes, O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes.

2.Re.10.a. 2.Par.10.d.

17 Howebeeit, ouer the chyldren of Israell, whiche dwelt in the cities of Iuda, did Rehoboam raygne still.

18 The kyng Rehoboam sente Aduram the receyuer of the tribute, and al they of Israell stoned him to death: But king Rehoboam made speede to get him vp to his charet, and to flee to Hierusalem.

19 And they of Israel rebelled agaynste the house of Dauid vnto this day.

20 And when all Israel hearde, that Ieroboam was come agayne, they sent, and called hym vnto the multitude, and made hym kyng ouer all Israell: and there was no tribe, that followed the house of Dauid, but Iuda onely.

21 And when Rehoboam was comme to Hierusalem, hee gathered all the house of Iuda, with ỹ tribe of Beniamin, an hundred and fourescore thousande of those men, which were good warryers, to fight agaynst the house of Israell, and to bryng the kingdome agayne to Rehoboam the sonne of Solomon.

1.Par.11.a. D

22 And the worde of God came vnto Semaia, the (c) man of God, saying,

c. The prophete of God.

23 Speake vnto Rehoboam the sonne of Solomon king of Iuda, and vnto all the house of Iuda, and Beniamin, and to the remnant of the people, saying,

24 Thus sayeth the Lorde, Yee shall not goe vp, nor yet fighte agaynste your brethren the children of Israel: returne euery man to his house, for this thing is my doing. They harkened therefore to the worde of the Lorde, and returned to departe, according to the worde of the Lorde.

Iudg.8.d.

25 Then Ieroboam built Sichem in mount Ephraim, and dwelt therin: and went from thence, and buylt Penuel.

26 And Ieroboam thought in hys hearte, Nowe shall the kyngdome returne to the house of Dauid.

27 (d) For if this people go vp, and do sacrifice in the house of the Lorde at Hierusalem, then shall the hearte of this people turne againe vnto their Lorde Rehoboam king of Iuda, and so shall they kill mee, and goe agayne to Rehoboam king of Iuda.

d. Worldly policie against Gods woorde.

28 Wherevpon the kyng toke counsell, and made two calues of golde, and sayde vnto them, It is muche for you to goe vp to Hierusalem: Beholde, O Israel, these are thy goddes, whiche brought thee out of the lande of Egypt.

E Tob.1.a. Eccle.47.d. Exo.32.d. Exo.32.a.

29 And he set the one in Bethel, and the other set he in Dan.

30 And this thing turned to synne: for the people went (because of the one) as farre as Dan.

31 And he made an house of hill aulters, and made priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feaste, the fiftienth daye of the eyght moneth, like vnto the feast that is in Iuda, and offered on the aulter: and so dyd hee in Bethel, to offer vnto the calues that he had made: and he put in Bethel the priestes of the hil aulters, whiche hee had made.

Num.3.a. 3.Re.17.g.

33 And he went vp to the aulter, to burne incense, whiche he hadde made in Bethel in the fyftienth daye of the eygth moneth, euen

in the moneth which he had imagined of his owne hart: and made a solemne feaste vnto the children of Israel, and offered vppon the aulter, and burnt incense.

The. xiij. Chapter.

1. Ieroboam is reprehended of the prophete. 4. His hand is dryed vp. 15. The prophet is seduced. 24. and is kylled of a Lion. 33. The obstinacie of Ieroboam.

I 1 AND beholde, there came a (a) man of God out of Juda by the worde of the Lorde, vnto Bethel: and Jeroboam stode by the aulter to put incense.

a. A propheta.

2 And hee cryed agaynste the aulter in the worde of the Lorde, and sayde, O aulter, aulter, thus sayeth the Lorde, Beholde, a childe shall be borne vnto the house of Dauid, Josia by name: and vpon thee shall he offer the priestes of the hill aulters, that burnt incense vpon thee, and mens bones shall bee burnt vpon thee.

3 And he gaue a token the same time, saying, This is the token that the Lorde hath spoken it: Beholde, the aulter shal rent, and the asshes that are vpon it shall fall out.

4 And when the kyng hearde the saying of the man of God, whiche had cryed agaynste the aulter in Bethel, he stretched out his hand from the aulter, saying, Holde him: and his hande, whiche he put forth agaynst him, dryed vp, and he coulde not pull it in agayne to him.

5 The aulter also claue a sunder, and the asshes fel out from the aulter, according to the token, whiche the man of God had giuen by the worde of the Lorde.

Ephe. 8. b. Num. 21. b. Iames. 8. c.

6 And the king answered, and sayde vnto the man of God, Oh, pray vnto the Lorde thy God, and make intercession for mee, that my hande may be restored to mee agayne. And the man of God besought the Lord, and the kinges hande was restored agayne, and became as it was before.

B 7 And the king sayde vnto the man of God, Come home with me, that thou mayst dine, and I will giue thee a rewarde.

8 And the man of God sayd vnto the king, If thou wouldest giue mee halfe thyne house, I wil not goe in with thee, neither wil I eate breade, nor drinke water in this place.

9 For so was it charged mee throughe the worde of the Lorde, saying, Eate no breade, nor drinke water, nor turne agayne by the same way, that thou camest.

10 And so he went another way, and returned not by the way, that he came to Bethel.

11 And there dwelt an olde prophete in Bethel, and his sonnes came and tolde hym all the workes that the man of God had done that day in Bethel, and the wordes whiche he had spoken vnto the king, tolde they their father also.

12 And their father sayde vnto them, What way went he? And his sonnes shewed hym what waye the man of God went, whiche came from Juda.

13 And he sayde vnto his sonnes, Saddle mee the Asse. Whiche when they had sadled, hee gate him vp thereon.

14 And went after the man of God, & founde C him sitting vnder a tree, and hee sayde vnto him, Art thou the man of God that camest from Juda? And he sayde, I am.

15 He sayde vnto him, Come home with me, and eate bread.

16 Hee answered, I may not returne with thee, to goe in with thee: neyther wyll I eate bread, nor drinke water with thee in this place.

17 For it was sayde to me in the worde of the Lorde, Thou shalt eate no bread, nor drinke water there, nor turne agayne to goe by the way that thou camest.

18 He sayde vnto him, I am a prophete also as well as thou, and an angel spake vnto me in the worde of the Lorde, saying, Bring him agayne with thee into thyne house, that he may eate bread, and drinke water. (And) he lyed vnto him.

19 And so he went agayne with him, and dyd eate bread in his house, and dranke water.

20 And it fortuned, that as they sate at the table, the worde of the Lorde came vnto the prophete that brought him agayne:

21 And hee cryed vnto the man of God, that came from Juda, saying, Thus sayeth the Lord, Bicause thou hast disobeyed the mouth of the Lord, and hast not kept the commandement, whiche the Lorde thy God commaunded thee:

22 But camest backe agayne, and hast eaten D bread, and dronke water in the place, concerning the which the Lorde did say vnto thee, Thou shalt eate no bread, nor drinke no water, thy carkasse shall not come vnto the sepulchre of thy fathers.

23 And so it came to passe, that when hee had eaten bread, and dronken, hee sadled him the Asse, to witte, to the prophete, whome he had brought agayne.

3. Reg. 2. b. The ministerie of God doeing by diuerse according to his worcke, is made change of punishment.

24 And when he was gone, (b) a Lion mette him by the waye, and slue him, and his carkas was cast in the way, and the Asse stode therby, and the Lion stode by the corse also.

25 And men that passed by, sawe the carkasse cast in the waye, and the Lion standing by the

the carkasse: and they came and told it in the towne, where the old prophete dwelt.

26 And when the prophete that brought him backe againe from the way, heard thereof, he sayde, It is the man of God: He was disobedient vnto the worde of the Lorde, and therefore the Lorde hath deliuered him vnto the Lion, whiche hath rente him, and slayne him, according to the worde of the Lorde, which he spake vnto him.

C 27 And he spake to his sonnes, saying, Saddle me an asse. And they sadled him.

28 And he went, and founde his body cast in the way, and the Asse and the Lion stode by the corse, and the Lion had not eaten the carkasse, nor hurt the Asse.

29 And the prophete toke vp the bodie of the man of God, and layde it vpon the Asse, and brought it againe: and the old prophet came to the citie to lament, and to burie him.

30 And he layde his body in his owne grane, and then lamented ouer him, (saying) Alas my brother.

31 And when he had buryed him, hee spake to his sonnes, saying, When I am deade, see that yee burie mee in the sepulchre, wherein the man of God is buried, lay my bones beside his bones.

3.Re.13.d. 32 For the saying whiche hee cryed at the worde of the Lorde agaynste the aulter in Bethell, and against all the houses of hyghe places, whiche are in the cities of Samaria, shall come to passe.

33 Howbeit, for al that, Ieroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the hygh places: and who so pleased him, he * filled his hande, and he became priest of the hygh places,

* or, consecrated him.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to destroy him, and to bryng him to nought, from off the face of the earth.

The.xiiij.Chapter.

1. Ieroboam sendeth hys wyfe disguysed to Ahia the prophete, who declareth vnto hym the destruction of his house. 25. Iuda is punished by Sisac.

A 1 AT that tyme Abia the sonne of Ieroboam fell sicke.

2 And Ieroboam sayde vnto his wyfe, Vp, I pray thee, and disguyse thy selfe, that thou be not knowen to be the wife of Ieroboam, and gette thee to Silo, for there is Ahia the prophete, which tolde mee, that I shoulde be king ouer this people.

3 And take with thee tenne loaues, and crackenelles, and a cruse of honye, and go to him, that hee may tell thee, what shall become of the childe.

4 And Ieroboams wife did so, and arose, and went to Silo, and came to the house of Ahia: but Ahia could not see, for his eyes were waxen dymme for age.

5 And the Lorde sayde vnto Ahia, Beholde the wyfe of Ieroboam commeth to aske a thing of thee for hir sonne, for he is sicke: but thus and thus shalt thou saye vnto hir. And when she came in, she faygned hir selfe to be another woman.

6 But when Ahia heard the sound of hir feete, as she came in at the doore, he sayde, Come in thou wyfe of Ieroboam, why faygnest thou thy selfe so to bee another? I am sent to thee (to shewe thee) heauy things.

7 Goe, tell Ieroboam, thus sayeth the Lorde God of Israell, (It repenteth mee) forasmuche as I exalted thee from among the people, and made thee prince ouer my people Israel, B 3.Re.12.f.

8 I dyd rente the kyngdome awaye from the house of Dauid, and gaue it thee: Neuertheless, thou hast not beene as my seruaunt Dauid, whiche kept my commaundementes, and followed mee with all hys harte, to do that onely, whiche was ryght in myne eyes:

9 But hast donne euill aboue all that were before thee: For thou hast gone, and made thee other goddes, and moulten images, to prouoke mee, and hast caste mee behinde thy backe.

10 Therefore beholde, I wyll bryng euyll vpon the house of Ieroboam, and wyll rote out from Ieroboam euen him, that pysseth agaynste the wall, and him that is in prison and forsaken in Israel, and wyll take away the remnant of the house of Ieroboam, as a man taketh away dung, tyl he hath caryed out all. 1.Re.15.d.

11 Whosoeuer of Ieroboams house dye in the towne, him shall the dogges eate: and him that dyeth in the fielde, shall the fowles of the ayre eate: for the Lorde hath sayde it. 3.Reg.16.

12 Vp therefore, and get thee to thyne owne house: (Beholde) when thy foote entreth into the citie, the childe shall dye.

13 And al they of Israel shal mourne for him, and burie him: for he onely of Ieroboam shall come to the sepulchre, because in him there is found godnesse towarde the Lorde God of Israel, in the house of Ieroboam.

14 Moreouer, the Lorde shall stirre him vp a C kyng ouer Israel, whiche shall destroye the house of Ieroboam in that day: But what is it nowe?

15 For the Lord shal smite Israel, as when a reade is shaken in the water, & he shall weede Israel out of this good lande, which he gaue to their fathers, & shall scatter them beyonde
[a] or, Euphrates. [a] the ryuer, bicause they haue made them groues, and angred the Lorde.
16 And he shall giue Israel vp, bicause of the sinnes of Ieroboam, whiche dyd sinne, and made Israel to sinne.
17 And Ieroboams wife arose, and departed, and came to Thirza: and when shee came to the threshold of the doore, the childe was deade.
18 And all Israel buryed him, and lamented him, according to the worde of the Lorde, whiche he spake by the hande of his seruant Ahia the prophete.
19 And the reste of the wordes that concerne Ieroboam, howe hee warred, and howe he raygned, beholde, they are wrytten in the booke of the Chronicles of the kings of Israel.
20 And the dayes which Ieroboam raigned, were two and twentie yeeres: And when he was layde asleepe with his fathers, Nadab his sonne raygned in his steede.
D 21 Rehoboam the sonne of Solomon raygned in Juda: and Rehoboam was fourtie and one yeeres olde, when hee beganne to raygne, and hee raygned seuentie yeeres in Hierusalem, the citie whiche the Lorde dyd chose out of al the tribes of Israel, to put his name there: His mothers name was Naama, an Ammonite.
22 And Juda wrought wyckednesse in the sight of the Lorde, and angred him in moe things, than their fathers did in their sinnes, whiche they sinned.
23 For they also made them high places, images, and groues on euery high hil, and vnder
[a] or, greene. [a] euery thicke tree.
24 And there was a stewes of male children in the lande, and they dyd according to all the abhominations of the nations, whiche the Lorde caste out before the children of Israel.
25 And it fortuned, that in the fifth yeere of king Rehoboam, Sisac king of Egypt came vp agaynst Hierusalem:
26 And toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house, and spoyled all that was to be hadde: And he toke away all the shieldes of golde, which Solomon had made.
27 In whose steede kyng Rehoboam made brasen shields, and committed them vnto the handes (of the keeping) of the captaynes of the garde, whiche wayted at the doore of the kings house.
28 And when the kyng went into the house E of the Lorde, they of the garde bare them, and brought them agayne into the garde chamber.
29 The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wrytten (a) in the booke of the Chronicles of the kings of Juda?
a. Which bookes were called the booke of Semaia and Iddo the prophete.
30 And there was warre betweene Rehoboam and Ieroboam all their lyues.
31 And Rehoboam slept with his fathers, and was buryed besyde his fathers in the citie of Dauid: his mothers name was Naama, an Ammonite. And Abiam his sonne raygned in his steede.

The.xv. Chapter.

1. Abiam raygneth ouer Iuda. 9. Asa succeedeth in his roome. 16. The battell betweene Asa and Baasa. 24. Iehosaphat succeedeth Asa. 25. Nadab succeedeth Ieroboam. 28. Baasa killeth Nabath.

1 IN the eyghtienth yeere of kyng Ieroboam the sonne of Nabat, raygned Abiam ouer Juda. I
1. Par. 13.
2 Three yeeres raygned hee in Hierusalem, and hys mothers name was Maacha, the daughter of (a) Abisalom.
a. That is, Abialom.
3 And he walked in all ỹ sinnes of his father, whiche he had donne before him, and hys hart was not perfite with the Lord his God, as the hart of Dauid his father.
4 Neuertheless, for Dauids sake dyd the Lorde his God giue him (b) a light in Hierusalem, that he sette vp his sonne after him, and stablished Hierusalem:
3. Reg. 11. b. Meaning a sonne to raygne ouer Iuda.
5 Bicause Dauid did that which was right in the sight of the Lorde, and turned from nothing that hee commaunded hym all the dayes of his lyfe, saue onely in the matter of Urias the Hethite.
2. Reg. 11.
6 And there was warre betweene Rehoboam and Ieroboam, as long as he lyued.
7 The rest of the wordes that concerne Abiam, B and all that he dyd, are they not written in the booke of the Chronicles of the kynges of Juda? and there was warre betweene Abiam and Ieroboam.
8 And Abiam slept with his fathers, and they buryed him in the citie of Dauid: and Asa his sonne raygned in his steede.
9 In the twentieth yeere of Ieroboam kyng of Israel raygned Asa ouer Juda.
2. Par. 14.
10 Fourtie and one yeeres raygned he in Hierusalem: and his mothers (c) name was Maacha, the daughter of Abisalom.
c. Grandmother.
11 And Asa did (that seemed) right in the eyes of the Lorde, as did Dauid his father.
2. Re.
12 And

12 And he toke away the male stewes out of the lande, and put away all abhominable ydols, that his father had made.

d. Idolaters are to be punished without respect of person.

13 (d) And he put downe Maacha his mother from bearing rule, bicause she had made an idol in a groue: and Asa destroyed hir idol, and burnt it by the broke Cedron.

2. Par. 15. d.

14 But the hygh places were not put downe, (e) neuertheles Asas hart was perfite with the Lorde all his dayes.

e. He suffered his dede only ignorance.

15 He brought in the holye vessels of hys father, and that hee had dedicate vnto the house of the Lorde, golde, and siluer, and iewels.

16 And there was warre betweene Asa and Baasa king of Israel all their dayes.

1. Par. 16. a.

17 And Baasa king of Israel wēt vp against Juda, and buylte Rama, so that he woulde let none go out or in to Asa king of Juda.

18 Then Asa toke all the syluer and golde that was lefte in the treasures of the house of the Lorde, and the treasures of the kynges house, and deliuered them into the handes of his seruauntes, and kyng Asa sente them to Benhadad the sonne of Tabrimon, the sonne of Hezion king of Syria, that dwelt at Damasco, saying,

2. Re. 20. a.

19 There is a bond betweene me and thee, betweene my father and thy father: and beholde I haue sent vnto thee a present of syluer and golde, that thou come and breake the bonde, that thou haste with Baasa king of Israel, that he may depart from mee.

20 So Benhadad hearkened vnto king Asa, and sente the captaines of the hostes, whiche he had, against the cities of Israel, and smote Hion, and Dan, and Abel, Beth, Maacah, and all (the region of) Cenereth, with al the lande of Nepthali.

21 And when Baasa heard therof, he left building of Rama, and dwelt in Thirza.

D

22 Then kyng Asa " made a proclamation throughout al Juda, that none should be excused: And so they toke the stones of Rama, and the tymber wherewith Baasa had buylded, and king Asa buylte with them the hyll of Beniamin and Mispah.

"er. gathered together all Jud. g none. is accepted

23 The remnant of all the wordes that concerne Asa, and all his myght, and all that he did, and the cities which he buylded, are they not written in the booke of the Chronicles of the kings of Juda? Neuertheles, in his old age he was diseased in his feete.

24 And Asa slept with his fathers, and was buryed beside his fathers, in the citie of Dauid his father: & Jehosophat his sonne raigned in his steede.

1. Par. 17. a.

25 And Nadab the sonne of Jeroboam beganne to raygne vpon Israell the seconde yeere of Asa king of Juda, and raigned vpon Israel two yeeres.

26 And he did euyll in the sight of the Lord, walking in the way of his father, and in his sinne, wherwith he made Israel to sinne.

27 And Baasa the sonne of Ahia, whiche was of the house of Issachar, conspired agaynst him, and Baasa smote hym at Gibbethon, whiche is a citie of the Philistines, (for Nadab, and all Israell layde syege to Gibbethon.)

28 Euen in the third yeere of Asa king of Juda, dyd Baasa slay him, and raygned in hys steede.

29 And it fortuned, that when hee was kyng, he smote all the house of Jeroboam, and hee left him nought that breathed, vntyll he had put him cleane out, according vnto the saying of the Lorde, whiche he spake by his seruant Ahia the Selonite:

3. Re. 14. a.

30 Bicause of the sinnes of Jeroboam, wherwith hee sinned, and made Israel to sinne, when hee with his prouocation angred the Lord God of Israel.

E

31 The rest of the wordes that concerne Nadab, and all that he dyd, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasa king of Israel all their dayes.

33 So in the thirde yeere of Asa king of Juda, beganne Baasa the sonne of Ahia to raigne ouer all Israel in Thirza, twentye and foure yeeres.

34 And hee dyd that whiche is euyll in the sight of the Lorde, walking in the waye of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

The. xvi. Chapter.

1. Of Baasa. 6. Ela. 9. Zimri. 31. Achab maryeth Iezabell. 34. Iericho is buylte agayne.

1 THen the word of the Lord came to Jehu the sonne of Hanani, against Baasa, saying,

I

2 Forasmuche as I exalted thee oute of the dust, and made thee captayne ouer my people Israel, and thou hast walked in the way of Jeroboam, and haste made my people Israel to synne, to anger mee with theyr sinnes:

3 Beholde, I will rote out the posteritie of Baasa, and the posteritie of his house: and wyll make thy house like the house of Jeroboam the sonne of Nabat.

4 That manne of Baasa, whyche dyeth in the cytie, hym shall the dogges eate: and that manne of hym, whiche dyeth in the

3. Re. 14. c.

feeldes, shall the foules of the ayre eate.

5 The rest of the woꝛdes that concerne Baasa, and what he dyd, and his poꝛwer, are they not woꝛytten in the boke of the Chꝛonicles of the kings of Israel?

6 And so Baasa slept with his fathers, and was buryed in Thirza, and Ela his sonne raygned in his steede.

7 And by the hande of the pꝛophete Jehu the sonne of Hanani, came the woꝛd of the Lozd agaynst Baasa, and agaynste his house, and agaynste all the wickednesse that hee dyd in the sight of the Lozde, in angring him with the woꝛke of his owne hands, that he should be like the house of Jeroboam, and bicause he (a) killed him.

a. Meaning Nadab Jeroboams sonne.

8 The fire and twentieth yeere of Asa king of Juda, began Ela the sonne of Baasa to raigne ouer Israel in Thirza, two yeeres.

9 And his seruante Zimri (which was captaine of halfe his charets) conspired againste him, as he was in Thirza dzinking, and was dzunken in the house of Arza, steward of his house in Thirza.

10 And Zimri came, and smote him, and killed hym, in the seuen and twentieth yeere of Asa king of Juda, and raygned in his steede.

Exo. 21. b.

11 And it foꝛtuned, that when hee was kyng, and sate on his seate, hee slue all the house of Baasa, not leauing thereof one to pysse against a wall: Yea, hee slue his kinsfoꝛkes, and freendes also.

12 And thus did Zimri destroy all the house of Baasa, accoꝛding to the woꝛde of the Lozde, which he spake against Baasa by the hande of Jehu the pꝛophete.

13 Foꝛ all the sinnes of Baasa, and sinnes of Ela his sonne, whiche they sinned, and made Israel to sinne, and to anger the Lozd God of Israel with their vanities.

14 The reste of the woꝛdes that concerne Ela, and all that he dyd, are they not woꝛytten in the boke of the Chꝛonicles of the kings of Israel?

15 In the seuen and twentieth yeere of Asa kyng of Juda, dyd Zimri raygne seuen dayes in Thirza: and the people was then in the host besieging Gibbethon, a citie of the Philistines.

16 And the people in the host heard (one) say, Zimri hath conspired and slayne the king: Wheꝛefoꝛe all they of Israell made Amri, the captayne of ỹ host, king ouer Israel that same day, euen in the host.

17 And Amri departed vp from Gibbethon, and all Israell with him, and they besieged Thirza.

18 And when Zimri saw, that the citie must needes bee taken, hee went into the palace of the kings house, (b) and burnt himselfe, and the kings house with fire, and so dyed, b. The rule of treason.

19 Foꝛ his sinnes whiche he sinned, in doing that, which is euyll in the sight of the Lozd, and in walking in the waye of Jeroboam, and in his sinnes which he did, and in that he made Israel to sinne.

20 The reste of the woꝛdes that concerne Zimri, and the treason that he woꝛought, are they not woꝛitten in the boke of the Chꝛonicles of the kings of Israel?

21 Then were the people of Israell dyuided into twoo partes: foꝛ halfe the people followed Thibni the sonne of Einath, making hym kyng: and the other halfe followed Amri.

22 But the people that folowed Amri, pꝛeuayled agaynste the people, that folowed Thibni the sonne of Einath: And so Thibni dyed, and Amri raygned.

23 In the one and thirtieth yeere of Asa king of Juda, beganne Amri to raygne ouer Israel twelue yeeres: sixe yeeres raygned he in Thirza.

24 Hee bought the hill " Schomron of one Schemar, foꝛ two talentes of siluer, and buylte in the hill, and called the name of the citie which he buylt, after the name of Schemar, whiche hadde beene owner of the hyll Schomron. " or, Semer

25 But Amri woꝛought that whiche is euil in the eyes of the Lozde, and did woꝛse than al that were befoꝛe him.

26 Foꝛ he walked in al the way of Jeroboam the sonne of Nabat, and in his synnes that made Israell to synne, to anger the Lozde God of Israel with their vanities.

27 The rest of the woꝛds that concerne Amri, and all that he did, and his strength that he shewed, are they not woꝛitten in the boke of the Chꝛonicles of the kings of Israel?

28 And so Amri slepte with his fathers, and was buried in Samaria, and Ahab his sonne raigned in his steede.

29 And in the eyghte and thyrtieth yeere of Asa kyng of Juda, beganne Ahab the sonne of Amri to raygne ouer Israell, and the same Ahab the sonne of Amri raygned ouer Israel in Samaria, twentie and twoo yeeres.

30 And Ahab the sonne of Amri did euyll in the sight of the Lozde, aboue all that were befoꝛe him.

31 Foꝛ (c) it seemed vnto him, but a lyghte thyng, to walke in the synnes of Jeroboam the sonne of Nabat: hee toke Jesabel also the daughter of Ethbaal kyng of the Sydonites to wife, and went and serued Baal c. Some read it interrogatiuely.

4. Kt. 16.

Baal, and worshipped him.

32 And he reared vp an aulter for Baal, in the temple of Baal, whiche he hadde builded in Schomron:

33 And Ahab made a groaue, and proceeded further in angring the Lorde God of Israell, than all the kings of Israell, that were before him.

34 In his dayes did Hiel of Bethel buylde Jericho: he layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, accordinge vnto the worde of the Lord, whiche he spake by Josua the sonne of Nun. Jos.6.d.

The.xvij. Chapter.

1. Elias forewarneth of the famine to come. 4. He is fedde by rauens. 9. He is sente to Zarphath, where hee restoreth his hostesse sonne to life.

A 1 AND Elias the Thesbite, which was of the inhabiters of Gilead, sayde vnto Ahab, As the Lord God of Israell lyueth, before whome I stande, there shall be neyther deawe, nor rayne these yeeres, but accordinge to my worde. 1.Reg.18.c. Deut.11.b.

2 And the word of the Lorde came vnto him, saying.

3 Get thee hence, and turne thee eastwarde, and hide thy selfe in the broke Cherith, that is it, that lyeth before Jordane.

4 Thou shalte drinke of the riuer, and I haue commaunded the rauens to feede thee there.

5 And so he wente, and did accordinge vnto the word of the Lord: for he went, and dwelt by the broke Cherith, that is before Jordane.

a God doeth marueilously prouide for his in all their extremities. 6 (a) And the rauens brought him bread and flesh in the morning, and likewise bread and flesshe in the euening: and he dranke of the broke.

B 7 And it chaunced after a whyle, that the broke dried vp, because there fell no rayne vpon the earth.

8 And the word of the Lord came vnto hym, saying,

Luke.4.c. 9 Vp, and get thee to Zarphath, whiche is in Sidon, and dwell there: behold, I haue commaunded a widdowe there to sustayne thee.

c. Some read it interrogatiuely. Iud.4.c. 10 So he arose, and went to Zarphath: and when he came to the gate of the citie, behold, the widdow was there gathering of sticks: and he called to hir, and sayd, Fetche me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fetche it, he cried after hir, and sayd, Bring me, I pray thee, a morsell of bread also in thine hand.

12 She sayd, As the Lord thy God lyueth, I haue no bread ready, but euen an handfull of meale in a barrell, & a little oyle in a cruse: and behold, I am gathering two sticks for to goe in, and to dresse it for me and my son, that we may eate it, and die.

13 And Elias sayde vnto hir, Feare not, goe, and doe as thou hast sayde: but make mee thereof a little cake fyrst of all, and bring it vnto me, and afterwarde make for thee and thy sonne. Ibid

C 14 For thus sayth the Lord God of Israell, The meale in the barrell shal not be wasted, neyther shall the oyle in the cruse be minished, vntill the Lord haue sente rayne vppon the earth.

15 And she went, and did as Elias sayde: and she, and he, and hir house did eate a good space.

16 And the meale wasted not out of the barrell, neyther was the oyle spent out of the cruse, accordinge to the worde of the Lorde, which he spake by the hand of Elias.

17 And after these thynges, it happened, that the sonne of the wife of the house fell sicke, and his sickenesse was so sore that there was no breath left in him.

18 And she sayde vnto Elias, What haue I to doe with thee, O thou man of God? Art thou come vnto me, to call my sinne againe to remembrance, to slay my sonne?

19 He sayd vnto hir, Giue me thy sonne. And he toke him out of hir lappe, and carried him vp into a loft, where he abode, and layd him vpon his owne bed.

20 And called vnto the Lorde, and sayde, O Lord my God, hast thou punished also thys widowe, with whome I dwell as a straunger, and hast slayne hir sonne?

21 And he stretched him selfe vpon the childe three times, and called vnto the Lorde, and sayd, O Lord my God, I pray thee, let thys childes soule come into him againe. 4. Reg.4.f.

22 And the Lorde heard the voyce of Elias, and the soule of the childe came into hym agayne, and he reuiued.

23 And Elias toke the boy, and brought him downe out of the chamber into the house, and deliuered him vnto his mother: and Elias sayd, Behold, thy sonne liueth.

24 And the woman sayde vnto Elias, Now I know, that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

The.xviij.Chapter.

1. Elias is sente to Ahab. 13. Obadia hydeth an hundred Prophetes. 40. Elias kylleth all Baals Prophetes. 45. Hee obteyneth rayne.

1 AFter proces of many dayes, the worde of the Lorde came to Elias in the thirde yeere, saying, Goe shew thy self vnto Ahab, and I will send rayne vpon the earth.

Deut.11.b.

2 And Elias went to shewe hym selfe vnto Ahab: and there was a great famishment in Samaria.

3 And Ahab called Obadia, whiche was the gouernour of his house: (and Obadia feared God greatly.

4 For when Jezabel destroyed the prophetes of the Lorde, Obadia toke an hundred prophetes, and hid them by fiftie and by fiftie in a caue, and prouided bread and water for them.)

5 And Ahab sayde vnto Obadia, goe into the lande, vnto all fountaynes of water, and vnto all brookes, if happily we may find grasse, to saue the Horses and Mules alyue, and that wee destroy not (some of) the beastes.

6 And so they diuided the land betweene thē to walke throughout it: Ahab wente one waye by hym selfe, and Obadia went another way by hym selfe.

7 And it chaunced, that as Obadia was in the way, beholde, Elias met him, and hee knewe hym, and fell on hys face, and sayde, Art not thou my Lord Elias?

8 And he answered him, I am he: Goe, and tell thy Lord, behold, Elias is here.

9 He sayde, What haue I sinned, that thou wouldest deliuer thy seruant into the hande of Ahab, to slay me?

10 As the Lorde thy God liueth, there is no nation nor kingdome, whyther my Lorde hathe not sent to seeke thee: and when they sayde, He is not there: he toke an othe of the kingdome, and nation, when he found thee not.

11 And now thou sayest, Goe, and tell thy Lord, that Elias is here.

12 And as sone as I am gone from thee, the spirite of the Lord shal carrie thee into some place that I do not knowe: and so when I come and tell Ahab, and he can not finde thee, he shall slay me: but I thy seruaunt feare the Lord from my youth vpward.

13 Was it not tolde my Lorde, what I dyd, when Jezabel slue the Prophetes of the Lord? how I hid an hundred men of the Lordes Prophetes, fiftie men in one caue, and fiftie in another, and prouided them of bread and water.

14 And thou sayest, Goe thou now, and shew thy Lorde, beholde, Elias is here: that hee may slay me.

15 And Elias sayd, As the Lord of hostes lyueth, before whome I stande, I wyll shewe my selfe vnto him this day.

16 So Obadia went to meete Ahab, & tolde him: and Ahab went to meete Elias.

17 And it fortuned, that when Ahab sawe Elias, he sayde vnto him, Art thou he, that troubleth Israell?

18 He answered, It is not I, that haue troubled Israell, but (a) thou and thy fathers house, in that ye haue forsaken the commandementes of the Lorde, and thou hast followed Baal.

a. The minister of Gods word ought to be faythfull and bolde in Gods cause.

19 Now therefore send, and gather to me all Israell vnto mount Carmel, and ỹ prophets of Baal four hundred and fiftie, and the prophets of the (idolles) groues four hundred, which eate at Jezabels table.

3. Reg.22

20 So Ahab sent vnto all the children of Israell, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and sayd, Howe long (b) halt ye betweene two opinions? If the Lorde be God, followe hym: but if Baall bee hee, then goe after him. And the people answered him not one worde.

b. Religion is no: an indifferent thing, but wholly to be imbraced, and constantly professed.

22 Then said Elias vnto the people (agayne,) I onely remayne a prophete of the Lorde: but (c) Baals prophets are four hundred and fiftie.

c. Baal hath more prophetes than God.

23 Let them therefore giue vs two oxen, and lette them chose the one, and cut hym in peeces, and lay hym on wood, and put no fire vnder: and I will dresse the other oxe, and lay him on wood, and wyll put no fire vnder.

24 And call ye on the name of your goddes: and I will call on the name of the Lorde: and then the God, that aunswereth by fyre, let hym be God. And all the people aunswered, and sayd, It is well spoken.

1.Reg.9.1

25 Elias sayde vnto the prophets of Baal, Chose you an oxe, and dresse him firste, for yee are many, and call on the name of youre goddes: but put no fyre vnder.

26 And they toke the one oxe, that he dyd giue them, and they dressed it, and called on the name of Baal from morning to none, saying, O Baal heare vs. But there was no voyce, nor one to aunsweare: and they leapt vpon the aulter that they had made.

Mat.6.d.

27 And at none Elias mocked them, and sayde, Crye aloude, for he is a God, peraduenture

uenture he is talking, or occupied in folowyng vppon his enimies, or is in his iourney, or happyly he sleepeth, and must be awaked (with your crie.)

E 28 And they cryed alowde, and cut them selues, as their maner was, with kniues and lancers, til the bloud folowed on them.

29 And it chaunced, that when midday was passed, they prophesied vntyl the time of the euenyng sacrifice: but there was neyther voyce, nor one to answeare, nor any, that regarded them.

30 And Elias sayd vnto all the folke, Come to me. And all the people came to hym: and he repayred the aulter of the Lord, that was broken.

1. Kt. 14. c.

31 And Elias toke twelue stones, according to the number of the twelue tribes of the sonnes of Jacob, vnto whome the worde of the Lord came, saying, Israell shall be thy name.

Iosu. 4. c.

Gen. 32. f.

32 And with the stones he made an aulter in the name of the Lorde: and he made a ditche about the aulter, as great as would conteyne two measures of seede.

33 And he put the wood in order, and hewed the Oxe in peeces, and layde hym on the wood, and sayde, Fill foure barrels with water, and powre it on the burnt sacrifice, and on the wood.

34 And he sayd, Do so agayne. And they did so the second time. And he sayd againe. Do it the thirde time. And they did it the thyrde time:

F 35 And the water ranne rounde about the aulter, and hee filled the pitte with water also.

36 And it fortuned, that when they shoulde offer the euening sacrifice, Elias the prophete came, and sayde, Lord God of Abraham, of Isahac, and of Israell, it shall be knowen this day, that thou art the God in Israell, and (that) I (am) thy seruaunt, and that I haue done all these thynges at thy commaundement.

37 Heare me, O Lorde, heare me, that thys people may knowe, that thou art the Lorde God, and (that) thou hast turned theyr hart againe now at the last.

Iud. 6. d. Eccle. 48. a. 1. Mac. 1. a.

38 And the fire of the Lorde fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked vp the water that was in the pit.

39 And when all the people saw it, they fell on their faces, and sayde, The Lord is God, the Lord is God.

40 And Elias sayde vnto them, Take the prophets of Baal, and let not one of them escape. And they toke them, and Elias brought them vnto the broke Kison, (d) and slue them there.

d. Elias slue Baals prophets

41 And Elias sayde vnto Ahab, Get thee vp, eate and drinke: for there is a sound of much rayne.

42 And so Ahab wente vp, to eate and to G drinke, and Elias wente vp to the toppe of Carmel, and he layd hym selfe flatte vppon the earthe, and put his face betweene hys knees,

43 And sayd to hys seruaunt, Goe vp, (I pray thee,) and loke towarde the way of the sea. And he went vp, and loked, and said, There is nothing. And againe he sayd, Goe againe seuen times.

44 And it fortuned, that at the seuenth time, he sayde, Beholde, ther ariseth a little cloude out of ỹ sea lyke a mans hand. He sayd, Go, and say vnto Ahab, Make fast (thy charet) and get thee downe, that the rayne stoppe thee not.

45 And it came to passe, that in the meane whyle the heauen was blacke with cloudes and winde, and there was a greate rayne: and Ahab gat vp, and came to Jezrahel.

46 And the hand of the Lord was on Elias, and he gyrded vp his loynes, and ran before Ahab, till he came to Jezrahel.

The.xix. Chapter.

1. Elias fleeing from Iezabell, is nourished by the angell of God. 15. He is commanded to annoynt Hazel, Iehu, and Elisa.

1 AND Ahab tolde Jezabel all that Elias A had done, and how he had slayne all the prophets with the swoorde.

2 Then Jezabel sent a messenger vnto Elias, saying, So and so let the goddes do to me, if I make not thy soule like one of theirs by to morow thys time.

3. Reg. 2. b.

3 When he saw that, he arose, and went for his life, and came to Beersaba in Juda, and left his seruant there.

4 But he hym selfe wente a dayes iourney into the wildernesse, and came, & sate downe vnder a Juniper tree, and desired for hys soule, that he might die, and said, It is nowe enough, O Lord: take my soule, for I am not better than my fathers.

Iona. 4. c. Dan. 12.

5 And as he lay and sleapt vnder the Juniper tree, behold, an angell touched him, and sayd vnto him, Up, and eate.

6 And when hee loked about hym, beholde there was a cake baken on the coales, and a vessell of water at his head: and he did eate and drinke, and layde him downe agayne to sleepe.

7 And the angell of the Lorde came againe B the

the second time, and touched him, and sayde. Up, and eate, for thou hast yet a great iourney.

8 And he arose, and did eate and drinke, and walked in the strength of that meate fortie dayes and fortie nightes, euen vnto Horeb the mount of God.

Exod.34.d. Math.4.d.

9 When he came thither vnto a caue, he lodged therein all nyght: and beholde, the word of the Lord came to him, and said vnto him. What doest thou here Elias?

10 And he answered, I haue bin ielous for the Lord God of hostes sake: for the children of Israell haue forsaken thy couenaunt, broken downe thyne aulters, and slayn thy prophets with the swoorde: and I onely am left, and they seeke my life to take it away.

Rom.11.a. Eccle.48.a.

11 And he sayd, come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde, that rent the mountaynes, and brake ỹ rockes before the Lorde, but the Lorde was not in the winde: and after the winde, came an earthquake, but the Lorde was not in the earthquake:

12 And after the earthquake came fyre, but the Lord was not in the fire: and after the fyre, came a small still voyce.

C 13 And when Elias heard, he couered his face with his mantle, and went out, and stode in the entring of the caue: and behold, there came a voyce vnto him, and said, What doest thou here Elias?

14 And he answered, I haue bin ielous for the Lord God of hostes sake, bycause ỹ children of Israell haue forsaken thy couenante, cast downe thyne aulters, and slayne thy prophets with the swoorde: and I onely am left, and they seeke my life to take it away.

4.Reg.8.d.

4.Reg.9.b. 15 And the Lorde sayde vnto hym, Goe, and turne thy way to the wildernesse vnto Damasco, and when thou commest there, annoynt Hazael king ouer Syria:

16 And Iehu sonne of Nimsi shalt thou annoynt kyng ouer Israell: and Elisa the sonne of Saphat of Abel Meholah shalt thou annoynt to be prophet in thy roome.

17 And it shall come to passe, that who so escapeth the swoorde of Hazael, him shall Iehu slay: and if any man escape the swoord of Iehu hym shall Elisa put to death.

18 And (thereto) I haue left me seuen thousand in Israell, of wiche neuer man (a) bowed his knees vnto Baal, nor kissed hym with his mouth.

Rom.11.a. a. Wicked idolaters are not of God.

19 So he departed thence, and founde Elisa the sonne of Saphat plowing, and hauing twelue yoke of oxen before hym, and hym with the twelue: and Elias went by hym, and cast his mantle vppon him.

20 And he left the oxen, and ranne after Elias, and sayde, Let me, I pray thee, kisse my father and my mother: and then I will follow thee. He sayde vnto hym, Goe backe agayne: for what is it, that I haue done to thee? Luke.9.b.

21 And when hee wente backe agayne from him, he toke a couple of oxen, and slue them, and dressed the flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: and then he arose, and went after Elias, and ministred vnto him. D

The.xx.Chapter.

1. Samaria is besieged. 13. The Lorde promiseth the victorie to Ahab by a Prophete. 34. The kyng of Israell made peace with Benhadad, and is reproued therefore by the Prophete.

1 AND Benhadad the king of Syria, gathered al his host together, hauing thirtie and two kinges with him, and horses, and charettes: and wente vp, and besieged Samaria, and warred against it. A

2 And hee sente messengers to Ahab king of Israell into the citie, and sayde vnto hym, thus sayth Benhadad,

3 Thy syluer and thy golde is mine, and the fayrest of thy wiues, and of thy children bee myne.

4 And the king of Israell answeared and sayd, My Lorde king, according to thy saying, I am thyne, and all that I haue.

5 And when the messengers came agayne, they sayd, thus sayth Benhadad: forasmuche as I haue sent vnto thee, saying, Thou shalt deliuer me thy siluer and thy golde, and thy wiues, and thy children:

6 I will therefore sende my seruauntes vnto thee to morrowe this time: and they shall search thine house, and the houses of thy seruauntes, and what soeuer is pleasaunte in thyne eyes, they shall take it in their handes and bring it away.

7 Then the king of Israell sent for all the elders of the lande, and sayd, Take heede, I pray you, and see howe this felowe goeth about mischiefe: for he sente vnto me for my wiues, for my children, for my siluer, and for my golde: and I denied him not. B

8 And all the elders, and all the people sayde, Hearken not vnto him, nor consent.

9 Wherefore he sayd vnto the messengers of Benhadad, Tell my Lord the king, all that thou diddest sende for to thy seruaunte at the first tyme, that I will do: but this thyng I may not do. And the messengers departed,

and

and brought answeare agayne.

10 And Benhadad sente vnto him agayne, and sayde, Thus and thus doe the goddes vnto me, if the dust of Samaria be yenough for all the people, that folow me, to take euery man an handfull.

11 And the king of Israell answeared, & said, Tell hym, let not hym that putteth on hys harnesse boast hym selfe, as hee that putteth it off.

12 And it fortuned, that when Benhadad heard that tydings, as he was with the kings drinking within the pauilions, he sayde vnto hys seruauntes, Put youre selues in order. And they set them selues in aray agaynst the citie.

13 And behold, there came a prophet vnto Ahab king of Israell, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I wil deliuer it into thine hand thys day, and thou shalt know, that I am the Lorde.

℄ 14 And Ahab sayde, By whome? He sayde, Thus sayth the Lord, Euen by the seruants of the gouernours of the shyres. He sayd agayne, Who shall order the battayle? And he answeared, Thou.

15 Then he numbred the seruantes of the gouernours of the shyres, and they were two hundred and thirtie and two: and after them also he numbred all the people of the children of Israell (euen) seauen thousande.

16 And they went out at noone: but Benhadad did drinke til he was dronken in the pauilions, both he, and the kings: euen thirtie and two kings, that holpe him.

17 And the seruauntes of the gouernours of the shyres went out first, and Benhadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 He sayde, If they bee come out for peace, take them alyue: or if they bee come out to fight, take them yet alyue.

19 And so these yong men of the gouernours of the shyres came out of the citie, and the host after them:

20 And they slue euery one his enimie (that came in his way:) and the Syrians fled, and they of Israell folowed after them: & Benhadad the king of Syria escaped on a horse, with his horsemen.

D 21 And the king of Israell went out, & smote the horses & charets, and with a great slaughter slue he the Syrians.

22 (And there came a Prophete to the kyng of Israell, and sayde vnto him, Goe forthe, and play the man: be wise, and take heede, what thou doest: for when the yeere is gone about, the kyng of Syria wyll come vp against thee.)

23 And the seruauntes of the king of Syria sayd vnto hym, The goddes of the hylles are their goddes, and therefore they had the better of vs: but let vs fyght against them in the playne, and (for what ye will) we shall haue the better of them.

24 And thus do: Take the kings away euery man out of his place, and put dukes in their rowmes.

25 And doe thou number thee an host, lyke the host, that thou hast lost, suche horses, and suche charettes: and we will fight agaynste them in the playne, and thou shalt see vs get the better of them. And he hearkened vnto their voyce, and did euen so.

26 And it fortuned, that after the yeere was gone about, Benhadad numbred the Syrians, and went vp to Aphec to fight against Israell.

27 And the children of Israell were numbred, and with their whole number wente they against them: and the children of Israell pitched before them lyke two little flockes of kiddes: but the Syrians filled the countrey.

28 And there came a man of God, and sayde vnto the king of Israell, thus sayth ỳ Lord, Because the Syrians haue sayde, the Lorde is but God of the hylles, and not God of the valleyes, therefore will I deliuer all thys great multitude into thine hand, and ye shal know, that I am the Lorde. ℄

29 And they pitched one ouer against the other seuen dayes: and it came to passe, that in the seuenth day the battayle was ioyned, and the chyldren of Israell slue of the Syrians an hundred thousande fotemen in one daye.

30 But the rest fled to Aphec into the citie, and there fell a wall vpon twentie and seauen thousand of the men that were left: and Benhadad fled, and came into the citie, from chamber to chamber.

31 And his seruauntes sayde vnto him, Behold, we haue hearde saye, that the kings of the house of Israell are mercifull kings: we will therfore put sackcloth about our loynes, and ropes about our heads, and goe out to the king of Israell, if happily he will saue thy life.

32 And so they gyrded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israell, and sayde, Thy seruaunt Benhadad sayeth, I pray thee, let me lyue. He sayde, Is he yet alyue? he is my brother.

33 And the menne toke that woorde for good lucke, and hastily caught it out of his mouth

a. He is aliue.

mouth, and sayd, Yea, thy brother (a) Benhadad. He sayde, Goe, bring him hyther. And Benhadad came out vnto him, and he caused him to come vp into the charet.

34 And he sayd vnto him, The cities, whyche my father toke from thy father, I wyll restore agayne, and thou shalt make streetes for thee in Damasco, as my father dyd in Samaria: and I will make an appoyntmẽt with thee, and send thee away. And so hee made an appoyntment with hym, and sente him away.

F 35 And there was a certayne man of the children of the prophets, whiche sayde vnto hys neyghbour in the worde of the Lord, Smite me, I praye thee. And the man woulde not smite him.

36 Then sayde he vnto hym, Bycause thou hast not hearkened vnto the voyce of the Lorde: beholde, as sone as thou art departed from me, a Lion shall slay thee. And it came to passe, that as sone as hee was departed from hym, a Lion founde hym and

3. Reg. 13. c. slue him.

37 Then he founde another man, and sayde, Smite me, I praye thee. And the manne smote him, so that in smiting hee wounded hym.

38 So the prophete wente forth, and wayted for the king by the way, and put him selfe out of knowledge with ashes, which he layd vpon his face.

39 And when the king came by, he cried vnto the kyng, and sayd, Thy seruaunt went out in the middes of the battayle, and beholde there wente away a man, whome another man brought vnto me, and sayd, Keepe thys man: and if he be missed, or lost, thy life shall goe for his, or els thou shalt pay a talent of syluer.

40 And as thy seruaunt had here and there to do, he was gone: and the king of Israel sayd vnto him, Euen so shall thy iudgement bee, as thou hast defined it thy selfe.

41 And he hasted, and toke the ashes away, from his face, and the king of Israell knewe him, that he was of the prophets.

G 42 And he sayde vnto hym, Thus sayeth the Lorde: bycause thou hast let goe out of thy hand a man, that is in my curse, thy life shall goe for hys lyfe, and thy people for hys people.

43 And the king of Israell went to his house wayward, and in displeasure, and came to Samaria.

The. xxi. Chapter.

8. Iezabel commaundeth to kill Naboth for the vineyarde that hee refused to sell to Ahab. 19. Elias reproueth Ahab, and hee repenteth.

1 AFter these things, it chaunced, that Naboth the Iezraelite had a vineyarde in Iezrahel, hard by the palace of Ahab kyng of Samaria. I

2 And Ahab spake vnto Naboth, saying, 1. Reg. 8.
Giue me thy vineyarde, that I maye make me a garden of herbes thereof, bycause it lieth so nigh my house: and I wyll giue thee for it a better vineyarde than it is: or rather if it please thee, I wil giue thee the worth of it in money.

3 And Naboth sayde to Ahab, The Lorde forbid that from me, that I shoulde giue the inheritance of my fathers vnto thee.

4 And Ahab came into the house heauie and euill apayd, bycause of the word which Naboth the Iezraelite had spoken to hym: for he had sayd, I will not giue thee the inheritance of my fathers. And he layd him downe vpon his bed, and turned away his face, and would eate no bread.

5 But Iezabel his wife came to him, and sayde vnto him, Why is thy spirite so wayward that thou eatest no bread?

6 And he sayde vnto her, For I spake vnto Naboth the Iezraelite, and sayde vnto him, Giue me thy vineyard for money: or els if it please thee, I will giue thee (another) vineyarde for it. And he answeared, I wyll not giue thee my vineyarde.

7 And Iezabel his wife sayde vnto him, (a) Dooest thou nowe gouerne the kingdome of Israel? vp, and eate bread, and set thine hart at rest: I wil giue thee the vineyard of Naboth the Iezraelite. B

a. As though she sayd, thou knowest not what it is to raigne, Commaunde, and intreate not.

8 And so she wrote a letter in Ahabs name, and sealed it with his seale, and sente the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letter, saying, Proclayme a (b) fast, and set Naboth on hygh among the people:

b. For then they vsed to enquire of mens faults: for none could fast worthily that were notorious sinners.

10 And set two vnthryfts before him, to beare witnesse against him, saying, Thou diddest blaspheme God and the king: and then cary him out, and stone him to death.

11 And (c) the men of his citie, euen the elders and gouernours, whiche dwelt in hys citie, did as Iezabel had sent vnto them, and as it was written in the letter which she had sent vnto them.

c. Worldlings rather obey the wicked commandement of princes, than the iust lawes of God.

12 They proclaymed a fast, and set Naboth among the chiefe of the people.

13 And there came in two men the children of Belial, and sate before hym: and the (two) vnthryftie persons witnessed against Naboth

both in the preſence of the people, ſaying, Naboth did blaſpheme God, and the king. And they caried him out of the citie, and ſtoned him with ſtones, that he dyed.

Leui.7.g. 14 And then they ſente to Iezabel, ſaying, Naboth is ſtoned to death.

15 And it fortuned, when Iezabel heard that Naboth was ſtoned to death, ſhee ſayde to Ahab, Up, and take poſſeſſion of the vineyard of Naboth the Iezraelite, which he denyed to giue for money: for Naboth is not aliue, but dead.

16 And when Ahab heard, that Naboth was dead, he ſtode vp to goe downe to the vineyard of Naboth the Iezraelite, and to take poſſeſſion of it.

17 And the word of the Lord came vnto Elias the Thesbite, ſaying,

18 Up, and goe downe to meete Ahab kyng of Iſrael, which is in Samaria: beholde, he is in the vineyard of Naboth, whyther he is gone downe to poſſeſſe it.

19 And thereſore ſhalte thou ſaye vnto hym, thus ſayeth the Lorde, Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto hym, ſaying, thus ſayeth the Lorde, In 3.Reg.22.f. the place where dogges licked the bloud of Naboth, ſhal dogs licke euen thy bloud alſo.

20 And Ahab ſaid to Elias, Haſt thou found me, O thou mine enimie? He anſwearede, I haue found thee: for thou haſt ſold thy ſelfe to worke wickednes in the ſyghte of the Lorde.

D 21 Behold, I will bring euil vpon thee, and 4.Reg.9.b. will make cleane riddance of thy poſteritie, and will deſtroy from Ahab, (euen) him, that maketh water againſte the wall, and him that is ſhut vp, and left behind in Iſrael:

22 And will make thyne houſe lyke the houſe of Jeroboam the ſonne of Nabat, and lyke the houſe of Baaſa the ſonne of Ahia, for the prouocation, wherwith thou haſt prouoked, and made Iſrael to ſynne.

23 And of Iezabel ſpake the Lorde, ſaying, The dogs ſhall eate Iezabel by the wall of Iezrahel.

Deu.28.d. 24 And who ſo euer of Ahab dyeth in the 4.Reg.9.b. towne him ſhall dogs eate: and who ſo dy- 3.Reg.14.c eth in the fielde, him ſhall the fowles of the 16.4. and aye eate. 21.a.

25 But there was none like Ahab, which did euen ſell him ſelfe to worke wickednes in the ſight of the Lord, and that becauſe Iezabel his wife pricked him forewarde.

26 He did exceeding abhominably in folo- Num.21.f. wing foule idols, accordyng to all things, as did the Ammonites whome the Lorde caſt out before the children of Iſrael.

27 And it fortuned, that when Ahab hearde thoſe wordes, he rent his clothes, and putte ſackcloth about his fleſh, and faſted, and lay in ſackcloth, and went "bare foote. Gen.37.g. "or, ſoftly, in toke of mournyng.

28 And the word of the Lord came to Elias the Thesbite, ſaying,

29 Seeſt thou, how Ahab humbleth himſelfe before me? bycauſe he ſo ſubmitteth himſelfe before me, I will not bring that euill in hys dayes: but in his ſonnes dayes will I bring euill vpon his houſe.

The.xxij. Chapter.

2. Iehoſaphat and Ahab fyghte agaynſte the king of Syria. 15. Michea ſheweth the kyng what ſhall be the ſucceſſe of their enterpriſe. 24. Zedekia the falſe prophete ſmiteth hym. 34. Ahab is ſlayne. 40. Ahazia his ſonne ſucceedeth. 41. The raygne of Iehoſaphat, 51. and Ioram his ſonne.

1 AND they continued three yeres without warre betwene Syria and Iſrael. I 2.Par.18.a.

2 And in the thirde yeere did Iehoſaphat the king of Juda come downe to the kyng of Iſraell.

3 (And the king of Iſrael ſayd vnto hys ſeruaunts, Knowe yee not, that Ramoth (in) Gilead is ours, and we ſit ſtill, and take it not out of the hande of the king of Syria?)

4 And he ſayd vnto Iehoſaphat, Wilt thou come with me to battell againſte Ramoth (in) Gilead? And Iehoſaphat ſayde vnto the king of Iſraell, I am as thou art: my 4.Reg.2.a people, as thy people: and my horſes, as thy horſes.

5 And Iehoſaphat ſayd vnto the king of Iſraell, (a) Aſke counſell, I pray thee, at the word of the Lord to day. a. In all our enterpriſes we ought fyrſt to aske counſell of God.

6 And then the king of Iſraell gathered the prophets together, vppon four hundred men, and ſayde vnto them, Shall I goe agaynſte 3.Reg.18.c. Ramoth (in) Gilead to battayle, or ſhal I let it alone? And they ſayde, Goe vp: for the Lorde ſhall deliuer it into the handes of the kyng.

7 And Iehoſaphat ſayd, Is there here neuer a B prophet of the Lorde more, that we myghte inquire of hym?

8 And the king of Iſraell ſayd vnto Iehoſaphat, There is yet one man (Michea the ſon of Jimla) by whome we may aſke counſell of the Lord: but I hate him, for he doeth not prophecie good vnto me, but euil. And Iehoſaphat ſayd, Let not the king ſay ſo.

9 Then the king of Iſraell called a chamberlayne, and ſayde, Fetch Michea the ſonne of Jimla hyther at once.

10 And the king of Iſraell, and Iehoſaphat the king of Juda ſate, eyther of them in his

in his seate, and their apparell on them, in a voyde place beside the entring in of the gate of Samaria, and all the prophetes prophesied before them.

11 And Zedekia the sonne of Chanaana made hornes of iron, and sayde, thus sayeth the Lorde, With these (hornes) shalte thou push the Syrians, vntill thou haue made an ende of them.

12 And all the prophetes prophecied euen so, saying, Goe vp to Ramoth (in) Gilead, and prosper: for the Lord shall deliuer it into the kings hande.

13 And the messenger that was gone to call Michea, spake vnto him, saying, Beholde, the wordes of the Prophets speake good vnto the king with one mouth: Let thy worde therefore, I pray thee, be lyke the worde of euery one of them, to speake that, whych is good.

ℭ 14 And Michea sayde, As the Lorde lyueth, what so euer the Lorde sayeth vnto me, (b) that will I speake.

b. The true prophet wyll speake no other, than that he hath learned of God.

15 And so he came to the king, and the kyng sayd vnto him, Michea, ought we to goe against Ramoth (in) Gilead to battayle, or to be still? He answered to him, (c) Goe, and prosper: the Lord shall deliuer it into ỹ hand of the king.

c. He speaketh this in derisiō

16 And the king sayde vnto him, So and so many times do I charge thee, that thou tell me nothing, but that whiche is true, in the name of the Lorde.

17 He sayde, I sawe all them of Israell scattered vpon the hilles, as sheepe that haue not a shepheard. And the Lord sayd, These haue no maister: let euery man returne to hys house in peace.

18 (And the king of Israell sayd vnto Iehosaphat, Did I not tell thee, that he woulde prophesie no good vnto me, but euil?)

19 And he sayd agayne, Heare thou therefore the word of the Lord. I sawe the Lorde sitte on his seate, and all the host of heauen stode about him on his righte hande, and on hys left.

2. Par. 18. b. 20 And the Lord sayd, Who shall perswade Ahab, that he maye goe and fall at Ramoth (in) Gilead? And one sayd on this manner, and another on that.

ℨ 21 And there came forth a certayne spirit, and stood before the Lord, and sayde, I will perswade hym. And the Lord sayde vnto hym, Wherewith?

22 And he sayde, I wyll goe out, and be a false spirite in the mouth of all hys prophetes. He sayd, Thou shalt perswade him, and preuayle: Goe forth then, and doe euen so.

23 Now therefore behold, the Lord hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hathe spoken euill toward thee. Ier. 14. c.

24 But Zedekia the sonne of Chanaana went to, and smote Michea on the cheeke, & sayd, Which went the spirite of the Lord frō me, to speake vnto thee?

25 And Michea sayd, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israell sayd, Take Michea, and carie him vnto Amon the gouernour of the citie, and vnto Joas the kynges sonne.

27 And say, Thus sayeth the king, Put thys felowe in the prison house, and feede hym with bread of affliction, and with water of trouble, vntill I returne in peace.

28 And Michea sayde, If thou returne in peace, the Lord hath not spoken by me. And he said, Hearken ye people euery one of you. ℭ

29 And so the king of Israell, and Iehosaphat the king of Juda, went vp to Ramoth (in) Gilead.

30 And the king of Israell sayd vnto Iehosaphat, I will change my apparel, and will enter into the battayle: but put thou on thine apparell. And the king of Israell changed hym selfe, and went to battayle.

31 But the king of Syria commaunded the thirtie and two captaynes, that had rule ouer his charets, saying, Fyght neyther with small nor with great, saue onely against the king of Israell.

32 And when the captaynes of the charettes sawe Iehosaphat, they sayde, Surely it is the king of Israell. And they turned to fyghte against him: and Iehosaphat cryed.

33 And so it came to passe, that when the captaynes of the charettes sawe, that he was not the king of Israell, they turned backe from hym.

34 And a certayne man drewe a bowe ignorantly, and smote ỹ king of Israel betweene the ribbes and hys harnesse: wherefore he said vnto the driuer of his charets. Turne thy hande, and carie me out of the host: for I am hurt.

35 (And the battayle encreased that day: and ℨ the king stode still in his charet against the Syrians) and dyed at euen: and the bloud ranne out of the wound into the middes of the charet.

36 And ther went a proclamation thorough out the host about the going downe of the sunne, saying, Euery man, to his citie, and to his owne countrey.

37 So the king dyed, and was brought to Samaria,

Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria, & the dogs licked vp his bloud: & they waſhed his armour, according vnto the worde of the Lorde whiche he ſpake.

39 The reſt of the wordes that concerne Ahab, and all that he did, and the iuorie houſe which he made, & all the cities that he buylded, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 And ſo Ahab ſlept with his fathers, and Ahazia his ſonne raygned in his ſteede.

1.Par.20.c. 41 Iehoſaphat the ſonne of Aſa beganne to raygne vpon Iuda, in the fourth yeere of Ahab kyng of Iſrael.

42 And Iehoſaphat was thirtie and fiue yeeres old, when he beganne to raygne, and raygned twentie and fiue yeeres in Hieruſalem: His mothers name was Azuba, the daughter of Silhi.

43 And he walked in al the waies of Aſa his father, and bowed not therefrom, but dyd that which was right in ỹ eies of the Lord: Neuertheleſſe, the hygh places were not taken out of the way: for the people offered & burnt incenſe yet in the hygh places.

44 And Iehoſaphat made peace with the kyng of Iſrael.

3.Reg.15.f. 45 The reſte of the wordes that concerne Iehoſaphat, and the might that he vſed, and howe he warred, are they not written in the booke of the Chronicles of the kyngs of Iuda?

46 And the remnant of the ſtewes of the males, which remayned in the dayes of his father Aſa, he put cleane out of the lande.

47 (d) There was then no kyng in Edom: the deputie was kyng.

d. In the tyme of this king, Idumea was ſubiect to Iuda, and was gouerned by whom they of Iuda appoynted.

48 And Iehoſaphat made ſhippes in the ſea, to come through Tharſis to Ophir for golde: but they went not, for the ſhippes brake at Ezion Gaber.

49 Then ſayde Ahazia the ſonne of Ahab vnto Iehoſaphat, Let my ſeruauntes goe with thy ſeruants in the ſhippes. But Iehoſaphat woulde not.

50 And Iehoſaphat dyd ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father: and Iehoram his ſonne raygned in his ſteede.

51 Ahazia the ſonne of Ahab begã to raigne ouer Iſrael in Samaria, the ſeuentieth yeere of Iehoſaphat kyng of Iuda, and raygned two yeeres ouer Iſrael.

52 But he did euil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother: and in the way of Ieroboã, the ſonne of Nabat, whiche made Iſrael to ſinne.

53 For he ſerued Baal, & worſhipped him, and prouoked the Lorde God of Iſrael vnto wrath, according to all that his father had done.

The ende of the third booke of the Kings, after the reckenyng of the Latines, whiche the Hebrues call the firſt booke of the Kings.

¶ The fourth booke of the Kings, *after the Latines: which booke and the third* together, is but one with the Hebrues.

¶ *The firſt Chapter.*

2. Ahazia by a fall becommeth ſicke, and conſulteth with Beelzebub. 3. He is reproued by Elias. 10. The captaynes ouer fiftie were ſent to Elias, whereof two were burnt with fire from heauen by his prayer. 17. Ahazia dyeth, and Iehoram his brother ſucceedeth him.

1 THen Moab rebelled againſt Iſrael, after the death of Ahab.

2 And Ahazia fell through a latteſſe window of his vpper chãber, that he had in Samaria: and whyle he was in his ſickneſſe, he ſent meſſengers, and ſayde vnto them, Goe, and enquire of (a) Beelzebub the god of Ekrom, whether I ſhall recouer of this my diſeaſe.

3 But the angel of the Lord ſpake to Elias the Theſbite, Aryſe, and goe vp againſt the

a. The God of flies: ſo called, eyther for that the people thought that he could preſerue thẽ from the flies, wherwith that coũtrey was infected, or bicauſe flies were ingendred in great abundance, of the bloud of the ſacrifices to that idol.

the meſſengers of the kyng of Samaria, and ſay vnto them, Is there not a God in Iſrael, that ye goe to aſke counſel of Beelzebub, the god of Ekron?

4 Wherefore thus ſayth the Lorde, Thou ſhalt not come downe from the bedde, on whiche thou art gone vp, but ſhalt dye the death. And Elias departed.

5 And when the meſſengers turned backe agayne vnto him, he ſayde vnto them, Why are ye now come agayne?

6 They anſweared hym, There came a man vp againſt vs, and ſaide vnto vs, Goe, and turne agayne vnto the kyng that ſent you, & ſay vnto him, Thus ſayth the Lord, Is there not a God in Iſrael, that thou ſendeſt to enquyre of Beelzebub the god of Ekrom? Therefore thou ſhalte not come downe from the bedde, on whiche thou arte gone vp, but ſhalt dye the death.

B 7 And he ſayde vnto them, What manner of man was that, whiche came vp and met you, and tolde you theſe wordes?

8 And they anſweared hym, It was an Math.3.b. heary man, and girt with a girdle of leather about his loynes. And he ſayde, It is Elias the Thelbite.

9 Then the king ſent vnto him a captaine ouer fiftie, with his fiftie men: which came to him (and beholde, he ſate on the toppe of an hyll,) and he ſpake vnto him, Thou man of God, the kyng hath ſayd, Come downe.

10 Elias anſweared and ſayde to the captayne ouer the fiftie: If I be a man of god, let fire come downe from heauen, and conſume thee, and thy fiftie. (b) And there came fire from heauen, and conſumed him, and his fiftie.

b. The threatnings of gods prophets are effectuall agaynſt the wicked.

11 Agayne alſo he ſent vnto him another captayne ouer fiftie, with his fiftie: And he ſpake and ſayde vnto him, O man of God, thus hath the kyng ſayde, Make haſte, and come downe.

12 Elias anſweared, and ſayd vnto them, If I be a man of god, let fire come downe frō heauen, and cōſume thee, and thy fiftie. And there came fire of God from heauen, and conſumed hym, and his fiftie.

13 And the kyng yet agayne ſent the thirde captayne ouer fiftie, with his fiftie menne: And the thirde captayne ouer fiftie went vp, and came and fell on his knees before Elias, and beſought hym, and ſayde vnto him, O man of God, I pray thee, let my lyfe, and the lyfe of the fiftie thy ſeruants be pretious in thy ſight.

C 14 Beholde, there came fire downe frō heauen, and burnt vp the two former captaines ouer fiftie, with theyr fifties: therefore let my lyfe now be pretious in thy ſight.

15 And the angell of the Lorde ſayde vnto Elias, Goe downe with him, and (c) be not afraide of him. And he aroſe, & went downe with him vnto the kyng.

c. God beldeneth his miniſters to do their meſſage.

16 And he ſayde vnto him, Thus ſayth the Lorde, For aſmuch as thou haſte ſent meſſengers, to aſke counſell of Beelzebub the god of Ekrom, as though there had bin no God in Iſrael, whoſe worde thou mighteſt ſeeke after: therefore thou ſhalt not come downe off the bedde, on whiche thou arte gone vp, but ſhalt die the death.

17 And ſo he dyed, accordyng to the worde of the Lorde, whiche Elias had ſpoken: and Iehoram (his brother) began to raygne in his ſteede, in the ſecond yeare of Iehoram, the ſonne of Iehoſaphat kyng of Juda, becauſe he had no ſonne.

18 The reſt of the wordes that concerne Ahazia, what things he dyd, are they not written in the booke of the Chronicles of the kyngs of Iſrael?

The.ij. Chapter.

8. Elias diuideth the waters with his cloke. 11. He is taken vp into heauen. 13. Eliſa taketh his cloke, and diuideth Iordane. 20. The bitter and venemous waters are healed. 23. The children that mocke Eliſa, are rent in peeces with Beares.

1 AND it chaunced, that when the Lorde would take vp Elias into heauen by a whyrle winde, Elias went with "Eliſa from Gilgal. A Gene.5.t. "Or, Eliſeus.

2 And Elias ſayde vnto Eliſa, Tarie here, I pray thee, for the Lorde hath ſent me to Bethel. Eliſa ſayd vnto him, As the Lord liueth, & as thy ſoule liueth, I wil not leaue thee. And they came downe to Bethel:

3 (a) And the chyldren of the prophets, that were at Bethel, came out to Eliſa, and ſaid vnto him, Knoweſt thou not, how that the Lorde wyll take away thy mayſter from thy head this day? He ſayde, I know it alſo: holde you your peace.

a. The chyldrē of the prophets, that is, the diſciples of the prophets.

4 And Elias ſayde vnto hym, Eliſa, tarie here, I pray thee: for the Lorde hath ſent me to Jericho. He ſayde, As the Lorde liueth, & as thy ſoule liueth, I will not leaue thee. And ſo they came to Jericho.

5 And the chyldren of the prophetes, that were at Jericho, came to Eliſa, and ſayde vnto him, Knoweſt thou not, that the Lord will take away thy mayſter from thy head this day? He anſweared, I know it alſo: holde ye your peace.

6 And Elias ſayd vnto him, Tarie, I pray thee

thee here: for the Lorde hath sente me to Iordane. He sayde, As the Lorde liueth, and as thy soule liueth, I wyll not leaue thee. And so they two went together.

ℬ 7 And fiftie men of the sonnes of the prophets came, and stode on the other side a farre off: and they two stode by Iordane.

8 And Elias toke his mantell, and wrapt it together, and smote the waters: and they were diuided, part the one way, and parte the other, so that they two went ouer thorowe the drie lande.

9 And it fortuned, that as sone as they were ouer, Elias sayde vnto Elisa, Aske what I shall do for thee, yer I be taken away from thee. And Elisa sayde, I pray thee, let thy spirite be double vpon me.

10 And he sayde, Thou haste asked an harde thyng: neuertheleſſe, if thou see me, when I am taken away from thee, thou shalt haue it so: if thou do not, it shall not be.

11 And it fortuned, that as they went walkyng and talking, beholde, there appeared a charet of fire, and horses of fyre, and parted them bothe a sunder: and Elias went vp through the whorle winde into(b) heauen.

Ecc.48.a.
b. A testimonie of the resurrection.

12 And Elisa sawe, and cryed, O my father, O my father, the charet of Israel, and the horseman thereof. And he sawe hym no more: and he toke his owne clothes, and rent them in two peeces.

13 He toke vp also the mantell of Elias that fell from hym, and went backe agayne, and stode by the side of Iordane.

℄ 14 And toke the mantell of Elias that fell from hym, and smote the waters, and he sayde, Where is the Lorde God of Elias, and he himselfe? And when he had smitten the waters, they parted this way and that way: and Elisa went ouer.

15 And when the children of the prophetes which were at Iericho, sawe him frō a far, they sayde, The spirite of Elias doth rest on Elisa? And they came to meete hym, and fel to the grounde before hym,

16 And sayde vnto him, See, nowe there be with thy seruants fiftie strong mē, let them goe, we pray thee, and seeke thy mayster: if happily the spirite of the Lorde haue taken hym vp, and caste him vpon some mountayne, or into some valley. And he sayd, Ye shall sende none.

17 And when they lay vpon him till he was ashamed, he sayde, Sende. They sent therefore fiftie mē, which sought him three dayes, but founde him not.

18 And when they came agayne to hym (whiche taried at Iericho) he sayde vnto them, Did I not say vnto you, that yee shoulde not goe?

19 And the men of the citie sayd vnto Elisa, Behold sir, ỹ dwelling of this citie is pleasant, as thou thy selfe seest: but the water is nought, and the grounde barren.

20 He said, Bring me a newe cruse and put salt therein. And they brought it to him.

21 And he went vnto the spryng of the waters, and cast the salt in thither, and sayde, Thus sayth the Lorde, I haue healed these waters: there shall not come henceforth eyther death, or barrennesse.

22 So the waters were healed vnto this ℣ day, according to the saying of Elisa, which he spake.

23 And he went vp from thence vnto Bethel: And as he was goeyng vp the way, there came litle children out of the citie, and mocked him, and sayde vnto him, Goe vp thou balde head: goe vp thou balde head.

24 And he turned backe, & lowked on them, & curſed them in the name of the Lorde, & there came two shee Beares out of the wood, and tare two and fourtie children of them.

25 And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The.iij. Chapter.

1. The raygne of Iehoram. 6. He and Iehosaphat goe to warre agaynst Moab, whiche rebelled. 11. Elisa reproueth him, 17. And giueth their host water. 24. The Moabites are ouercome. 27. Their kyng sacrificeth his sonne.

1 NOwe Iehoram the sonne of Ahab began to raygne vpon Israel in Samaria, the eyghtienth yeare of Iehosaphat king of Iuda, and raygned twelue yeares. ℣

2 And he wrought euil in the sight of the Lorde: but not lyke his father, and like his mother: for he put away the images of Baal, that his father had made.

3 Neuertheleſſe, he cleaued vnto the sinnes of Ieroboam the sonne of Nabat, whiche made Israel to sinne, and departed not therefrom.

4 And Mesa kyng of Moab was a lorde of sheepe, and rendered vnto the kyng of Israell an hundred thousande lambes, and an hundred thousande rammes with the woll.

5 But when Ahab was dead, it fortuned, that the kyng of Moab rebelled agaynst the kyng of Israell.

6 And king Iehoram went out of Samaria the same season, and numbred all Israell:

B 7 And went, and sent to Jehosaphat the king of Juda, saying, The kyng of Moab hath rebelled agaynst me, wilt thou come with me agaynst Moab in batayle? He answeared, I will come vp: for as I am, so art thou: and as my people be, so are thy people: and thy horses, as myne.

8 And he sayde, What way shall we goe vp? And he answeared, The way through the wildernesse of Edom.

9 And so the kyng of Israel toke his iourney, and the king of Juda, and the kyng of Edom: And when they had compassed the way seuen dayes, they had no water for the host, and for the cattell that folowed them.

10 And the kyng of Israell sayde, Alas, the Lorde hath called these three kyngs together, to deliuer them ouer into the hande of Moab.

3.Reg.22.a. 11 But Jehosaphat sayde, Is there not here a prophete of the Lorde, that we may enquyre of the Lorde by hym? And one of the kyng of Israels seruaunts answeared and sayde, Here is Elisa the sonne of Saphat, whiche powred water on the handes of Elias.

12 And Jehosaphat sayd, The worde of the Lorde is with him. And so the king of Israel, and Jehosaphat, & the king of Edom went downe to hym.

13 And Elisa sayde vnto the king of Israel, What haue I to do with thee? Get thee to the prophetes of thy father, and to the prophets of thy mother. And the kyng of Israel sayde vnto him, Oh nay: for the Lorde hath called these three kings together, to deliuer them into the hande of Moab.

C 14 And Elisa sayde, As the Lorde of hostes liueth, in whose sight I stande, and it were not that I regarde the presence of Jehosaphat the kyng of Juda, I woulde (a) not looke towarde thee, nor yet see thee.

a. God suffereth his worde to be declared to the wicked, bycause of the godly that are among them.

15 But nowe bryng me a minstrell. And when the minstrel playde, the hande of the Lorde came vpon him:

16 And he sayde, Thus sayethe the Lorde, Make this valley full of ditches:

17 For thus sayth the Lorde, Ye shal see neither winde, nor rayne, yet the valley shal be filled with water, that ye may drynke, both ye, and your beasts, and your cattell:

18 And this is yet but a small thing in the sight of the Lord, forasmuch as he wil giue ouer the Moabites also into your handes.

19 And ye shall smyte euery strong towne, and euery goodly citie, and shall fell euery pleasant tree, and stoppe euery well of water, and marre euery good plat of grounde with stones.

20 And in the morning, when the meate offeryng was offered, behold, there came water by the way of Edom, and the countrey was filled with water.

21 And when all the Moabites heard, that D the kyngs were come vp to fight agaynst them, they gathered all that was able to put on harnesse, and stode in the border of the lande:

22 And they were vp early in the morning, and the sunne shone vpon the water, that the Moabites sawe the water a farre off as redde as bloud.

23 And they sayde, This is the bloud of slaughter: the kings are slayne, & they haue smitten one another: Now therfore Moab get thee to the spoyle.

24 And when they came to the host of Israell, the Israelites stode vp and smote the Moabites, so that they fledde before them: but they followed vpon them, and smote Moab:

25 And they ouerthrewe the cities, and on euery good parcel of land cast euery man his stone, and filled it, and they stopt all the welles of water, & felled all the good trees, onely in Kirharaseth left they the stones therof: howbeit, they went about it with slinges, and smote it.

26 And when the kyng of Moab sawe, that the battel was to sore for him, he toke with him seuen hundred menne that drewe the sworde, to haue gone through (euen) vnto the kyng of Edom: but they could not.

27 And then he toke his eldest sonne, that E should haue raigned in his steede, and offered him for a burnt offeryng vpon the wal: And there was (b) great indignatis against Israel, and they departed from hym, and returned to their owne lande.

b. The Israelites were greatly offended, bycause of the cruelte of the facte.

The.iiij.Chapter.

4. God increaseth the oyle to the poore wydowe by Elisa. 12. He obteyneth for the Sunamite a sonne at Gods hand. 28. VVho dying, 32. he rayseth him vp againe. 40. He maketh sweete the potage, 41. and multipleth the loaues.

1 NOw there cryed a certayne woman of I the wyues of the sonnes of the prophets vnto Elisa, saying, Thy seruaunt my husbande is dead, and thou knowest, that thy seruant did feare the Lorde: And the creditour is come to fetche my two sonnes to be his bondemen.

2 Elisa sayde vnto hyr, Tell me, what I shall do for thee: What haste thou in thine house? She sayde, Thyne handmayde hath nothing

nothyng at all in the house, saue a pitcher with oyle.

3 He sayde vnto hyr, Goe, and borowe vessels for thee (of them that are) without, (euen) of all thy neighbours, emptie vessels, and that not a fewe:

4 And when thou arte come in, thou shalt shut the dore after thee, & after thy sonnes, and powre out into (a) all those vessels: and set aside that whiche is full.

a. God euer prouideth for the that trust in him.

5 And so she went from hym, and shut the dore after hyr, & after hyr sonnes: And they brought to hyr, and she powred out.

6 And it came to passe, that when the vessels were ful, she said vnto hyr sonne, Bring me yet a vessell. And he sayde vnto hyr, I haue no moe. And the oyle ceassed.

℣ 7 Then she came, & tolde the man of God, and he sayde, Goe, and sell the oyle, and pay them, that thou art in debt vnto: but lyue thou and thy children of the rest.

8 And it fell on a day, that Elisa came to Sunem, where was a great woman, that toke him in for to eate bread: And so it came to passe, that from that tyme forth, (as oft as he came that way) he turned in thyther to eate bread.

9 And she saide vnto hyr husband, Behold, I perceyue, that this is an holy man of God, which passeth by vs continually.

10 Let vs make him a litle chamber, I pray thee, with walles, and let vs set hym there a bedde, and a table, and a stoole, and a candelsticke: that he may turne in thyther, when he commeth to vs.

11 And it fortuned on a day that he came thyther, and turned into the chamber, and lay therein,

12 And sayde to Gehezi his seruaunt, Call this Sunamite. And when he called hyr, she presented hyr selfe before hym.

13 And againe he sayde vnto him, Tell hyr, beholde, thou hast bene carefull for vs with al this care: (b) What shall we now do for thee? Wouldest thou be spoken for to the king, or to the captaine of the host? She answeared, I dwel amōg mine own people.

b. The seruants of God are not vnthankfull for benefites receyued.

℣ 14 And he sayde againe, What is to be done for hyr? Gehezi answeared, Verily she hath no childe, and hir husbande is olde.

15 And he sayde, Call hyr. And when he had called hyr, she stoode in the dore.

Gen.18.b. 16 And he sayde, At this tyme appoynted, according to the tyme of lyfe, thou shalte imbrace a sonne. And she sayde, Oh nay my lord, thou man of God, do not lie vnto thyne handmayde.

17 And the wife conceiued, and bare a sonne that same season, that Elisa had sayde vnto hyr, according to the tyme of life.

18 And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers,

19 And he sayde vnto his father, My head, my head. And he sayde to a lad, Carie hym to his mother.

20 And whē he had taken him, and brought him to his mother, he sate on hyr knees till none, and then died.

21 And she went vp, and layde him on the bedde of the man of God, & shut (the doore) vpon him, and went out,

22 And called vnto hyr husbande, and sayde, Send with me, I pray thee, one of the yong men, and one of the asses: for I will runne to the man of God, and come agayne.

23 And he sayde, Wherefore wilt thou goe to him? seyng that to day is neyther newe moone, nor Sabboth day. And she answeared, Al shal be well. ℣

24 Then she sadled an Asse, and saide to hyr seruant, Drive, and goe forwarde: stay not for me to get vp, except I bidde thee.

25 And so she went, and came vnto the man of God to mount Carmel: And it fortuned, that when the man of God sawe hyr farre off, he sayd to Gehezi his seruant, Beholde, yonder is the Sunamite:

26 Runne therefore to meete hyr, and say vnto hyr, Is al wel with thee, and with thy husbande, and with the ladde? And she answeared, Al is wel.

27 And when she came to the man of God vp to the hill, she caught hym by the feete: But Gehezi went to hyr to thrust hyr away. And the man of God sayde, Let hyr alone, for hyr soule is vexed within hyr: and the Lord hath hidde it from me, and hath not tolde it me.

28 Then she sayde, Did I desire a sonne of my Lorde? did I not requyre thee, that thou shouldest not deceyue me? ℰ

29 Then he sayde to Gehezi, Gyrde vp thy loynes, and take my staffe in thyne hande, & goe thy way: If thou meete any man, (c) salute him not: And if any salute thee, answeare him not agayne: And lay my staffe vpon the face of the childe. 4.Reg.9.a.

Luke.10.a.

c. Make such speede, that nothing may let thee in the way. Luke.10.

30 And the mother of the childe saide, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. And he arose, and folowed hyr. 1.Reg.28.b.

31 Gehezi went before them, and layde the staffe vpon the face of the childe, but there was neyther voyce, nor any feeling: wherfore he went agayne to meete him, & tolde him, saying, The childe is not awaked.

32 And when Elisa was come into the house, behold, the childe was dead, and laide

vpon his bedde.

33 He went in therefore, and ſhutte the dore vpon them twayne, and prayed vnto the Lorde,

2.Reg.17.d. 34 And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vppon his eyes, and his handes vppon his hands: and when he ſo lay vpon the childe, the fleſhe of the chylde waxed warme.

35 And he went agayne, and walked once vp and downe in the houſe, and then went vp, and layde himſelfe vpon hym agayne: and then the chylde "gaſped ſeuen times, and opened his eyes.

"or, ſneeſed.

36 And he called Gehezi, and ſayde, Call for this Sunamite. So he called hyr: whiche

Luke.5.c. when ſhe was come in vnto him, he ſayde vnto hyr, Take thy ſonne.

F 37 Therfore ſhe went in, and fel at his feete, and bowed hyr ſelfe to the grounde, and toke vp hyr ſonne, and went out.

38 Eliſa came agayne to Gilgal, and there was a dearth in the lande, and the chyldren of the prophets dwelt with him: And he ſayde vnto his ſeruaunt, Set a great pot on (the fire) and make pottage for the chyldren of the prophets.

39 And one went out into the field to gather herbes, and found a wilde vine, and gathered therof wilde gourdes his lappe ful, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and it fortuned, that when they taſted of the pottage, they cryed out, and ſayde, O thou man of God, there is death in the pot. And they could not eate thereof.

41 But he ſayde, Bring meale. And he caſt it into the pot, and he ſayde, Fil for the people, that they may eate. And there was no more harme in the pot.

G 42 There came a man from Baal Saliſa, and brought the man of God bread of the firſt fruites, euen twentie loaues of barly, and full eares of corne in the huſke: And he ſayde, Giue vnto the people that they may eate.

43 And his miniſter anſwered, Why ſhall I ſet this before an hundred men? He ſayde agayne, Giue it vnto the people, that they may eate: For thus ſayth the Lorde, They

John.6.a. ſhall eate, and there ſhal be left ouer.

44 And ſo he ſet it before them, and they did eate, and left ouer, according to the worde of the Lorde.

The.v.Chapter.

1. Naaman the Syrian is healed of his leproſie. 16. Eliſa refuſeth his giftes. 27. Gehezi is ſtryken with leproſie, bycauſe he tooke money, and rayment of Naaman.

1 NAaman captayne of the hoſte of the kyng of Syria, was a great man, and honourable in the ſight of his mayſter, bycauſe that by him the Lorde had giuen health vnto Syria: He was alſo a mighty man, and expert in warre: (but he was) a lepre. I

2 And the Syrians had gone out by companies, and had brought out of the countrey of Iſrael a litle mayde, and ſhe was with Naamans wife.

3 And ſhe ſayd vnto hyr lady, Would God, my lorde were with the prophete, that is in Samaria: for he would deliuer him of his leproſie.

4 And he (a) went in, and tolde his lorde, ſaying, Thus and thus ſayd the mayde, that is of the lande of Iſrael. a. Naaman.

5 And the king of Syria ſayde, Goe thy way thyther, and I will ſende a letter vnto the kyng of Iſrael. And he departed, and toke with him tenne talents of ſiluer, and fiue thouſande peeces of golde, and tenne chaunges of rayments,

6 And brought the letter to the king of Iſrael, conteyning this tenour. Nowe, when this letter is come vnto thee, behold, I haue therwith ſent Naaman my ſeruant to thee, that thou mayeſt ridde him of his leproſie.

7 And it fortuned, that when the kyng of Iſrael had red the letter, he rent his clothes, and ſayde, Am I God, that I ſhould ſlay, & make aliue? For he doth ſende to me, that I ſhoulde deliuer a man from his leproſie: Wherefore conſider, I pray you, & ſee how he ſeeketh a quarell againſt me. B

Deut.32.d.

8 Which when Eliſa the man of God had heard, how that the king of Iſrael had rent his clothes, he ſent to the king, ſaying, Wherefore haſte thou rent thy clothes? Let him come now to me: and he ſhal knowe, that there is a prophete in Iſrael.

9 And ſo Naaman came with his horſes, and with his charets, & ſtoode at the dore of the houſe of Eliſa.

10 And Eliſa ſent a meſſenger vnto hym, ſaying, Goe, and waſh thee in Iordane ſeuen times, and thy fleſhe ſhal come agayne to thee, and thou ſhalt be cleanſed.

11 But Naaman was wroth, and went away, and ſayde, Beholde, I thought with my ſelfe, he would ſurely come out, and ſtande, and call on the name of the Lorde his God, and put his hande on the place, that he may heale the leproſie.

12 Are not Abana and Pharphar ryuers of

Damaſco,

Damasco, better than all the waters of Israell? If I washe me also in them, shall I not be cleansed? And so he turned him, and departed with displeasure.

13 And his seruaunts came, and communed with hym, and sayd, Father, if the prophete had bid thee to do some great thyng, oughtest thou not to haue done it? How muche rather than, when he sayth to thee, Washe, and be cleane?

C 14 Then went he downe, and washed hym selfe seuen times in Jordane, accordyng to the saying of the man of God: and his flesh came agayne lyke vnto the flesshe of a litle chylde, and he was cleansed.

Luke.4.f.

15 And he turned againe to the mã of God, he and all his company, and stode before him, and sayde, Behold, I know now, that there is no God in all the worlde, but in Israell: Now therfore, I pray thee, take a blessyng of thy seruant.

Naaman.

Or, reward.

3.Reg.17.a.

16 But he sayde, As the Lorde liueth, before whom I stande, I will receyue none: And when the other woulde haue constrayned him to receyue it, he would not.

17 And Naaman sayde, Shall there not be gyuen to thy seruant, as muche of this earth as two Mules may beare? For thy seruant will hencefoorth offer neyther burnt sacrifice, nor offeryng vnto any other God, saue vnto the Lorde.

18 But herein the Lorde be mercifull vnto thy seruant, that when my mayster goeth into the house of Rimmon for to worshyp there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, when I do bowe downe, I say, in the house of Rimmon, the Lorde be mercyfull vnto thy seruant bycause of this thyng.

a The prophete dyd not approue his acte, but after the common maner of speache, bidde him farewel.

19 Unto whom he sayde, (a) Goe in peace. And when he was departed from him, as it were a furlong of grounde,

20 Gehezi the seruant of Elisa the man of God, sayd, Behold, my mayster hath spared Naaman this Syrian, that he woulde not receyue at his hande those thinges, that he offered. As the Lorde liueth, I will runne after hym, and take somewhat of him.

D 21 And so Gehezi folowed Naaman: And when Naaman sawe him runnyng after him, he lighted downe from the charet to meete hym, and sayde, Is all well?

4.Reg.4.d

22 He answeared, All is well: Behold, my maister hath sent me, saying, See, there be come to me euen nowe from mount Ephraim, two yong men of the chyldre of the prophets: Giue them, I pray thee, one talent of siluer, and two change of garments.

23 And Naaman sayde, With a good wyll, take two talents: And he constrayned him, and bounde two talents of siluer in two bagges, with two change of garments, and layde them vpon two of his seruants to beare them before hym.

24 And when he came to the tower place, he toke (them) from theyr hande, and bestowed (them) in the house, and he let the men goe, and they departed.

25 But he went in, and stode before hys maister. And Elisa said vnto him, Whence commest thou Gehezi? He sayde, Thy seruant went no whyther.

26 But he sayde vnto hym, (b) Went not myne hart (with thee,) when the man turned agayne from his charet to meete thee? Is it now a tyme to receyue money, to receyue garments, olyue trees, vineyardes, sheepe, and oxen, men seruants, and mayde seruants?

b. Was not I present with thee in spirite?

27 (c) The leprosie therfore of Naaman shal cleaue vnto thee, and vnto thy seede for euer. And he went out from his presence a leper, as white as snowe.

c. Couetousnesse punished 4.Reg.15.a

The.vi.Chapter.

6. Elisa maketh iron to swimme aboue the water. 8. He discloseth the king of Syrias counsel to the kyng of Israel. 13. The king of Syrias men sent to take Elisa, were kept fast in Samaria. 24. Samaria is besieged, and endureth extreme famine.

1 THe chyldren of the prophetes sayde vnto Elisa, Behold, we pray thee, the I
2 place where we dwell with thee, is to litle for vs:

2 Let vs goe, we pray thee, vnto Jordane, and take thence euery man a beame, and builde vs a place to dwell in. And he answeared, Goe.

3 And one sayde, Be content, I pray thee, and come with thy seruaunts. And he answeared, I will come.

4 And so he went with the: And when they came to Jordane, they cut downe wood.

5 But it fortuned, that as one was felling downe of a tree, the axe head fell into the water: and he cryed, and sayde, Alas mayster, it was lent me.

6 And the man of God sayd, Where fell it? And he shewed him the place: And he cut downe a sticke, and caste it in thyther, and immediatly the iron did swimme.

7 Therefore sayde he, Take it vp. And he B
stretched out his hande, and toke it vp.

8 But the kyng of Syria warred agaynst Israell, and toke counsell with his seruaunts, and sayde, In suche and suche a

place ſhal be my campe.

9 And the man of God ſent vnto the kyng of Iſraell, ſaying, Beware that thou goe not ouer to ſuch a place, for there the Syrians are lurkyng.

10 Therefore the kyng of Iſraell ſent to the place, whiche the man of God tolde hym, and warned hym of, (a) and ſaued himſelfe from it, not once, nor twyſe.

a. God will diſcloſe the craftie counſel of the wicked.

11 And the hart of the kyng of Syria was troubled for this thyng: and he called for his ſeruaunts, and ſayde vnto them, Wyll ye not ſhewe me, whiche of our men (betrayeth me) to the kyng of Iſraell?

12 And one of hys ſeruaunts ſayd, None, my lorde, O kyng: But Eliſa the prophete, that is in Iſraell, telleth the king of Iſrael, yea euen the woordes, that thou ſpeakeſt in thy priuy chamber.

13 He ſayde, Goe, and ſpie, where he is, that I may ſende, and fetche him. And one told hym, ſaying, Beholde, he is in Dothan.

℄ 14 Therefore ſent he thyther horſes and charettes, and a mighty hoſt: and they came by night, and compaſſed the citie about.

15 And when the ſeruant of the mã of God roſe vp early to goe out, beholde, there was an hoſt round about the towne with horſes and charets: and his ſeruaunt ſayde vnto hym, Alas mayſter, what ſhall we do?

16 He anſweared, Feare not: for they that be with vs, are moe than they, that be with them. 2.Par.22.a.

17 And Eliſa prayed, and ſayd, Lord, I beſeeche thee, open his eyes, that he may ſee. And the Lord opened the eyes of the young man, and he loked: and beholde, the mountayne was full of horſes, and charets of fire rounde about Eliſa.

18 And when they came downe to him, Eliſa prayed vnto the Lord, and ſayd, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, accordyng to the woorde of Eliſa. Gen.19.c. Sapi.19.c.

19 And Eliſa ſayde vnto them, This is not the way, neither is this the towne: folowe me, & I will bryng you to the man whom ye ſeeke. But he ledde them to Samaria.

20 And it fortuned, that when they were come to Samaria, Eliſa ſayde, Lord, open their eyes, that they may ſee. And the lord opened their eyes, and they ſaw, and behold, they were in the middes of Samaria.

℈ 21 And the kyng of Iſrael ſayd vnto Eliſa, when he ſawe them, My father, ſhall I ſmite them? ſhal I ſmite them?

22 And he anſweared, Thou ſhalt not ſmite them: but ſmite thoſe that thou haſt taken with thyne owne ſwoorde, and with thyne owne bowe: But rather ſet bread and water before them, that they may eate & drinke, and goe to their mayſter.

23 And he prepared a great refection for the, and when they had eaten and dronken, he ſent them away, and they went to theyr mayſter. And ſo the ſouldiours of Syria came no more into the land of Iſraell.

24 After this it chaunced, that Benhadad king of Syria gathered all his hoſt, & went vp, and beſieged Samaria.

25 But there was a great dearth in Samaria: & behold, they beſieged it, vntill an Aſſes head was ſold for foureſcore ſiluer pẽce, and the fourth part of a (b) cabbe of Doues doung was ſolde for fiue peeces of ſiluer.

b. The Hebrues wryte, that they burned it in the ſiege for lacke of wood.

26 And as the kyng of Iſraell was goyng vpon the wall, there cryed a woman vnto him, ſaying, Helpe me, my lorde, O king.

27 He ſayde, If the Lorde do not ſuccour thee, wherewith can I helpe thee? with the barne, or with the wineprelle? ℇ

28 And the king ſayde vnto hyr, What wilt thou? She anſwered, Yonder womã ſayde vnto me, Bring thy ſonne, ỹ we may eate him to day, & we wil eate mine to morow.

29 And ſo we dreſſed my ſonne, and did eate him: And I ſayde to hyr the other day, Bryng thy ſonne, that we may eate hym: And ſhe hath hid hyr ſonne. Leuit.26.d. Deut.28.d. Thre.4.b.

30 And it came to paſſe, that when the king hearde the woordes of the woman, he rent his clothes, and went vp on the wall, and the people loked, and behold, he had a ſackcloth vnder (c) vpon his fleſhe.

31 Then he ſayde, God do ſo, and more alſo to me, if the head of Eliſa the ſonne of Saphat ſhall ſtande on hym this day.

c. Thus hypocrites feyng gods iudgement, thinke to pleaſe him with outwarde ceremonies, whom in prosperitie, they will not know. 3.Reg.21.d

32 But Eliſa ſate in his houſe (and the elders ſate by him) and the king ſent a man before him: but yer the meſſenger came to him, he ſaid to the elders, Haue ye not ſeene, howe that the ſonne of this murderer hath ſent to take away mine head? Be circũſpect, when the meſſenger commeth, and ſhut the doore, & holde him at the doore: Is not the ſounde of his mayſters feete behinde him?

33 While he yet talked with them, behold ỹ meſſenger came downe vnto him, and ſaid, Behold, this euil is of the Lorde: and what more ſhall I loke for of the Lorde?

The.vij.Chapter.

1. Eliſa prophecieth plentie of vittayle, and other things to Samaria. 6. The Syrians runne away, and haue no man folowyng them. 17. The prince that woulde not beleeue the woorde of Eliſa, is troden to death.

1 Then

1 Then Elisa sayd, Heare ye the worde of the Lorde: To morowe by this time (shall) a bushell of fine flowre (be solde) for a sicle, and two bushels of barley for a sicle, in the gate of Samaria.

2 Then a certaine Lord (on whose hand the king leaned) answered the man of God, and sayde, Beholde, if the Lorde woulde make Windowes in heauen, might thys saying come to passe? He sayde, Beholde, thou shalt see it with thine eyes, but shalt not eate thereof.

3 And there were foure leprous men at the entering in of the gate: & they sayde one to another, Why sit we here vntill we die?

4 If we say, we will enter into the citie, beholde, the dearth is in the citie, and we shall dye therein: and if we sitte still here, we die also. Nowe therefore come, and let vs fall vpon the host of the Syrians: if they saue our liues we shall liue: if they kill vs, then are we dead.

5 And they rose vp in the twylight, to goe to the host of the Syrians: and when they were come to the vtmost part of the host of Syria, beholde there was no man there.

6 For the Lorde had made the host of the Syrians to heare a noyse of charets, and a noyse of horses, and a noyse of a great host: insomuch that they sayd one to another, Lo, the king of Israel hath hyred against vs the kings of the Hethites, and the kings of the Egyptians, to come vpon vs.

Gen. 5. a. Exo. 13. a.

7 Wherefore they arose, and fled in the twylight, and left their tents, their horses, and their Asses, and the field which they had pitched, euen as it was, (a) and fledde for their lyues.

a The wicked feel no greater enimie than their owne conscience to punishe them.

8 And when these lepers came to the edge of the host, they went into a tent, and did eate, and drinke, and caried thence siluer, & golde, and rayment, and went and hid it: and came againe, and entered into an other tent, and caried thence also, and went and hid it.

9 Then sayde one to another, Wee doe not well this day, for as muche as it is a daye to bring good tydings, and we holde oure peace. If we tarrie till the day light, some mischiefe will come vpon vs. Nowe therefore come, that we may go and tel the kings housholde.

10 And so they came, and called vnto the porter of the citie, and tolde them, saying, We came to the pauilions of the Syrians, and see there was no man there, neither voyce of man: but horses and asses tyed, and the tents were euen as they were wont to be.

11 And so the man called vnto the porters, and they tolde the kings house within.

12 And the king arose in the night, and sayde vnto his seruants, (b) I wil shew you now, what the Syrians haue done vnto vs: they know that we be hungrie, and therefore are they gone out of the pauilions to hide themselues in the fielde, saying, When they come out of the citie, we shal catch them aliue, and get into the citie.

b. He mistrusted the Prophets wordes, and as one more politike than godly, cast more perils than needed.

13 And one of his seruauntes answered, and sayde, Let men take, I pray you, fiue of the horses, that remaine and are left in the multitude: (beholde, they are euen as al the multitude of Israel, that are left in the citie: beholde (I say) they are euen as al the multitude of the Israelites, that are consumed) and we will sende, and see.

14 They toke therfore the horses of two charets, and the king sent after the host of the Syrians, saying, Go and see. C

15 And they went after them euen vnto Iordane, and loe, all the way was full of clothes, and vessels, which the Syrians had cast from them in their haste: and the messengers returned, and tolde the king.

16 And the people went out, and spoyled the tents of the Syrians: and so it came to passe that a bushel of fine flowre was solde for a sicle, and two bushelles of barley for a sicle, according to the worde of the Lorde.

17 And the King appoynted that Lorde (on whose hande he leaned) to be at the gate: and the people (c) trode vpo him in the gate, and he dyed, according to the worde of the man of God, which he sayde, when the king came downe to him.

c. The faythlesse derider of gods prophets punished.

18 And so came the thing to passe, that the man of God had spoken to the king, saying, Two bushels of barly for a sicle, and a bushel of fine flowre for another, shalbe to morow this time in the gate of Samaria. 3. Reg. 7. 8.

19 Whereunto that Lorde answered the man of God, and sayde, Yea, and if the lord made windowes in heauen, might it come to passe? And hee sayde, Beholde, thou shalt see it with thine eyes, and shalt not eate thereof.

20 And euen so chaunced it vnto him: for the people trode vpon him in the gate, and he dyed.

The. viij. Chapter.

1. Elisa propheseth vnto the Sunamite, the dearth of seuen yeares. 11. Hee prophecieth to Hazael that he shal be king of Syria. 15. Hazael raigneth after Benhadad. 16. Ioram raigneth ouer Iuda. 20. Edom falleth from Iuda. 29. Ohozia succeedeth Ioram.

A 1 Then spake Elisa vnto the woman (whose sonne hee had restored to lyfe againe) saying, Up, and goe thou and thine house, and sojourne wheresoeuer thou canst: for the Lorde hath called for a dearth, and the same shall come vpon the lande seuen yeares.

4.Reg.7.a.

2 And the woman arose, and did after the saying of the man of God, and went both she and hir household, and sojourned in the lande of the Philistines seuen yeares.

3 And at the seuen yeares ende, it fortuned, that the woman came agayne out of the lande of the Philistines, and went oute to call vpon the king for hir house, and for hir lande.

4 And the King talked with Gehezi the seruant of the man of God, saying, Tell me I pray thee, all the great deedes, that Elisa hath done.

5 Hee tolde the King howe hee had restored a dead bodye to lyfe agayne: but in the meane time the woman, whose sonne he had rayled vp againe, cryed to the King for hir house, and for hir lande: and Gehezi sayde, My Lorde, O king, this is the woman, and this is hir sonne, whom Eliza rayled vp agayne.

6 And when the king asked the woman, she tolde him: and so the king deliuered hir a chamberlaine, saying, Restore thou vnto hir all that is hirs, and all the (a) fruites of the fielde, since the day that she left the lande, vnto this tyme.

a. The king caused that to be iustly restored, which was wrongfully holden from hir.

7 And Elisa came to Damasco: and Benhadad the king of Syria was sicke, and one told him, saying, The man of God is come hyther.

B

3.Reg.19.c.

8 And the king sayde vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayst inquyre of the Lorde by him, saying, Shall I recouer of this disease?

3.Reg.14.a.

9 And so Hazaell went to meete him, and toke the present with him, and of euery good thing of Damasco, euen as much as fortie Camelles coulde beare: and came and presented himselfe before hym, and sayde, Thy sonne Benhadad king of Syria, hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisa sayde vnto him, Goe, and say vnto him, Thou shalt (b) recouer: howbeit the Lorde hath shewed me, that he shal surely die.

b. Meaning that he should not die of that disease, yet he should die by the hande of Hazael the messenger.

11 He loked vpon him stedfastly, vntyll hee was ashamed: and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? He answered, For I know the euill things, that thou shalt do vnto the children of Israell: for their strong Cities shalt thou set on fyre, and their yong men shalt thou slay with the sworde, and shalt dashe oute the braynes of their sucking children, and all to teare their women with childe.

13 But Hazael sayde, What, is thy seruant a dogge, that I should doe this great thing? And Elisa answered, The Lord hath shewed me, that thou shalt be king of Syria.

14 And so he departed from Elisa, and came to his maister: which sayde to him, What sayde Elisa to thee? He answered, He told me, that thou shouldest recouer.

C

15 And on the morowe it fortuned, that hee toke a thicke cloth, and dipt it in water, and (c) spread it on his face: and he dyed, and Hazael raigned in his stead.

c. Hazael vnder pretence to refresh the king, stifeled him with this cloth.

16 The fifth yeare of Iozam the sonne of Ahab king of Israel, Iehosaphat being also king of Iuda, Iozam the sonne of Iehosaphat king of Iuda began to raigne.

17 Thirtie and two yeares old was he when he beganne to raigne, and he raigned eyght yeares in Hierusalem.

2.Par.21.1.

18 And he walked in the wayes of the kings of Israell, as they that were of the house of Ahab: for the daughter of Ahab was hys wyfe, and hee did euyll in the syght of the Lorde.

19 And the Lorde would not destroy Iuda, (and that) bycause of Dauid his seruant, as he promised him, to giue him alway a light among his children.

2.Reg.7.i.

20 In those dayes Edom rebelled from vnder the hande of Iuda: for they made them a king of their owne.

2.Reg.8.i. 3.Reg.22.g. 1.Par.21.i.

21 So Iozam went to Zair, he and all hys charets with him: and he rose by night, and smote the Edomites, which compassed him in with the captaynes of his charets, and the people fled into theyr tentes.

D

22 But Edom rebelled, so that he would not be vnder the hande of Iuda vnto thys day: Then Libnah rebelled that same time.

23 The rest of the wordes, that concerne Ioram, and all that he did, are they not written in ỹ booke of the Chronicles of the kings of Iuda?

24 And Iozam rested with his fathers, and was buryed beside his fathers in the Citie of Dauid: and Ahaziahu his sonne raigned in his steade.

2.Par.21.i.

25 In the twelfth yeare of Iozam the sonne of Ahab king of Israell, did Ahaziahu the sonne of Iozam king of Iuda beginne to raigne.

26 Two and twentie yeares olde was Ahaziahu, when hee beganne to raigne, and he raigned

raigned one yeare in Hierusalem: and hys mothers name was Athaliahu, the daughter of Omri king of Israel.

27 But he walked in the way of the house of Ahab, and did euil in the sight of the Lorde, (euen) as did the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Iozam the sonne of Ahab, to warre against Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Iozam.

4.Reg.9.c. 29 And king Iozam went backe againe to be healed in Iezrael of the woundes, which the Syrians had giuen him at Ramoth, when hee fought against Hazael king of Syria: and Ahaziahu the sonne of Iozam, king of Iuda, went downe to see Iozam, the sonne of Ahab in Iezrahel, because hee was sicke there.

The.ix.Chapter.

6. Iehu is made king of Israel. 24. And kylleth Ioram the king thereof, 27. and Ahaziah, otherwise called Ochozias the king of Iuda. 33. And causeth Iesabel to bee cast downe out of a window, and the dogges did eate hir

A 1 AND Elisa the prophete called one of the children of the prophetes, and sayd vnto him, Gyrde vp thy loynes, and take thys boxe of Oyle in thine hand, and get thee to Ramoth (in) Gilead.

4.Reg.4.c.

2 And when thou commest thither, looke where is Iehu, the sonne of Iehosaphat, the sonne of Nimsi: and go to him, and make him rise vp from among his brethren, and carrie him to a secrete chamber.

3 Then take the boxe of Oyle, and powre it on his head, and say, Thus sayth the Lorde, I haue annoynted thee to be king ouer Israel: and then open the doore, and flee without any tarying.

4 And so the seruaunt of the prophete gate him to Ramoth Gilead:

5 And when hee came in, beholde, the Captaynes of the host were sitting together: and hee sayde, I haue an errande to thee, O captayne.

3.Reg.19.D. 6 And Iehu sayde, Unto which of all vs? He sayd, To thee, O captaine. And he arose, and went into the house, and he powred the oyle on his head, and sayd vnto him, Thus sayeth the Lorde God of Israel, I haue (a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

7 Thou shalt smyte the house of Ahab thy maister, that I may auenge the bloud of my seruauntes the Prophetes, and the bloud

a This anointing was for Kings, Priests, and Prophets, which were al figures of Messias, in whom these three offices were accomplished.

B of all the seruants of the Lorde, of the hande of Iezabell:

8 For the whole house of Ahab shal be destroyed, and I will destroy from Ahab (euen) him, that maketh water agaynst the wall, and him that is prisoned and forsaken in Israel:

3.Reg.21.k.

9 And I will make the house of Ahab, like the house of Ieroboam, the sonne of Nabat, and lyke the house of Baasa, the sonne of Ahia.

10 And as for Iezabel, the dogges shall eate hir in the fielde of Iezrael: and there shall be none to burie hir. And hee opened the doore, and fledde.

4.Reg.19.k.

11 Iehu came oute to the seruantes of hys Lorde, and one sayde vnto him, Is al well? Wherefore came this mad fellowe to thee? And hee sayde vnto them, Ye know what maner of man it is, and what his communication is.

12 They sayd vnto him againe, It is not so: tell vs. He sayde, Thus and thus spake he to me, saying, Thus sayeth the Lorde, I haue annoynted thee to be king ouer Israel.

13 Then they hasted and toke euery man his garment, and put it vnder him on the top of the stayres, and blewe with trumpets, saying, Iehu is king.

14 And so Iehu the sonne of Iehosaphat, the sonne of Nimsi, conspired agaynst Ioram: (Iozam kept Ramoth Gilead, hee and all Israel, because of Hazael king of Syria:

C

15 And king Iozam returned to be healed in Iezrahel of the woundes which the Syrians had giuen him when hee fought wyth Hazael king of Syria:) And Iehu sayde, If it be your myndes, then let no man depart, and escape out of the Citie, to goe and tell in Iezrael.

4.Re.8.g.

16 So Iehu gate vp (into a Charet) and went to Iezrael, where Iozam lay: and Ahaziahu King of Iuda was come downe thither to see Iozam.

17 And the watchman, that stode on the towre in Iezrahel, spyed the companie of Iehu as he came, and sayde, I see a companie. And Iozam sayde, Take an horseman, and sende him to meete them, that hee maye aske, whether it be peace.

18 And so there went one on horsebacke, to meete him, and sayde, Thus sayth the king, Is it peace? And Iehu sayde, What hast thou to do with peace? Turne thee behinde me. And the watchman tolde saying, The messenger came to them, but hee commeth not againe.

19 Then he sent out another on horsebacke, which

which came to them, and sayde, Thus sayth the king, Is it peace? Iehu answered, What hast thou to doe with peace? turne thee behinde me.

D 20 And the watcheman tolde, saying, Hee came to them also, and commeth not again: and the driuing is lyke the driuing of Iehu the sonne of Nimsi: for hee driueth the charet as he were mad.

21 And Ioram sayde, Make readie. And the charet was made readie. And Ioram king of Israel, and Ahaziahu king of Iuda, went out eyther of them in his charet against Iehu, and met him in the fielde of Naboth the Iezrahelite.

22 And it fortuned, that when Ioram sawe Iehu, he sayd, Is it peace Iehu? He answered, What peace should there be, so long as the whoredomes of thy mother Iezabell, and hir witchcrafts are so great?

23 And Ioram turned his hande, and fledde, and sayde to Ahaziahu, there is falshode, O Ahaziahu.

24 And Iehu toke a bow in his hande, and smote Ioram betweene the armes, and the arrow went thorow his heart, and hee fell downe flat in his charet.

25 Then sayde Iehu to Bidkar a captayne, Take (him) and cast him in the plat of the ground of Naboth the Iezrahelite: for I remember, that when I and thou rode together after Ahab his father: the Lord layd his heauie burthen vpon him:

26 I haue seene yesterday the bloud of Naboth, and the bloud of his sonnes, sayde the Lorde: and I will requite it thee in thys ground, sayth the Lord. Nowe therefore take (him) & cast him in the plat of ground, according to the worde of the Lorde.

E 27 But when Ahaziahu the King of Iuda sawe this, hee fled by the way of the garden house: and Iehu followed after him, and sayde, Smyte him also in the charet, at the going vp to Gur by Iebleam. And he fled to Megiddo, and there dyed.

28 And his seruants caried him in a Charet to Hierusalem, and buried him there in hys Sepulchre with his fathers in the Citie of Dauid.

29 And in the eleuenth yeare of Ioram the sonne of Ahab, began Ahaziahu to raigne ouer Iuda.

30 And when Iehu was come to Iezrahel, Iezabel hearde of it, and paynted hir face, and tyred hir head, and looked out at a window.

b. As though she should say, treason can haue no good successe.

31 And as Iehu entred at the gate, she sayde, Had (b) Zimri peace, whiche slue his maister?

32 And he lifted vp his eyes to the wyndow, and sayde, Who is of my side? who? And there looked out to him two or three chamberlaynes.

33 And he sayde, Throw hir downe. So they threw hir downe, and hir bloud dashed towarde the wall, and towarde the horses: and he trode hir vnder foote.

34 And when he was come in, he did eate and F
drinke, and sayde, Go and visite, I pray you, yonder cursed creature, and bury hir: for she 3. Reg. 16. c.
is a kings daughter.

35 And so when they came to burie hir, they founde no more of hir than the skul, and the feete, and the palmes of hir handes.

36 Wherefore they came againe, and tolde him, and he sayde, This is the worde of the Lorde, which he spake by the hande of hys seruant Elias the Thesbite saying, In the 3. Reg. 21. f.
fielde of Iezrahell shall dogs eate the flesh of Iezabel.

37 And so the carkasse of Iezabel was euen as dung vpon the earth in the fielde of Iezrahel, so that no man might saye, This is Iezabel.

The. x. Chapter.

6. Iehu causeth the seuentie sonnes of Ahab to be slayne. 13. And after that, fortie and two of Ahaziahs brethren. 25. He killeth also all the priestes of Baal. 35. After his death his sonne raigneth in his steade.

1 NAhab had threescore and ten sonnes in I
Samaria: and Iehu wrote letters, and Iosua. 8. a.
sent to Samaria, vnto the rulers of Iezrahel, to the elders, and to them, that brought vp Ahabs children, saying,

2 Nowe when this letter commeth to you, (ye that haue with you your masters sonnes, ye haue with you both charets and horses: a strong citie haue ye also, and harneste,)

3 Looke whiche of your maisters sonnes is best and most meete: and set him on his fathers seat, and fight for your Lords house.

4 But they were exceedingly afrayde, and sayde, See, two kings were not able to stande before him: howe shall wee then be able to stande? Ie. 2

5 And hee that was gouernour of Ahabs house, and he that ruled the citie, the elders also, and the tutours, sent to Iehu, saying, We are thy seruaunts, and wyll do all that thou shalt bid vs: wee will make no man king, therefore doe thou what seemeth good in thine eyes.

6 Then hee wrote another letter to them, saying, If ye bee myne, and wyll hearken vnto my voyce, then take the heades of the

men

men that are your maisters sonnes, and come to mee to Jezrahel by to morow this tyme: (and the Kings sonnes were threescore and ten persons, and they were wyth the great men of the Citie, which brought them vp.)

7 And when the letter came to them, they toke the kings children, and slue them, euen threescore and tenne persons, and layde theyr heades in baskettes, and sent them to him to Jezrahel.

8 And there came a messenger, & tolde him, saying, They haue brought the heads of the kings sonnes. And he sayde, Let them lay them on two heapes in the entring in of the gate, vntil the morning.

9 And when it was day, he went out, and stode, and sayde to all the folke, Ye be righteous: behold, I conspired against my maister and slue him: but who slue all these?

10 Learne here, that there shall fall vnto the earth nothing of the worde of the Lorde, which he spake, concerning the house of Ahab: for the Lorde hath brought to passe the things, that hee spake by the hande of his seruant Elias. 3.Reg.21.f.

11 And so Jehu slue all that remayned of the house of Ahab in Jezrahel, and al that were great with him, and his kinsfolkes, and his Priestes, so that he let nothing of hym remaine.

12 And he arose and departed, and came to Samaria: and when Jehu was in the way of the house, where the shepheards did sheare their sheepe,

13 He met with the brethren of Ahaziahu king of Juda, and sayde, What are ye? They answered, The brethren of Ahaziahu are we, and go downe to salute the children of the King, and of the Queene.

14 And he sayde, Take them aliue. Whom when they had taken aliue, they slue them at the well, which was beside the house, where the sheepe are shorne, euen two and fortie men, neyther left he any of them.

Jer.25.a. 15 And when he was departed thence, he met with Jehonadab, the sonne of Rechab comming agaynst him, and hee blessed hym, and sayde to hym, Is thyne heart right, as mine heart is true wyth thine? And Jehonadab answered, Yea, that it is. Then giue me thine hande. And when he had giuen him his hande, hee toke him vp to hym into the charet.

16 And sayde, Come with mee, and see the zeale that I haue for the Lorde. And so they made him ride in his charet.

17 And when he came to Samaria, he slue al that remayned vnto Ahab in Samaria, tyll hee had wyped him out, according to the saying of the Lorde, which hee spake to Elias.

18 And Jehu gatherred al the people together, and sayd vnto them, Ahab serued (a) Baal a little: but Jehu shall serue him more. 2.Reg.16.g.

a. Baal signifieth Astharoth, the Idol of the Sidonians.

19 Nowe therefore call vnto me al the Prophetes of Baal, all such as serue him, and all his Priestes, and let none bee lacking: for I haue a great sacrifice to doe to Baal: and therefore whosoeuer is missed, he shall not liue. But Jehu did it for a subtiltie, to the intent that he might destroy the seruauntes of Baal.

20 And Jehu sayd, Proclayme an holy conuocation for Baal. And they proclaymed it.

21 And Jehu sent vnto all Israel, and all the seruauntes of Baal, came, that there was not a man left behynde that came not: and they came into the house of Baal, and the house of Baal was ful from one ende to another.

22 And he sayde vnto him that was the keper of the vestrie, Bring forth garments for all the seruants of Baal. And he brought them out garments.

23 And when Jehu went with Jehonadab, the sonne of Rechab, into the house of Baal, he sayd vnto the seruants of Baal, Searche, and loke, that there be here with you none of the seruants of the Lorde, but the seruants of Baal onely.

24 And when they went in to offer sacrifice, and burnt offering, Jehu appoynted fourescore men without, and sayde, If any of the men whome I haue brought vnder your handes escape, he that letteth him goe, shall die for him.

25 And it fortuned, that as sone as hee had made an ende of offering the burnt sacrifice, Jehu sayde to the men of warre, and to the captaynes, Goe in, and slay them: let none come oute. And they smote them with the edge of the sworde: and the men of warre, and the captaines cast them out, and went to the citie of the temple of Baal.

26 And fet the Images out of the temple of Baal, and burnt them.

27 And they brake the Image of Baal, and brake the house of Baal, and made a draft house of it vnto this day.

28 And so Jehu destroyed Baal out of Israel.

29 But from the synnes of Jeroboam the sonne of Nabat, which made Israel to sin, Jehu departed not from them, (neyther from) the golde calues that were in Bethel, and in Dan.

30 And the Lorde sayde vnto Jehu, Because thou

thou hast done right well, in bringing to passe the thing that is right in mine eies, and hast done vnto the house of Ahab according to all things that are in mine hart, therefore shal thy children vnto the fourth generation sit on the seate of Israel.

4.Reg.15.c.

31 But Iehu cared not for this, to walke in the law of the Lord God of Israel with all his hart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lorde beganne to cut Israel short, and Hazael smote them in all the coastes of Israel.

4.Reg.8.c.

33 From Iordane Eastwarde, euen all the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer, (which is by the riuer Arnon) euen Gilead, and Basan.

34 The rest of the woords, that concerne Iehu, and all that hee did, and all his power, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buryed him in Samaria, and Iehoas his sonne raigned in his steade.

36 And the time that Iehu raigned vpon Israel in Samaria, is twentie & eight yeares.

The.xi.Chapter.

1. Athalia putteth to death all the Kings sonnes, except Ioas the sonne of Ohosiah. 4. Ioas is appoynted King. 15. Iehoiada causeth Athalia to bee slayne. 17. He maketh a couenant betweene God and the people. 18. Baal and his Priestes are destroyed.

1 AND Athalia the mother of Ahaziahu, when she sawe that hir sonne was dead, shee arose and destroyed all the Kinges seede.

2 But Iehosaba the daughter of king Ioram, and sister of Ahaziahu, toke Ioas the sonne of Ahaziahu, and stale hym from among the kings sonnes that were slayne, and his nurse with him in the bed chamber: and hyd him from Athalia, that hee was not slaine.

3 And hee was with hir hyd in the house of the Lord sixe yeares: and Athalia did raigne ouer the lande.

4 And the seuenth yeare Iehoiada sent, and set the rulers ouer hundreds, with the Captaynes, and them of the garde, and toke them to him into the house of the Lorde, and made a bonde with them, and toke an othe of them, in the house of the Lord, and shewed them the kings sonne.

5 And he commaunded them, saying, This it is, that ye must doe: one thirde parte of you, whose duetie is to come in on the sabboth day, shall keepe the watche of the kings house:

6 And another thirde parte shall keepe the gate of Sur: and another thirde part shall keepe the gate, which is behinde them of the gard: and so shall ye keepe the watch of the house of Messah.

7 And two partes of you, that is, all that go out on the sabboth day, shal keepe the watch of the house of the Lorde about the king.

8 And ye shall compasse the king rounde about, and euery man shall haue his weapon in hys hande: and whosoeuer commeth within the ranges, let him bee slaine: and see that ye be with the king, as he goeth out and in.

9 And the Captaynes ouer the hundreds, did according to all things that Iehoiada the Priest commaunded: and they toke euery man his men, that were to come in on the Sabboth day, with them that should go out on the Sabboth, and came to Iehoiada the priest.

2.Pa.24.8.

10 And to the Captaynes ouer hundreds, did the Priest giue king Dauids speares and shieldes that were in the temple.

11 And they of the garde stoode, and euerie man had his weapon in his hande rounde about the king, from the right corner of the temple to the left, along by the aulter and the temple.

12 And hee brought out the kings sonne, and put the crowne vpon him, and deliuered him (a) the witnesse, and made him king, and annoynted him: and they clapt their hands, and sayd, God saue the king.

Deut.17.d.
a. Meaning the law of God.
2.Par.23.b.

13 And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lorde.

14 (b) And when she loked, beholde, the king stoode by a pyller, as the maner was, and the singers and the trumpetters by the king, and all the people of the lande reioyced, & blewe with trumpettes: and Athalia rent hir clothes, and cryed, Treason, treason.

b. Where the kings place was in the temple.

15 But Iehoiada the Priest commaunded the Captaynes of the hundreds, that had the rule of the host, and sayde vnto them, Haue hir forth of the ranges: and if any followe hir, kill him with the swoorde. For the priest had sayd, She may not be slaine in the house of the Lorde.

16 And they layde handes on hir, tyll shee came into the way, by the whiche the horses went into the kings palace, and there was she slaine.

17 And Iehoiada made a bonde betweene the

2.Par.23.c.

the Lorde, and the king, and the people, that they should be the Lordes people: and also betwene the king and the people.

18 And all the people of the lande went into the house of Baal, & destroyed it: his aulters also, and his Images brake they downe lustily, and slue Mathan the priest of Baal before the aulters: and the priest set watche ouer the house of the Lorde.

19 And toke the rulers ouer hundredes, the captaynes and them of the garde, and all the people of the lande: and they brought the king from the house of the Lorde, and came by the way of the gate of them of the garde, to the kings palace: and he sate him downe on the seate of the kings.

D 20 And all the people of the lande reioyced, and the Citie was in quiet: and they slue Athalia with the sworde, beside the kings palace.

21 Seuen yeares olde was Iehoas, when he began to raigne.

The.xij. Chapter.

6. Iehoas maketh prouision for the repayring of the temple. 16. He stayeth the king of Syria by a present from comming against Hierusalem. 20. He is killed by two of his seruants.

A 1 AND Iehoas beganne to raigne in the seuenth yeare of Iehu, fortie yeares raigned he in Hierusalem: and his mothers name was Zebiah, of Beersheba.

2 And hee did that whiche was good in the sight of the Lorde, as long as (a) Iehoiada the priest enformed him.

a. So long as rulers giue eare to the true ministers of God, they prosper.

3 But the high places were not taken away: for the people offered and burnt incense yet vpon the highe places.

4 And Iehoas sayde to the priestes, All the siluer of the dedicate things that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euerie man is set at, and al the money that euery man with a willing heart giueth, and bringeth into the house of the Lorde:

5 Let the priestes take it to them, euery man of his acquaintaunce, to repayre the broken places of the house, whereseuer any decaye is founde.

6 And so it came to passe, that vnto the three and twentieth yeare of king Iehoas, the priests had mended nothing that was decayed in the temple.

B 7 Then king Iehoas called for Iehoiada the priest, and the other priests and sayde vnto them, Why repayre yee not the broken places of the temple? Nowe therefore see that ye receyue no more money of your acquayntance, except ye deliuer it to repayre the temple withall.

8 And the priestes consented to receyue no more money of the people, except to repayre the decayes places of the temple.

9 But Iehoiada the priest toke a chest, and bored a hole in the lydde of it, and set it beside the aulter, on the right side as euerye man commeth into the temple of the Lord, and the priests that kept the vessels, put therin all the money that was brought into the house of the Lorde.

10 And it fortuned, that when they saw there was muche money in the chest, the kings scribe and the high priest came vp, and tolde the money that was founde in the house of the Lorde, and put it into a bagge. 4.Re. 22.8.

11 And they gaue the money sealed into the handes of them that executed the worke, and that had the ouersight of the house of the Lorde: and they brought it out to the Carpenters and buylders that wrought vpon the house of the Lorde,

12 And to Masons, and hewers of stone: and they brought timber and free stone, to repayre the decay in the house of the Lord, and to al that went out to mend the temple.

13 Howbeit, there was not made for the house of the Lorde bolles of siluer, instruments of musicke, basons, trumpets, or any vesselles of golde, or vesselles of siluer, of the money that was brought into the house of the Lorde.

C 14 But they gaue that to the workemen, and repayred therewith the house of the Lorde.

15 Moreouer they reckened not with the men into whose handes they delyuered that money to bee bestowed on workmen: for they did their businesse faythfully:

16 Howbeit, trespasse money, and sinne money, was not brought into the house of the Lorde, for it was the priests.

17 Then came Hazael king of Syria vp, and fought against Geth, and toke it: and Hazael set his face to go vp to Hierusalem.

18 And Iehoas king of Iuda toke all the hallowed things that Iehosaphat, Iehoram, and Achaziahu his fathers kings of Iuda, had dedicate, and that he himselfe had dedicated, and al the golde that was founde in the treasures of the house of the Lorde, and in the kings house, and sent it to Hazael king of Syria, and so he departed from Hierusalem.

19 The remnaunt of the wordes that concerne Iehoas, and all that hee did, are they not

not written in the booke of the Chronicles of the kings of Juda?

20 And his owne ſeruants aroſe, & wrought treaſon, and ſlue Iehoas in the houſe Millo, when he came downe to Silla:

D 21 Iozachar the ſonne of Semaath, and Iehozabad the ſonne of Somer his ſeruaunts, ſmote him, and he dyed: and they buryed him with his fathers in the citie of Dauid, and Amaziahu his ſonne raigned in his ſteade.

The.xiij. Chapter.

3. Iehoahaz the ſonne of Iehu is delyuered into the handes of the Syrians. 5. He prayeth vnto God, and is delyuered. 9. Ioas hys ſonne raigneth in his ſteade. 24. Hazael dyeth. 26. Eliſa dyeth.

A 1 IN the three and twentieth yeare of Ioas the ſonne of Ahaziahu king of Juda, Iehoahas the ſonne of Iehu began to raigne ouer Iſrael in Samaria, ſeuentene yeares.

2 And hee wrought that which was euyll in the ſight of the Lorde, and followed the ſinnes of Ieroboam the ſonne of Nabat, which made Iſrael to ſinne, and departed not therefrom.

3 And the Lorde was angrie with Iſrael, and deliuered them into the hand of Hazael king of Syria, and into the hande of Benhadad the ſonne of Hazael all their dayes.

4 And Iehoahas beſought the Lorde, and the Lorde heard him: for he conſidered the trouble of Iſrael, wherewith the king of Syria troubled them.

5 (And the Lorde gaue Iſrael a deliuerer, ſo that they went out from vnder the ſubiection of the Syrians: and the chyldren of Iſrael dwelt in their tentes as before tyme.

6 Neuertheleſſe, they departed not from the ſinnes of the houſe of Ieroboam, which made Iſrael ſinne, but walked in them: and there remayned an Idols groue ſtyll alſo in Samaria.)

B 7 Neyther did he leaue of the people to Iehoahas but fiftie horſemen, tenne charettes, and tenne thouſande footemen: for the king of Syria deſtroyed them, and made them like threſhed duſt. 4.Re.8.b.

8 The reſte of the wordes that concerne Iehoahaz, and al that he did and his power, are they not written in the booke of the chronicles of the kings of Iſrael:

9 And Iehoahas ſlept with his fathers, and they buried him in Samaria, and Ioas his ſonne raigned in his ſteade.

10 In the ſeuen and thirtieth yeare of Ioas king of Juda, began Iehoas the ſonne of Iehoahas to raigne ouer Iſrael in Samaria ſixtene yeares:

11 And did that which is euill in the ſight of the Lorde, and departed not from all the ſinnes of Ieroboam the ſonne of Nabat that made Iſrael ſinne: for he walked therein.

12 The remnant of the wordes that concerne Ioas, and all that hee did, and his power wherewith they fought agaynſt Amaziahu king of Juda, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioas ſlept with hys fathers, and Ieroboam ſate vpon his ſeate: and Ioas was buried in Samaria among the kings of Iſrael.

14 When Eliſa was fallen ſicke, of the ſickneſſe whereof he dyed, Ioas the king of Iſrael came downe vnto him, and wept before him, and ſayde, O my father, my father, the charet of Iſrael, and the horſemen of the ſame. C 4.Reg.11

15 Eliſa ſayde vnto him, Take bowe and arrowes. And hee toke vnto him bowe and arrowes.

16 And he ſayde to the king of Iſrael, Put thine hande vpon the bowe. And he put his hande vpon it: and Eliſa put his handes vpon the kings handes,

17 And ſayd, open a window Eaſtwarde. And when he had opened it, Eliſa ſayde, Shoote. And he ſhot: and hee ſayde, The arrow of health of the Lorde, and the arrow of health agaynſte Syria: for thou ſhalt ſmyte Syria in Aphec, till thou haue made an ende of them.

18 And hee ſayde, Take the arrowes. And hee toke them: and he ſayde vnto the king of Iſrael, Smite the ground. And he ſmote thrice, and ceaſſed.

19 And the man of God was angrie wyth him, and ſayde, Thou ſhouldeſt haue ſmitten fiue or ſixe tymes, and then thou hadſt ſmytten Syria till thou hadſt made an ende of them: where now thou ſhalt ſmite Syria but thrice.

20 And ſo Eliſa dyed, and they buryed him: and the ſouldiers of the Moabites came into the lande (a) the ſame yeare.

a. Other: the yeare fo lowing, w beſt agree with the Hebrues.

21 And it chaunced, as ſome of them were burying a man, and ſpyed the ſouldiers, they caſt the man into the ſepulchre of Eliſa: and when the man was rolled downe, and touched the bones of Eliſa, he reuiued, and ſtood vpon his feete. D

22 But Hazael king of Syria vexed Iſraell all the dayes of Iehoahaz.

23 And

23 And the Lorde had mercie on them, and pitied them, and had respect vnto them, bycause of his appoyntment made with Abraham, Isahac, and Iacob, and would not destroy them, neyther cast he them from hym as yet.

24 So Hazael the king of Syria dyed, and Benhadad his sonne raigned in his steede.

25 And Iehoaz the sonne of Iehoahaz wente agayne, and toke out of the hand of Benhadad the sonne of Hazael, the cities whyche he had taken away out of the hand of Iehoahaz his father in warre: For three times did Joas beate him, and restored the cities vnto Israell agayne.

The.xiiij. Chapter.

1. Amaziahu the king of Iuda, putteth to death them that slue his father. 7. And after smiteth Edom. 15. Ioas dyeth, and Ieroboam his sonne succedeth hym, and after hym raigneth Zacharia.

1 IN the seconde yere of Joas, sonne of Iehoahaz, king of Israell, raigned Amaziahu the sonne of Joas king of Juda.

2.Par.25.a. 2 He was twentie and fiue yeeres old when he began to raigne, and raigned twentie and nine yeeres in Hierusalem: and his mothers name was Iehoadan of Hierusalem.

3 And he did that which is good in the sight of the Lorde, yet not like Dauid his father: but did according to all things as Joas hys father did.

4 Neyther were the high places taken away: For as yet the people dyd sacrifice and burnt incense on the high places.

4.Reg.12.d 5 And as sone as the kingdome was setled in his hande, it came to passe, that hee slue his seruauntes whiche had killed the kyng hys father.

6 But the children of those murderers he slue not, according vnto it that is written in the booke of the lawe of Moses, wherein ẏ Lord commanded, saying, Let not the fathers dye for the children, nor let the children be slayne for the fathers: but let euery man be put to death for his owne sinne.

Deut.24.d.

B 7 He slue of Edom in the salt valley tenne thousand, and toke the castel on the rocke in ẏ same battel, and called the name of it Jokthecel, vnto this day.

2.Par.25.c.

8 Then Amaziahu sente messengers to Iehoas the sonne of Iehoahaz sonne of Iehu king of Israel, saying, Come, (a) lette vs see eche other.

a Let vs fight and trie it by battayle.

Iudi.9.a. 9 And Iehoas the king of Israell sent to Amaziahu king of Juda, saying, Did not a thistle that is in Libanon, sende to a Cedar tree that is in Libanon, saying, Giue thy daughter to my sonne to wife? And the wilde beast that was in Libanon, went and trode downe the thistle.

10 Thou hast smitten Edom, thyne hart hath made thee proude: Enioy thys glory, and tarrie at home: Why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowē, and Juda with thee?

11 But Amaziahu would not heare: And Iehoas king of Israell went vp, and he, and Amaziahu king of Juda, sawe eyther other at Bethsames, which is in Juda.

12 And Juda was put to the worse before Israell, and they fledde euery man to theyr tentes.

13 And Iehoas king of Israell toke Amaziahu king of Juda, the sonne of Iehoas, the sonne of Ahaziahu, at Bethsames, and came to Hierusalem, and brake downe the wall of Hierusalem, from the gate of Ephraim, to the corner gate, four hundred cubites.

14 And he toke all the golde and syluer, and C all the vessels that were found in the house of the Lorde, and in the treasures of the kinges house: and the children toke hee to bee hys wardes, and returned to Samaria agayne.

15 The rest of the actes of Iehoas whiche he did, and his power, and how he fought with Amaziahu king of Juda, are they not written in the booke of the Chronicles of ẏ kings of Israell?

16 And Iehoas slept with his fathers, and was buried at Samaria among the kings of Israell, and Ieroboam his sonne raigned in his steede.

17 Amaziahu the sonne of Joas king of Juda liued, after the death of Iehoas sonne of Iehoahaz king of Israell fiftiene yeeres.

18 And the remnant of the wordes that concerne Amaziahu, are they not written in the booke of the Chronicles of the kynges of Juda?

19 But they conspired treason against hym in Hierusalem, and when he fled to Lachis, they sent after him to Lachis, and slue hym there.

20 And they broughte him on horses, and hee was buried at Hierusalem with his fathers, in the citie of Dauid.

21 And all the people of Juda toke Azaria D (which was sixtiene yeeres olde) and made him king for his father Amaziahu. 2.Par.26.a.

22 He built Elath, and brought it agayne to Juda after that the king was layde to rest with his fathers.

23 In the fiftienth yeere of Amaziahu, the sonne of Joas king of Juda, was Ieroboam the sonne of Joas made kyng ouer Is- 4.Reg.16.b

rael in Samaria, and raigned foztie and one yeeres:

24 And wzought that which was euil in the syghte of the Lozd, neyther turned he away from all the synnes of Jeroboam the sonne of Nabat, which made Israell to synne.

25 He restozed the coast of Israell, from the entring of Hemath, vnto the sea of the wildernesse, accozding to the wozd of the Lozde God of Israell, which he spake by the hande of hys seruaunte Jonas the sonne of Amithai the pzophete, whiche was of Geth Hepher: Jonas.1.a.

26 For the Lozd sawe, how that the affliction of Israell was exceeding bitter, insomuche that the pzisoned and the forsaken were at an ende, and there was none to helpe Israell.

27 And the Lozd sayd not that he would put out the name of Israell from vnder heauen: but he helped them by the hand of Jeroboam the sonne of Joas. 4.Reg.13.d

E 28 The rest of the wozdes that concerne Jeroboam, and all that he did, and his strength, and how he fought in the warres, and how he restozed Damascon and Hemath to Juda in Israell, are they not wzitten in the booke of the Chzonicles of the kings of Israell?

29 And Jeroboam slept with hys fathers, euen with the kings of Israell, and Zacharia his sonne raigned in his steede.

The.xv. Chapter.

1. Azaria the kyng of Iuda becommeth a lepre. 5. Of Iotham. 10. Sallum. 14. Menahem. 23. Pecahia. 30. Vziahu. 32. Iotham. 38. Ahaz.

A 1 IN the twentie and seuenth yeere of Jeroboam king of Israell, beganne Azaria son of Amazia king of Juda to raigne.

2 Sixtiene yeeres olde was he when he was made king, and hee raigned two and fiftie yeeres in Hierusalem: and his mothers name was Jecholiahu, of Hierusalem.

3 And he did ỳ whiche was right in the sight of the Lozd, accozding to all thinges as dyd his father Amaziahu.

4 Saue that the high places were not put away: For the people offered and burnt incense still on the high places.

Leui.14.a. 5 And the Lozd smote the king, and he was a lepze vnto the day of his death, and dwelt in a seuerall house at libertie: and Iotham the kings sonne gouerned the palace, and iudged the people of the land.

6 The rest of the wozdes that concerne Azaria, and all that he did, are they not wzitten in the booke of the Chzonicles of the kynges of Juda?

7 And so Azaria slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne raigned in his steede. B

8 In the thirtie and eyghte yeere of Azaria king of Juda, did Sacharia the sonne of Jeroboam raigne vppon Israell in Samaria sixe moneths:

9 And wzought that which was euill in the syghte of the Lozde, as dyd his fathers: and turned not away from the sinnes of Jeroboam the sonne of Nabat, whiche made Israell to synne.

10 And Sallum the sonne of Jabes conspired against him, and smote him in the sight of the people, and killed him, and raigned in his steede.

11 The rest of the wozdes that concerne Zacharia, beholde, they are wzitten in the booke of the Chzonicles of the kings of Israell:

12 This is also the wozde of the Lozde whych he spake vnto Jehu, saying, Thy sonnes shal syt on the seate of Israell in the fourth generation after thee. And so it came to passe. 4.Reg.

13 Sallum the sonne of Jabes beganne to raigne in the nine and thirtieth yeere of Vzziah king of Juda, and he raigned a moneth in Samaria.

14 For Menahem the sonne of Gadi went C from Thirza, and came to Samaria, and smote Sallum ỳ sonne of Jabes in Samaria, and slue him, and raigned in his steede.

15 The rest of the wozds that concerne Sallum, and the treason whiche hee conspired, beholde, they are wzitten in the booke of the Chzonicles of the kings of Israell.

16 The same tyme Menahem destroyed Thiphsah, and all that were therein, and the coastes thereof, from Thirza: and bycause they opened not to him, hee smote it, and ript vp all the women with childe.

17 The thirtie and ninth yeere of Azaria king of Juda, beganne Menahem the sonne of Gadi to raigne vpon Israell ten yeeres in Samaria.

18 And he did euill in the sight of the Lozde, and turned not away all hys dayes from the sinne of Jeroboam, the sonne of Nabat which made Israell to synne.

19 And Phul the king of Assyria, came vpon the land: and Menahem gaue Phul a thousand talents of syluer, that his hand myght be with him, and stablishe the kingdome in his hande.

20 And Menahem made a proclamation for the money in Israell, that all men of substance

substance, should giue the king of Assyria fiftiene sicles of siluer a peece: and so the kyng of Assyria turned backe againe, and tarried not there in the lande.

21 The rest of the wordes that cõcerne Menahem, and all that he dyd, are they not written in the booke of the Chronicles of ỹ kings of Israell?

22 And Menahem slept with his fathers, and Pecahia his sonne did raigne in his steede.

23 In the fiftieth yeere of Azaria king of Juda, beganne Pecahia the sonne of Menahem to raigne ouer Israell in Samaria two yeeres.

24 And did that which was euill in the sight of the Lord, and left not off from the synnes of Jeroboam the sonne of Nabat, whyche made Israel synne.

25 But Pecah ỹ sonne of Remaliahu, which was a captayne of hys, conspired agaynste him, and smote him in Samaria, euen in the place of the kinges house, with Argob and Aria, and with him were fiftie men of the Gileadites: and he kylled hym, and raigned in his rowme.

26 The rest of the wordes that concerne Pecahia, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israell.

27 In the two and fiftieth yeere of Azaria king of Juda, began Pecah the son of Remaliahu to raygne ouer Israell in Samaria twentie yeeres:

28 And did euil in the syght of the Lorde, and turned not away from the sinnes of Jeroboam the sonne of Nabat that made Israell to synne.

29 In the dayes of Pecah king of Israell, came Thiglath Pelesar king of Assyria, and toke Jion, Abel, Beth maacha, Janaoth, Kedes, Hazor, Gilead, Galilee, and all the lande of Nephthali, and carried them away to Assyria.

30 And Hosea the sonne of Ela, conspyred treason against Pecah the sonne of Remaliahu, and smote him, and slue him, and raigned in his steede in the twentieth yeere of Iotham the sonne of Uzziath.

31 The rest of the wordes that concerne Pecah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israell.

32 The seconde yeere of Pecah, the sonne of Remaliahu king of Israell, began Iotham the son of Uzziath king of Juda to raigne.

33 Fiue and twentie yeeres olde was he whē he began to raigne, and he raigned sixtiene yeeres in Hierusalem: hys mothers name was Jerusa, the daughter of Zadoc.

34 And he did that which is right in ỹ syghte of the Lord: euen according to all as dyd his father Uzziath, so did he.

35 But the high places were not put away, for the people offered and burnt incense still in the high places: he built the higher doze of the house of the Lorde. F

36 The rest of the wordes that concerne Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Juda?

37 (In those days the Lorde beganne to send into Juda, Rezin the king of Syria, & Pecah the sonne of Remaliahu.)

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his son raigned in his steede.

The. xvi. Chapter.

1. Ahaz king of Iuda consecrateth hys sonne in fyre. 5. Hierusalem is besieged. 9. Damascon is taken, and Rezin slayne. 11. Idolatrie. 19. The death of Ahaz. 20. Hezekia succeedeth him.

1 The seuentienth yeere of Pecah the sonne of Remaliahu (king of Israel,) (a) Ahaz the sonne of Iotham king of Juda began to raigne. A

a. A wicked sonne of a godly father.

2 Twentie yeeres olde was he when he was made king, and raigned sixtiene yeeres in Hierusalem, and did not that whiche was right in the eyes of the Lorde his God, lyke Dauid his father.

3 But walked in the way of the kinges of Israell, yea, and made hys sonnes to goe through the fyre, after the abhominations of the heathen, whome the Lord cast out before the children of Israell. Deu. 18. b.

4 And hee offered and burnt incense in the hygh places, and on the hilles, and vnder euery thicke tree.

5 Then Rezin king of Syria, and Pecah son of Remaliahu king of Israell, came vp to Hierusalem, to fyght: And they fought against Ahaz, but could not ouercome hym. Esay. 7. a.

6 At the same time Rezin king of Syria, brought Elath againe to Syria, and rid the Jewes thence: and the Syrians came to Elath, and dwelt therein vnto this day. 4. Reg. 14. k.

7 So Ahaz sent messengers to Thiglath Pelesar king of Assyria, saying, I am thy seruaunte, and thy sonne, come vp and deliuer me out of the hand of the king of Syria, and out of the hand of the king of Israell, which ryse vp against me. B

b. Neglecting Gods help, he spoyled the temple of God, to procure mans help.

8 (b) And Ahaz toke the syluer and golde that was founde in the house of the Lorde,

and in the treaſurres of the kings houſe, and ſent a reward to the king of Aſſyria.

Eſay.8.b. 9 And the king of Aſſyria conſented vnto hym: For the king of Aſſyria went vp againſt Damaſcon, and when he had taken it, he carried the people away to Kir, and ſlue Rezin.

10 And king Ahaz went to Damaſcon, to meete Thiglath Peliſar king of Aſſyria: and when king Ahaz ſawe an aulter that was at Damaſcon, he ſent Uria the prieſt the paterne of the aulter, and the faſhion of it, and all the workmanſhip thereof.

c. There is no prince ſo wicked but he ſhall vſe ſorcerers and falſe miniſters to ſeruc hys turne. 11 And Uria the prieſte made an aulter in (c) all poyntes like to the paterne which king Ahaz had ſente from Damaſcon, euen ſo dyd Uria the prieſte make it, agaynſt king Ahaz came from Damaſcon.

12 And ſo when the king was come frō Damaſcon, he ſaw the aulter: and the king went to it, and offered thereon.

13 And he burnt his burnt offering, and hys meate offering, and powred his drinke offering, and ſprinkeled the bloud of his peace offering beſyde the aulter,

¶ 14 And by the braſen aulter whiche was before the Lorde, and ſet it without the temple, betweene the aulter and the temple of the Lorde, and put it on the North ſyde of the aulter.

15 And king Ahaz commaunded Uria the prieſt, and ſayde, Uppon the great aulter, ſet on fyre in the morning the burnt offering, and in the euen the meate offering, and the kings burnt ſacrifice, and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings, and powre thereby all the bloud of the burnt offering, and all the bloud of the ſacrifice: and the braſen aulter, will I come and ſee.

16 And Uria the prieſte did, accordyng to all things as king Ahaz commaunded him.

3.Reg.7.d. 17 And king Ahaz brake the ſydes of the bottomes, and toke the lauer from off them, and toke downe the lauatorie from off the braſen Oxen that were vnder it, and put it vpon a pauement of ſtones.

18 And the vayle for the Sabboth that they had made in the houſe, and the kings entrie without, turned he to the houſe of the Lorde, for feare of the king of Aſſyria.

19 The reſt of the wordes that concerne Ahaz what he did, are they not written in the booke of the Chronicles of the kings of Juda?

20 And Ahaz ſlept with his fathers, and was buried wyth hys fathers in the citie of Dauid, and Hezekia his ſonne raigned in hys ſtede.

The.xvij. Chapter.

4. Hoſea king of Iſraell is taken. 6. And hee and all his realme brought to the Aſſyrians, 18. for their idolatrie. 24. Lions deſtroy the Aſſyrians that dwelt in Samaria. 29. Euery one woorſhipped the God of hys nation, 35. contrarye to the commaundemente of God.

1 IN the twelfth yeere of Ahaz king of Juda, beganne Hoſea the ſonne of Ela to raigne in Samaria vpon Iſrael nine yeeres:

2 And did that whiche was euil in the ſyghte of the Lorde, but not as the kings of Iſraell that were before him.

3 And Salmanaſar king of Aſſyria came vp againſt him, and Hoſea became his ſeruaunt, and gaue him "preſents. "Or, tribute.

4 And the king of Aſſyria founde treaſon in Hoſea: for he had ſent meſſegers to So, king of Egypt, and brought no preſent vnto the king of Aſſyria frō yeere to yeere: and therfore the king of Aſſyria ſhut hym vp, and bound him in the priſon houſe. 3.Reg.4.

5 And then the king of Aſſyria came vp thoroughout all the land, and gate vp agaynſte Samaria and beſieged it three yeeres. 3.Eſd.2.

6 In the ninth yeere of Hoſea, the king of Aſſyria toke Samaria, and carried Iſraell away vnto Aſſyria, and put them in Hala, and in Habor, by the riuer of Goza, and in the cities of the (a) Medes. a. Arbaria the Medes. Perhaps were ſubiect vn Aſſyrians.

7 For it came to paſſe, that the children of Iſraell ſinned againſt the Lorde their GOD, which had brought them out of the lande of Egypt, from vnder the hand of Pharao king of Egypt, and feared other goddes. B

8 And they walked in the ceremonies of the heathen whome the Lorde caſt out before the children of Iſraell, and (in the ceremonies) which the kings of Iſrael had made.

9 And the children of Iſraell went about to hyde thoſe thinges that were not well from the Lorde their God, and they built them high places in all their cities, both in the towres where they kept watch, and alſo in the ſtrong townes:

10 And they made thē images and groues, in euery high hill, and vnder euery thicke tree.

11 And there they burnt incenſe in all the high places, as did the heathen whome the Lorde carried awaye before them, and wrought wicked thynges to anger the LORD withall:

12 For they ſerued moſt vile idols, whereof the Lorde had ſayde vnto them, Yee ſhall Deut.4.

do no ſuch thing.

13 And the Lorde teſtified in Iſraell and in Juda, by all the Prophetes, and by all the Sears, ſaying, Turne from your wicked wayes, and keepe my commaundementes and my ſtatutes, accoꝛding to all the lawe which I commanded your fathers, & whiche I ſent to you by my ſeruants the prophetes. Jer.25.b.

C 14 Notwithſtanding, they would not heare, but rather hardned their neckes, like to the ſtubbernelle of their (b) fathers, that byd not beleeue in the Lord their God. Deut.21.g. Pſal.3.b. b This not ſhew to followe our fathers, except we can proue them godly.

15 For they refuſed his ſtatutes, and hys appoyntment, that he made with their fathers, and the witneſſes wherewith he witneſſed vnto them, and they folowed vanitie, and became vayne, and went after the heathen that were rounde about them, concerning whome the Lorde had charged them, that they ſhould not do like them.

16 But they left all the commaundements of the Lord their God, and made them images of metal, euen two calues, and (made) idoll groaues, and woꝛſhipped all the (c) hoſt of heauen and ſerued Baal. 3.Reg.12.c. c That is, the ſame, the moone, and the ſtarres.

17 And they ſacrificed their ſonnes and theyr daughters in fyre, and vſed witchcrafts, and enchauntments, euen ſelling them ſelues to woꝛke wickednelle in the ſight of the Lord, and to anger hym. 3.Reg.21.b. 3.Eſd.1.a. 2.Reg.17.d. a. Aſſarhaddon the Meder and Perſian was ſubiect vnto Aſſyrian.

18 And the Lord was exceeding wroth with Iſrael, and put them out of his ſighte, that there was left but the tribe of Juda only. B

19 Neuertheleſſe, Juda alſo kept not the cõmaundements of the Lorde their God, but walked in the ceremonies of Iſrael, whych they made.

20 And the Lord caſt off all the ſeede of Iſraell, and vexed them, and deliuered them into the handes of ſpoylers, vntill he had caſt them out of hys ſyght.

D 21 For he (d) cut off Iſraell from the houſe of Dauid, and made them a king, euen Ieroboam the ſonne of Nabat? And Ieroboam dꝛewe Iſraell away, that they ſhoulde not folow the Lord, and made them ſinne a great ſinne. d. That is, the ten tribes.

22 For the children of Iſraell walked in all the ſinnes of Ieroboam which he did, and departed not therefrom.

23 Untill the Lorde put Iſrael away out of his ſight, as he had ſayde by all his ſeruants the prophetes: and ſo was Iſraell carryed awaye out of their owne lande to Aſſyria, euen vnto this day.

e. Of theſe people came the Samaritanes, of whom mention is made in the Goſpel. Deut.4.

24 And the kyng of Aſſyria brought menne from Babylon, from (e) Cutha, from Iua, from Hamath, and from Sepharuaim, and put them in the cities of Samaria, in ſteede of the children of Iſraell: and they poſſeſſed Samaria, and dwelt in the Cities thereof.

25 And it fortuned, that at the beginnyng of their dwellyng there, they feared not the Lorde, and the Lorde ſente Lyons among them, whiche ſlue them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations whiche thou haſte tranſlated and put in the cities of Samaria, knowe not the lawe of the God of the land: therefore he hath ſent Lyons vpon them, and behold, they ſlay them, becauſe they knowe not the manner of woꝛſhipping the God of the lande.

27 Then the king of Aſſyria commaunded, ſaying, Carrie thither one of ỹ prieſts whom ye brought thence, and let him goe and dwel there, and teache them the faſhion howe to ſerue the God of the countrey.

28 And then one of the Prieſts whome they E had carried from Samaria, came and dwelt in Bethel, and taught them how they ſhould feare the Lorde.

29 Howbeit euery nation made them Gods of their owne, and put them in the houſes of the high places, which the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 The men of Babylon made Socoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſima,

31 The Anites made Nibbaz and Tharthak: and the Sepharuites burnt their children in fyre for Adramelech, and Anamalech, ỹ gods of Sepharuaim.

32 And ſo they feared the Lorde, and made them prieſtes of the baſeſt of them, which ſacrifiſed for thẽ in the houſes of ỹ high places.

33 And ſo (f) they feared the Lord, and ſerued their owne goddes, after the manner of the people whome they caried thence. f. We can not worſhip God and idols.

34 And vnto this daye, they do after the olde manner: and neyther feare God, neyther doe after their ordinances and cuſtomes, and after the law and commaundement which the Lorde commaunded the children of Jacob, whome he called Iſrael.

35 And the Lorde made an appoyntmente F with them, and charged them, ſaying, Feare Gene.32.c. none other Goddes, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them: Jud.6.b.

36 But feare the Lord whyche brought you Jere.10.a. out of the land of Egypt with great power, and a ſtretched out arme, him feare, and to him bowe, and to him do ſacrifice.

37 The ſtatutes, ordinances, lawe and commaundemente whiche he wrought for you, ſee that ye be diligent to doe for euermore,

and feare not any other goddes.

38 And the appoyntmente that I haue made with you, see ye forget not, and feare none other goddes.

39 But the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all your enimies.

40 Howbeit, they did not hearken, but dyd after their old custome.

41 And so these nations feared the Lord, and serued their images also, like as did theyr children, and their childers children: euen as did their fathers, so do they vnto this day.

The.xviij. Chapter.

4 Hezekia king of Iuda putteth downe the brasen serpent, and destroyeth the idolles, 7. and prospereth. 11. Israell is carried away captiue. 30. The blasphemie of Sennacherib.

A 1 IN the third yeere of Hosea sonne of Ela king of Israell, it came to passe, that Hezekia the sonne of Ahaz king of Juda did raigne.

2.Par.29.f. 2 Twentie and fiue yeeres olde was he whē he began to raigne, and raigned nine and twentie yeeres in Hierusalem. His mothers name also was Abi, ẏ daughter of Zacharia

3 And he did that which is right in the sighte of the Lord, accoyding to all as did Dauid his father.

2. It perteyneth to a good prince, to purge the Church of god Num.21.f. b. That is to say, a peece of brasse, so called by contempt, bycause it was abused to idolatrie, although it was set vp at Gods cōmandement.

4 He (a) put away the high places, and brake the images, and cut downe the groaues, and all to brake the brasen serpente that Moses had made: For vnto those dayes the children of Israel did burne sacrifice to it: and he called it (b) Nehustan.

5 He trusted in the Lorde God of Israell, so that after him was none like him among all the kings of Juda, neyther were there anye such before him.

6 For he claue to the Lord, and departed not from him: but kept his commaundementes, which the Lord commaunded Moses.

B 7 And the Lorde was with him, so that hee prospered in all thinges whiche hee toke in hande: And he rebelled againste the kyng of Assyria, and serued him not.

8 He smote the Philistines euen vnto Azza, and the coastes therof, both castels wher they kept watches, and strong cities.

9 And in the fourth yeare of king Hezekia, (which was the seuenth yeere of Hosea sonne of Ela king of Israell) it fortuned that Salmanazar king of Assyria came vp againste Samaria, and besieged it.

10 And after three yeeres they toke it: euen in the sixth yeere of Hezekia (that is to saye, the ninth yeere of Hosea king of Israell) Samaria was wonne.

11 And the king of Assyria did carrie awaye Israel vnto Assyria, and put them in Halath, and in Habor, by the riuer of Gozan, and in the cities of the Medes:

12 Bycause they would not hearken vnto the voyce of the Lord their God, but transgressed his appoyntment, and all that Moses the seruaunte of the Lorde commaunded: and would neyther heare them, nor doe them.

13 Therefore in the fourteenth yeere of kyng Hezekia, dyd Sennacherib king of Assyria come vp against all the strong cities of Juda, and toke them. 2.Par.32.a. Esay.36.a. Ecclu.48.b.

14 And Hezekia king of Juda, sente to the king of Assyria to Lachis, saying, I haue offended: departe from mee, and all that thou puttest on me, that will I beare. And ẏ king of Assyria appoynted vnto Hezekia kyng of Juda, three hundred talentes of syluer, and thirtie talents of golde. C

15 And Hezekia gaue him all the syluer that was found in the house of the Lorde, and in the treasures of the kings house. 4.Reg.24.

16 At the same season did Hezekia rent of the dores of the temple of the Lord, and the pillers (whiche the saide Hezekia king of Juda had couered ouer) and gaue them to ẏ kyng of Assyria.

17 And the king of Assyria sente (c) Tharthan, and Rabsaris, and Rabsakeh, frō Lachis, to king Hezekia, with a greate host against Hierusalem: and they wente vp, and came to Hierusalem, and gate them vp, and stood by the conduite of the vpper poole which is in the way of the fullers fielde. c. After seuen yeeres when Hezekia refused to pay appoynted, but toke his of Assyria his cap against him.

18 And when they had called to the kyng, there came out to them Eliakim the sonne of Elkia, which was steward of the housholde, and Sobna the scribe, and Joah the sonne of Asaph the recorder. Matth.16.

19 And Rabsakeh sayd vnto them, Tell yee Hezekia, I pray you, thus sayeth the greate king, euen the king of Assyria, What confidence is this that thou hast?

20 Thou thinkest surely, I haue eloquence, but counsell and strength are for the warre: On whome then doest thou trust, that thou rebellest against me?

21 Doest thou trust to the staffe of thys broken reede Egypt, on whiche if a man leane, it will goe into his hand, and pearce it: Euen so is Pharao king of Egipt vnto all that trust on him. Esay.36.a. Ezec.29.a. D

22 If ye say vnto me, We trust in the Lord oure G O D: Is not that hee, whose hygh places, and whose aultars Hezekia 2.Par.32.a.

hath

hath (d) put downe? and hath sayde to Juda and Hierusalem, Ye shal worshyp before this aulter here in Hierusalem.

d. Idolaters thinke that gods religion is destroyed, when idolatrie and superstitiō are removed.

23 Nowe therefore, I pray thee, gyue hostages to my Lord the kyng of Assyria, and I will deliuer thee two thousande horses, if thou be able to set riders vpon them:

24 Why thinkest thou scorne at the presence of one of the least dukes of my maisters seruauntes, and trustest to Egipt for charettes and horsemen?

25 Moreouer, am I come nowe without the bidding of the Lord to this place, to destroy it? The Lorde sayde to me, Goe vp to this land, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, and Joah, sayde vnto Rabsakeh, Speake, I pray thee, to thy seruauntes in the Syrians language (for we vnderstande it) and talke not with vs in the Iewes tong, in the eares of this people that are on the wall.

27 And Rabsakeh sayd vnto them: Hath my maister sente me to thy maister and thee, to speake these wordes? Hath he not sent me bycause of the men which sitte on the wall, that they may eate their owne doung, and drinke their owne pisse with you?

C 28 And so Rabsakeh stode, and cryed with a lowde voyce in the Iewes language, and spake, saying, Heare the wordes of the greate king, euen of the king of Assyria.

29 Thus sayeth the king, Let not Hezekia beguyle you, for he shall not be able to deliuer you out of my hand:

30 Neyther let Hezekia make you to trust in the Lord, saying, The Lord shall surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Assyria.

31 Hearken not vnto Hezekia: for thus sayeth the king of Assyria, Deale kindly with me, and come out to me, and then eate euery mā of hys owne vine, and of hys owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come and fetche you to as good a land as yours is, a land of corne and wine, a land of bread and vineyards, a land of oyle, of Olive trees, and of hony, that yee maye liue, and not dye: And hearken not vnto Hezekia, for he beguileth you, saying, The Lord shall deliuer vs.

Esay.10.b. 33 Hath euery one of the goddes of the nations deliuered his land out of the hand of the king of Assyria?

34 Where is the God of Hamath, and of Arphad? and where is the God of Sepharuaim? Hena, and Iua? Dyd they deliuer Samaria out of mine hande?

35 And what God is among all the Goddes of the nations, that hath deliuered hys lande out of mine hande? (e) Shall the Lord deliuer Hierusalem out of mine hand? F

e. An execrable blasphemie, to compare dead idols with the liuing God.

36 But the people helde their peace, and answeared not him a worde: for the king had commaunded, saying, Answeare him not.

37 Then Eliakim the sonne of Helkia which was the steward of the household, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia with theyr clothes rente, and tolde hym the wordes of Rabsakeh.

The.xix. Chapter.

6. God promiseth Isai victory to Hezekia. 35. The Angell of the Lorde killeth an hundred and fourescore and fyue thousand men of the Assyrians. 37. Sennacherib is killed of his owne sonnes.

1 SO it came to passe, that whē king Hezekia heard it, he rent his clothes, and put on sacke, and came into the house of the Lorde, I Esay.38.a.

2 And sent Eliakim, which was the steward of the household, and Sobna the scribe, and the elders of the priestes clothed in sacke, to Isai the prophet, the sonne of Amos.

3 And they sayd vnto him, Thus sayeth Hezekia, This day is a daye of tribulation and of rebuke and blasphemie: For the children are come to the birth, and there is no strēgth to be deliuered.

4 Peraduenture the Lorde thy God wyll heare all the wordes of Rabsakeh, whome the king of Assyria his master hathe sente to rayle on the liuing God, and to rebuke hym with wordes whiche the Lord thy God hath hearde: and lift thou vp thy prayer for the remnaunt that are left.

5 So the seruauntes of king Hezekia came to Isai.

6 And Isai sayd vnto them, So shall ye say to your maister, Thus sayth the Lord, Be not afraide of the wordes whiche thou haste heard, with which the yong men of the king of Assyria haue rayled on me.

7 Behold, I will put him in another minde, and he shall heare tidings, and so returne to his owne lande, and I will bring to passe, that he shall fall vpon the sword, euen in hys owne lande. B Esay.37.d. 2.Par.32.d

8 And Rabsakeh went backe againe, & found the king of Assyria fighting against Libna, for he had heard howe that he was departed from Lachis.

9 And when he heard men saye of Thirhaka kyng of the blacke Moores, Beholde,

he is come out to fight againſte thee: hee departed, and ſent meſſengers vnto Hezekia, ſaying,

10 Thus ſpeake to Hezekia king of Juda, ſaying, Let not thy God deceyue thee in whome thou truſteſt, ſaying, Hieruſalem ſhal not be deliuered into the hand of ỹ king of Aſſyria.

11 Beholde, thou haſt heard what the kinges of Aſſyria haue done to all lands, howe they haue vtterly deſtroyed them: And ſhalt thou eſcape?

12 Haue the goddes of the heathen deliuered them, which mine auncеſtours haue deſtroyed? As Gozan, and Haran, and Rezeph, and the childzen of Eden whiche were in Thelaſſar?

13 Where is the king of Hamath, and ỹ king of Arphad, the king of the citie of Sepharuaim, and of Hena, and Iua?

14 And Hezekia receyued the letter of the hand of the meſſengers, and read it: and Hezekia went vp into the houſe of the Lozd, and layd it abzode bekoze the Lozde.

15 And Hezekia (a) prayed bekoze the Lozde, and ſayd, O Lozde God of Iſraell, whyche dwelleſt betwene the Cherubs, thou art God alone ouer all the kingdomes of the earthe, thou haſt made heauen and earth.

16 Lozd bowe downe thine eare, and heare: Open Lozde thyne eyes, (I beſeeche thee,) and ſee: and heare the wozdes of Sennacherib whiche hath ſente (this man) to rayle on the liuing God.

17 Of a trueth Lozde, the kinges of Aſſyria haue deſtroyed nations, and their landes,

18 And haue ſet fyze on their goddes: foz they were no goddes, but the wozke of the hands of man, euen of wood and ſtone: and they deſtroyed them.

19 Now therefoze, O Lozd our God, I beſeech thee, ſaue thou vs out of his hand, that all the kingdomes of the earth maye knowe, that thou only art the Lozd God.

20 And Iſai the ſonne of Amoz ſent to Hezekia, ſaying, Thus ſayth the Lozd God of Iſrael, That whiche thou haſt prayed mee concerning Sennacherib king of Aſſyria, I haue heard it.

21 This is therefoze the wozd that the Lozde hath ſayde of hym, (b) The virgin euen the daughter of Sion hathe deſpiſed thee, and laughed thee to ſcorne (O thou kyng of Aſſyria) the daughter of Hieruſalem hath ſhaken hir head at thee.

22 Whome haſt thou rayled on? and whome haſt thou blaſphemed? Againſt whome haſt thou exalted thy voyce, & lifted vp thine eyes ſo high? Euen againſt ỹ holy one of Iſrael.

23 By the hande of thy meſſengers thou haſt rayled on the Lozde, and ſayde, Wyth the multitude of my charets, I am come vp to the toppes of the mountaynes, euen along by the ſydes of Libanon, and I will cut downe the high Cedar trees, and the luſtie Fyzre trees therof: and I will goe into the lodging of his bozders, and into ỹ wood of his Carmel.

24 I haue digged, and dzunke ſtrange waters: and with the ſtep of my going, will I dzie all the waterpoles that are beſieged.

25 Haſt thou not hearde howe I haue ozdeyned ſuche a thing a great while agoe, and haue prepared it from the beginning? And ſhall I not now bring it foꝛth, that it maye deſtroy, and bring ſtrong cities into waſte heapes of ſtones?

26 And the inhabitours of them ſhall be of little power, and ſaynt harted, and cõfounded, and ſhall be like the graſſe of the fielde, oz greene hearbe, oz as the hay on the toppes of the houſes, oz as the corne that is vnrype and ſmitten with blaſting. Pſal. 37. a.

27 I knowe thy dwellyng, thy comming out, and thy going in, and thy furie againſt me.

28 And bycauſe thou rageſt againſt me, and thy tumult is come vp to myne eares, I will put my hooke in thy noſtrels, and my bitte in thy lippes, and will bring thee backe againe the ſame way thou cameſt.

29 And this ſhall be a ſigne vnto thee, O Hezekia: Ye ſhall eate this yeare of ſuch thynges as growe of themſelues, and the next yeare ſuche as come vp of thoſe that did growe of their owne accozd, and the third yeare ſow ye and reape, plante vineyardes, and eate the fruites therof.

30 And it that is eſcaped & left of ỹ daughter of Juda, ſhall yet again take roting downward, and beare fruite vpward.

31 Foz out of Hieruſalem ſhall goe a remnant, and a number that ſhall eſcape out of mount Sion: The zeale of the Lozde of hoſtes ſhall bring this thing to paſſe.

32 Wherefoze thus ſayth the Lozde concerning the king of Aſſyria: he ſhall not come to this citie, noꝛ ſhoote an arrowe into it, noꝛ come bekoze it with ſhield, noꝛ caſt a banke againſt it.

33 But ſhall goe backe agayne the waye hee came, and ſhall not come into this citie, ſayth the Lozde.

34 Foz I will defend thys citie to ſaue it foꝛ myne owne ſake, and foꝛ Dauid my ſeruauntes ſake.

35 And it came to paſſe, that the ſelſe ſame night the angell of the Lozd went out, and ſmote

a. It is the true refuge and ſuccour in all daungers, to flee vnto the Lord by earneſt prayer.

b. Hieruſalem is caled virgin, bycauſe as yet it had not bin taken by the enimie.

Math. 23. d. Zach. 2. c. Acts. 9. a.

smote in the hoſt of the Aſſyrians, an hundred fourefcore and fiue thouſande: and when the remnant were vp early in the morning, beholde, they were all dead coarſes.

Tobi.1.d. 36 And ſo Sennacherib kyng of Aſſyria auoyded and departed, and went againe, and dwelt at Niniue.

37 And it fortuned, that as he was in a temple worſhipping Nisroth his god, Adramelech and Sarecar his owne ſonnes, (c) ſmote him with the ſworde: and they eſcaped into the lande of Armenia, and Aſarhaddon his ſonne raygned in his ſteede.

c. This was the iuſt iudgement of God, for his blaſphemie.

The.xx. Chapter.

1. Hezekia is ſicke, and receyueth the ſigne of his health. 12. He receyueth rewardes of Berodach. 13. ſheweth his treaſures, and is reprehended of Iſai. 22. He dyeth, and Manaſſe his ſonne raygneth in his ſteede.

A 1 IN thoſe dayes was Hezekia ſicke vnto the death: and the prophet Iſai the ſonne of Amoz came to him, and ſayde vnto him, Thus ſayth the Lorde, Put thine houſholde in an order, for thou ſhalt dye, and not lyue.

2 Kin.32.k. Eſai.38.a.

2 And Hezekia turned his face to the wall, and prayed vnto the Lorde, ſaying,

3 I beſeeche thee, O Lorde, remember nowe howe I haue walked before thee in trueth, and with a perfect heart, and haue done that whiche is good in thy ſyghte. And Hezekia weapt ſore.

4 And it fortuned, that afore Iſai was gone out into the middle of the courte, the worde of the Lorde came to him, ſaying,

5 Turne agayne, and tell Hezekia the captaine of my people, Thus ſayeth the Lorde God of Dauid thy father, (a) I haue hearde thy prayer, and ſeene thy teares, and beholde, I wil heale thee, ſo that on the third day thou ſhalt goe vp into the houſe of the Lorde.

a. God is moued with true prayer, and vnfeigned repentance.

6 And I wil adde vnto thy dayes yet fifteene yeeres, and I will deliuer thee and this citie out of the hande of the king of Aſſyria, and will defende this citie, for mine owne ſake, and for Dauid my ſeruants ſake.

B 7 And Iſai ſayde, Take a lumpe of dryed figges. And they toke, and layde it on the ſore, and he recouered.

8 And Hezekia ſayde vnto Iſai, What ſhall be the ſigne that the Lord wil heale mee, and that I ſhall go vp into the houſe of the Lord the thirde day?

9 Iſai anſwered, This ſigne ſhalt thou haue of the Lorde, that the Lorde will doo that he hath ſpoken: ſhall the ſhadowe go forward ten degrees? or go backe againe ten degrees?

Eccle.48.c.

10 Hezekia anſwered, It is a lyght thing for the ſhadowe to go downe ten degrees, I deſire not (that:) but let the ſhadowe go backwarde ten degrees.

11 And Iſai the prophet called vnto the Lord, and he brought the ſhadowe tenne degrees backewarde, by which it had gone downe in the dyal of Ahaz. Eccleſ.48.c.

12 The ſame ſeaſon Berodach Baladan the ſonne of Baladan kyng of Babylon, ſente letters and a preſent vnto Hezekia: for he had heard that Hezekia was ſicke. Eſai.39.a.

13 And Hezekia was glad of them, and ſhewed them all his treaſure houſe, ſyluer, golde, odours, pretious oyntmente, all the houſe of his armorie, and all that was founde in his treaſures: there was nothing in his houſe, and in all his realme, that Hezekia ſhewed them not.

14 And Iſai the prophet came vnto king Hezekia, and ſayde vnto him, What ſayde theſe men? and from whence came they to thee? And Hezekia ſayd, They be come from a far country, euen from Babylon. C

15 And he ſayd againe, What haue they ſeene in thyne houſe? Hezekia anſwered, All the things that are in my houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſai ſayde vnto Hezekia, Heare the worde of the Lorde,

17 Beholde, the dayes come, that all that is in thy houſe, and whatſoeuer thy fathers haue layde vp in ſtore vnto this day, ſhal be caried into Babylon: and nothing ſhall be left, ſayeth the Lorde. 4.Re.24.a. and.25 b. Iere.20.b.

18 And of thy ſonnes that ſhal proceede out of thee, and whiche thou ſhalt beget, ſhall they take away, and they ſhall bee chamberlaines in the palace of the king of Babylon.

19 And Hezekia ſayd vnto Iſai, (b) Welcome be the worde of the Lorde whiche thou haſt ſpoken. And he ſayde, Shall there not bee peace and trueth in my dayes? b. He humbleth himſelfe vnto the word of the prophet

20 The remnante of the wordes that concerne Hezekia, and all his power, and howe he made a pole and a conduite, and brought water into the citie, are they not written in the booke of the Chronicles of the kinges of Juda?

21 And Hezekia ſlepte with his fathers, and Manaſſe his ſonne raygned in his ſteede. 2. Par.32.k. Matth.1.a.

The.xxi. Chapter.

3. Kyng Manaſſe reſtoreth idolatrie. 16. And vſeth greate crueltie. 18. He dyeth, and Ammon his ſonne ſucceedeth, 23. who is kylled of his owne ſeruantes. 26, After hym raygneth Ioſia.

A 1 Manasse was twelue yeeres olde, when he began to raygne, and raygned fiftie and fiue yeeres in Hierusalem: his mothers name also was Hepziba.
2. Par. 33. a.

2 And he dyd euill in the sight of the Lorde, euen after the abhominations of the heathen, whyche the Lord cast out before the children of Israel.
Deu. 18. b.

3 For he went and buylt vp the hyghe places whiche Hezekia his father hadde destroyed, and he reared vp aulters for Baal, and made idol grones, as did Ahab king of Israel, and worshipped al the host of heauen, and serued them.
4. Re. 18. a.

4 And hee buylte aulters in the house of the Lorde, of which the Lord sayde, In Hierusalem wyll I put my name.
2. Re. 7. b. 3. Re. 9. b.

5 And he buylt aulters for all the host of heauen, (euen) in two courtes of the house of the Lorde.

6 And hee offered hys owne sonne in fyre, and gaue heede vnto witchecraft and sorcerie, and mayntayned workers with spirites, and tellers of fortunes, and wrought muche wickednesse in the sighte of the Lorde to anger hym.
Leuit. 20. d. Deut. 18. b. 4. Re. 16. a.

B 7 And he put an image of a grone that he had made (euen) in the temple, of which the Lord had sayde to Dauid and Solomon his son, In this house and in Hierusalem which I haue chosen out of all tribes of Israell, will I put my name for euer.
3. Reg. 9. a.

8 Neyther wyll I make the feete of Israell mone any more out of the lande whiche I gaue their fathers: so that they will obserue and do all that I haue commaunded them, and according to all the lawe that my seruant Moses commaunded them.

9 But they hearkened not: and Manasse led them out of the waye, to do more wickedly than did the heathen people whom the Lord destroyed before the children of Israel.

10 And the Lorde spake by his seruantes the prophetes, saying.

11 Bicause Manasse king of Juda hath done such abhominations, and hath wrought more wickedly, than all the Amorites, which were before him dyd, and hath made Juda sinne also with his idols.

12 Therfore thus sayeth the Lord God of Israel, Beholde, I will bring such euyl vpon Hierusalem and Juda, that who so heareth of it, both his eares shall tingle.
Jer. 19. a.

C 13 And I will stretche ouer Hierusalem the squaring lyne of (a) Samaria, and the plummet of the house of Ahab: and I will wype out Hierusalem, as a man wypeth a dyshe, and when he hath wyped it, turneth it vpside downe.

a. As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iuda.

14 And I wil leaue the (b) remnant of myne inheritance, and deliuer them into the hande of their enimies, and they shal be robbed and spoyled of all their aduersaries:
C b. Meaning Iuda and Beniamin.

15 Euen bicause they haue done euyll in my syghte, and haue angred mee, since the tyme their fathers came out of Egypte, vnto thys daye.

16 And Manasse shedde innocent blood exceeding muche, tyll he replenished Hierusalem from corner to corner, beside his sinne wherwith he made Juda to sinne, and to do euyl in the sight of the Lorde.

17 The rest of the wordes that concerne Manasse, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kings of Juda?

18 And Manasse slept with his fathers, and was buryed in the garden of his own house, euen in the garden of Uzza, and Amon hys sonne raygned in his steede.

19 Amon was twentie and two yeeres olde when he beganne to raygne, and he raygned two yeeres in Hierusalem: his mothers name also was Meshullemeth the daughter of Harus of Jotba.
2. Par. 33.

20 And he did euill in the sight of the Lorde, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that hys father serued, and worshipped them:
D

22 And hee forsoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

23 And the seruantes of Amon conspired agaynste him, and slue the kyng in hys owne house.

24 And the people of the lande slue all them that had conspyred againste king Amon, and the people made Josia his sonne kyng in his steede.

25 The reste of the wordes that concerne Amon, what things he dyd, are they not written in the booke of the Chronicles of the kings of Juda?

26 And they buryed him in hys sepulchre in the garden of Uzza, and Josia hys sonne raygned in his steede.

The. xxij. Chapter.

4. Iosia repayreth the temple. 8. Helkia fyndeth the booke of the lawe, and causeth it to bee presented to Iosia, 14. who sendeth to Hulda the prophetisse to enquyre the Lordes wyll.

1 Josia was eyght yeeres olde when hee I beganne to raygne, and hee raygned 2. Par. 34.
thirtie and one yeeres in Hierusalem: hys mothers

mothers name also was Jedida, the daughter of Adaia of Bozcath.

2 He dyd that whiche is righte in the sight of the Lorde, and walked in all the wayes of Dauid his father, and bowed neyther to the right hande, or to the left.

2.Par.34.b. 3 And it came to passe, that in the eyghtienth yeere of the raygne of kyng Josia, the kyng sent Saphan the sonne of Azalia, the sonne of Mesullam the scribe, to the house of the Lorde, saying,

4 Goe vp to Helkia the hygh priest, that he may summe the siluer which is brought into the house of the Lord, whiche the keepers of the porche haue gathered of the people:

5 And lette them deliuer it into the hande of them that dow the worke, and that haue the ouersight of the house of the Lorde: and let them giue it to them that worke in the house of the Lorde, to repayre the decayed places of the temple,

6 Euen vnto Carpenters and Masons, and workers vppon the walles, and for to buye timber and free stone to repayre the temple.

B 7 Howbeeit, let no reckening be made with them of the mony that is deliuered into their hande, for their vse is to deale faythfully.

2.Par.34.c. 8 And Helkia the hyghe priest sayde vnto Saphan the scribe, (a) I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan, and he reade in it.

a. The wicked kings Manasses and Amon, had taken from the people, and abolished the booke of the lawe of God.

9 And Saphan the scribe came to the kyng, and brought him worde againe, and sayde, Thy seruauntes haue gathered the money that was founde in the temple, and haue delyuered it vnto them that dow the worke, and that haue the ouersyghte of the house of the Lorde.

10 And Saphan the scribe shewed the kyng, saying, Helkia the priest hath delyuered me a booke: and Saphan read in it before the kyng.

11 And it fortuned, that when the kyng hadde heard the wordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the priest and Ahikam the sonne of Saphan, and Achbor the sonne of Machaia, and Saphan the scribe, and Asahia a seruant of the kyngs, saying,

Iere.21.a. 13 Go yee, and enquyre of the Lorde for mee, and for the people, and for all Juda, concerning the wordes of this booke that is found: for greate is the wrath of the Lorde that is kindled agaynst vs, bicause our fathers haue not harkened vnto the wordes of this booke, to dow according vnto all that which is written therein for vs.

14 So Helkia the hygh priest, and Ahikam, C
Achbor, and Saphan, and Asahia, went vnto Hulda the prophetisse, the wyfe of Sallum, the sonne of Thikua, the sonne of Harhas, keper of ỹ Wardrop: (which prophetisse dwelt in Hierusalem in the house of ỹ (b) doctrine:) and they communed with hir.

b. Where the learned assembled.

15 And she aunswered them, Thus sayeth the Lord God of Israel, Tell the man that sent you to mee,

16 Thus sayth the Lord, Behold, I wil bring euill vppon this place, and on the inhabiters therof, euen al the wordes of the booke which the king of Juda hath read:

17 Bicause they haue forsaken mee, and haue burnt incense vnto other goddes, to anger mee with all the workes of their hands: my wrath also shall bee kyndled agaynste this place, and shall not be quenched.

18 But to the king of Juda, whiche sent you to aske counsel of the Lorde, so shall ye say, Thus sayth the Lord God of Israel, as touching the wordes whiche he hath hearde:

19 Bicause thyne heart dyd (c) melte, and bicause thou hast humbled thy selfe before mee the Lorde, when thou heardest what I spake agaynst this place, and agaynste the inhabiters of the same, how that they should be destroyed & accursed, and hast rent thy clothes, and wepte before mee, of that also haue I hearde, sayeth the Lorde:

c. Meaning that he dyd repent.

20 Beholde therefore, I wyll receyue thee vnto thy fathers, and thou shalt bee put into thy graue in peace, and thyne eyes shall not see all the euyl which I wil bring vpon this place. And they brought the king worde agayne. D

The.xxiij. Chapter.

2. Iosias readeth the lawe before the people. 3. He maketh a couenaunt with the Lorde. 4. He putteth downe the idolles, after hee hadde kylled the priestes. 22. Hee keepeth Passeouer. 24. Hee destroyeth the coniurers. 29. He was killed in Megiddo. 30. And his sonne Iehoahaz raygneth in his steede. 33. After he was taken, his sonne Iehoachim was made king.

1 AND then the kyng sent, and there gathered vnto him all the elders of Juda and of Hierusalem. A
2.Par.34.f.

2 And the king went vp into the house of the Lorde, with al the men of Juda, and all the inhabitours of Hierusalem, with the priestes and prophetes, and all the people both small and great: and he read in the eares of them, all the wordes of the couenante whiche was founde in the house of the Lorde. 2.Esd.8.a.

3 And

Iosu. 24. f.

3 And the kyng stode by a piller, and made a couenaunt before the Lorde, that they should walke after the Lorde, and keepe his commaundements, his witnesses, and his statutes, with all theyr harte, and all theyr soule, and make good the wordes of the sayd appoyntment, that were written in the forsayde booke: and all the people consented to the appoyntment.

a. Kyng Iosias zelously purgeth the tẽple of God, & destroyeth al the monumẽts of idolatrie and superstition.

4 (a) And the kyng commaunded Helkia the high priest and the inferior priestes, and the keepers of the "ornaments, to bryng out of the temple of the Lorde, all the vessels that were made for Baal, for the idoll groues, and for all the host of heauen: and he burnt them without Hierusalem in the fieldes of Cedron, and caried the asshes of them into Bethel.

"or, doore keepers.

5 And he put downe the ministers (of Baal) whom the kyngs of Juda had founded to burne incense in the high places, and cities of Juda, that were rounde aboute Hierusalem, and also them that burnt incense vnto Baal, to the sunne, to the moone, to the planets, and to al the host of heauen.

6 And he brought out the groue from the temple of the Lorde without Hierusalem, vnto the brooke Cedron, and burnte it there at the brooke Cedron, and stampt it to powder, and cast the dust therof vpon the graues of the chyldren of the people.

B 7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women woue hangyngs for the idol groue.

8 And he brought all the priestes out of the cities of Juda, and defiled the high places where the priests had burnt incense, euen frō Geba to Beersheba, and destroyed the high places of the gates that were in the entryng in of the gate of Josua the gouernour of the citie, whiche were (as a man goeth in) on the left hande of the gate of the citie.

b. Iosias thought not meete that those priestes which had serued idols, should be ministers in the tẽple of God. Jere. 7. d.

9 (b) Neuertheles, the priestes of the high places came not vp to the aulter of the Lord in Hierusalem, saue onely they did eate of the sweete bread among theyr brethren.

10 And he defiled Thopheth, whiche is in the valley of the chyldren of Hinnom, bycause no man should offer his sonne or his daughter in fyre to Moloch.

11 He put downe the horses that the kyngs of Juda had gyuen to the sunne, at the entryng in of the house of the Lorde, by the chamber of Nathanmelech the chamberlayne, whiche was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the aulters that were on the top of the parlour of Ahaz, whiche the kings of Juda had made, and the aulters whiche Manasse had made in the two courtes of the house of the Lorde, did the kyng breake downe, and ranne thence, and cast the dusse of them into the brooke Cedron.

13 And the high places that were before Hierusalem, on the right hande of the mount (c) Oliuet, whiche Solomon the kyng of Israell had buylded for Astaroth the idol of the Sidons, and for Chamos the idol of the Moabites, and for Milchon, ỹ abhominable idol of the children of Ammon, those the king defiled:

c. A mount that was full of idols. 3. Reg. 11.

14 And brake the images, and cut downe the idol groues, and filled theyr places with the bones of men. C

15 Moreouer, the aulter that was at Bethel, the high places made by Jeroboam the sonne of Nabat, whiche made Israel sinne, bothe the aulter and also the highe places, he brake downe, and burnt the high places, & stampt it to powder, and burnt the idol groue. 3. Reg. 12.

16 And as Josia turned himselfe, he spied the graues that were in the mount, and sent and fette the bones out of the graues, and burnt them vpon the aulter, to pollute it, according to the word of the Lord that the mā of God proclaymed, whiche tolde the same wordes. 3. Reg. 13.

17 Then he sayde, What title is that that I see? And the men of the citie tolde him, It is the sepulchre of the man of God, whiche came from Juda, and tolde the selfe same thyngs that thou hast done to the aulter of Bethel.

18 And he saide, Let him be: see that no man moue his bones. And so his bones were saued, with the bones of a prophete that came out of Samaria.

19 And all the houses of the highe places in the cities of Samaria, whiche the kyng of Israell had made to anger (the Lorde withal) those Josia put out of the way, and did to them according to all the actes that he had done in Bethel.

20 And he sacrifised all the priests of the high places that were there, euen vpō the aulters, and burnt mens bones vpon them, and returned to Hierusalem. D

21 And the kyng commaunded all the people, saying, Keepe the feast of Passeouer vnto the Lorde your God, as it is written in the booke of this couenant. 2. Par. 35.

22 There was no Passeouer holden lyke that frō the dayes of the iudges that iudged Israell, and in all the dayes of the kyngs of Israel, and of the kings of Juda. Deut. 16.

23 In the eyghtienth yeare of king Josia, was this Passeouer holden to the Lorde in Hierusalem.

24 And

24 And thereto workers with spirites, and sothsayers, images, idols, and all the abhominations that were spyed in the lande of Iuda, and in Hierusalem, those did Iosia put out of the way, to performe the wordes of the lawe, whiche were wrytten in the booke that Helkia the preiste founde in the house of the Lorde.

Leuit. 20. Deut. 18.

25 Like vnto him was there no kyng before him, that turned to the Lorde with all hys hart, with all his soule, and al his myght, according to all the lawe of Moses, neither after him arose there any suche as he.

26 Notwithstanding, the Lorde turned not from the fiercenesse of his great wrath wherwith he was angry agaynste Iuda, because of all the prouocations that Manasse had prouoked him withall.

E 27 And the Lord sayde, I wil put Iuda also out of my sight, as I haue done away Israel, and wyll caste off this citie Hierusalem, which I haue chosen, and the house of which I sayde, My name shal be there.

4.Kt.24.a.

28 The rest of the wordes that concerne Iosia, and all that he dyd, are they not written in the booke of the Chronicles of the kynges of Iuda?

1.Par.25.d.

29 In his dayes Pharao Necho king of Egypt, went vp against the king of Assyria to the riuer of Euphrates: and king Iosia went against him, and was slayne of him at Megiddo, when he had seene him.

30 And his seruauntes carryed hym deade from Megiddo, and brought hym to Hierusalem, and buryed hym in hys owne sepulchre: and the people of the lande toke Iehoahaz the sonne of Iosia, and annoynted him, and made him kyng in his fathers steede.

31 Iehoahaz was twentie and three yeeres olde when he began to raygne, and raygned three moneths in Hierusalem: his mothers name also was Hamiel, the daughter of Ieremia of Libna.

32 And he dyd euyll in the sight of the Lord, according to all things as his (d) fathers had done.

d. Meaning the wicked kinges before.

F 33 And Pharao Necho put him in bondes at Ribla, in the lande of Hemath, whyle hee raygned in Hierusalem, and put the lande to a tribute of an hundred talents of siluer, and a talent of golde.

34 And Pharao Necho made Eliakim the sonne of Iosia kyng, in the roome of Iosia his father, & turned his name to Iehoakim, and toke Iehoahaz away: whiche when he came to Egypt, dyed there.

35 And Iehoakim gaue the siluer and the gold to Pharao, and taxed the lande, to giue the money according to the commaundement of Pharao: requyring of euery man according to their abilitie siluer and golde, euen of the people of the lande, to giue vnto Pharao Necho.

36 Iehoakim was twentie and fiue yeeres olde when he began to raygne, and he raygned eleuen yeeres in Hierusalem: hys mothers name also was Zebuda, the daughter of Pedaia of Ruma.

37 And he dyd that whiche was euyll in the sight of the Lord, according to all things as his fathers had done.

The.xxiiij.Chapter.

1. Iehoakim made subiect to Nabuchodonosor, rebelleth. 2. The cause of his ruine and al Iudaes. 9. Iehoachin raygneth. 15. He and his people are caryed vnto Babylon. 17. Zedekia is made king.

1 IN his dayes came "Nabuchodonosor kyng of Babylon vp, and Iehoakim became his seruaunte three yeeres: and then turned and rebelled agaynst him.

A "or, Nabuchadnezer.

2 And the Lorde sent agaynst hym bandes of the Chaldees, and bandes of the Syrians, and bandes of the Moabites, and bandes of the Ammonites: and sent them agaynst Iuda to destroy it, according to the saying of the Lorde, whiche he spake by his seruantes the prophetes.

3 Only at the bydding of the Lord happened it so to Iuda, to put them out of his sight, for the sinnes of Manasse, according to all that he dyd,

4 And for the innocent blood that he shed, and filled Hierusalem with innocent blood: and the Lorde would not be reconciled.

5 The reste of the wordes that concerne Iehoakim, and all that hee dyd, are they not written in the booke of the Chronicles of the kings of Iuda?

6 And so Iehoakim (a) slepte with hys fathers: and Iehoachin his sonne raygned in his steede.

a. Not that he was buryed with his fathers, for he dyed in the way as they caryed him prisoner toward Babylon. Ierem.22.

7 And the king of Egypt came no more out of his lande: for the kyng of Babylon had taken, from the ryuer of Egypt vnto the ryuer of Euphrates, all that pertayned to the king of Egypt.

B 8 Iehoachin was eyghtiene yeeres old when he beganne to raygne, and raygned in Hierusalem three moneths: his mothers name also was Nehusta, the daughter of Elnathan of Hierusalem.

9 And hee dyd that whiche was euyll in the sight of the Lorde, according to all as his father had done.

10 In

Dan.1.a.

10 In that tyme came the ſeruants of Nabuchodonoſor kyng of Babylon vp agaynſte Hieruſalem, and the citie was beſieged.

11 And Nabuchodonoſor the kyng of Babylon came againſt the citie, and his ſeruantes did beſiege it.

Heſter.2.a.

12 And Iehoachin the king of Iuda, (b) came out to the king of Babylon, he, and his mother, his ſeruantes, his lordes, and his chamberlaines: and the kyng of Babylon toke him in the (c) eyght yeere of his raygne.

b. That is, he yelded him ſelf vnto him.

c. In the raygne of the king of Babylon.

4.Re.20.c.

13 And he caryed out thence all the treaſures of the houſe of the Lorde, and the treaſure of the kynges houſe, and brake all the veſſelles of golde, whiche Solomon kyng of Iſraell had made in the temple of the Lorde, as the Lorde had ſayde.

℣ 14 And he caryed awaye all Hieruſalem, and all the lordes, and all the ſtrong menne of warre, euen ten thouſande, into captiuitie, and all the craftſmen, and (d) keepers, none remayning, ſaue the poore common people of the lande.

d. The word ſignifieth couſtaylours, wiſe men, men of eſtimation, cūning men in ordering of a campe.

15 And he carryed awaye Iehoachin to Babylon, and the kyngs mother, and the kinges wyues, and his chamberlaynes: and them that were myghtie in the lande, thoſe caryed he away into captiuitie, from Hieruſalem to Babylon.

" or, cunning men, as before

16 And all the actiue men of warre, euen ſeuen thouſande, and craftſmen, and " poorers a thouſande, all that were ſtrong, and apt for warre, dyd the kyng of Babylon bryng to Babylon captiue.

2.Par.26.d.

17 And the king of Babylon made Mathania his fathers brother king in his ſtede, and changed his name to Zedekia.

Iere.3.a.

18 Zedekia was twentie and one yeeres old when he beganne to raygne, and he raygned a leuen yeeres in Hieruſalem: his mothers name alſo was Hamital, the daughter of Ieremia of Libna.

19 And he did euyll in the ſight of the Lorde, according to all as Iehoachim had done.

c. Out of Hieruſalem and Iuda, into Babylon.

20 For the wrath of the Lord was moued againſt Hieruſalem and Iuda, vntyll he caſt them out of his (e) ſight: And Zedekia rebelled againſt the king of Babylon.

The.xxv.Chapter.

1. Hieruſalem is beſieged of Nabuchodonoſor, and taken. 7. The ſonnes of Zedekia are ſlayne before hys eyes, and after are hys owne eyes put out. 21. Iuda is brought to Babylon. 25. Gedalia is ſlayne. 27. Iehoachin is exalted.

Iere.39.a.

1 AND it fortuned, that in the nynth yeere of his raygne, the tenth daye of the tenth moneth, Nabuchodonoſor king of Babylon came, he and all his hoſte, againſt Hieruſalem, and pitched againſt it, and made engins againſt it on euery ſide.

2 And the citie was beſieged vnto the eleuenth yeere of king Zedekia.

3 And the nynth day of the moneth, there was ſo great hunger in the citie, that there was no bread for the people of the lande. Ezr.3.d.

4 And the citie was broken vp, and all the men of armes (fledde) by nyght, by a waye throwe a gate (whiche is) betweene two walles by the kynges garden (the Chaldees lying about the citie:) and the king went the way towarde the playne.

5 And the ſouldiers of the Chaldees folowed after the king, and toke him in the playne of Iericho: and all his armie were ſcattered away from him.

6 So they toke the kyng, and brought hym to (Nabuchodonoſor) the kyng of Babylon to Ribla, where they gaue iudgemente vpon him.

7 And they ſlue the ſonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered him with chaynes, and carryed him to Babylon. ℣

8 And the ſeuenth daye of the fifth moneth, (which is the nineteenth yeere of kyng Nabuchodonoſor king of Babylon) came Nabuſaradan, a ſeruant of the king of Babylon and chiefe captaine of the men of warre, vnto Hieruſalem:

9 And burnt the houſe of the Lorde, and the kinges houſe, and all the houſes of Hieruſalem, and all greate houſes burnt hee with fyre.

10 And all the ſouldiers of the Chaldees that were with the chiefe captayne of the men of warre, brake downe the walles of Hieruſalem rounde about

11 But the reſt of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnant of the commō people, did Nabuſaradan the chiefe captayne of the men of warre carrie away.

12 But the captaine of the ſouldiers left of the poore of the lande, to dreſſe the vynes, and to tyll the grounde.

13 And the pyllers of braſſe that were in the houſe of the Lorde, and the ſockettes, and the braſen lauafore that was in the houſe of the Lorde, dyd the Chaldees breake, and carryed all the braſſe of them to Babylon. 3.Reg.7.

14 And the pottes, ſhouelles, inſtrumentes of muſicke, ſpoones, and al the veſſelles of braſſe that they miniſtred in, toke they away, ℣

15 And the fire pannes, and baſons: and ſuche things as were of golde and of ſyluer, them toke

toke the chiefe captayne away.

16 Euen two pyllers, one lauatorie, and the ſockets whiche Solomon had made for the houſe of ỹ Lord: the braſſe of al theſe veſſels was without wayght.

17 The heygth of the one pyller was eyghtiene cubites, and the pommell thereof was braſſe: and the heyght of the pommell was with wreathen worke three cubites, and pomegranates vppon the pommell rounde about all of braſſe, and of the ſame faſhion was the ſeconde pyller, with a wreathen worke.

18 And the cheefe captaine of the men of war, toke Saraia the cheefe prieſte, and Zephoniah the hyghell prieſt ſaue one, and the three keepers of the holy things:

19 And out of the citie hee toke a chamberlayne, that hadde the ouerſight of the men of warre, and fiue men of them that were euer in the kynges preſence, whiche were founde in the citie, and hym that was ſcribe to the captayne of the holte whiche brought out the people of the lande to warre, and threeſcore men of the people of the land that were found in the citie.

D 20 And Nabuſaradan the cheefe captayne of the men of warre, toke theſe, and brought them to the king of Babylon to Ribla.

21 And the kyng of Babylon ſmote them, and ſlue them at Ribla in the lande of Hamath: and ſo Juda was carryed away out of theyr lande.

22 Howbeit, there remayned people in the lande of Juda, whome Nabuchodonoſor kyng of Babylon lefte, and made Gedalia the ſonne of Ahikam the ſonne of Saphan ruler ouer them.

23 And all the captaines of the ſouldiers, and other men, hearde that the kyng of Babylon had made Gedalia gouernour, & there came to Gedalia to Miſpah Iſmael the ſonne of Nathania, Johanan the ſonne of Karea, Saraia the ſon of Thanhumeth the Netophatite, and Jaazania the ſonne of Maachati, they and their men.

24 And Gedalia ſware to them, and to the men whome they had with them, and ſayde vnto them, "Feare not yee, bycauſe yee are the ſeruantes of the Chaldees: dwell in the lande, and ſerue the king of Babylon, and ye ſhall be well.

" or, be ye not afrayde of the ſeruãts of the Chaldees.

25 But it chaunced in the ſeauenth moneth, that Iſmael the ſonne of Nathania, the ſonne of Eliſama, of the kynges-blodde, came, and ten men with hym, and ſmote Gedalia that hee dyed: and ſo dyd hee the Jewes, and the Chaldees that were with him at Miſpah.

26 And all the people bothe ſmall and greate, and the captaynes of warre, arose, & came to Egypt: for they wer afrayd of ỹ Chaldees.

27 Notwithſtanding, yet in the ſeuen and E thirtieth yeere after Jehoachin king of Juda was caryed away, the ſeuẽ and twentieth daye of the twelfth moneth, Euilmerodach king of Babylon, the ſame yeere that he began to raygne, dyd lyft vp the head of Jehoachin kyng of Juda out of priſon,

28 And ſpake kindly to him, and ſet his ſeate aboue the ſeate of the kings that were with him in Babylon,

29 And chaunged his priſon garmentes, and he did euer eate bread before him al the dayes of his lyfe.

30 His portion was a continual portion that was aſſygned him of the king, euery daye a certayne, as long as he lyued.

The ende of the fourth booke of the Kynges.

¶ The firſte booke of the Chronicles, called in Latine, *Verba dierum*: or after the Greekes, *Paralipomenon*: which the Hebrues call, *Diber Haiamim*: and recken both the bookes but for one.

¶ *The firſt Chapter.*

1. The genealogie of Adam and Noah vntyll Abraham. 27. And from Abraham vnto Eſau. 35. His children. 43. Kinges and Dukes came of him.

A 1 Dam, Seth, Enos,
Gen.5.a. 2 Kenan, Mahalehel, Jared,
3 Henoh, Methuſalah, Lamech,
4 Noah, Sem, Ham and Japheth.
Gen.10.a. 5 The ſonnes of Japheth: Gomer, Magog, Madai, Jauan, and Thubal, Meſech, and Thiras.
6 The ſonnes of Gomer: Aſchenaz, Riphath, and Thogarma.
B 7 And the ſonnes of Jauan: Eliſa, & Tharſis, Cittim, and Dodanim.
8 The ſonnes of Ham: Chus, and Mizraim, Phut, and Chanaan.
9 The ſonnes of Chus: Seba, and Hauila, Sabbetha, and Raama, and Sabtheca. And the ſonnes of Raama: Seba, and Dedan.
10 And Chus begat Nimrod: and he began to be myghtie vpon the earth.
11 Mizraim begatte Ludim, and Anamim, Lhabim, and Nephthuim,
12 Pathruſim, and Calluim, of whiche came the Philiſtines, and the Caphthorites.
13 Chanaan begatte Zidon his eldeſt ſonne, and Heth.
C 14 Jebuſi alſo, and Amori, and Girgaſi.
15 Heui, Araki, and Simi,
16 And Aruadi, Zamari, and Hemathi.
17 The ſonnes of Sem: Elam, and Aſſur, Arphaxad, Lud, and Aram, and Uz, Hul, and Gether, and Meſech.
18 Arphaxad begat Selah, and Selah begat Eber.
19 And vnto Eber were borne two ſonnes: the name of the one was Peleg, becauſe that in his dayes the lande was diuided, and his brothers name was Joktan.
20 Joktan begat Almodad, and Saleph, Hazermaueth, and Jerah,
21 Hadoram alſo, and Uſal, and Dikla,
D 22 Ebal, and Abimael, and Seba,
23 And Ophir, Hauila, and Jobab: Gen.u.b.
24 All theſe were the ſonnes of Joktan: Sem, Arphaxad, Selah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Therah,
E 27 Abram, otherwiſe called Abraham. Gen.17.b.
28 The ſonnes of Abraham: Iſhac, and Iſmael.
29 And theſe are their generations: the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel, and Mibſam,
30 Miſma, and Dumah, Maſſa, Hadad, and Thema,
31 Jetur, Naphis, and Kedma: theſe are the ſonnes of Iſmael.
32 The children of Ketura, Abrahams concubine, ſhe bare Zimram, Joktan, Medan, Midian, Iſbok, and Suah. The children of Joktan: Seba, and Dedan.
33 The children of Midian: Epha, and Epher, Henoch, Abida, and Eldaa: all theſe are the children of Ketura. Gen.25.b.
34 And ſo Abraham begat Iſhac. The ſonnes of Iſhac: Eſau, and Iſrael. Gen.25.b.
35 The ſonnes of Eſau: Eliphaz, Rehuel, Jehus, Jaelam, and Korah.
36 The chyldren of Eliphaz: Theman, Omar, Zephi, and Gatham, Kenas, Thimna, and Amalek.
37 The chyldren of Rehuel: Nahath, Zerah, Zamma, and Miza.
38 The ſonnes of Zeir: Lotan, Sobal, Zibeon, and Ana, Diſon, Ezer, and Diſan. Gen.36.b.
39 The children of Lotan: Hori, and Homan: and Thimna was Lotans ſiſter.
40 The chyldren of Sobal: Alian, Manahath, Ebal, Zephi, and Onam. The ſonnes of Zibeon: Aia, and Ana.
41 The ſonne of Ana: Diſon. The ſonnes of Diſon, Hamran, Eſban, Jethran, and Cheran.
42 The ſonnes of Ezer: Bilhan, Zaeuan, and

and Iakan. The ſonnes of Diſon: Uz, and Aran.
43 Theſe are the kings that raigned in the land of Edom, before any king raigned ouer the children of Iſrael: Bela, the ſonne of Beor, & the name of his citie was Dinhaba.
44 And Bela dyed, and Iobab the ſonne of Zerah of Bozra raigned in his ſteade.
45 And when Iobab alſo was dead, Huſam of the lande of the Themanites raigned in his ſteade.
46 And when Huſam was deade, Hadad the ſonne of Bedad, which ſmote Midian in the fielde of Moab, raigned in his ſtead: and the name of his citie was Auith.
47 So Hadad dyed, and Samla of Maſreka raigned in his ſtead.
48 And Samla died, and Saul of Rehoboth by the ryuer ſide, raigned in his ſteade.
49 And when Saul was dead, Baalhanan the ſonne of Achbor raigned in his ſteade.
50 And Baalhanan dyed, and Hadad raigned in his ſteade: and the name of his citie was Phai, and his wiues name was Mehetabel the daughter of Matred, the daughter of Mezahab.
51 Hadad dyed alſo. And there was Dukes in Edom: Duke Thimna, Duke Aliah, Duke Jetheth,
52 Duke Aholibama, Duke Ela, Duke Pinon,
53 Duke Kenaz, Duke Theman, Duke Mibzar,
54 Duke Magdiel, Duke Iram. Theſe are the Dukes of Edom.

The. ij. Chapter.

2. The genealogie of Iuda, vnto Iſai the father of Dauid.

A, 1 Theſe are the ſonnes of Iſrael: Ruben, Simeon, Leui, Iuda, Iſachar, and Zabulon,
2 Dan, Ioſeph, Beniamin, Nephthali, Gad, and Aſer.
Gen.38.a. 3 The ſonnes of Iuda: Er, Onan, and Sela: Theſe three were borne vnto him of (a) Bath Sua the Chanaanitiſſe. And Er the eldeſt ſonne of Iuda was euill in the ſight of the Lorde, and he ſlue him.
a Bath, ſignifieth a daughter.
Ruth.4.a. 4 And Thamar his daughter in lawe bare him Pharez, and Zara: and ſo all the ſonnes of Iuda were fiue.
Ruth.4.d. 5 The ſonnes of Pharez, Hezron & Hamul.
6 The ſonnes of Zara: Zimri, Ethan, Heman, Chalcol, and Dara: which were fiue in all.
Ioſua.7.a. 7 And the ſonnes of Charmi: "Achan, that troubled Iſrael, tranſgreſſing in the thyng that was damned.
or, Achar.
8 The ſonnes of Ethan: Azaria. B
9 The ſonnes alſo of Hezron that were borne vnto him: Ierameel, Ram, and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Naaſſon, a Lorde of the children of Iuda. Math.1.b.
11 And Naaſſon begate Salma, and Salma begate Boaz.
12 Boaz begat Obed, and Obed begat Iſai.
13 And Iſai begate his eldeſt ſonne Eliab, and Aminadab the ſeconde, and Simaa the thirde, 1.Reg.16.b.
14 Nathanael the fourth, & Radai the fifth, C
15 Ozem the ſixth, and Dauid the ſeuenth:
16 Whoſe ſiſters was Zeruia and Abigail. The ſonnes of Zeruia: Abiſai, Ioab, and Azael, three.
17 And Abigail bare Amaza, the father of which Amaza was Jether, an Iſmaelite. 2.Reg.17.b.
18 And Caleb the ſonne of Hezron begate Aſuba, of his wife Aſuba, and Jerioth, whoſe ſonnes are theſe: Jaſer, Sobab, and Ardon.
19 And when Aſuba was dead, Caleb toke Ephrata, which bare him Hur.
20 Hur begate Uri, & Uri begate Bezaleel. Exod.32.a.
21 Afterward came Heſron to the daughter of Machir the father of Gilead, and toke hir when hee was threeſcore yeares olde: and ſhe bare him Segub. D
22 And Segub begate Jair, whiche had three and twentie Cities in the lande of Gilead.
23 And he ouercame Geſſur and Aram the townes of Jair, from them (whiche dwelt in them) and Kenath and the townes therof, euen threeſcore townes: All theſe were the ſonnes of Machir the father of Gilead.
24 And after that Hezron was dead at Caleb in Ephrata, Abia Eſroms wife bare him Aſhur the father of Thekoa. 2.Par.4.a.
25 And the ſonnes of Jerahmeel, the eldeſt ſonne of Hezron, were: Ram the eldeſt, Buna, Oren, Ozem, and Ahia.
26 And Jerahmeel had yet another wyfe named Atara, whiche was the mother of Onam.
27 And the ſonnes of Ram, the eldeſt ſonne of Jerahmeel, were: Maaz, Jamin, and Ekar.
28 The ſonnes of Onam, were: Sammai, and Jada. The ſonnes of Sammai, Nadab, and Abiſur. E
29 And the wyfe of Abiſur was called Abihail, and ſhe bare him Ahban, and Molid.
30 The ſonnes of Nadab: Seled, and Appaim. And Seled died without children.

Nym. 31 The

31 The sonne of Appaim, Jesi: and the sonne of Jesi, Sesan: and the sonne of Sesan, Ahlai.
32 And the sonnes of Jada, the brother of Samai, Jether and Jonathan: And Jether dyed without children.
33 The sonnes of Jonathan: Peleth, and Zaza. These were the sonnes of Jerahmeel.
34 Sesan had no sonnes, but daughters: And Sesan had a seruant that was an Egyptian, named Jarha:
F 35 To whom he gaue his daughter to wife, and she bare him Athai.
36 And Athai begate Nathan, and Nathan begate Zabad.
37 And Zabad begate Aphlal, and Aphlal begate Obed.
38 Obed begate Jehu, and Jehu begate Azaria.
39 Azaria begate Helez, and Helez begate Elasa.
40 Elasa begate Sisamai, and Sisamai begate Sallum.
1. Reg. 23. d. 41 Sallum begate Jecamia, Jecamia begate Elisamah.
G 42 The sonnes of Caleb the brother of Jerahmeel: Mesa his eldest sonne, which was the father of Ziph: and the sonnes of Maresa the father of Hebron.
43 The sonnes of Hebron: Corah, and Thapuah, Rekem, and Sama.
44 Sama begate Raham the father of Jerkoam, and Rekem begate Sammai,
45 The sonne of Sammai was Maon: And Maon was the father of Bethzur.
46 And Epha a concubine of Caleb bare Haran, and Mosa, and Gazez: Haran begate Gazez.
47 The sonnes of Jahdai, were: Regem, Jotham, Gesan, Pelet, Epha, and Saaph.
48 And Maacha was Calebs concubine, of whom he begate Seber, and Thirhana:
Iosu. 15. d. 49 And shee bare also Saaph the father of Madmanna, and Sena the father of Machbena, and the father of Gibea: And Achsa was Calebs daughter.
50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sabal the father of Kiriath Jarim,
51 Salma the father of Bethleem, and Hareph the father of Beth Gader.
52 And Sobal the father of Kiriath Jarim had sonnes, and he "sawe the halfe of the countrey of the mansions. "or, gouerned.
53 The kynreds of Kiriath Jarim are these: The Jethrites, the Puthites, & Sunamites, and the Mishraethites: and of them came the Zarathites, and the Eshaulites.
54 The sonnes of Salma: Bethlehem, and Netophati, the glorie of the house of Ioab, and halfe the countrey of the Manahethites, (and) the Zarahites.
55 The kynreds of the "writers dwelt at Jabes, the Thirathites, the Simeathites, the Suchathites, whiche are the Kenites, that came of Hemath the father of the house of Rechab. "or, Scribes. Iud. 1. d.

The. iij. Chapter.

1. The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosia.

1 These were the sonnes of Dauid, which A
were borne vnto him in Hebron: the 2. Reg. 5. d.
eldest Ammon of Ahinoam the Jestraelitesse: the seconde, Daniel of Abigail the Carmelitesse:
2 The thirde, Absalom the sonne of Maacha, the daughter of Thalmai king of Gesur: the fourth, Adonia & sonne of Haggeth:
3 The fifth, Sephatia of Abital: the sixth, Jethream, by Egla his wife.
4 These sixe were borne vnto him in Hebron, and there he raigned seuen yeares and sixe monethes: and in Hierusalem he raigned thirtie and three yeares.
5 And these were borne vnto him in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua, the daughter of Ammiel, 1. Reg. 3. d.
6 Ibhar also and Elisama, Eliphelet,
7 Noga, Nepheg, and Jephia,
8 Elisama, Eliada, and Eliphelet nine (in number.) B
9 These are all the sonnes of Dauid, beside the sonnes of the concubines: and Thamar was their sister.
10 Solomons sonne was Reboboam, whose sonne was Abia, and Asa was his sonne, and Jehosaphat his sonne,
11 Whose sonne was Jozam, and his sonne was Ahazia, and Joas was his sonne,
12 Amazia his sonne, Azariah his sonne, and Jotham his sonne,
13 Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne,
14 And Amon was his sonne, and Josia was his sonne.
15 And the sonnes of Josia, were: the eldest sonne, Johanan, the seconde, Jehoakim, the thirde Zedekia, and the fourth Sallum.
16 The sonnes of Jehoakim, were: Jeconiah his sonne, and Zedekiah his sonne.
17 The sonne of Jeconiah: Assir, and Salathiel his sonne.
18 Malchiram also, and Pedaia, Senazar, Jecamia, Hosama, and Nedabia.
19 The sonnes of Pedaia, were Zorobabel, and

And Semei: the ſonnes of Zorobabel,
Meſullam, Hanania, and Selomith theyr
ſyſter,
20 And Haſubah, Ohel, Berechia, Haſadia,
and Juſabheſed, fiue (in number.)
21 The ſonnes of Hanania: Pelatia, and
Jeſaia, whoſe ſonne was Rephaia, and
his ſonne Arnan, and his ſonne was Oba-
dia, and his ſonne Sechania.
22 The ſonne of Sechania was Semaia: and
the ſonnes of Semaia, were: Hattus, Igal,
Bariah, Neariah, and Saphat, fiue.
23 And the ſonnes of Neariah, were: Elioe-
nai, Hizcijah, and Azricam, three.
24 And the ſonnes of Elioenai, were: Ho-
dauiahu, Eliaſib, Pelaiah, Accub, Joha-
nam, Dalaia, and Anani, ſeuen.

The.iiij. Chapter.

1. The genealogie of the ſonnes of Iuda.
5. Of Aſſur. 9. Of Iabes, and his prayer.
11. Of Chelub, 24. and Simeon: their ha-
bitations, 38. and conqueſtes.

A 1 THe ſonnes of Juda: Pharez, Heſron,
Gen.38.g. Charmi, Hur, and Sobal.
and.46.b. 2 And Reaia the ſonne of Sobal begate
Jahath, and Jahath begate Ahumai, and
Lahad: and theſe are the kinredes of the
Zorathites.
3 And theſe were of the father of Etam:
Jezrael, Iſma, and Idbas: and the name of
their ſiſter was Hazlelphuni.
4 Penuel was the father of Gedor, and E-
ſer the father of Huſa: and theſe are the
ſonnes of Hur, the eldeſt ſonne of Ephra-
tha, the father of Bethlehem.
5 And Aſhur the father of Thekoa had two
wyues: Helah, and Naarah.
6 And Naarah bare him Ahuſam, Hepher,
Themeni, and Haaſthari: theſe were the
ſonnes of Naarah.
B 7 And the ſonnes of Helah, were: Zereth,
Jezoar, and Ethnan.
8 And Coz begate Anob, and Zobeba, and
the kynred of Aharhel the ſonne of Harum.
9 And Jabes was more honourable than
his brethren: and hys mother called hys
name Jabes, ſaying, Bycauſe I bare him
with ſorow.
10 And Jabes called on the God of Iſrael,
ſaying, If thou wilt bleſſe me in deede, and
enlarge my coaſtes, and ſhalt let thine hande
be with me, and wilt keepe mee from euill
that it hurt mee not. And God graunted
him his deſire.
11 Chelub the brother of Suah begate Me-
hir, which was the father of Eſthon.
12 And Eſthon begate Bethrapha, and Pa-
ſeha, and Thehinna the father of the citie of
Nahas: theſe are the men of Recha.
13 The ſonnes of Kenas: Othniel, and
Saraia: and the ſonne of Othniel was
Hathath.
14 And Meonathi begate Ophrah: And C
Seraia begat Joab the father of the valley
of craftes men, (ſo called) bycauſe they were
craftes men.
15 And the ſonnes of Caleb, the ſonne of Je-
phunne, were: Iru, Ela, and Naam: and
the ſonne of Ela was Kenas.
16 And the ſonnes of Jehaleel, were: Ziph
and Ziphah, Thiria, and Azarel.
17 And the ſonnes of Ezra, were: Jether,
Mered, Epher, and Jalon: and he begate
Miriam, and Sammai, and Iſbah, the fa-
ther of Eſthemoa.
18 And his wife Jehudia bare Jared the fa-
ther of Gedor, and Heber the father of So-
cho, & Jecuthiel the father of Zanoah. And
theſe are the ſonnes of Bithiah the daugh-
ter of Pharao, which Mered toke.
19 The ſonnes of the wife of Hodia the ſiſter
of Naham the father of Keilah, were, Gar-
mi, and Eſthemoia the Maachathite.
20 The ſonnes of Simon, were: Ammon,
and Rimna, Benhanan, and Thilon:
and the ſonnes of Iſi, were: Zoheth, and
Benzoheth.
21 The ſonnes of Selah the ſonne of Juda, Gen.38.g.
were: Er the father of Lecha, and Laada D
the father of Mareſa, and the kynreds of the
houſeholdes of them that wrought lynnen
in the houſe of Aſbea.
22 And Jokim, and the men of Chozeba,
and Joas, and Saraph which had the do-
minion in Moab, & Jaſubi Lehem: Theſe
alſo are wordes of olde.
23 Theſe were potters, and dwelt there a-
mong trees and hedges, nigh vnto the king,
bycauſe of his worke.
24 The ſonnes of Simeon, were: Nemuel
Jamin, Jarib, Zerah, and Saul:
25 Whoſe ſonne was Sallum, and the ſonne
of hym was Mibſam, and his ſonne was
Miſma,
26 And the ſonne of Miſma was Hamuel,
and his ſonne was Zachur, and the ſonne of
him was Semehi.
27 Semehi had ſixteene ſonnes, and fiue
daughters: But his brethren had not ma-
ny children, neyther was all the kynrede
of them like to the children of Juda in mul-
titude.
28 And they dwelt at Beerſeba, Molada,
and at Hazar Sual,
29 At Bilha, at Ezem, and at Tholad,
30 At Bathuel, at Horma, and at Ziklag,

31 At Bethmarcaboth, Hazer, Sufim, at Bethbiri, and at Saaraim: These were their cities vnto the raigne of Dauid.
32 And their villages were: Etan, and Ain, Rimmon, Tochen, and Ifan, fiue townes.
F 33 And all their villages that were round about the same cities, vnto Baal. This is the habitation of them, and their genealogie:
34 Mofobad, and Jamlec, and Iofa the sonne of Amafia,
35 And Joel, and Iehu the sonne of Iofibi, the sonne of Saraia, the sonne of Aſiel,
36 And Elioenai, and Jaakoba, Iſohaia, and Alaiah, Adiel, Iſmiel, and Benaia.
37 And Ziza the sonne of Sipht, the sonne of Alon, the sonne of Iedaia, the sonne of Zimri the sonne of Semaia.
38 These are famous captaynes in their kinreds, setting vp greatly the house of their fathers.
39 And they went to the entring in of Gedor, euen vnto the East syde of the valley, to seeke pasture for their sheepe:
40 And they found fat pasture and good, and a wide lande, quiet and fruitfull: for they of Ham had dwelt there before.
41 And these nowe afore written by name, came in the dayes of Hezekia king of Juda, and smote the tentes of them, and the habitations that were founde there, and destroyed them vtterly vnto this day, & dwelt in their rowmes: because there was pasture there for their sheepe.
42 And some of the children of Simeon went to mount Seir, euen fiue hundred men, hauing for their captaynes, Phelatbia, Nearia, Raphaia, and Vzziel, the sonnes of Iſi:
43 And smote the reſt of the Amalekites that were escaped, and they dwelt there vnto this day.

The v. Chapter.

1. The birthright taken from Ruben, and giuen to the sonnes of Ioseph. 3. The genealogie of Ruben. 11. and Gad. 23. and of the halfe tribe of Manasse.

A 1 The sonnes of Ruben, the eldeſt sonne of Iſrael (forasmuche as hee was the eldeſt, and had defiled his fathers bedde, his birthright was giuen vnto the sonnes of Ioseph the sonne of Iſrael: howbeit, the genealogie is not reckened after this byrthright.
Gen. 49. a.
Exod. 6. b.
Num. 26. a.
2 For Juda preuayled aboue his brethren, and of his tribe came the chiefe, and the birthright was giuen to Ioseph.)
3 The sonnes then of Ruben the eldeſt sonne of Iſrael, were: Henoch, Phalu, Hesron, and Charmi.
4 The sonnes of Joel: Samaia his sonne, Gog his sonne, and Semhi his sonne,
5 Micah his sonne, Reaia his sonne, and Baal his sonne.
6 Beera his sonne, whom Thiglath Pilneſer king of Aſſyria caryed away: for he was a great Lorde among the Rubenites.
7 And when hys brethren in their kynredes reckened the genealogie of their generations, Jeiel and Zachariah were the chiefe,
B 8 And Baal the sonne of Izan, the sonne of Sema, the sonne of Joel, dwelt in Aroer, and so forth vnto Nebo, and Baalmeon.
9 And Eaſtwarde hee inhabited vnto the entring in of the wyldernesse, from the ryuer Euphrates: for they had much cattel in the lande of Gilead.
10 And in the dayes of Saul, they warred with the Igarites, whiche were ouerthrowne by their hande: and they dwelt in their tents throughout all the East (lande) of Gilgal.
11 And the children of Gad dwelt ouer against them in the land of Basan, euen vnto Salcha:
12 And in Basan Jobel was the cheefest, and Sapham the next: then Janai, and Saphat.
13 And their brethren of the houſeholde of their fathers, were Michael, Meſullam, Seba, Jorai, Jahcan, Zia, Eber, seuen.
C 14 These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeſiſai, the sonne of Jahdo, the sonne of Buz:
15 Ahi the sonne of Abdiel, the sonne of Guni, was a captayne of the houſholde of their fathers.
16 And they dwelt in Gilead in Basan, and in hir townes, and in all the suburbes of Saron, and in their borders.
17 And these were reckened by kynreds in the dayes of Jotham king of Juda, and in the dayes of Jeroboam king of Iſrael.
18 The sonnes of Ruben and of Gad, and of halfe the tribe of Manaſſe, were fighting men, and able to beare shielde and swoorde, and to shoote with bow, exercised in warre, euen foure and fortie thousande, seuen hundred, and three score, that went oute to the warre.
19 And they fought with the Hagarites, with Jetur, Nephis, and Nodab.
20 And they were helped (of the Lorde) against

against them, and the Hagarites were deliuered into their hande, and so were al that were with them: For they cryed to God in the battell, and hee hearde them, bycause they put theyr truſt in him.

21 And they tooke of their cattel, and of theyr Camels, fiftie thouſande, and two hundred, and fiftie thouſande ſheepe, and two thouſande Aſſes, and of the ſoules of men an hundred thouſande.

22 And there fell many wounded, bycause the warre was of God: And they dwelt in theyr ſteades, vntill the time that they were caried away.

23 And the children of the halfe tribe of Manaſſe, dwelt in the lande from Baſan vnto Baal Hermon, and Semir, & vnto mount Hermon: (for) they were growne to a great multitude.

24 And theſe were the heades of the houſeholdes of their fathers: Epher, and Jeſi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel. ſtrong men and valiant, famous men, and heades of the houſeholdes of their fathers.

25 And they tranſgreſſed againſt the God of their fathers, and went a whoring after the goddes of the people of the lande, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred vp the ſpirite of Phul king of Aſſyria, and the ſpirite of Thiglath Pilneſer king of Aſſyria, and caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manaſſe, and brought them vnto Halah, Habor, Hara, and to the riuer Goſan, vnto this day.

The. vi. Chapter.

10. The genealogie of the ſonnes of Leui.
31. Their order in the miniſterie of the tabernacle. 49. Aaron and his ſonnes prieſts.
54. 57. Their habitation.

1 THe ſonnes of Leui: Gerſom, Caath, and Merari.

Gn.46.b. 2 The ſonnes of Caath: Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram: Aaron, Moſes, and Miriam. The ſonnes alſo of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begate Phinehes, Phinehes begate Abiſua,

5 Abiſua begate Boki, Boki begate Uzzi,

6 Uzzi begate Zarahia, Zarahia begate Meraioth,

7 Meraioth begate Amaria, and Amaria begate Ahitob,

8 Ahitob begate Zadoc, and Zadoc begate Ahimaaz,

9 Ahimaaz begate Azaria, and Azaria begate Johanan,

10 Johanan begate Azaria, which miniſtred in the temple that Solomon buylt in Hieruſalem,

11 Azaria begate Amaria, Amaria begate Ahitob, 2. Par. 26. c.

12 Ahitob begate Zadoc, and Zadoc begate Sallum,

13 Sallum begate Helkia, and Helkia begate Azaria, 4. Re. 22. c.

14 Azaria begate Saraia, and Saraia begate Iehozedech, 4. Reg. 15. c.

15 And Iehozedech departed when the Lord caryed away Juda and Hieruſalem, by the hande of Nabuchodonoſor.

16 The ſonnes of Leui: Gerſom, Caath, and Merari Exod. 6. c.

17 And theſe bee the names of the ſonnes of Gerſom: Libni, and Simhi.

18 And the ſonnes of Caath were: Amram, Iſahar, Hebron, and Uzziel.

19 The ſonnes of Merari: Mahali, and Muſi: and theſe are the kynredes of Leui concerning their fathers.

20 The ſonne of Gerſom was Libni, whoſe ſonne was Iehath, and his ſonne Zemma,

21 And his ſonne Joah, and hys ſonne Iddo, and his ſonne Zerah, and hys ſonne Jeathrai.

22 The ſonnes of Caath: Aminadab, and his ſonne Korah, and his ſonne Aſſir,

23 And his ſonne Elcana, and his ſonne Ebiaſaph, and his ſonne Aſſir,

24 And Thahath was his ſonne, and Uriel his ſonne, and Uzzia his ſonne, and Saul was his ſonne.

25 The ſonnes of Elcana: Amazai, and Ahimoth,

26 And Elcana: the ſonnes of Elcana, Zophai, whoſe ſonne was Nahath,

27 And his ſonne Eliab, and Jeroham hys ſonne, and Elcana his ſonne.

28 And the ſonnes of Samuel: the eldeſt Vaſni, and Abia.

29 The ſonnes of Merari: Mahali, and his ſonne Libni, and his ſonne Simhi, and his ſonne Uzza,

30 And his ſonne Simha, and his ſonne Haggia, and his ſonne Aſaia.

31 And theſe be they whom Dauid ſet for to ſing in the houſe of the Lorde, after that the arke had reſt.

32 And they miniſtred before the dwellyng place of the tabernacle of the congregation with ſinging, vntill Solomon had buylt the houſe of the Lorde in Hieruſalem: and then they wayted on their offices, according to the order of them. Exod. 27. d.

33 These are they that wayted wyth theyr childzen, of the sonnes of Caath, Heman a singer, whiche was the sonne of Joel, the sonne of Samuel,

1.Reg.1.a. 34 The sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah,

35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania,

F 37 The sonne of Thahath, the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Isahar, the sonne of Caath, the sonne of Leui, the sonne of Israel:

39 And his brother Asaph stode on his right hand, and Asaph was the sonne of Barachia, the sonne of Simha,

40 The sonne of Michael, the sonne of Baasa, the sonne of Melchia,

41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia,

42 The sonne of Ethan, the sonne of Zimma, the sonne of Simhi,

43 The sonne of Jahath, the sonne of Gersom, the sonne of Leui.

44 And theyr brethren the sonnes of Merari stode on the left hande, euen Ethan the sonne of Kish, the sonne of Abdi, the sonne of Maluch,

45 The sonne of Hasabia, the sonne of Amasia, the sonne of Helkia,

46 The sonne of Amzi, the sonne of Bani, the sonne of Samer,

47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

G 48 Their brethren also the Leuites were appointed vnto all maner of seruice of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the aulter of burnt offering, and on the aulter of incense (and were appoynted) for all that was to doe in the place most holy, and to make an attonement for them of Israel, according to all that Moses the seruant of God had commaunded.

50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua,

51 And his sonne Bocci, whose sonne was Ussi, and his sonne Zerahiah,

52 And the sonne of him Meraioth, and hys sonne Amaria, and the sonne of him Ahitob,

53 And Zadoc his sonne, and Ahimaaz hys sonne.

54 And these are the dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron throughout the kynredes of the Caathites: for so the lot fell for them.

55 And they gaue them Hebron in the lande of Juda, and the suburbs thereof rounde about it. Iosua.14.b. and.21.b.

56 But the fieldes of the citie, and the vyllages pertayning thereto, they gaue to Caleb the sonne of Jephune.

57 And to the sonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their suburbes, Jathir and Ellhemoa with their suburbes:

58 And Hilen with hir suburbes, and Dabir with hir suburbes,

59 Asan and hir suburbes, Bethsemes and hir suburbes.

60 And out of the tribe of Beniamin, Geba and hir suburbes, Alemeth and hir suburbes, Anathoth and hir suburbes: all theyr Cities throughout theyr kynredes, were thirtiene.

61 And vnto the sonnes of Caath the remnant of the kynred of the tribe, were cities giuen, out of the halfe tribe of Manasse by lot, euen ten cities.

62 And the sonnes of Gersom throughout theyr kynredes, had out of the tribe of Isachar, out of the tribe of Aser, and out of the tribe of Nephthali, and out of the tribe of Manasse in Basan, thirtene cities.

63 And vnto the sonnes of Merari were giuen by lot throughout theyr kynredes, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

64 And the childzen of Israel gaue the Leuites cities with their suburbes.

65 And that by lot, out of the tribe of the childzen of Juda, and out of the tribe of the childzen of Simeon, and out of the tribe of the childzen of Beniamin, these cities, which they called by their names.

66 And they (that were) of the kynreds of the sonnes of Caath, had cities and their coastes out of the tribe of Ephraim.

67 And they gaue vnto them cities of refuge: Sichem in mount Ephraim, and hir suburbes, Gaser and hir suburbes, Iosua.20.b.

68 Jocmeam and hir suburbes, Bethoron and hir suburbes,

69 Aialon and hir suburbes, Geth Rimmon and hir suburbes:

70 And out of the halfe tribe of Manasse, Aner and hir suburbes, and Bileam and hir suburbes, for the kynred of the remnant of the sonnes of Caath.

71 And vnto the sonnes of Gersom were giuen out of the kynred of the halfe tribe of Manasse: Golon in Basan and hir suburbes, and Astaroth and hir suburbes.

72 Out of the tribe of Issachar, Kedes and

hir

Iosua.14.b. and.21.b.

hir ſuburbes, Dabrath and hir ſuburbes,
73 Ramath alſo and hir ſuburbs, Anem and hir ſuburbes.
74 And out of Aſer, Maſal and hir ſuburbs, Abdon and hir ſuburbs,
75 Hukok and hir ſuburbs, Rehob and hir ſuburbes.
76 Out of the tribe of Nephthali, Kedes in Galilea and hir ſuburbes, Hamon and hir ſuburbs, Kiriathaim and hir ſuburbes.
77 And vnto the reſt of the childzen of Merari were giuen out of the tribe of Zabulon, Rimmon, and hir ſuburbs, Thabor and hir ſuburbes.
78 And on the other ſide Iozdane by Iericho, euen on the Eaſt ſide of Iozdane (were giuen them) out of the tribe of Ruben, Beser in the wildernelſe with hir ſuburbs, Jahzah, with hir ſuburbs.
79 Kedemoth alſo with hir ſuburbes, Mephaath with hir ſuburbs.
80 Out of the tribe of Gad, Ramoth (in) Gilead with hir ſuburbes, Mahanaim with hir ſuburbes,
81 Helbon with hir ſuburbs, and Jazer with hir ſuburbes.

The.vij.Chapter.

1. The genealogie of Iſachar, Beniamin.
13. Nephthali. 14. Manaſſes. 20. Ephraim. 30. And Aſer.

A. 1 THe ſonnes of Iſachar: Thola, Phua, Jaſub, Simron, foure.
2 And the ſonnes of Thola: Uzzi, Rephaia, Jeriel, Jamai, Jebſam, & Semuel, which were heades in the houſholds of their
1.Reg.24.a. fathers. Of Thola (there were) mē of might in their generations, whoſe number (was) in the dayes of Dauid two and twentie thouſand, and ſixe hundzed.
3 The ſonnes of Uzzi, Jezrahia. The ſonnes of Jezrahia, Michael, Obadia, Joel, and Jeſſah, fiue men all captaynes.
4 And with them in their generations after the houſeholde of their fathers, were ſixe and thirtie thouſande ſouldiers, and valiant men of warre: foz they had many wiues and ſonnes.
5 And theyz bzethzen among all the kinreds of Iſachar, were valiant men of warre, reckened in all by their genealogies, foureſcoze and ſeuen thouſande.
6 (The ſonnes) of Beniamin: Bela, Becher, and Jediel, thzee.
B. 7 The ſonnes of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, fiue, heads of the houſholde of their fathers, men of might, & were reckened by their genealogies twentie and two thouſande, and thirtie and foure.
8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jerimoth, Abia, and Anathoth, and Alamath: All theſe are the childzen of Becher.
9 And the number of them after their genealogie and generations, and captaynes of the houſeholdes of their fathers, men of might (were) twentie thouſande, and two hundzed.
10 The ſonnes of Jediel: Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar.
11 All theſe are the ſonnes of Jediel, auncient heades and men of warre, ſeuenteene thouſande, and two hundzed, that went out harneſſed to battel.
12 And Suppim and Huppim were the childzen of Ir: and the Huſites were the childzen of Aher. Gen.30.b.
13 The ſonnes of Nephthali: Jahziel, Guni, Jezer, and Sallum, the childzē of Bilha.
14 The ſonnes of Manaſſe: Aziel, whome C his wife bare vnto him: But Aramiah his concubine bare Machir the father of Gilead.
15 And Machir toke wyues foz Huppim and Suppim: And the name of his ſyſter was Maacha, and the name of an other ſonne was Zelophahad: and Zelophahad had daughters. Num.26.b. and.36.a.
16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pherez: and the name of his bzother was Zeres, and hys ſonnes were Ulam and Recem.
17 The ſonnes of Ulam: Bedam. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe:
18 And his ſiſter Molecath bare Iſhud, Abieſer, and Mahelah.
19 And the ſonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham.
20 The ſonnes of Ephzaim: Suthelah, whoſe ſonne was Bered, and Thahath his ſonne, and his ſonne Eladah, and Thahath his ſonne,
21 And Sabad his ſonne, and Suthelah hys ſonne, and Eſer, and Elead: and the men of Gath that were bozne in that lande ſlue them, bycauſe they were come downe to take away their cattel.
22 And Ephzaim theyz father mourned many a day, and his bzethzen came to comfozt D him.
23 And when hee went in to his wife, ſhee conceyued, and bare him a ſonne, and he called the name of it Beria, bycauſe it went euill with his houſeholde,
24 And his daughter was Seera, whiche

buylt Bethhoron the neather, and also the
hyper, and Uzan Seera,
25 And Raphah was his sonne: whose sonne
was Reseph, and Thelah, whose sonne was
Thaham,
26 And his sonne Ladan, and his sonne Ami-
hud, and his sonne Elisama,
E 27 And his sonne Nun, and hys sonne Jo-
suah.
28 Their possessions and habitations was
in Bethel, and the townes that longed ther-
to, & vnto the East of Naeram, and on the
West side of Gazer, with the townes there-
of, Sichem and the townes thereof, Idaia,
and the townes thereof,
29 And along by the borders of the children
of Manasse, Bethsean, and hir townes,
Thaanach and hir townes, Megiddo and
hir townes, and Dor and hir townes: In
those dwelt the children of Joseph, the sonne
of Israel.
30 The sonnes of Aser: Jimna, Jesua, Jsui,
and Beria, and Serah their syster.
31 The sonnes of Beria, Heber, & Melchiel,
which is the father of Birsaith.
32 And Heber begate Japhlet, Somer, Ho-
tham, and Sua was theyr syster.
F 33 The sonnes of Japhlet: Pasah, Bym-
bal, and Asuah: These are the children of
Japhlet.
34 The sonnes of Semer: Ahi, Rohga, Je-
hubba, and Aram.
35 And the sonnes of his brother Helem:
Zophah, Jimna, Seles, and Amal.
36 The sonnes of Zophah: Suah, Harne-
pher, Sual, Beri, and Jimrah,
37 Bezer, Hod, Samma, Silsa, Jethran,
and Beera.
38 The sonnes of Jether: Jephune, Pispa,
and Ara.
39 The sonnes of Olla: Arch, Haniel, and
Rezia.
40 All these were the children of Aser, and
heades of their fathers house, noble men,
and mightie head captaynes: The number
throughout the genealogie of them that
were apt to the warre & battel, was twentie
and fyre thousande men.

The. viij. Chapter.

1. The sonnes of Beniamin. 33. And race of Saul.

A 1 BEniamin begate Bela hys eldest
sonne, Asbel the seconde, and Aharah
the thirde,
2 Noah the fourth, and Raphah the fifth.
3 And the sonnes of Bela, were: Adar, Ge-
ra, Abihud,
4 Abisua, Naaman, and Ahoah,
5 Gera, Sephuphan, and Huram.
6 And these are the sonnes of Ehud, and
these are auncient heades among the inha-
bitours of Geba, and they caryed them to
Manahath:
7 Naaman, Ahia, and Gera, whiche Gera B
caryed them away, and begate Uzza, and
Ahihud.
8 And he begate Saharaim in the fielde of
Moab, after he had sent them away, Husim
also, and Baarath were his wiues.
9 And he begate of Hodes his wife, Jobab,
and Zibia, Mesa, and Malcham,
10 Jeuz, and Sachia, and Mirma: These
were his sonnes (and) auncient fathers.
11 And of Husim he begate Ahitob, and El-
paal.
12 The sonnes of Elpaal, were: Eber, Mi-
saham, and Samed, which built Ono, Lod,
and the townes thereof.
13 Beria and Sema, were auncient fathers
among the inhabitours of Aialon, and they
draue away the inhabitours of Geth.
14 And Ahio, Sasac, and Jerimoth, C
15 Zebadia, Arad, and Ader,
16 Michael, and Jispa, and Joha the sonnes
of Beria.
17 Zebadia, Mesullam, Hezeki, and Heber,
18 Ismerai also and Jesliah, and Jobab the
sonnes of Elpaal.
19 Jakim, and Zicri, and Sabdi,
20 Elienai, Zilthai, and Eliel,
21 Adaia, and Beraia, and Zimreth the D
sonnes of Simhi.
22 Jispan, Eber and Eliel,
23 Abdon, and Zicri, and Hanan,
24 Hanania, Elam, and Anathothia,
25 Iephdeia, & Penuel, the sonnes of Sadoc.
26 And Samserai, Seharia, and Athalia,
27 Jaresiah, Elia, and Zichri, the sonnes of
Jeroham.
28 These were auncient fathers and Cap- E
taynes in theyr kynreds, and these dwelt in
Hierusalem.
29 And at Gibeon dwelt Abi Gibeon, whose
wife was called Maacha.
30 And his eldest sonne was Abdon, then
Zur, Cis, Baal, and Nadab,
31 Gedor, Ahio, and Zacher.
22 And Mikloth begate Simea: and these
also dwelt with their brethren in Hieru-
lem ouer againste them.
33 Ner begate Cis, and Cis begate Saul,
and Saul begate Jehonathan, Malchisua,
Abinadab, and Elbaal.
34 And the sonne of Jehonathan was Me-
ribbaal: and Meribbaal begate Micah.
35 And the sonnes of Micah were Piton,
Melech,

Melech, Tharea, and Ahaz.
36 And Ahaz begate Iehoiada: And Iehoiada begat Alemeth, Asmaueth, and Zimri: Zimri begate Moza.
37 Moza begate Binea, whose sonne was Rapha, and his sonne was Elasa, and hys sonne Azel.
38 And Azel had sixe sonnes, whose names are these: Esricam, Bochri, Ismael, Searia, Obadia, and Hanan: all these were the sonnes of Azel.
39 And the sonnes of Ezek his brother, were Ulam his eldest, Iehus the second, and Eliphelet the thyrde.
40 And the sonnes of Ulam were mightie men, and strong archers, and had many sonnes, and sonnes sonnes, an hundred and fiftie. All these are the sonnes of Beniamin.

The. ix. Chapter.

1. All Israel and Iuda numbred. 10. Of the priestes and Leuites, 11. 18. and of theyr offices.

A 1 NAnd so al Israel numbred by kinredes, behold they are written in the booke of the kyngs of Israel and of Juda, and were caryed away to Babylon for theyr transgression:
2 Euen the olde inhabiters that dwelt in theyr owne possessions and cities, the Israelites, the priests, Leuites, and Nathenei.
3 And in Hierusalem dwelt of the chyldren of Juda, of the chyldren of Beniamin, and of the chyldren of Ephraim and Manasse,
4 Uthai the sonne of Amihud, the sonne of Omri, the sonne of Imri, the sonne of Beni, of the chyldren of Pharez the sonne of Juda.
5 And of Siloni: Asaia the eldest, and hys sonnes.
6 And of the sonnes of Zerah: Jehuel, and theyr brethren, sixe hundred and ninetie.
B 7 And of the sonnes of Beniamin: Salu the sonne of Mesullam, the sonne of Hodauia, the sonne of Senua,
8 And Ibneia the sonne of Jeroham: and Ela the sonne of Uzi the sonne of Michri: and Mesullam the sonne of Sephatia, the sonne of Reuel the sonne of Jibnia.
9 And theyr brethren accordyng to theyr kynredes, nyne hundred fiftie and sixe: all these were principall men, and auncient in the householdes of theyr fathers.
10 And of the priests: Jedaia, Jehoiarib, and Jachin,
11 Azaria the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Ahitob, the chiefest in the house of God.
12 And Adaiah the sonne of Jeroham, the sonne of Pashur, the sonne of Melchia: and Maasi the sonne of Adiel, the sonne of Jezrah, the sonne of Mesullam, the sonne of Mesillemith, the sonne of Immer.
13 And theyr brethren whiche were heads of the auncient houseiholdes of theyr fathers, a thousande seuen hundred and threescore, actiue men for the worke of the seruice of the house of God.
14 And of the Leuites: Semeia the sonne of C Hasub, the sonne of Asricam, the sonne of Hasabia of the sonnes of Merari.
15 And Bacbakar Heres, and Galal: and Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph.
16 And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Jduthun: and Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Netophathites.
17 The porters were, Sallum, Accub, Talmon, and Ahiman, and their brethren: Sallum was the chiefe. 2. Eldr. 11. c.
18 For they watched hytherto, euen vnto the kyngs gate eastwarde "by course, the chyldren of Leui. "or, by companies.
19 And Sallum the sonne of Kore, the sonne of Abiasaph, the sonne of Corah, & hys brethren the Corathites, of the house of theyr father, had theyr businesse and office to keepe the porches of the tabernacle: and theyr fathers, beyng ouer the host of the Lord, kepte the entryng.
20 And Phinehes the sonne of Eleazar was theyr foregoyde, and the Lorde was with him.
21 And Zacharia the sonne of Meselemia D kept the watch before the dore of the tabernacle of the congregation.
22 All these were chosen men to keepe the threshoides, euen two hundred and twelue; and throughout all the genealogie were they numbred in theyr villages: and them dyd Dauid and Samuel the Sear institute, "bycause of theyr fidelitie. "or, in theyr perpetual office.
23 So they and theyr chyldren had the ouersight of the gates of the house of the Lorde, euen of the tabernacle, "to keepe them. "By course.
24 In foure quarters dyd they keepe the watche: towarde the East, West, North, and South. Num. 3. d.
25 And theyr brethren remayned in the countrey, and came after seuen dayes from time to tyme with them.
26 For the Leuites whiche had the ouersight of the vessries and treasures of the house of God, were vnder the custodie of

foure notable porters.
27 And they lay rounde about the house of God, because the keepyng thereof partey-
ned to them, and they had the charge to o-
pen it euery mornyng.
28 And certayne of them had the rule of the
ministryng vessels, and brought them in
and out by tale.
29 Some of them were appoynted to ouer-
see the vessels and all the ornaments of the
sanctuarie, and the flowre, wine, oyle, fran-
kencense, and sweete odours.
30 And certayne of the sonnes of the priestes
made oyntments of the sweete odours.
31 And Mathathia one of the Leuites,
(which was the eldest sonne of Sallum the
Corathite) had the ouersight of the thyngs
that were made in the fryng panne.
32 And other of theyr brethren the sonnes of
Cahath had the ouersight of ỹ shew bread,
which they prepared euery Sabboth.
33 These are the singers, euen auncient fa-
thers of the Leuites, whiche dwelt in sepa-
rate chambers, and were free: for they had
to do in the temple both day and night.
34 These were auncient fathers of the Le-
uites in theyr generations, and dwelt at
Hierusalem.
35 And in Gibeon dwelt the father of Gi-
beon, Iehiel: whose wife was called Ma-
acha.
36 His eldest sonne was Abdon, then Zur,
Cis, Baal, Ner, and Nadab,
37 Gedor, Ahio, Zacharia, and Mikloth.
38 And Mikloth begat Simeam: and they
also dwelt with theyr brethren at Hieruſa-
lem, euen harde by them.
39 And Ner begat Cis, & Cis begat Saul,
and Saul begat Iehonathan, Malchisua,
Abinadab, and Eſbaal.
40 And the sonne of Iehonathan, was Me-
ribbaal, and Meribbaal begat Micah.
41 And the sonnes of Micah, were: Pithon,
Melech, and Thahrea,
42 And Ihaz begat Iahra, Iahra begat A-
lameth, and Almaueth, and Zimri: Zimri
begat Mosa,
43 Mosa begatte Binea, whose sonne was
Raphaia, and his sonne was Elasa, and
his sonne Azel,
44 And Azel had sixe sonnes, whose names
are these: Azricam, Bochru, Ismael, Se-
aria, Obadia, and Hanan: these are the
sonnes of Azel.

1.Reg.9.a.

The.x.Chapter.

1. The battayle of Saul agaynst the Philistines. 4. In whiche he dyeth. 5. And his sonnes also. 13. The cause of Sauls death.

1 AND the Philistines fought against Israel, and the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. 1.Reg.31.a.
2 And the Philistines followed after Saul and his sonnes, and the Philistines smote Ionathan, and Abinadab, and Malchisua the sonnes of Saul.
3 And the battaile went sore against Saul, and the archers founde hym, and he was wounded of shooters.
4 Then sayde Saul to his harnesse bearer, Draw thy sworde, and thrust me thorow therewith, that these vncircumcised come not, and dow me shame. But his harnesse bearer woulde not, for he feared exceedingly: So Saul caught a sworde, and fell vpon it. Iudi.9.g.
5 And when his harnesse bearer sawe that Saul was dead, he fell on a sworde also, and dyed.
6 And thus Saul and his three sonnes, and all they of his house, died together.
7 And when al the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsoke theyr cities, and ranne away: and the Philistines came, and dwelt in them.
8 And it fortuned, that on the morow whē the Philistines came to strippe the dead bodies, they found Saul and his sonnes ouerthrowen in mount Gilboa. 1.Reg.31.c
9 And when they had stript hym, they toke his head and his harnesse, and sent them into the lande of the Philistines round about, to shew them vnto theyr idols, and to the people.
10 And they put his harnesse in the house of theyr god, and set vp his head in the temple (a) of Dagon.
11 And when all they of Iabes (in) Gilead heard all that the Philistines had done to Saul:
12 They arose, all the strongest of them, and fet away the body of Saul, and the bodies of his sonnes, and brought them to Iabes, & buryed the bones of them vnder an Oke in Iabes, and fasted seuen dayes.
13 So Saul dyed for his trespasse that he trespassed agaynst the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked counsayle of a woman that wrought with a spirite:
14 And asked not of the Lorde, and therfore he slue him, and turned the kyngdome vnto Dauid the sonne of Isai.

a. The idol of the Philistines.

The

The.xi.Chapter.

3. After the death of Saul, Dauid is annoynted in Hebron. 5. The Iebusites rebel agaynst Dauid, from whom he taketh the towre of Sion. 6. Ioab is made captayne. 10. His valiant men.

A 1 Then all Israel gathered themselues to Dauid vnto Hebron, saying,

2.Reg.5.a. 2 Behold, we be thy bones, and thy flesh: & moreouer in tyme past, euen whin Saul was kyng, thou leddest Israel out and in: and the Lorde thy God sayde vnto thee, Thou shalte feede my people Israell, and thou shalt be captayne ouer my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lorde: and they annoynted Dauid kyng ouer Israel, accordyng to the worde of the

1.Reg.16.a. Lorde, by the hande of Samuel.

4 And Dauid and all Israel went to Hierusalem (whiche is Iebus, where as were the Iebusites, the inhabiters of the land.)

5 And the inhabiters of Iebus sayd to Dauid, Thou commest not in here. Neuertheles, Dauid wan the castell of Sion: whiche is called the citie of Dauid.

1.Reg.5.b. 6 And Dauid sayde, Whosoeuer smyteth the Iebusites first, shal be the principall captayne, and a lorde. So Ioab the sonne of Zaruia went firste vp, and was made the chiefe captayne.

B 7 And Dauid dwelt in the castel (Sion) and therefore they called it the citie of Dauid.

8 And he buylt the citie on euery side, euen from Millo rounde aboute: and Ioab repayred the rest of the citie.

9 And Dauid prospered and waxed great, and the Lorde of hostes was with him.

1.Reg.23.a. 10 These are the pryncipall men of power whom Dauid had, and that claue to him in his kyngdome with al Israel to make him kyng, accordyng to the worde of the Lorde ouer Israel.

11 And this is the number of the mightie men whom Dauid hadde: Iasobeam the sonne of Hachmoni the chiefe among thirtie: he lift vp his speare agaynst three hundred, and wounded (them) at one tyme.

12 After him was Eleazer his vncles sonne an Ahothite, whiche was one of the three myghtiest:

13 He was with Dauid at Pasdammim, and there the Philistines were gathered together to battayle: and there was there a parcell of ground ful of barly, and the people fledde before the Philistines.

14 And they stept forth into the middest of C the fielde, and saued it, and slue the Philistines, and the Lorde gaue a great victorie.

15 And the three, of the thirtie chiefe captaynes, went to a rocke to Dauid, into the caue Odullam: and the hoste of the Philistines abode in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistines watche was at Bethlehem that same tyme.

17 And Dauid longed, and sayde, Oh that 2.Reg.23.c. one would giue me drynke of the water of the wel that is at the gate at Bethlehem.

18 And the three brake through the hoste of the Philistines, and drewe water out of the well that was by the gate of Bethlehem, and toke it, and brought it to Dauid: neuertheles, Dauid would not drynke of it, but rather offered it to the Lorde,

19 And sayde, My God forbydde it me, that I should do this thyng: shall I drynke the (a) bloud of these men, that haue put their lyues in ieopardie? for with the ieopardie of their lyues they brought it: therefore he woulde not drynke it. And this dyd these three myghtiest.

a. That is, this water, for the which they ventered theyr bloud.

20 And Abisai the brother of Ioab, he also was captayne among three: for he lyft vp his speare agaynste three hundred, and wounded them, and had a name among the three:

21 Yea among three, he was more honorable than the two, for hee was their captayne: howbeit, he atteyned not to the (first) three. D

22 Banaia the sonne of Iehoiada, the sonne of a very strong man, whiche had done many actes, of Cabzeel: he slue two strong "(Lions) of Moab, and went downe, and slue a Lion in a pit in tyme of snowe.

"Some read, men.

25 And he slue an Egyptian, whose stature was euen fiue cubites long, and in the Egyptians hande was a speare lyke a weauers beame: and the other went downe to hym with a waster, and plucked the speare out of the Egyptians hande, and slue hym with his owne speare.

24 Suche things dyd Banaia the sonne of Iehoiada, and hadde the name among the three myghtiest.

25 And was honorable among thirtie: but atteyned not vnto the (first) three: and Dauid made hym of his counsayle.

26 The other men of armes were these: Asahel the brother of Ioab, Elhanan his vncles sonne, of Bethlehem:

27 Samoth the Harodite, Helez the Pelonite, E

28 Ira

a. The idol of the Philistines.

28 Ira the sonne of Ickes the Thekoite, Abieser the Anathothite,
29 Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled the sonne of Baana the Netophathite,
31 Ithai the sonne of Ribai of Gibea (that perteyned) to the chyldren of Beniamin, Benaia the Pirathonite,
32 Hurai of the ryuers of Gaas, Abiel the Arbathite,
33 Azmaueth the Baharumite, Eliahba the Salabonite.
34 The sonnes of Hassem the Gezonite, Jonathan the sonne of Sage an Hararite,
35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,
F 36 Hepher the Mecherathite, Ahia the Pelonite,
37 Hezro the Carmelite, Naari the sonne of Ezbai,
38 Joel the brother of Nathan, Mibhar the sonne of Hagari,
39 Zelec the Ammonite, Naharai a Berothite, the bearer of the harnesse of Joab the sonne of Zaruia,
40 Ira the Iethrite, and Gareb a Gethrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai,
42 Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thirtie with hym.
43 Hanan the sonne of Maacah, and Josaphat a Mithanite,
44 Uzzia an Asthrathite, Sama and Jehiel, the sonnes of Hothan an Aroerite,
45 Jediel the sonne of Zimri, and Joha his brother a Thosaite,
46 Eliel a Mahanite, Jeribai and Josaia the sonnes of Elnaam, and Jithma a Moabite,
47 Eliel and Obed, and Jasiel a Mesobaite.

The. xij. Chapter.

VVhat they were that went with Dauid when he fledde from Saul.

A 1 These are they that came to Dauid to Ziklag, whyle he yet kepte himselfe close bycause of Saul the sonne of Cis: and they were very strong helpers in battayle.
2 They were weaponed with bowes, and coulde hurle stones with the right hande, and with the left, and shote arrowes out of a bowe, and were of Sauls brethren, cuen of Beniamin.
3 The chiefest were, Ahiezer, and Joas the sonnes of Samaa a Gibeonite, Jeziel and Pelet the sonnes of Asmaueth, Beracah & Jehu of Anathoth.
4 And Ismaia a Gibeonite, a mighty man among thirtie, and more than the thirtie: Jeremiah, Jehaziel, Johanan, and Josabad of Gedor.
5 Eleusai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites.
6 Elcana, Iesia, Azarael, Joezer, Joseheam, Corhanites.
7 Joela and Zebadiah the sonnes of Jeroam, of Gedor. B
8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wildernesse, men of might, and men apt for the warre, and that coulde handle shield and speare, whose faces were lyke the faces of (a) Lions, and they were as swift as the Roes in the mountaynes. a. Meanyng fierce and terrible.
9 Ezer the first, Obadia the second, and Eliab the thirde,
10 Masmana the fourth, Jeremia the fifth,
11 Atthai the first, Eliel the seuenth,
12 Johanan the eyght, Elsabad the ninth,
13 Jeremia the tenth, and Machbanai the eleuenth.
14 These were of the sonnes of Gad, & were E captaynes ouer the men of warre: one of the least could resist an hundred, & the greatest a thousande.
15 These are they that went ouer Jordane in the (b) first moneth when he had filled ouer all his banckes, and they put to flight all them of the valley both towarde the east and weast. b. March.
16 And there came of the chyldren of Beniamin and Juda to the holde vnto Dauid.
17 And Dauid went out to meete them, and answeared, and sayde vnto them, If ye be come peaceably vnto me, to helpe me, mine hart shal be knit vnto you: but and if you come to betray me to myne aduersaries, seing there is no wickednesse in myne hands, the God of our fathers loke thereon, and rebuke it.
18 And the (c) spirite came vppon Amasai, whiche was the chiefe among thirtie, and sayde, Thyne are wee Dauid, and on thy side thou sonne of Jsai: Peace, peace be vnto thee, and peace be to thy helpers, for thy God is thyne helpe. Then Dauid receyued them, and made them heades of companies of the men of warre. c. The spirite of boldnesse. Tobi. v. d.
19 And there fell some of Manasse to Dauid, when he came with the Philistines agaynst Saul to battayle, but they helped them not: for the lordes of the Philistines toke aduisement, & sent hym away againe, saying, He wyll fall to his mayster Saul, 1. Reg. 26. d.

to

to the ieopardie of our beades.

20 As he wente to Ziklag, there fell to hym of Manasse, Adna, Iozabad, Iediel, Michael, Iozabad, Elihu, and Zilthai, heades of the thousands that were of Manasse.

21 And they holpe Dauid against (d) the rouers: for they were all mightie menne of warre, and captaynes in the hoste.

d. The Amalechites which had burned the cite Ziklag.

22 For at that tyme there came one or other to Dauid day by day to helpe hym, vntill it was a great hoste, lyke the hoste of God.

23 And this is the number of the chiefe captaynes that were prepared to battayle, and came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The chyldren of Iuda that bare shielde and speare, were sixe thousande, and eyght hundred, ready prepared to the warre.

25 Of the chyldren of Simeon, menne of myght to warre, seuen thousande, and one hundred.

26 Of the chyldren of Leui, foure thousand, and fyue hundred.

27 And Iehoiada was the chiefe of them of (e) Aaron, and with hym three thousande, and seuen hundred.

e. Of the Leuites which came by diſcēt of Aaron.

28 And Zadoc a yong man, strong and baliant, and of his fathers houſholde, twentie and two captaynes.

29 And of the children of Beniamin the brethren of Saul, three thousand: and a great part of them dyd vnto that tyme followe the house of Saul.

30 And of the chyldren of Ephraim, twentie thousand, and eyght hundred, mightie men of warre, and famous men in the houſhold of their fathers.

31 And of the halfe tribe of Manasse, eyghtene thousande, whiche were appoynted by name to come and make Dauid kyng.

32 And of the chyldren of Isachar, whiche were men that had vnderſtandyng of the times, to know what Israel ought to dw, the heads of them were two hundred: and all their brethren were at their wyll.

33 And of Zabulon which went out to battell, expert in warre and in all instruments of warre, fiftie thousande, whiche coulde set the battayle in aray, they were not of double hart.

34 And of Nephthali a thousand captaines, and with them with shield and speare thirtie and seuen thousand.

35 And of Dan expert in battayle, twentie and eyght thousand, and sixe hundred.

36 And of Aser that went out to the warre and kept the forefront of the battayle, fourtie thousande.

37 And of the other side of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all maner of instruments of warre, an hundred and twentie thousande.

38 (f) All these were men of warre, keepyng the forefront of the battaile, (and) with perfect hart came to Hebron to make Dauid kyng ouer al Israel: & all the rest of Israel was of one accorde to make Dauid kyng.

f. So the whole hoste was three hundred twentie and two thousand, two hundred twentie and two.

39 And there they were with Dauid three dayes eatyng and drynkyng: for their brethren had prepared for them.

40 Moreouer, they that were nigh them, euen vnto Isachar, Zabulon, and Nephthali, brought bread on Asses, Cāmels, Mules, and Oxen, and meate, flowre, figges, reasins, wyne, and oyle, Oxen, and Sheepe abundantly: for there was ioy in Israel.

The. xiij. Chapter.

7. The arke is brought agayne from Kiriathiarim to Hierusalem. 9. Vzza dyeth bicause he toucheth it.

1 AND Dauid counſayled with the captaynes of thousands and hundreds, and with all the lordes: A

2 And sayde vnto all the congregation of Israel, If it seeme you good, & to be of the Lord our God, we will sende abrode vnto our brethren that are left in all the lande of Israell, and with them also to the Priestes and Leuites which are in their suburbes, to gather them together vnto vs:

3 And we will bryng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

a. His first care was to restore religion.

4 And all the congregation was content that he shoulde do so: for the thyng seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from (b) Sihor in Egypt, vnto the entring of Hemath, to bryng the arke of the Lorde from Kiriathiarim.

b. That is, Nilus.

6 And Dauid went vp and all Israel, to an hygh place toward Kiriathiarim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betweene the Cherubs, where his name is called on.

7 And they caried the arke of God in a new cart out of the house of Aminadab: and Vzza and his brother guyded the cart. B

8 And Dauid and all Israel played before the arke of God with all their might, with singyng, and harpes, psalteries, and tymbrels, and cymbales, and trumpets.

9 And when they came vnto the threshing flowre

ſlowe of Chidon, Uzza put forth his hande to holde the arke: for the Oxen ſtumbled.

10 And the Lorde was wroth with Uzza, and (c) ſmote him, becauſe he put his hande to the arke: and there he dyed before God.

c. Vzza puniſhed, becauſe he tooke vpon him an office whereunto he was not called.

11 And Dauid was out of quiet becauſe the Lorde had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, vnto this day.

12 And Dauid was afrayde of God that day, ſaying, How ſhall I bryng the arke of God home to me?

13 And ſo Dauid brought not the arke home to him to the citie of Dauid: but caryed it into the houſe of Obed Edom a Gethite.

¶ 14 And the arke of God remained with Obed Edom, euē in his houſe, three moneths: and the Lorde bleſſed the houſe of Obed Edom, and all that he had.

The.xiiij.Chapter.

2. Hiram ſendeth wood and woorkemen to Dauid. 4. The names of his chyldren. 8. 14. By the counſayle of God he goeth agaynſt the Philiſtines, and ouercommeth them. 15. God fighteth for hym.

A 1 SO Hiram the king of Tyre ſent meſſengers to Dauid, and timber of Cedar trees, with Maſons and Carpenters, to buylde hym an houſe.

2 And Dauid perceyued that the Lord had confirmed hym kyng vpon Iſrael, and that his kyngdome was lift vp on high becauſe of his (a) people Iſrael:

a. Bicauſe of Gods promiſe made to the people of Iſrael.

3 And Dauid toke yet mo wyues at Hieruſalem, and begate mo ſonnes and daughters.

4 Theſe are the names of hys chyldren, whiche were borne vnto him at Hieruſalem: Samua, Sobab, Nathan, and Solomon,

5 Jibhar, Eliſua, and Eliphalet,

6 Noga, Nepheg, and Japhia,

B 7 Eliſama, Beeliada, and Eliphalet.

8 And when the Philiſtines hearde that Dauid was annoynted kyng vpon all Iſrael, all the Philiſtines went vp to ſeeke Dauid: and Dauid heard of it, and went out agaynſt them.

9 And the Philiſtines came in, and ſpread theſelues through the valley of Rephaim.

b. Dauid aſketh counſell at God, before he enterpryſed warre.

10 And Dauid (b) aſked counſayle at God, ſaying, Shall I goe agaynſte the Philiſtines? and wilt thou delyuer them into myne hande?

11 And the Lorde ſayde vnto hym, Goe vp, for I wyll delyuer them into thyne hande. And ſo they came vp to Baal Perazim, and Dauid ſmote them there, and Dauid ſayd, God hath diuided myne enimies with mine hande, as a man woulde diuide water, & therefore they called the name of that place Baal Perazim.

12 And when they had lefte theyr goddes there, Dauid gaue a commaundement, and they were burnt with fyre.

13 And the Philiſtines came together again, and ruſhed into the valley.

14 And Dauid aſked agayne at God: and ¶ God ſayde to hym, Goe not vp after them, but turne away from them, that thou mayeſt come vpon them ouer agaynſt the (c) peare trees.

c. Baca beyng the Hebrue worde, ſignifieth a Mulberie tree.

15 And when thou heareſt a ſounde goe in the toppes of the peare trees, then go out to battayle: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 Dauid therefore dyd as God commaunded him, & they ſmote the hoſt of the Philiſtines, from Gibeon to Gazer.

17 And the fame of Dauid went out into all landes, and the Lorde made all nations feare hym.

The.xv.Chapter.

1. Dauid prepareth an hoſte for the arke. 4. The number and order of the Leuites. 16. The ſingers are choſen out among them. 25. They bring agayne the arke with ioy. 29. Dauid dauncing before it, is deſpiſed of his wyfe Michol.

1 AND Dauid made hym houſes in the A citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid ſayde, The arke of God ought not to be caried but of the Leuites: for them hath the Lorde choſen to beare the arke of the Lord, and to miniſter vnto him for euer.

3 And Dauid gathered all Iſrael together to Hieruſalem, to fetch the arke of the Lord vnto his place whiche he hadde ordeyned for it.

4 And Dauid brought together the chyldren of Aaron and the Leuites.

5 Of the ſonnes of Caath, was Uriel the chiefe, and of hys brethren there were an hundred and twentie.

6 Of the chyldren of Merari, Aſaia the chiefe, and of his brethren two hundred & twentie.

7 Of the ſonnes of Gerſom, Joel the chiefe, B and of his brethren an hundred and thirtie.

8 Of the chyldren of Elizaphan, Semaia the chiefe, and of his brethren two hundred.

9 Of the ſonnes of Hebron, Eliel the chiefe, and

and of his brethren fourescore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the priests, and the Leuites, Uzziel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And sayd vnto them, Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For bycause ye were not there at the first, the Lorde our God made a rent among vs, for that we sought hym not as the fashion ought to be.

14 So the priests and the Leuites sanctified themselues, to fetche the arke of the Lorde God of Israel.

15 And the chyldren of the Leuites bare the arke of God vppon theyr shoulders with staues thereon, as Moses commaunded, according to the worde of the Lorde.

16 And Dauid spake to the chiefe heades of the Leuites, that they shoulde appoynt certayne of theyr brethren to sing with instruments of musicke, psalteries, harpes, and Cymbales, that they might make a sounde, and to sing on hygh with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of hys brethren, Asaph the sonne of Berechia, and of the sonnes of Merari and of theyr brethren, Ethan the sonne of Cusaiahu.

18 And with them theyr brethren of the seconde degree, Zacharia, Ben, Jaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, & Jeiel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with Cymbales of brasse.

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, and Benaiahu, played with psalteries on an (a) Alamoth.

a. A musicall instrument. Psalm. 46.

D 21 Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiel, & Azaiahu, played vpō Harpes an eyght aboue, with courage.

22 And Chenaniahu the chiefe of the Leuites was mayster of the song: for hee taught other to sing, bycause he was a man of vnderstandyng.

23 Berechia and Elcana kepte the dore of the arke.

24 And Sebaniahu, Jehosaphat, Nathanael, Amasai, Zachariahu, Benaiahu, and Eliezer the priestes, dyd blowe with trumpets before the arke of God: and Obed Edom and Jehia were keepers of the dore of the arke.

25 And Dauid and the elders of Israell, and the captaynes ouer thousands, went to fetche the arke of the appoyntment of the Lorde, out of the house of Obed Edom with gladnesse. 2.Reg.6.c.

26 And when God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen, and seuen rammes.

27 And Dauid had on hym a linnen garment, lyke as had also all the Leuites that bare the arke, and so had the singers, and Chenaniahu the ruler of the song, with the singers: and Dauid had vpon him an Ephod of linnen. E

28 And all they of Israel brought the arke of the Lordes couenant with showting, and blowyng of the shawme, and trumpettes, making a noise with cymbales, psalteries, and harpes.

29 And as the arke of the appoyntment of the Lorde came into the citie of Dauid, Michol the daughter of Saul lokyng out at a wyndowe, sawe kyng Dauid daunsing and playing, and she despysed hym in hyr hart.

The.xvi. Chapter.

1. The arke being placed, they offer sacrifices. 4. Dauid ordeyneth Asaph and his brethren to minister before the Lorde. 8. He appoynteth a notable Psalme to be song in the prayse of the Lorde.

1 SO they brought in the arke of God, & A set it in the midst of the tent that Dauid pitched for it: & they offered burnt sacrifices and peace offerynges before God.

2 And when Dauid had made an ende of offeryng the burnt offerynges and peace offerynges, he blessed the people in the name of the Lorde.

3 And he dealt to all Israel bothe man and woman, a cracknel of bread, & a good peece of flesshe, and a flacket of wyne.

4 And he appoynted certayne of the Leuites to minister before ỹ arke of the Lord, and to repeate, and to thanke and praise the Lorde God of Israel.

5 And Asaph was the chiefe, and nexte to hym Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, Obed Edom, and Jeiel, with instruments, psalteries, and harpes: but Asaph made a sounde with cymbales. 2.Reg.6.b.

6 Benaia and Jahaziel priestes, blewe with trumpettes continually before the arke

arke of the couenant of God.

B 7 And that same tyme Dauid did appoint chiefely to thanke the Lorde by Asaph and his brethren.

Psal.105. 8 Confesse you(it)vnto God,call vpon his name: cause the people to vnderstande his deuises.

9 Sing vnto him,sing psalmes vnto hym: talke you of all hys wonderous workes.

10 Glory ye in his holy name: let the hart of them reioyce that dw seeke God.

11 Seeke God and his strength: seeke hys face euermore.

12 Remember the marueylous workes that he hath done: his wonders,and the iudgement of his mouth.

13 O ye seede of Israham his seruaunt: yee his chosen chyldren of Jacob.

C 14 He is God our Lorde: hys iudgements are in all the earth.

15 He hath bene mindful alwayes of his couenant: (for he promysed a worde to a thousande generations,)

16 Euen of hys couenant that he made with Israham: and of his othe vnto "Isaac.

"Jitheth.

17 And he appointed the same vnto "Jacob for a lawe:and to Israel for an euerlasting couenant,

"Jaacob.

18 Saying,Vnto thee I wyll giue the land of "Chanaan: the "lot of your inheritãce.

"Kenaan. "Corde, wherewith portiõs of inheritances were measured.

19 When they were a few men in number: and hadde bene strangers but a litle whyle in it.

20 And when they went from one nation to another: from one kyngdome to another people,

D 21 He suffred no man to "dw them wrong: yea, he reproued euen kings for theyr sakes.

"Deceyue them.

22 Touche not myne annoynted: and triumphe not ouer my prophets.

Psalm.96. 23 Syng vnto the Lorde all the earth: and shewe from day to day his saluation.

24 Tell of hys glory among the heathen: his wonderfull deedes among all nations.

25 For great is the Lorde, and worthie to be prayed exceedingly: he is to be feared aboue all goddes.

26 For all the goddes of the people are "but idols: but the Lorde made heauen.

"Manitie,and no God.

C 27 Prayse and honour are in his presence: strength and gladnesse are in his place.

28 Ascribe vnto the Lorde yee kynredes of people: ascribe to the Lord glory and dominion.

29 Ascribe vnto the Lord the glory due vnto his name: bring sacrifices,and come before him,and worship the Lord in his glorious sanctuarie.

30 Let all the earth feare hym: surely the Lorde shal be stable,and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let men tell among the nations that the Lorde is kyng.

32 Let the sea rore, and the fulnesse thereof: let the fieldes reioyce, and al that is therein.

33 Then shal the trees of the wood reioyce at the presence of the Lorde, bycause he commeth to iudge the earth.

34 O giue thankes vnto the Lorde, for he is good,for his mercie endureth for euer:

35 And say ye,Saue vs, O God our saluation, gather vs together, and deliuer vs frõ among the heathen, that wee may gyue thankes to thy holy name, and triumphe in the prayse of thee.

36 Blessed be the Lorde God of Israel for F
euer and euer: and let al people say,Amen, and prayse the Lorde.

37 And so he left there before the arke of the Lordes couenant Asaph and hys brethren, to minister before the arke continually (in such things as were to be done)day by day.

38 And Obed Edom and his brethren,three score and eight,and Obed Edom the sonne of Jeduthun,and Hosa,were appoynted to be porters.

39 And Zadoc the priest and his brethren the priestes,were before the tabernacle of the Lorde, in the high place that was at Gibeon,

40 To offer burnt offerings vnto the Lord, vpon the burnt offeryng aultar perpetually, in the mornyng and euenyng,accordyng to all that whiche is written in the lawe of the Lorde whiche he commaunded Israel.

41 And with them were Heman and Jeduthun, and other that were chosen, whose names were expressed to gyue thankes to the Lorde,That his mercie lasteth euer.

42 And with them dyd Heman and Jeduthun sing with the trumpets and cymbals, makyng a sweete melody with instrumẽts of musicke & godly songs: and the sonnes of Jeduthun were porters.

43 And all the people departed euery man to his house, and Dauid returned to bless hys house.

The.xvij.Chapter.

3. Dauid is forbidden to buylde an house vnto the Lorde. 12. Christ is promised vnder the figure of Solomon. 18. Dauid giueth thankes, 23. and prayeth vnto God.

1 AND it fortuned, that when Dauid I dwelt in his house,he sayde to Nathan the prophete, Loe, I dwell in an house of 2. Reg.7.a.
Cedar tree, but the arke of the lordes couenant

(a) In tentes couered with skinnes.

nant remayneth vnder (a) curtaynes.
2 And Nathan sayde vnto Dauid, Doe all that is in thyne hart, for God is with thee.
3 And the same night, it fortuned that the worde of God came to Nathan, saying,
4 Goe and tell Dauid my seruaunt, Thus sayth the Lorde, Thou shalt not buylde me an house to dwell in:
5 For I haue dwelt in no house since the day that I brought out the childre of Israel, vnto this day: but haue gone from tent to tent, & from one habitation to another.
6 And where so euer I haue walked with al Israel, spake I euer one worde to any of the iudges of Israel, whom I commaunded to feede my people, saying, Why haue ye not buylt me an house of Cedar tree?
B 7 Nowe therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lorde of hostes, I toke thee from the sheepe coate, & frō folowyng the sheepe, that thou shouldest be captayne ouer my people Israel:
8 And I haue bene with thee whyther so euer thou hast walked, and haue wasted out all thyne enimies out of thy sight, and haue made thee a name lyke the name of the greatest men that are in the earth.
9 And I haue ordeined a place for my people Israel, & made it fast, so that nowe they may dwel in theyr place, & moue no more: neyther shall the chyldren of wickednesse vexe them any more as at the beginnyng.
10 And since the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enimies: and I tolde thee that the Lorde woulde buylde thee an house.
11 This also shall come to passe: when thy dayes be expired that thou muste goe vnto thy fathers, I wyll rayse vp thy seede after thee, whiche shall be of thy sonnes, and I wyll stablishe his kyngdome.
12 He shall buylde me an house, and I will stablishe hys seate for euer.
13 I wyll be his father, and he shal be my sonne, and I wil not take my mercie away from him, as I toke it from him that was before thee.
C 14 But I will stablishe hym in mine house and my kyngdome for euer, and hys seate shal be sure for euermore.
15 Accordyng to all these wordes, and accordyng to all this vision dyd Nathan tell kyng Dauid.
16 And Dauid the kyng came and sate before the Lorde, and sayde, What am I, O Lorde God, and what is myne household, that thou hast promoted me thus farre?
17 And yet this seemed lytle in thyne eyes, O God: But thou hast also spoken of thy seruants house for a greate whyle to come, and hast loked vpon me, as vpon a man of hygh degree, O Lorde God.
18 What shal Dauid desire more of thee for the honour of thy seruaunt? for thou hast knowen thy seruant.
19 O Lorde, for thy seruants sake, euen accordyng to thyne owne hart, hast thou done all this magnificence, to shewe all greate things.
20 Lorde, there is none lyke thee, neyther is there any God saue thou, accordyng to all that we haue hearde with our eares.
21 Moreouer, what nation on the earth is D lyke thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, & to make thee a name of excellencie and terriblenesse, with casting out nations from before the people, whom thou hast deliuered out of Egypt?
22 Thy people of Israel dyddest thou make thyne owne people for euer, and thou becamest theyr God.
23 Therefore nowe Lorde, let the thing that thou hast spoken concernyng thy seruaunt and hys house, be true for euer, that thou Lorde do as thou hast sayde:
24 Let it come to passe, that thy name may be magnified for euer, that it may be sayde, The Lord of hostes is the God of Israel, euen the God of Israel, & the house of Dauid thy seruant endureth stable before thee.
25 For thou O my God, hast tolde thy seruant that thou wilt buylde him a house, and therfore thy seruant hath found in hys hart, to pray before thee.
26 And nowe Lorde, thou art God, and hast promised this goodnesse vnto thy seruant.
27 Nowe therefore let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest, O Lorde, the same is blessed for euer.

The.xviij. Chapter.

1. The battel of Dauid against the Philistines. 2. And agaynst Moab. 3. Zoba, 5. Aram, 12. and Edom.

1 NOw after this, it fortuned that Dauid smote the Philistines, and subdued them, and toke Geth, and the townes that longed thereto, out of the handes of the Philistines. A 2.Reg.8.a.
2 And he smote Moab, and the Moabites became Dauids seruaunts, and payde him tribute.
3 And Dauid smote Hadarezer kyng of

Mn. Zoba

Zoba vnto Hamath, as he went to stablish his dominion by the ryuer Euphrates.

4 And Dauid toke from him a thousande charettes, and seuen thousande horsemen, and twentie thousande footemen, and lamed all the charret horses, and reserued of them an hundred charets.

5 And when the Syrians of Damascon came to helpe Hadarezer kyng of Zoba, Dauid slue of the Syrians twētie and two thousande.

6 And Dauid put souldiers in Syria Damascon, and the Syrians became Dauids seruaunts, and brought hym tribute: And the Lorde preserued Dauid in all that he went to.

B 7 And Dauid toke the shields of golde that were on the seruaunts of Hadarezar, and brought them to Hierusalem.

8 And from Tebhath, and from Chun, cities of Hadarezar, brought Dauid exceedyng muche brasse, wherewith Solomon made the brasen lauatorie, the pillers, and the vessels of brasse.

3.Reg.7.b. Jerem.51.e.

9 And when Thou kyng of Hemath heard how Dauid had beaten all the "strength of Hadarezar kyng of Zoba,

"or, host.

10 He sent "Hadoram hys sonne to kyng Dauid, to make peace with hym, and to blesse hym, bycause he had fought agaynst Hadarezar, and beaten hym (for Thou had warre with Hadarezar) and (Hadoram brought) all manner of iewels of golde, siluer, and brasse with him.

"or, Joram. 2.Reg.8.a.

11 And king Dauid dedicated them vnto the Lorde, with the siluer and golde that he brought from al natiõs, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amalec.

12 And Abisai the sonne of Zaruia slue of the Edomites in the salt valley eyghtene thousande,

13 And put souldiers in Edom, and all the Edomites became Dauids seruãts: Thus the Lorde kepte Dauid in all that he toke in hande.

C 14 And Dauid raygned ouer all Israel, and executed iudgement and righteousnesse among all his people.

15 And Joab the sonne of Zaruia was ouer the host, and Jehosaphat the sonne of Ahilud recorder:

16 And Zadoc the sonne of Ahitob, and Abimelech the sonne of Abiathar, were the priests, and Sausa was scribe,

17 And Benaiahu the sonne of Jehoiada was ouer the Cherethites and the Phelethites: and the sonnes of Dauid were next vnto the kyng.

The.xix.Chapter.

4. Hanon king of the chyldren of Ammon doth great iniuries to the seruants of Dauid, 6. He prepareth an armie agaynst Dauid, 15. and is ouercome.

1 AFter thys, it chaunced, that Nahas the kyng of the chyldren of Ammon died, and hys sonne raygned in his steede. A 2.Reg.10.a

2 And Dauid sayde, I wyll shewe kindnesse vnto Hanon the sonne of Nahas, bycause his (a) father dealt kindly with me. And Dauid sent messengers to cõfort him ouer the death of his father: & the seruants of Dauid came into the lande of the childrē of Ammon, to Hanon, to comfort him.

a. Bicause Nahas receyued Dauid and his company when Saul persecuted him, he would nowe shewe pleasure to his sonne for the same.

3 But the lords of the chyldren of Ammon sayde to Hanon, Thinkest thou that Dauid doth honour thy father in thy sight, that he hath sent comforters vnto thee? Are not hys seruants come to (b) searche, to loke, and espie out the lande?

b. The malitious euer interprete the purpose of the godly in the worse sense.

4 Wherefore Hanon toke Dauids seruaunts, and (c) shaued them, and cut off their coates harde by their buttockes, and sent them away.

c. They cut of halfe their beardes.

5 And there went certayne, and tolde Dauid howe the menne were serued: and the kyng sent to meete them (for the men were exceedingly ashamed) and the kyng sayde, Tarrie at Jericho vntill your beardes be growen, and then returne.

6 And when the chyldren of Ammon sawe that they stanke in the sight of Dauid, Hanon & the chyldren of Ammon, sent a thousand talents of siluer, to hyre them charets and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Zoba.

7 And they hyred thirtie and two thousand charettes, and the kyng of Maacha and his people, which came and pitched before Medeba: And the chyldren of Ammon gathered themselues together from theyr cities, and came to battell. B

8 And when Dauid hearde of it, he sent Joab and all the host of strong men.

9 And the chyldren of Ammon came out, and put themselues in aray to battell, before the gate of the citie: and the kings that were come, kept them by themselues backe in the fielde.

10 When Joab also sawe that the front of the battell was agaynst him before and behinde, he chose out of all the chosen men of Israel, and put them in aray agaynst the Syrians.

11 And the resse of the people he deliuered vnto the hande of Abisai hys brother, and

they

they put themselues in aray agaynste the
childzen of Immon.
12 And he saide, If the Syzians be to strong
for me, thou shalte succour me, and if the
childzen of Immon preuayle agaynst thee,
I will helpe thee.
13 Plucke vp thyne hart, and let vs play the
men for our peoples sake, and for the cities
of our God: and the Lozde shall dw that
whiche is gwd in his owne sight.
¶ 14 So Joab and the people that were with
him, drewe nighe before the Syzians vnto
the battel: and they fled before him.
15 And when the childzen of Immon sawe
that the Syzians were fledde, they ranne a-
way likewise before Abisai his brother, and
gate them into the citie: and Joab came to
Hierusalem.
16 And when the Syzians sawe that they
were put to the wozse before Israell, they
sent messengers, and fet out the Syzians
that were beyonde the "ryuer: and So-
phach the captayne of the hoste of Hadarezer,
went before them.
17 And it was told Dauid: and he gathered
all Israel, and went together ouer Joz-
dane, and came and set vpon them: & when
Dauid had put him selfe in aray agaynst
the Syzians, they fought with hym.
18 But the Syzians fled before Israel, and
Dauid destroyed of the Syzians seuen
thousand charettes, and fourtie thousande
fotemen, and killed Sophach the captayne
of the hoste.
19 And when the seruaunts of Hadarezer
sawe that they were put to the wozse be-
fore them of Israel, they made peace with
Dauid, and became his seruants: Neyther
woulde the Syzians helpe the childzen of
Immon any moze.

"Euphrates.

The.xx. Chapter.

1. Rabba destroyed. 3. The Ammonites tormented. 4. The Philistines are thryce ouercome with their giants.

I 1 AND it came to passe, that after the
yeere was expired (about the time that
kyngs goe out to warrefare) Joab carried
out the "armie of the hoste, and destroyed the
countrey of the childzen of Immon, and
came and besieged Rabba, and destroyed
it: But Dauid tarryed at Hierusalem
whyle Joab smote Rabba, & destroyed it.
2 And Dauid toke the crowne of theyr
kyng from off his head, and founde that it
had the weight of a talent of golde, & there
were precious stones in it, and it was set
vpon Dauids head: and he brought also
exceedyng much spoyle out of the citie.
3 And he brought out the people that were
in it, and tormented them with sawes and
harrowes of iron, and with other sharpe
"instrumentes, and so dealt Dauid with al
the cities of the childzen of Immon: And
Dauid and all the people came agayne to
Hierusalem.
4 After this, it fortuned that there arose
warre at Gazer with the Philistines: at
whiche tyme Sibbechai the Husathite slue
Sippai that was of the childzen of Re-
phaim, and they were subdued.
5 And there was battell agayne with the
Philistines, and Elhanan the sonne of Jair
slue Lahemi, the brother of Goliah the Ge-
thite, whose speare was lyke a weauers
beame.
6 And there chaunced yet agayne warre at
Geth, where as was a man of great sta-
ture, with foure and twentie fingers and
toes, sixe on euery hande, and sixe on euery
foote, and was the sonne of Raphah.
7 But when he defied Israel, Jehonathan
the sonne of Simea, Dauids brother, slue
hym.
8 These were borne vnto Raphah at Geth,
and were ouerthrowen in the hand of Da-
uid, and in the hande of hys seruantes.

1.Reg.11.a.

"or, strength of the armie.

2.Reg.10.a

1.Reg.12.g

The.xxi. Chapter.

1. Dauid causeth the people to be numbred. 14. And there dye seuentie thousand men of the pestilence.

1 AND Satan stode vp against Israel, & I
prouoked Dauid to number Israel.
2 And Dauid sayde to Joab, and to the
rulers of the people, Goe ye, and num-
ber Israel, from Beersleba vnto Dan: and
bring it to me, that I may know the num-
ber of them.
3 And Joab answeared, The Lozde make
his people an hundred tymes so many moe
as they be: But my lozde, O kyng, are they
not al my lozdes seruants? why then doth
my lozde require this thyng? why wil my
lozde be a cause of (a) trespalle to Israel?
4 Neuertheless, the kyngs wozde preuayled against Joab: And Joab departed,
and walked throughout all them of Israel,
and came to Hierusalem agayne,
5 And gaue the summe of the number of
the people vnto Dauid: and all they of Is-
rael were a thousande thousande, and an
hundred thousand men that drew swozde:
and Juda was foure hundred threscore and
tenne thousand men that drew swozde.
But the Leuites and Beniamin counted

a. Dauid offended in nũbring the people, partely bycause he did it of ambition, but chiefly for that he payed not to the vse of the temple: for euery one numbred halfe a sicle, accordyng to the lawe. Exod. 30.

he not among them: For the kings worde was abominable to Ioab.

7 And the Lorde was displeased with this thyng, and smote Israel.

8 And Dauid sayde vnto God, I haue sinned exceedingly in doyng this thing: And nowe, I beseeche thee, do away the wickednesse of thy seruant, for I haue done very foolishly.

9 And the Lorde spake vnto Gad Dauids seer, saying,

10 Goe, and tell Dauid, saying, Thus sayth the Lorde, I gyue thee the choyse of three things: chose thee one of them, that I may do vnto thee.

11 And Gad came to Dauid, and sayde vnto hym, Thus sayth the Lorde, Chose thee,

12 Either three yeeres famishment, or three moneths to be destroyed before thyne aduersaries, and that the sworde of thyne enimies may ouertake thee: or els the sworde of the Lord, and pestilence in the land three dayes, and the angel of the Lorde destroying throughout all the coastes of Israel: & now aduise thy selfe, what worde I shall bryng agayne to him that sent me.

13 And Dauid sayde vnto Gad, I am in an exceedyng strayte: Let me fall nowe into the hande of the Lorde (for passyng great are his mercies) but let me not fall into the hande of men.

14 So the Lorde sent pestilence vpon Israel: and there were ouerthrowen of Israel threescore and ten thousande men.

15 And God sent the angel into Hierusalem to destroy it: & as he was about to destroy, the Lorde beheld, and had compassion on the euil, & sayde to the angel that destroyed, It is enough, let now thine hande ceasse. And the angel of the Lorde stode by the threshyng floore of Ornan the Iebusite.

16 And Dauid lifte vp hys eyes, and sawe the angel of the Lorde stande betweene the earthe and heauen, hauyng a drawen sworde in hys hande, stretched out toward Hierusalem: then Dauid and the elders of Israel whiche were clothed in sacke, fell vpon theyr faces.

17 And Dauid sayde vnto God, Is it not I that cõmaunded the people to be numbred? It is I that haue sinned and done euyll in deede: and what haue these sheepe done? Let thyne hande, O Lorde my God, be on me, and on my fathers house: but not on thy people, that they shuld be punished.

18 And the angel of the Lorde commaunded Gad to say to Dauid, that Dauid shoulde goe vp, and set vp an aulter vnto the Lorde in the threshing floore of Ornan the Iebusite.

19 And Dauid went vp accordyng to the saying of Gad, which he spake in the name of the Lorde.

20 And Ornan turned aboute, and sawe the angel, and his foure sonnes were with him, and hidde themselues: But Ornan was threshyng wheate.

21 And as Dauid came to Ornan, Ornan D
loked and sawe Dauid, and went out of the threshyng floore, and bowed himselfe to Dauid with hys face to the grounde.

22 And Dauid sayd to Ornan, Giue me the place of the threshyng floore, that I may buylde an aulter therein vnto the Lorde: thou shalt giue it me for as much money as it is worth, that the plague may ceasse frõ the people.

23 And Ornan sayde vnto Dauid, Take it to thee, and let my lorde the kyng do that whiche seemeth good in his eyes: Loe, I giue thee oxen also for burnt sacrifices, and threshyng instruments for wood, & wheate for meate offeryng, I gyue it all.

24 And kyng Dauid sayde to Ornan, Not so, but I wyll buye it for as muche money as it is worth: for I wyll not take that which is thyne for the Lord, nor offer burnt offerynges without cost.

25 And so Dauid gaue to Ornan for that place sicles of gold, sixe hundred by weight.

26 And Dauid buylte there an aulter vnto the Lorde, and offered burnt offerynges, and peace offerings, and called vpon the Lorde, and he heard hym from heauen in fire, vpon the aulter of burnt offeryng.

27 And when the Lorde had spoken to the angel, he put vp hys sworde agayne into the sheath of it.

28 At that tyme when Dauid sawe that the C
Lorde had hearde hym in the threshyng floore of Ornan the Iebusite, he vsed to offer there:

29 For the tabernacle of the Lorde whiche Moses made in the wildernesse, & the aulter of burnt offeryng, were at that season in the hill of Gibeon:

30 And Dauid coulde not goe before it, to aske counsell at God, for he was afrayde of the sworde of the angel of the Lorde.

The.xxij. Chapter.

1. Dauid prepareth things necessarie for the buylding of the temple. 6. He commaundeth his sonne Solomon to buyld the temple of the Lorde, whiche thyng he himselfe was forbidden to do. 9. Vnder the figure of Solomon, Christ is promised.

1 And

1 AND Dauid sayde, This is the house of the Lorde God, and this is the aulter for the burnt offeryng of Israel.

2 And Dauid commaunded to gather together the strangers that were in the lande of Israel, & he set Masons to hewe and pullish stones for the building of the house of God.

3 And Dauid prepared plentie of iron, for nayles, and dores of the gates, and to ioyne withall, and abundance of brasse without weyght.

4 And Cedar trees without number: For the Sidons, & they of Tyre brought much Cedar wood to Dauid.

5 And Dauid sayd, Solomon my sonne is yong and tender, and the house that is to be buylded for the Lorde must be magnifical, excellent, and of greate fame and dignitie throughout all countreys: I wyll therfore make ordinances for it. And so Dauid prepared many thyngs before his death.

6 And he called Solomon his sonne, and charged hym to buylde an house for the Lorde God of Israel.

7 And Dauid sayde to Solomon, My sonne, I thought (as it was) in myne hart to buylde an house vnto the name of the Lord my God:

1 Reg. 7. b. 3. Reg. 5. a.

8 But the worde of the Lord came to me, saying, Thou hast shedde muche bloud, and hast made great battelles: thou shalt therfore not buylde an house vnto my name, for thou hast shedde muche bloud vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, and he shal be a man of rest, for I wyll giue him rest from all his enimies rounde about: for his name is Solomon, and I wyll sende rest and peace vpon Israel in hys dayes.

10 He shall buylde an house for my name, and he shall be my sonne, and I wyl be hys father, and I will establishe the seate of hys kyngdome vpon Israell for euer.

11 Nowe therefore my sonne, the Lorde be with thee and prosper thee, and thou shalte buylde an house to the Lorde thy God, as he hath sayde of thee.

12 And the Lorde shal gyue thee wisedome and vnderstandyng, and shal gyue thee cõmaundements for Israel, that thou mayest keepe the lawe of the Lorde thy God.

13 For then thou shalte prosper, euen when thou takest heede, and fulfillest the statutes, and lawes whiche the Lorde charged Moses with for Israel: Plucke vp thyne harte therefore, and be strong, dreade not, nor be discouraged.

14 Beholde, accordyng to my powertie haue I also prepared for the house of the Lorde, an hundred thousand talents of golde, and a thousande thousand talents of siluer: and as for brasse and iron, it can not be numbred, (for it is very muche) and I haue prepared tymber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee nowe, and Masons, and Carpenters (to woorke in stone and tymber) and many men that be actiue for euery worke.

16 And of golde, siluer, brasse and iron, there is no number: Up therfore, and be doing, and the Lorde shal be with thee.

17 And Dauid commaunded all the lordes of Israell to helpe Solomon hys sonne, saying,

18 Is not the Lorde your God with you? & hath he not gyuen you rest on euery side? for he hath gyuen the inhabitours of the lande into my hande, and the lande is subdued before the Lord, and before his people.

19 Now therefore set your hartes and your soules to seeke the Lorde your God: Up, and builde ye the temple of the Lorde God, to bryng the arke of the couenaunt of the Lord, and the holy vessels of God, into the house so buylt for the name of the Lorde.

The. xxiij. Chapter.

1. Dauid beyng olde, ordeyneth Solomon king. 3. He causeth the Leuites to be numbred. 4. And assigneth thē to their offices. 13. Aaron and his sonnes are for the hyghe priests. 14. The sonnes of Moses.

1 SO when Dauid was olde and full of daies, he made Solomon his sonne kyng ouer Israel. I 3. Reg. 1. c.

2 And then he gathered together all the lordes of Israel, with the priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeeres and aboue: and the number and summe of them was thirtie and eyght thousande men.

4 Of whiche, twentie and foure thousand were set to further the woorke of the house of the Lorde: and fiue thousand were officers and iudges.

5 Foure thousande were porters, and foure thousande praysed the Lorde with suche instrumentes as was made to prayse withall.

6 And so Dauid put an order among thē, diuidyng them in partes: Of the chyldren of Leui, Gerson, Caath, and Merari.

7 Of the Gersonites, was Laadan, and Semei.

8 The sonnes of Laadan, the chiefe was

Iehiel, Zetham, and Ioel, three.
9 The sonnes of Semei, Selomith, Hazi-
el, and Haran, three. These were the aunci-
ent fathers of Laadan.
10 And the sonnes of Semei, were, Iahath,
Zina, Ieus, and Beria: these foure were
the sonnes of Semei.
11 And Iahath was the chiefe, Ziza the se-
conde: but Ieus, and Beria had not many
sonnes, therfore they were in one reckening,
according to theyr fathers houshold, recke-
ned for one auncient householde.
12 The sonnes of Caath, Amram, Izahar,
Hebron, and Uzziel, foure.
1.Par.6.a. 13 The sonnes of Amram, Aaron, and Mo-
Exod.6.c. ses: and Aaron was separated to haue the
rule of the holy thyngs in the place moste
holy, he and hys sonnes for euer, and to
burne incense before the Lorde, and to mi-
nister vnto hym, and to bleſſe in hys name
for euer.
C 14 Moses also the mã of God, and his chil-
dren, were named with the tribe of Leui.
15 The sonnes of Moses, Gerſom, and E-
liezer.
16 Of the sonnes of Gerſom, Sebuel was
the chiefe.
17 The sonnes of Eliezer, Rehabia ẏ chief:
And Eliezer had none other sonnes, but the
sonnes of Rehabia were very many.
18 The sonnes of Izahar, Selomith the
chiefe.
19 The sonnes of Hebron, Ieriahu the firſt,
Amaria the second, Iahaziel the thirde, and
Iecmeam the fourth
20 The sonnes of Uzziel, Micha the firſte,
and Iesia the seconde.
D 21 The sonnes of Merari, Mahli, and Muſi.
The sonnes of Mahli, Eleazar, and Cis.
22 And Eleazar dyed, & had no sonnes, but
daughters, and theyr brethren the sonnes of
Cis toke them.
23 The sonnes of Muſi, Mahli, Eder, Ie-
remoth, three.
24 These are the chyldren of Leui after the
householde of theyr fathers, euen the aun-
cient of the fathers accordyng to theyr of-
fices, and after the number and summe of
the names of them that dyd the worke in
the seruice of the house of the Lorde, from
the age of twentie yeeres and aboue.
25 And Dauid sayd, The Lord God of Is-
rael hath giuen reſte vnto his people, that
they may dwell in Hieruſalem for euer:
26 That the Leuites also ſhoulde nowe no
more beare the tabernacle, and all the veſ-
sels for the seruice thereof.
27 For according to the laſt wordes of Da-
uid, the Leuites were nũbred from twentie
yeeres and aboue.
28 And theyr office was vnder the hande of E
the sonnes of Aaron, for the seruice of the
house of the Lord in the courtes and celles,
and in the purifying of all holy thyngs, and
in the worke of the seruice of the house of
God:
29 In the shewebread, in the fine flowre, in
the meate offeryng, in the wafers of sweete
bread, in the frying panne, in the gredyron,
and in al manner of measures and ſyze:
30 And to ſtande euery day in the mornyng
to thanke and prayſe the Lorde, and ſo like-
wyſe at euen:
31 And to offer all burnt sacrifices vnto the
Lorde, in the Sabbothes, in the newe
mones, and on the feaſtfull dayes, by num-
ber and cuſtome continually as they were
commaunded, before the Lorde.
32 And that they ſhoulde wayte on the ta-
bernacle of the congregation, and on the
holy place, and on the sonnes of Aaron
theyr brethren, in the seruice of the house of
the Lorde.

The.xxiiij. Chapter.

Dauid aſsigneth offices vnto the sonnes of Aaron.

1 THese are the diuiſions of the sonnes of A
Aaron. The sonnes of Aarõ, Nadab,
Abihu, Eleazar, and Ithamar.
2 Nadab also and Abihu died before their Leuit.10.a
father, and had no chyldren: but Eleazar
and Ithamar executed the prieſts office.
3 And Dauid ordered them on this man-
ner: Zadoc of the sonnes of Eleazar, and
Ahimelec of the sonnes of Ithamar (were)
according to their offices in their miniſtra-
tion.
4 And there were mo auncient men found
among the sonnes of Eleazar, than the
sonnes of Ithamar. And thus were they
ordered together: Among the sonnes of
Eleazar ther were ſixtene rulers according
to the houſeholde of their fathers, and eyght
among the sonnes of Ithamar according
to the houſeholde of theyr fathers.
5 And thus were they put in order by lot
the one ſorte from the other: and ſo were
there rulers in the ſanctuarie, and lordes be-
fore God, aſwell of the sonnes of Eleazar,
as of the sonnes of Ithamar.
6 And Semaia the sonne of Nathanael
the ſcribe, of the kynrede of the Leuites,
wrote them before the king and the lordes,
and before Zadoc the prieſt, and Ahimelec
the sonne of Abiathar, and before the aun-
cient fathers of the prieſtes and Leuites,

one

one principall houſehold beyng reſerued for Eleazar, and one for Ithamar.
B 7 And the firſt lot fell to Iehoiarib: and the ſeconde to Iedaia,
8 The thirde to Harim, and the fourth to Seborim,
9 The fift to Melchia, and the ſixte to Miamin,
Luke.1. 10 The ſeuenth to Hakos, and the eyght to Abia,
11 The ninth to Ieſua, & the tenth to Secaniah,
12 The eleuenth to Eliaſib, and the twelfth to Jakim,
13 The thirtenth to Huppa, and the fourtenth to Ieſebeab,
C 14 The fiftenth to Bilga, and the ſixtenth to Immer,
15 The ſeuententh to Hezir, and the eyghtenth to Aphſes,
16 The niententh to Pethahia, & the twentieth to Iehekel,
17 The one and twentie to Jachin, and the two and twentie to Gamul,
18 The three and twentie to Delaiahu, and the foure and twentie to Maaſiahu.
19 Theſe are the ordinances of them in their offices, when they came into the houſe of the Lorde, accordyng to their manner, vnder Aaron their father, as the Lorde God of Iſrael had commaunded hym.
20 The reſt of the ſonnes of Leui, are theſe: Of the ſonnes of Amram, Subael: of the ſonnes of Subael, Iehediahu.
D 21 Of the ſonnes of Rehabia, the firſt Ieſia.
22 Of the Izaharites, Selomoth: Of the ſonnes alſo of Selomoth, Jahath.
23 His ſonnes, Ieriahu the firſte, Amariahu the ſecond, Jahaziel the thyrde, and Iekameam the fourth.
24 Of the ſonnes of Uzziel, Micha: Of the ſonnes of Micha, Samir.
25 The brother of Micha was Iſſia: Of the ſonnes alſo of Iſſia, Zechariahu.
26 The ſonnes of Merari, were Mahli, and Muſi: The ſonnes of Jaaziahu, Beno.
27 The ſonnes of Merari by Jaaziahu, Beno, Soham, Zacur, and Ibri.
E 28 Of Mahli came Eleazar, and he had no ſonnes.
29 Of Cis: the ſonnes of Cis, Ierahmeel.
30 The ſonnes of Muſi, Mahli, Eder, and Ierimoth: Theſe are the chyldren of the Leuites, after the houſeholde of their fathers.
31 And theſe caſte lots next to their brethren the ſonnes of Aaron in the preſence of Dauid the kyng, and Zadoc, and Ahimelec, and the auncient fathers of the prieſts and Leuites, euen the principall fathers, before their younger brethren.

The.xxv.Chapter.

The ſingers are appoynted, with their places and lottes.

1 AND ſo Dauid and the captaynes of the F hoſt, appoynted out to dw ſeruice the ſonnes of Aſaph, and Heman, & Iedithun, which ſhoulde prophecie with harpes, pſalteries, and cymbales: and there was a multitude of the men that were appoynted to the ſeruice and miniſtration:
2 Of the ſonnes of Aſaph, Zacur, Joſeph, Nathania, and Aſarela that wayted on Aſaph, whiche prophecied accordyng to the commaundement of the kyng.
3 Of Iedithun: the ſonnes of Iedithun, Gedaliahu, Zeri, Ieſaiahu, Haſabiahu, and Mathathiahu, ſixe, vnder the handes of their father Iedithun, whiche prophecied with a Harpe, for to gyue thanks and prayſes vnto the Lorde.
4 Of Heman: the ſonnes of Heman, Buccia hu, Matthaniahu, Uzziel, Zebuel, Ierimoth, Hananiah, Hanani, Eliatha, Geddalthi, Romanthi Ezer, Joſbekaſa, Malothi, Hothir, and Mahazioth.
5 All theſe were the ſonnes of Heman, which was the kings Seer in the wordes of God, to lyft vp the horne (of the regal dignitie:) And God gaue to Heman fourtene ſonnes, and three daughters.
6 All theſe alſo were at the hand of their father, ſingyng in the houſe of the Lord, with Cymbales, Pſalteries, and Harpes, when Aſaph, Iedithun, and Heman executed the ſeruice in the houſe of God at the kyngs commaundement.
7 And the multitude of them, with their B brethren that were inſtruct in the ſongs of the Lord, euen all that were cunnyng, were two hundred foureſcore and eyght.
8 And they caſte lottes among themſelues Pſa.16.d. how they ſhould wayte, aſwel for the ſmall as for the great, for the ſcholler aſwel as for the ſchoolemaiſter.
9 And the firſte lot in Aſaph fell to Joſeph, the ſecond to Gedaliahu, with his brethren and ſonnes, which men were twelue.
10 The thyrde fel to Zacur, with his ſonnes and brethren, beyng twelue perſons.
11 The fourth, to Izri, with his ſonnes and brethren, twelue perſons.
12 The fifth to Mathaniahu, with his ſonnes and brethren, twelue perſons.
13 The ſixth to Buccia hu, with his ſonnes and brethren, twelue perſons.

14 The seuẽth to Jesrahela, with his sonnes and brethren, twelue persons.
15 The eyght to Jesaiahu, with his sonnes and brethren, twelue persons.
16 The nienth to Mathaniahu, with hys sonnes and brethren twelue persons.
17 The tenth to Semei, with his sonnes and brethren, twelue persons.
18 The eleuenth to Jzareel, with his sonnes and brethren, twelue persons.
19 The twelfth to Hazabia, with his sonnes and brethren, twelue persons.
20 The thirtenth to Subael, wt his sonnes and brethren, twelue persons.
21 The fourtenth to Mathathiahu, with his sonnes and brethren, twelue persons.
22 The fiftẽth to Jeremoth, with his sonnes and brethren, twelue persons.
23 The sixtenth to Hananiahu, with his sonnes and brethren, twelue persons.
24 The seuententh to Josbekasa, with his sonnes and brethren, twelue persons.
25 The eyghtẽth to Hanani, with his sonnes and brethren, twelue persons.
26 The nienetenth to Malothi, with his sonnes and brethren, twelue persons.
27 The twentieth to Eliatha, with hys sonnes and brethren, twelue persons.
28 The one and twentieth to Hothir, with his sonnes and brethren, twelue persons.
29 The two & twentieth to Geddalthi, with his sonnes and brethren, twelue persons.
30 The three and twentieth to Mahazioth, with his sonnes and brethren, twelue persons.
31 The foure and twentieth to Romanthi Ezer, with his sonnes and brethren, twelue persons.

The.xxvi.Chapter.

1. The porters of the temple are ordeyned euery man to the gate whiche he shoulde keepe, 20. and ouer the treasure.

1 These are the diuisions of the porters. Emõg the Korethites, Meselemiahu, the sonne of Kore of the chyldren of Asaph.
2 And the sonnes of Meselemiahu were these: Zachariahu the eldest, Jedihel the second, Zebadiahu the thyrde, and Jahniel the fourth,
3 Elam the fifth, Jehohanan the sixth, and Elioenai the seuenth.
4 The sonnes of Obed Edom, Semeia the eldest, Jehosabad the seconde, Joah the thyrde, Sacar the fourth, and Nathanael the fifth,
5 Ammiel the sixth, Issachar the seuenth, Peulthai the eyghth, for God blessed hym.
6 And vnto Semeia his sonne, were sonnes borne, that ruled in the house of theyr father: for they were men of might.
7 The sonnes of Semeia, Othni, Rephael, Obed, and Elzabad, and his brethren were strong men, Elihu, and Samachiahu.
8 All these were of the children of Obed Edom: they and theyr chyldren, and theyr brethren, actiue menne, and of strength to doo seruice, euen threescore and twoo of Obed Edom.
9 And Meselemiahu had sonnes and brethren, actiue men, eyghtene.
10 The sonnes of Hosa of the chyldren of Merari, Simri the chiefe, and though hee was not the eldest, yet hys father set him in the chiefest place:
11 Helkiahu the seconde, Thebaliahu the thyrde, and Zechariahu the fourth: all the sonnes and brethren of Hosa were thirtiene.
12 Among these was diuided the office of the portership, that they should be auncient men, to wayte with their brethren, when they ministred in the house of the Lorde.
13 And they caste lottes betweene the great and small, after the householde of their fathers, for euery gate.
14 And the lot on the East side fell vpõ Selemiahu: and for Zachariahu his sonne (whiche was a wyse counsellour) they cast lottes, and his lot came out towarde the North.
15 And Obed Edoms lot fell to the South: and for his sonnes fell the houses of (a) Asuppim.
16 For Shuppim and Hosa towarde the West, with the gate Shallecheth by the paued streete that goeth vpwarde, one watche beyng ouer agaynst another.
17 In the East were sixe Leuites, and towarde the North foure a day, towarde the South foure a day, and towarde Asuppim twoo and twoo.
18 In (b) Parbar, toward the West, two at the goyng vp, and two in Parbar.
19 These are the diuisions of the porters among the sonnes of Korah, and among the sonnes of Merari.
20 And of the Leuites, Ahiah had the ouersight of the treasures of the house of God, & of the treasures of the dedicate thyngs.
21 As concernyng the sonnes of Laadan, which were the chyldren of the Gersonites of Laadan, came auncient fathers, euen of Laadan there came Gersuni, and Jehieli.
22 The sonnes of Jehieli, Zetham, and Joel his brother, whiche were ouer the treasures of the house of the Lorde.

a. Asuppim, that is to say, the counsel house.

b. Whiche was an house wherein they kept the instruments of the temple.

23 Of the Amramites also and Izeharites, Hebronites, and Vzielites.
24 And Subael the sonne of Gersom the sonne of Moses, (was) a ruler ouer the treasures.
25 And of his brethren the sonnes of Eliezer was Rahabiahu, whose son was Iesaiahu, whose sonne was Iozam, whose sonne was Zichri, whose sonne was Selomith.
26 Which Selomith and his brethren, were ouer all the treasures of the dedicate things, which Dauid the king, and the auncient fathers, the captaynes ouer thousandes and hundreds, and the captaynes of the host had dedicated,
27 Out of the spoyles wonne in battayles, they did dedicate to mainteyne the house of the Lorde.
28 And al that Samuel the Sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Ioab the sonne of Zaruia, had dedicated, and whosoeuer had dedicated any thing, it was vnder the hande of Selomith, and of his brethren.
29 Of the Izeharites was Chenaniahu and his sonnes appoynted to the businesse (c) without forth ouer Israel: for they were officers and iudges.
30 And of the Hebronites, Hasabiahu and his brethren, men of actiuitie, a thousand and seuen hundred, were officers among them of Israel beyonde Iordane westwarde, in all businesse belonging to God, and seruice of the king.
31 Among the Hebronites was Iedia the chiefest, euen a prince among the Hebronites and fathers of his kynred: and in the fourtieth yeare of the kingdome of Dauid, they were sought for, & there were found among them men of actiuitie at Iazer in Gilead.
32 And his brethren were men of actiuitie, euen two thousand and seuen hundred auncient fathers: whom king Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manasse, for euery matter pertayning to God, & for the kings busines.

(c) Meaning of the things that were out of the citie.

The.xxvij.Chapter.

Of the princes and rulers that ministred vnto the king.

1 The children of Israel, after the number of them, the auncient heades and captaynes of thousandes and hundreds, and their officers that serued the king by diuerse courses, which came in, and went out moneth by moneth, throughout al the monethes of the yeare, and in euery course were twentie and foure thousande.
2 Ouer the first course for the first moneth, was Iasobeam the sonne of Zabdiel, & in his course were twenty and foure thousand.
3 And the chiefest of all the captaynes of the host for the fyrst moneth, was of the children of Pharez.
4 Ouer the course of the seconde moneth, was Dodai an Aohite, and in hys course was Mikloth a ruler, (his helper:) and in his course, were twentie and foure thousande.
5 The chiefe captaine of the thirde host for the thirde moneth, was Banaiahu the sonne of Ieboiada the high priest, and in his course were twentie and foure thousande. 2.Reg.25.c
6 This is that Banaiahu which was most mightie among thirtie, and aboue thirtie: and in his part was Amizabad his sonne.
7 The fourth captayne for the fourth moneth, was Iasel the brother of Ioab, and Zabadaia his sonne after him, and in hys course were twentie and foure thousande. B
8 The fifth captayne for the fifth moneth, was Sambut the Iezrahite, & in his course were twentie and foure thousande.
9 The sixt captayne for the sixt moneth was Ira the sonne of Ickes a Thekuite, and in his course were twentie & foure thousande.
10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the children of Ephraim, and in his course were twentie and foure thousande.
11 The eight captaine for the eight moneth, was Sibbechai an Husathite of the kynred of Zarhi, and in his course were twentie and foure thousand.
12 The ninth captayne for the ninth moneth, was Abiezer an Inathothite of the sonnes of Iemini, and in his course were twentie and foure thousande.
13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, and in his course were twentie and foure thousande.
14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite, of the children of Ephraim, and in his course were twentie and foure thousande. C
15 The twelfth captayne for the twelfth moneth, was Heldai the Netophatite of Othoniel, and in his course were twentie and foure thousande.
16 And the rulers ouer the trybes of Israel were these: among the Rubenites, was Eliezer the sonne of Zichri: among the Simeonites also, was Saphathiahu the sonne of Maacha:
17 Among the Leuites, Hasabia the sonne of Kemuel: among the Aaronites, Zadoc:
18 Among them of Iuda, Elihu of the bre-

thzen of Dauid: among them of Iſachar, Omri the ſon of Michael:
19 Among them of Zabulon, Ieſmaiahu the ſonne of Obadiahu: among them of Nephthali, Ierimoth the ſonne of Azriel:
20 Among the childzen of Ephzaim, Hoſea the ſonne of Azariahu: in the halfe tribe alſo of Manaſſe, Ioel the ſonne of Pedaiahu:
21 Of the halfe tribe of Manaſſe in Gilead, Iddo the ſonne of Zachariahu: among them of Beniamin, Iaaſiel the ſonne of Abner.
D 22 Among them of Dan, Azarel the ſonne of Ieroham. Theſe are the Lozdes of the trybes of Iſrael.
23 But Dauid toke not the number of them vnder twentie yeares, bycauſe the Lozd ſaid he would encreaſe Iſrael like vnto the ſtars of the ſkie.
1.Par. 21, a. 24 And Ioab the ſonne of Zaruia began to number: but he finiſhed it not, bycauſe that there fell wzath foz it agaynſt Iſrael, neyther was the number put into the Chzonicles of king Dauid.
25 Ouer the kings treaſures was Aſmaueth the ſonne of Adiel: and ouer the treaſures of the fields, in the cities, and villages, & caſtels, was Ieh onathan the ſonne of Uzziahu.
26 And ouer the wozkemen in the fields that tylled the grounde, was Ezri the ſonne of Chelub.
E 27 And the ouerſight of the vineyardes, had Semei the Ramathite: ouer the increaſe alſo of the vineyards, and ouer the wineſellers, was Sabdi the Saphonite.
28 And ouer the Oliue trees and Mulberie trees that were in the valleyes, was Baal Hanan the Gederite: and ouer the treaſure of Oyle, was Ioas.
29 Ouer the Oxen that fed in Saron, was Setrai the Saronite: and ouer the Oxen that were in the valleyes, was Saphat the ſonne of Adlai.
30 Ouer the Camels, Obil the Iſmaelite: and ouer the Aſſes, was Iehdeiahu the Meronothite.
31 Ouer the Sheepe was Iazes the Hagerite: all theſe were the rulers of the ſubſtance of king Dauid.
32 And Ieh onathan Dauids vncle, a man of counſel & of vnderſtanding, was(a) a ſcribe, and Iehiel the ſon of Hachmoni was with the kings ſonnes (inſtructing them.)
a. A man learned in the worde of God.
33 And Ahitophel was of the kings counſaile: and Huſai the Arachite was the kings companion.
34 And next to Ahitophel was Iehoiada the ſonne of Banaiahu, and Abiathar: and the captaine of the kings warre was Ioab.

The.xxviij. Chapter.

5. Bycauſe Dauid was forbydden to buyld the temple, he willeth Solomon and the people to perfourme it. 8. Exhorting him to feare the Lorde.

1 AND Dauid gathered all the Lozdes of Iſrael, the Lozdes of the tribes, the Lozdes of the companies, that miniſtred to the king by courſe, the captaynes ouer the thouſandes, and ouer the hundzeds, and the Lozdes that had the ouerſight ouer all the ſubſtance and poſſeſſion of Dauid, and of his ſonnes, with the Chamberlaynes, and all the mightie and valiant, and all actiue men, vnto Hieruſalem. 1
2 And king Dauid ſtode vp vpon his feete, and ſayde, Heare me my bzethzen and my people, I had in mine heart to buylde an houſe of reſt foz the arke of the couenant of the Lozd, and foz the footeſtoole of our God, and had made readie foz the buylding: 2.Reg.7.a.
3 But God ſayde vnto me, Thou ſhalt not buylde an houſe foz my name, bycauſe thou haſt bene a man of warre, and haſt ſhedde bloud. 3.Reg.5.a.
4 Moxeouer the Lozde God of Iſrael choſe me before all the houſe of my father, to bee king ouer Iſraell foz euer: foz in Iuda would he chooſe a captayne, and of the houſholde of Iuda, is the houſe of my father, and among the ſonnes of my father, he had a luſt to me, to make me king ouer all Iſrael. 1.Reg.16.a.
5 And of all my ſonnes (foz the Lozde hath giuen me many ſonnes) he hath choſen Solomon my ſonne, to ſit vpon the ſeate of the kingdome of the Lozde in Iſrael.
6 And he ſayd vnto me, Solomon thy ſonne he ſhall buyld me an houſe and courtes: I haue choſen him to be my ſonne, and I will be his father. 1.Par.17.a
7 I will ſtabliſh his kingdome foz euer, if he wil be ſtrong to do my comaundements and my lawes, as it goeth this day. B
8 Nowe therefoze in the ſight of all Iſrael the congregation of the Lozde, and in the audience of our God, keepe and ſeeke foz all the commaundements of the Lozde your God, that ye may enioy a good lande, and leaue inheritance foz your childzen after you foz euer.
9 And thou Solomon my ſonne, knowe thou the God of thy father, and ſerue him with a pure hart, and with a willing mind: foz the Lozde ſearcheth all heartes, and vnderſtandeth all the imaginations of thoughts: and if thou ſeeke him, hee will bee founde of thee: but if thou forſake him, hee wyll Pſal.7.b.

caſt

call thee off for euer.

10 Take heede nowe, for the Lorde hathe chosen thee to buylde hym an house of a sanctuarie: bee strong therefore and playe the man.

11 And Dauid gaue Solomon his sonne the patterne of the porch, and of the houses that longed thereto, of the storehouses, vpper chambers, inner parlours, and of the house of the mercie seate,

12 And the example of all that he had in his minde for the courtes of the house of the Lord, and for all the celles round about, for the treasures of the house of God, and for the treasures of the dedicate things:

13 For the diuisions of the priestes and Leuites that wayted by course, and for all the workmanship that should serue for the house of the lord, and for al the vessels that should serue in the house of the Lorde:

¶ 14 For golde, and for the wayght of golde, for all vessels of sundrie ministrations, for all maner of vessels of siluer in wayght, and for all vessels whatsoeuer purpose they serued vnto:

15 The waight of gold for the candelsticks, and the golde for theyr lampes, wyth the waight for euery candelsticke, and for the lampes thereof: and for the candelsticks of siluer by waight, both for the candelsticke and also for hir lampes, according to the diuersitie of the vse of euery candelsticke.

16 And by waight (he gaue) golde for the tables of shew bread, euen for euery table, and likewise siluer for the tables of siluer,

17 And pure golde for the flesshe hookes, cuppes and drinking pottes: and (pure) golde in waight for basons, euen for euerie bason: and likewise siluer by waight, for euery bason of siluer.

18 And for the aulter of incense, pure golde by waight, and golde for the patterne of the charet of the Cherubs that stretched oute their wings and couered the arke of the couenant of the Lorde.

Exod.5. 19 All (he sayde) was gyuen mee by wryting of the hande of the Lorde, which made me vnderstande al the workemanship of the paterne.

20 And Dauid sayd to Solomon his sonne, Be strong & of good courage, and doe manfully, feare not, nor be faint hearted, for the Lorde God, euen my God is with thee, and he shal not faile thee, nor forsake thee, vntill thou hast finished all the worke that muste serue for the house of the Lorde.

D 21 Beholde, the Priestes and Leuites are diuided in companies for all maner of seruice that perteyneth to the house of God, they are wyth thee for all maner of workemanship, and so are all that excell in wisedome for any maner of seruice: thou hast also the princes and all the people, who lie at thy commaundement.

The.xxix. Chapter.

2. The offerings of Dauid and of the princes for the building of the temple, 10. Dauid giueth thankes to the Lorde. 20. Hee exhorteth the people to doe the same. 22. Solomon is created king. 28. Dauid dyeth, and Solomon his sonne raigneth in hys steade.

1 AND Dauid the king sayde vnto all the congregation, God hath specially chosen Solomon" my sonne, which is yet yong and tender, and the worke is great: for the house shall not be for man, but for the Lord God.

A 3. Reg. 5. 8. "Others read my onely son.

2 Moreouer, I haue prepared with all my might for the house of my God, golde for vesselles of golde, siluer for thyng of siluer, braste for things of braste, iron for things of iron, and wood for things of wood, and Onix stones, and stones to bee set," glistering stones, and of dyuers colours, and all maner of precious stones, and marble stones in great abundance.

B "Some reade carbuncle stones.

3 And because I haue lust to the house of my God, I haue of mine owne proper good, of golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the holy house,

4 Euen three thousande talentes of golde of Ophir, and seuen thousande talentes of tryed syluer, to ouerlay the walles of the house withall.

5 The golde for things of golde, syluer for them of syluer, and for all maner of worke by the handes of artificers: and whosoeuer is (a) willing, maye this day (b) consecrate his hand vnto the Lorde.

a. He was not onely liberall himselfe towarde the building of Gods house, but also procured other. b. That is, may offer to the building of the house of the Lorde.

6 And so the auncient fathers, and the lordes of the trybes of Israel, the Captaynes of thousandes and hundreds, with the Lordes that were rulers ouer the kings worke, were willing,

7 And gaue for the seruice of the house of God, fiue thousand talents of golde, and ten thousande peeces (of golde) and ten thousand talents of siluer, and eightene thousande talents of braste, and one hundred thousande talents of yron.

8 And they wyth whome precious stones were founde, gaue them to the treasure of the house of the Lorde by the hande of Iehiel the Gersonite.

9 And

9 And the people reioyced when they were so willing to giue their goodes, and wyth a perfect heart they offered willingly to the Lorde: and Dauid the king reioyced with great gladnesse.

10 And Dauid blessed the Lorde before all the congregation, and sayde, Blessed bee thou Lorde God of Israel, our father from euer and for euer.

11 Thine, O Lorde, is greatnesse, and power, glorie, victorie, and prayse: for all that is in heauen and in earth is thine, and thine is the kingdome, O Lorde, and thou excellest aboue all, euen as the head of all.

12 And richesse and honour come of thee, and thou raignest ouer all, and in thyne hande is power and strength, and in thyne hande it is to make great, and to giue strength vnto all.

13 And nowe our God we thanke thee, and prayse thy glorious name.

C 14 But who am I? and what is my people? that we shoulde enforce our selues to giue these things so willingly? But all things come of thee, and of that which we receyued at thy handes, we haue giuen thee.

Gen.47.b. 15 For we be but straungers before thee, and soiourners, as were all our fathers: oure dayes on the earth also are but as a shadow,

Sap.2.b. and there is none abiding.

16 O Lorde our God, all this stuffe that we haue prepared, to buylde thee an house for thy holy name, commeth of thine hand, and is all thine.

17 I wote also my God, that thou tryest the hearts, and hast pleasure in vnfeynednesse, and in the vnfeynednesse of my heart, I haue willingly offered all these things: and nowe haue I seene thy people whiche are founde here, to offer vnto thee willingly, and with gladnesse.

18 O Lorde God of Abraham, Isaac, and of Israel our fathers, (c) keepe this for euer in the desire of the thoughts of the heart of thy people, and prepare their heartes vnto thee.

c. Continue them in this good minde, that they may serue thee willingly.

19 And giue vnto Solomon my sonne a perfect heart, to keepe thy commaundementes, thy testimonies and thy statutes, and to doe all, and buylde the house, for the which I haue made prouision.

20 And Dauid sayde to all the congregation, Nowe blesse the Lorde your God. And all the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lorde and the king.

21 And they offered offerings vnto the Lord: D and on the morow after the sayde day, they offered burnt offerings vnto the Lorde, euen a thousande yong oxen, a thousande rammes, and a thousande sheepe, with their drinke offerings: many sacrifices offered they for all Israel,

22 And did eate and drinke before the Lorde the same daye with great gladnesse: and they made Solomon the sonne of Dauid king the seconde tyme, and annoynted him prince before the Lorde, and Zadoc to bee the high priest.

23 And Solomon sate on the seate of the Lorde, and was king in steade of Dauid 3.Reg.2.d. his father, and prospered: and all they of Israel obeyed him.

24 And al the Lords and men of power, and al the sonnes of king Dauid, submitted the selues, and were vnder king Solomon.

25 And the Lorde magnified Solomon in dignitie in the sight of all them of Israel, 3.Reg.4.b. and gaue him so glorious a kingdome, as no king had before him in Israel.

26 And so Dauid the sonne of Isai raigned ouer all Israel.

27 And the space that hee raigned ouer Is- C rael, was fortie yeares: Seuen yeares raigned he in Hebron, & thirtie and three yeares raigned he in Hierusalem.

28 And he dyed in a good age, full of dayes, ryches, and honour: and Solomon his sonne raigned in his steade.

29 The actes of Dauid the king first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of (d) Nathan the prophete, and in the booke of Gad the Seer:

d. The bookes of Nathan and Gad are perished.

30 With all his kingdome, and power, and tymes, that went ouer him, and ouer all Israel, and ouer all the kingdomes of the earth.

The ende of the first booke of the Chronicles, otherwise called the first booke of Paralipomenon.

¶ The second booke of the Chronicles, which in the Hebrue is one with the first.

¶ The first Chapter.

6. The offering of Solomon at Gibeon. 8. He prayeth vnto God to giue him wisedome, 11. which he giueth him, and more. 14. The number of his charets and horses, 15. and of his riches.

1 AND Solomon the sonne of Dauid waxed strong in hys kingdome, and the Lorde hys god was with him, and magnified him °or, greatly. in dignitie.

2 And Solomon spake vnto al Israel, to the captaynes ouer thousands, to the captaynes ouer hundreds, to the Iudges, and to euery officer in al Israel, & to the auncient fathers.

3 And so Solomon and all the congregation with him went to the highe place that was at Gibeon: for there was the tabernacle of the congregation of God, which Moses the seruaunt of the Lorde made in the wildernesse.

4 But the arke of God had Dauid brought from Kiriathiarim, into the place whiche Dauid had prepared therefore: for he had pitched a tent for it at Hierusalem.

5 Moreouer, the brasen aulter that Bezaleel the sonne of Uri the sonne of Hur, had made, was there before the tabernacle of the Lorde: and Solomon and the congregation went to visite it.

6 And Solomon gate vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and offered a thousande burnt sacrifices vpon it.

7 And the same night did God appeare vnto Solomon, and said vnto him, Aske what I shall giue thee.

8 And Solomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to raigne in his steade.

9 Nowe therefore, O Lorde God, let thy promise which thou madest vnto Dauid my father, be true: for thou hast made me king ouer a people whiche is like the dust of the earth in multitude:

10 Wherefore giue me now wisedome and knowledge, that I may be able to (a) goe in and out before this people: for who is can iudge this people that is so great?

11 And God sayde to Solomon, Bycause this was in thine heart, and bycause thou hast not asked treasure and riches, and honour, and the (b) lyues of thine enimies, neyther yet long life, but hast asked wisedome and knowledge for thy selfe, to iudge my people ouer which I haue made thee king:

12 Wisedome and knowledge is graunted vnto thee, and I will giue thee treasure, and riches, and glorie: so that among the kings that haue bene before thee, or after thee, none was, or shall be like thee.

13 And so Solomon came from the highe place that was at Gibeon, to Hierusalem, from the tabernacle of the congregation, and raigned ouer Israel.

14 And Solomon gathered charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen whom he bestowed in the caret cities, and with the king at Hierusalem.

15 And the king made siluer and golde at Hierusalem as plenteous as stones, and Cedar trees made he as plentie as the Mulberie trees that grow in the valleyes.

16 Also Solomon had horses brought out of Egypt, and fine lynnen: The kings marchants receyued the fine linnen for a price.

17 They came also and brought oute of Egypt a caret for sixe hundred peeces of siluer, euen an horse for an hundred and fiftie: and so brought they (horses) for al the kings of the Hethites, & for the kings of Syria, by theyr owne hande.

3. Reg. 3. a.

1. Par. 21. d.

Exod. 36.

2. Reg. 6. a.

Exod. 38. a.

3. Reg. 3. c.

Sap. 9. a.

3. Reg. 3. a.

3. Reg. 3. a.

a. That I may gouerne this people.

3. Reg. 3. b.

b. That is, to be reuenged on thine enimies.

C 3. Reg. 10. d.

3. Reg. 10. d.

The. ij. Chapter.

2. The number of Solomons woorkemen to buylde the temple. 3. Solomon sendeth to Hiram the king of Tyrus for woodde and workemen.

1 AND Solomon determined to buylde an house for the name of the Lorde, and an house for his kingdome.

2 And Solomon tolde out threescore and tenne thousande men to beare burdens, and foure-

fourescore thousande men to hewe stones in the mountayne, and (a) three thousande and sixe hundred to ouersee them.

a. It is to be vnderstand of all sortes of officers and ouerseers. 3. Reg. 5. a.

3 And Solomon sent to Hiram the king of Tyre, saying, as thou diddest deale wyth Dauid my father, and diddest sende hym Cedar wood to buyld him an house to dwel in (euen so deale with me:) 2. Reg. 5. b.

4 Beholde, I buylde an house for the name of the Lorde my God, to offer vnto hym holy things, and to burne swecte incense, and to set shew bread before him continually, to offer burnt sacrifices of the morning and euening, on the Sabboth dayes, in the fyxt daye of euery newe Mone, and in the solemne feasts of the Lorde our God: for it is an ordinance to bee continually kept of Israel.

5 And the house which I buylde shall bee great: for great is our God aboue al Gods.

6 But who is able to buyld him an house? when that heauen, and heauen aboue all heauens is not able to receyue him: what am I then that shoulde buylde hym an house? nay, but euen to burne sacrifices before him (shall this building be.)

ℬ 7 Sende me now therfore a cunning man, that can worke in golde and siluer, in brasse and iron, in purple, crymosin, (b) yelow silk, and that can skil to graue with the cunning men that are with mee in Iuda and Hierusalem, whom Dauid my father did prepare.

b. Others read silke of a violet colour.

8 Sende me also Cedar trees, pine trees, and (c) algume trees, out of Libanon: for I wote that thy seruants can skill to hewe tymber in Libanon: and beholde, my men shall be with thine,

c. Some take it for Brasell.

9 That they may prepare mee tymber ynough: for the house which I am determined to buylde, shall be wonderfull great.

10 And beholde, for the vse of thy seruants, the cutters and hewers of tymber, I haue giuen twentie thousand quarters of beaten wheate, and twentie thousande quarters of barley, and twentie thousande battes of wine, and twentie thousande battes of Oyle.

11 And Hiram the king of Tire answered in wryting, which he sent to Solomon: Bycause the Lorde hath loued his people, therefore hath he made thee king ouer them.

12 And Hiram said moreouer, Blessed be the Lorde God of Israel, which made heauen and earth, and that hath giuen Dauid the king a wise sonne, and one that hath discretion, prudence, and vnderstanding, to buylde an house for the Lorde, and a palace for hys kingdome.

13 And now I haue sent a wise man, and a man of vnderstanding, whom my father Hiram did vse:

14 The sonne of a woman of the daughters of Dan, and his father was a man of Tire, and he can skill to worke in golde and siluer, in brasse and yron, in stone and tymber, in purple and "yellow silke, in fine white and crimosin, and can graue sundrie maner of grauings, and to finde out diuerse maner of subtill worke that shall be set before him, with thy cunning men, and with the cunning men of my Lorde Dauid thy father. ℭ

3. Reg. 7. " or, violet colour.

15 Nowe therefore, the wheate and barley, oyle and wine, which my Lord hath spoken of, let him sende vnto his seruants:

16 And we will cut wood in Libanon, as much as thou shalt neede, and will bring it to thee in flotes by sea to Japho, frō whence thou mayst carie them to Hierusalem. Exod.

17 And Solomon numbred all the straungers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: and they were found an hundred fiftie and three thousande, and sixe hundred.

18 And he set threescore and ten thousande to beare burdens, and fourescore thousande to hewe stones in the mountayne, and three thousand and sixe hundred officers to set the people a worke.

The iij. Chapter.

The temple of the Lorde, and the porche are buylded, with other things thereto belonging.

1 THEN Solomon beganne to buylde the house of the Lorde at Hierusalem in mount (a) Moria, where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshing flore of Ornan the Iebusite. A

a. Which is the mountain where Abraham thought to haue sacrificed his sonne Gene. 22. 1. Par. 21. b. Actes 7. b. 2. Reg. 6. b.

2 And he beganne to buylde in the seconde day of the seconde moneth, the fourth yeare of his raigne.

3 And these are the paterns whereby Solomon was instructed to buylde the house of God: the length was threescore cubites, after the olde measure, and the breadth twentie cubites.

4 And the porche that was before the length in the front, according to the breadth of the house, was twentie cubites, and the heigth was an hundred and twentie cubites: and he ouerlayde it on the inner side with pure golde.

5 And the greater house he seled wyth firre tree, whiche hee ouerlayde with the best golde, and graued thereto paulme trees and chaynes.

6 And

6 And he ouerlayde the house with precious
stone beautifully: and the golde was golde
of Paruaim.
B 7 The house (I say) the beames, postes, walles,
and doores thereof, ouerlayde he with golde,
and graued Cherubs on the walles.
8 And hee made the house moste holy, whose
length was twentie cubites, lyke to the
breadth of the house, and the breadth there-
of was also twentie cubites: and he ouer-
layd it with good golde, euen with fyue hun-
dred talents.
9 And the waight of the nayles of gold was
fiftie sicles, and he ouerlayd the vpper cham-
bers with golde.
Exod. 25. b. 10 And in the house moste holy he made two
Cherubims of Image worke, like children,
and ouerlayd them with golde.
M 11 And the wings of ỳ Cherubs were twen-
tie cubites long: the one wing was fiue cu-
bites, reaching to the wall of the house: and
the other wing was likewise fiue cubites,
reaching to the wing of the other Cherub.
12 And euen so the one wing of the other
Cherub was fiue cubites, reaching to the
wall of the house: and the other wing was
fiue cubites also, and reached to the wing
of the other Cherub.
13 So that the wings of the sayde Che-
rubs were stretched out twentie cubites:
and they stoode on their feete, and loked in-
wardes.
C 14 And hee made a forehanging of "yelowe
silke, purple, crymosin, and fine white, and
caused the pictures of Cherubs to be broyde-
red thereon.
"or, violet colour.
15 And hee made before the house two pyl-
lers of thirtie and fiue cubites high, and the
head that was aboue on the toppe of euerie
one of them was fiue cubites.
16 And he made chaynes of wreathen worke
for the quier, and put them on the heades of
the pillers: and made an hundred pomegra-
nates, and put them on the chaynes.
17 And hee reared vp the pyllers before the
temple, one on the right hande, and the other
on the left: and called the right Iachin, and
the left Boaz.

The. iiij. Chapter.

1. The aulter of brasse. 2. The lauatorie. 6. The caldrons. 7. The candelsticks, &c.

A 1 MOreouer he made an aulter of brasse twentie
cubites long, and twentie cubites
broade, and ten cubites high.
2 And he cast a brasen lauatorie of ten cubits
from brym to brym, round in compasse, and
fiue cubites high: and a line of thirtie cubites
did compasse it rounde about.
3 And vnder it was the fashio of oxen which
did compasse it rounde about: with ten cu-
bites did they compasse the lauatorie rounde
about, and there were two rowes of oxen,
which were cast like molten worke.
4 And it stoode also vpon twelue oxen: three
loked towarde the North, three towarde
the West, three toward the South, and three
towarde the East: and the lauatorie was
set vpon them, and all their backes were to-
warde the lauatorie.
5 And the thickest of it was an hand breath,
and the brym lyke the brym of a cup, with
floures of lillies: and it receyued and helde
three thousand battes.
6 And he made ten lauers, and put fiue on 3. Reg. 7. a.
the right hande, and fiue on the left, to washe
and clense in them such things as they offe-
red for a burnt offering: but the great la-
uatorie was for the priestes to wash in.
7 And he made ten candelsticke of golde, B
according to the patterne that was giuen of
them, and put them in the temple, fiue on the
right hande, and fiue on the left.
8 And he made also tenne tables, and put
them in the temple, fiue on the right side, and
fiue on the left: and he made an hundred ba-
sons of golde.
9 And he made the court of the priestes, and
the great court, and doores to it, and ouer-
layde the doores of them with brasse.
10 And hee sette the great lauatorie on the
right side of the East ende, ouer againste the
South.
11 And Hiram made pottes, shouels, and ba-
sons, and finished the worke that he was ap-
poynted to make for king Solomon in the
house of God.
12 The two pyllers, and the bowles, and the
pommelles on the toppe of the two pyllers,
and the two wreathes to couer the two
bowles of the pommels, which were on the
top of the pyllers.
13 And foure hundred pomegranates on the
two wreathes: two rowes of pomegranats
on one wreath to couer the two bowles of
the pommels.
14 And he made two bottomes, and lauers C
made he vpon the bottomes.
15 The great lauatorie, and twelue Oxen
vnder it.
16 Pottes also, shouels, and fleshhookes: and
al these vessels did (a) Hiram his father make
to king Solomon for the house of the lord,
of bright brasse.
a. Hiram is called Solomons father, bycause Solomon reuerenced him, and fauored him, as his father.
17 In the plaine of Iordan did the king cast
them, euen in the clay grounde that is be-
twene Socoth and Zaredatha.
18 And

18 And Solomon made all these vessels in great abundance: for the waight of brasse could not be reckened.

19 And Solomon made all the vessels that were for the house of God, the golden aulter also, and the tables to set the shewe bread vpon.

D 20 Moreouer, the candelsticks with theyr lampes, to burne after the maner, before the quier, and that of precious golde.

21 And the floures and the lampes, and the snuffers made he of golde, and that perfect golde.

22 And the dressing* knives, basons, spones, and censers of pure golde: and the doore of the temple, and the inner doores within the place most holy, and the inner doores of the temple were gylted.

*Some reade bookes: and others instruments of musicke.

The.v.Chapter.

1. The things dedicated by Dauid, are put in the temple. 2. The arke is brought into the temple. 10. VVhat was within it. 12. They sing prayse vnto the Lorde.

A 1 AND so all the worke that Solomon made in the house of the Lorde was finished: and Solomon brought in all the things that Dauid his father had dedicated, with the siluer & golde, and all the Jewels, and put them among the treasures of the house of God. 3.Reg.7.g.

2 Then Solomon gathered the elders of Israel togither, and all the heades of the trybes, and auncient fathers of the children of Israel, vnto Hierusalem, to bring the arke of the couenant of the Lorde out of the citie of Dauid, which is (in) Sion. 3.Reg.8.a.

3 Wherefore all the men of Israel resorted vnto the king in the feast, euen in the (a) seuenth moneth. a. September

4 And all the elders of Israel came, and the Leuites tooke vp the arke.

5 And the priestes and the Leuites brought away the arke of the tabernacle of the congregation, and al the holy vessels that were in the tabernacle, and they bare them.

6 And king Solomon and all the congregation of Israel that were assembled vnto him before the arke, offered sheepe and oxen, so many, that they could not be told, nor numbred for multitude.

B 7 And the priestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quier of the temple within the place most holy, and set it vnder the wings of the Cherubs.

8 So that the Cherubs stretched out theyr wings ouer the place of the arke, and the Cherubs couered both the arke and hir barres aboue on high.

9 And the barres of the arke were so long, that the heades of the barres were seene without the arke within the quier, but not without: and there the arke remayned vnto this day. 3.Reg.8.

10 But there was nothing in the arke, saue the two tables which Moses put therein at Horeb, when the Lorde made a couenant with the children of Israel after they were come out of Egypt.

11 And it fortuned, that when the priestes were come out of the holy place (for all the priestes that were present, were sanctified, and did not then wayte by course,)

12 That both the Leuites and the singers, C vnder Asaph, Heman, and Jeduthun, were appoynted to sundrie offices, with their children and brethren, and were arayed in fyne white, hauing cymbales, psalteries, & harpes, and stoode at the east ende of the aulter, and by them an hundred and twentie priestes blowing with trumpets.

13 And the trumpet blowers, and the syngers so agreed, that it seemed but one voice in praysing and thanking the Lorde: and when they lift vp their voice with the trumpets, cymbales, and other instrumentes of Musicke, and when they prayed the Lorde, howe that hee is good, and that his mercye lasteth euer: the house of God was filled with a cloude,

14 So that the priestes couldenot endure to minister by the reason of the cloude: for the Maiestie of the Lorde had fylled the house of God.

The.vi.Chapter.

3. Solomon blesseth the people. 4. He prayseth the Lorde. 14. He prayeth vnto God for those that shall pray in the temple.

1 THen Solomon sayde, The Lord hath I spoken, howe that hee will dwell in the darke cloude. 3.Reg.8.b.

2 And I haue buylt thee an house of habitation for thee, and a place for thy dwelling for euer.

3 And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel stoode.

4 And he sayde, Blessed be the Lorde God of Israel, which hath with his handes fulfilled it that he spake with his mouth to my father Dauid, saying,

5 Since the day that I brought my people out of the lande of Egypt, I chose no citie among all the trybes of Israel to buylde an 2.Reg.7.a. 3.Reg.8.b.

house

house in, that my name might bee there, neyther chose I any man to bee ruler ouer my people Israel:

2.Par.7.d. and.12.d. 6 Sauing that I haue chosen Hierusalem, that my name might be there, and haue chosen Dauid to be ouer my people Israel.

B 7 And when it was in the heart of Dauid my father, to buylde an house for the name of the Lorde God of Israel,

2.Reg.7.a. 3.Reg.8.b. 1.Par.22.b. 8 The Lorde sayde to Dauid my father, Forasmuch as it was in thine heart to build an house for my name, thou diddest wel that thou thoughtest in thine heart.

9 Notwithstanding, thou shalt not buylde the house: but thy sonne, which is proceeded out of thy loynes, hee shall buylde an house for my name.

10 The Lorde therefore hath made good hys saying that he hath spoken: and I am risen vp in the roome of Dauid my father, and am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lorde God of Israel.

11 And in it haue I put the arke, wherein is the (b) couenant of the Lorde that hee made with the children of Israel.

b. Meaning the two tables

12 And the king stode before the aulter of the Lorde, in the presence of all the congregation of Israel, and stretched out his handes,

13 (For nowe Solomon had made a brasen scaffolde of fiue cubites long, and fiue cubites brode, and three of heigth, and had set it in the middes of the great court, and vpon it he stode, and kneeled downe vpon hys knees before all the congregation of Israell, and stretched out his handes towarde heauen,)

C 14 And sayde, O Lorde God of Israel, there is no God lyke thee in heauen and earth, which keepest couenant, and shewest mercie vnto thy seruantes that walke before thee with all their heartes.

3.Reg.8.c.

15 Thou which hast kept with thy seruant Dauid my father, the things that thou promisedst him, thou saidest it with thy mouth, and hast fulfilled it with thine handes, as it is to see this day.

16 And nowe Lorde God of Israel, keepe with thy seruaunt Dauid my father the things that thou promisedst hym, saying, Thou shalt in my sight not bee without a man that shall sit vpon the seate of Israel, so that thy children take heed to their wayes, to walke in my lawe, as thou hast walked before me.

3.Reg.2.a. and.6.b. 2.Par.7.d.

17 And nowe Lorde God of Israel, let thy saying be true, which thou spakest vnto thy seruant Dauid.

18 (And will God in very deede dwel with men on earth? Beholde, heauen and heauen aboue all heauens do not conteyne thee, howe much lesse, the house whiche I haue buylded?)

Esay.66.a. Actes.7.f.

19 Let it be thy pleasure therefore, to turne to the prayer of thy seruant, and to his supplication, O Lord my God, to hearken vnto the voyce and prayer which thy seruaunt prayeth before thee,

20 And let thine eyes be open towarde this house day and night, ouer this place whereof thou hast sayde, that thou wouldest put thy name there, to hearken vnto the prayer which thy seruant prayeth in this place.

21 Hearken vnto the prayers of thy seruaunt, D and of thy people Israel, which they praye in this place: heare thou, I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull.

22 If a man sinne agaynst his neighbour, and take an othe agaynst him, and make hym to sweare, and they both come before thine aulter in this house:

3.Reg.8.b.

23 Then heare thou from heauen, and doe and iudge thy seruauntes, that thou rewarde the wicked, and recompence hym his way vpon his head, and iustifie the righteous, and giue him according to his righteousnesse.

24 And if thy people Israel be put to ỹ worse before the enimie, because they haue sinned agaynst thee: Yet if they turne and giue thankes vnto thy name, and make intercession, and pray before thee in this house:

25 Then heare thou from Heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them agayne vnto the lande which thou gauest to them, and to their fathers.

26 When heauen is shut vp, and there bee no raine, because they haue sinned against thee: yet if they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them:

Deut.10.b. 3.Reg.17.a.

27 Then heare thou in heauen, and be mercifull vnto the sinne of thy seruants, and of thy people Israel, and guide thou them into the good way to walke in, and sende raine vpon thy lande whiche thou hast giuen vnto thy people for an inheritance.

E

28 And if there be dearth in the land, or pestilence, corruption, or blasting of corne, Grashoppers, or caterpillers, or that their enimies beseige them in the "Cities of their land, or whatsoeuer plague or sickneſſe it be:

"or, in the lande of their gates.

29 Then what supplycations and prayers soeuer shall bee made of any man, and of all thy people Israell, which shall knowe euerie man his owne sore and his owne griefe,

Do. and

and shall stretche out their handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwelling place, and shalt bee merciful, and giue euery man according vnto all his wayes, euen as thou doest knowe euery mans heart: (for thou[d] onely knowest the heartes of the children of men,)

d. God onely knoweth the hart of men.

31 That they maye feare thee, and walke in thy wayes as long as they liue, in the lande which thou gauest vnto our fathers.

32 Moreouer, the straunger whiche is not of thy people Israel, if he come from a farre lande for thy great names sake, & thy mightie hand, and thy stretched out arme: If they come, I say, and pray in this house:

3. Reg. 8. c. Iohn. 12. c. Acts. 8. k.

33 Thou shalt heare from heauen, euen from thy dwelling place, and shalt doe according to all that the straunger calleth to thee for: that all the people of the earth may knowe thy name, and feare thee as doth thy people Israel, and that they may knowe howe that in this house which I haue buylt, thy name is called vpon.

F 34 If thy people goe out to warre agaynste their enimies by the waye that thou shalt sende them, and they pray to thee in the way towarde the citie whiche thou hast chosen, euen towarde the house which I haue built for thy name:

Deut. 6. d.

35 Then heare thou from heauen their supplication and prayer, and helpe them in their right.

3. Reg. 8. c. 1. Iohn. 1. d. 36 If they sinne agaynst thee (as there is no man but hee doth sinne) and thou be angrie with them, and deliuer them ouer before their enimies, and they take them, and carie them away captiues vnto a lande farre or neare:

37 Yet if they repent in their heart in the land where they be in captiuitie, and turne, and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue done euill and wickedly:

38 And turne againe to thee with all their heart, and all their soule, in the lande of their captiuitie where they keepe them in bondage, and so pray towarde their lande, which thou gauest vnto their fathers, euen towarde the citie which thou hast chosen, and towarde the house whiche I haue built for thy name:

G 39 Then heare thou from heauen, euen from thy dwelling place, their supplication and their prayer, and iudge their cause, and bee mercifull vnto thy people which haue sinned agaynst thee.

40 Nowe my God, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 Nowe vp, O Lord God, into thy[e] resting place, thou and the ark of thy strength: O Lord God, let thy priests be clothed with health, & let thy saints reioice in thy goodnes.

e. That is to the temple.

Psal. 131. 1.

42 O Lorde God, turne not away the face of thine[f] annoynted, remember the mercies which thou hast promised to Dauid thy seruant.

f. Heare my prayer, which am thine anoynted king.

The. vij. Chapter.

1. The fyre consumeth the sacrifice. 2. The glorie of the Lorde fylleth the Temple. 12. He heareth his prayer. 17. And promiseth to exalt him and his throne.

1 NOw when Solomon had made an end of praying, there came downe fire from heauen, and consumed the burnt offering and the sacrifices: and the house was filled with the glorie of the Lorde.

I 3. Reg. 8. f. Leuit. 9. d. 3. Reg. 8. g.

2 And the priestes coulde not goe into the house of the Lorde, bycause the glorie of the Lorde had filled the Lordes house.

3 And when all the children of Israel sawe how the fire and the glorie of the Lord came downe vpon the house, they fel downe flatte vpon their faces to the earth vpon the pauement, and worshipped and confessed vnto the Lorde, that he is gracious, and that his mercie lasteth euer.

4 And the king and al the people offered sacrifices before the Lorde.

5 And king Solomon offered a sacrifice of two and twentie thousande oxen, and an hundred and twentie thousande sheepe, and so the king and all the people dedicated the house of God.

6 And the priestes wayted on their offices, And the Leuits had the instruments of musicke of the Lorde, which king Dauid had made to confesse vnto the Lorde, that his mercy lasteth euer, Dauid praysing God by them: and the priests blew with trumpets before them, and all they of Israel stode.

7 Moreouer, Solomon halowed the middle of the Court that was before the house of the Lorde, for there hee offered burnt offerings: and the fatte of the peace offrings, bycause the brasen aulter whiche Solomon had made, was not able to receyue the burnt offerings, and the meate offering, and the fatte.

B

8 So at the same time Solomon kept (a) a feast of seuen dayes, and all they of Israel with him, an exceeding great congregation, euen from the entring in of Hamath, vnto the ryuer of Egypt.

(a) 1. Par. 7. f. 2. That was the feast of tabernacles.

9 And in the eyght day they made an assembly:

sembly: for they kept the dedication of the aulter seuen dayes, and the feast seuē dayes.

10 And the three and twentieth daye of the seuenth moneth, hee let the people depart into their tentes glad and merrie in heart, for the goodnesse that the Lorde had shewed to Dauid and to Solomon, and to Israel his people.

1.Reg.9.a. 11 And so Solomon finished the house of the Lorde, and the kings house: and all that came in his heart to make in the house of the Lord, and in his owne house, went prosperously forwarde.

12 And the Lorde appeared to Solomon by night, and sayde to him, I haue hearde thy

2.Par.6.a. petition, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shutte vp heauen that there bee no rayne, or if I commaunde the locustes to deuour the lande, or if I sende pestilence among my people:

C 14 And if they that are of my people, among whom my name is called vpon, doe humble themselues, and make intercession, and seeke my presence, and turne from their wicked wayes: then will I heare from heauen, and be mercifull to their sinne, and wyll heale their lande.

15 And from henceforth mine eyes shall be open, and mine eares attent vnto the prayer that is made in this place.

2.Par.6.a. 16 And therefore nowe I haue chosen and sanctified this house, that my name may bee there for euer: and mine eyes and my heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe al that I haue commaunded thee, and shalt obserue my statutes and my lawes:

18 Then will I stablishe the state of thy kingdome, according as I made the couenant with Dauid thy father, saying, Thou

2.Reg.2.a. and.20.a. 2.Par.6.c. shalt not bee without a man to be ruler in Israel.

19 But and if ye turne away, and forsake my statutes and my commaundementes which I haue set before you, and shall go and serue other goddes, and worship them:

20 Then wyll I plucke them vp by the rootes, out of my lande which I haue giuen them, and this house which I haue sanctified for my name, will I cast out of my sight, and wil make it to be a prouerbe and a iest among all nations.

D 21 And this house which is most high, shall

Deut.29.d. 3.Reg.9.b. Ier.22.c. be an astonishment to euery one that passeth by, and shall say, Why hath the Lord dealt on this fashion with this lande, and with this house?

22 And they shall answere, Bycause they forsoke the Lorde God of their fathers, which brought them out of the lande of Egypt, and caught holde on other goddes, and worshipped them, and serued them: euen therefore hath he brought all this euill vpon them.

The.viij.Chapter.

2. The Cities that Solomon buylt. 7. People that were made tributarie vnto hym. 12. His sacrifices. 17. He sendeth to Ophir.

1 AND it fortuned, that after (a) twentie A
3.Reg.9.b. yeares, when Solomon had buylte the house of the Lorde, and hys owne house:

a. Signifying that he was twentie yeares in buylding them.

2 He buylt the cities that Hiram gaue him, and put of the children of Israel in them.

3 And Solomon went to Hamath Zoba, (b) and strengthed it.

b. Other read, he ouercame it

4 And he buylt Thadmor in the wildernes, and repayred all the store cities which were in Hamath.

5 And he buylt Bethhoron the vpper, and Bethhoron the neather, strong Cities, hauing walles, gates, and barres:

6 And Baalah, and all the store Cities that Solomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Solomon had lust to buylde in Hierusalem and Libanon, and throughout all the lande of his dominion.

7 And all the people that were left of the B
Hethites, Amorites, Pherezites, Heuites, and Iebusites, whiche were not of the children of Israel,

8 But were the children of them whiche were left after them in the lande, and were not consumed of the children of Israel, them did Solomon make to paye tribute, vnto this day.

9 But of the children of Israel did Solomon make no bondmen for his worke: but they were men of warre, and rulers, and great Lords with him, and captaynes ouer his charets and horsemen.

10 And king Solomons officers that ouerlaw and ruled the people, were two hundred and fiftie.

11 And Solomon brought the daughter of Pharao out of the citie of Dauid, into the house that he had buylded for her: for he said, My wife shal not dwel in the house of Dauid king of Israel, for it is holy, bicause that the arke of the Lorde is come vnto it.

12 Then Solomon offered burnt offerings vnto the Lorde on the aulter of the Lorde, which he had built before the porche:

13 Doing euery thing in his due tyme, and offering according to the commaundement of Moses, in the Sabbothes, newe moones,
Exod. 23. c. and solempne feastes, three tymes in the
Deut. 16. c. yeare, (that is to say) in the feast of sweete breade, in the feast of weekes, and in the feast of tabernacles.

¶ 14 And Solomon set the sortes of Priestes to their offices, as Dauid his father had ordered them, and the Leuites in theyr watches, for to prayse and minister before the priestes day by day, and the porters by course at euery gate: for so had Dauid the man of
1. Par. 9. d. God commaunded.

15 And they omitted not the commaundement of the king vnto the priestes and Leuites, concerning any maner of thing, and concerning the treasures.

16 For Solomon made prouision for the charges, from the first day that the foundation of the house of the Lorde was layde, till it was finished, that the house of the Lorde was perfect.

17 Then went King Solomon to Ezion Gaber, & to Eloth at the sea side in the land of Edom.

18 And Hiram sent him by the handes of his seruantes, shippes, and seruantes that had knowledge of the sea: and they went with the seruauntes of Solomon to Ophir, and caryed thence foure hundred and fiftie talentes of Golde, and brought it to King Solomon.

The. ix. Chapter.

1. 9. The Queene of Saba commeth to see Solomon, and bringeth giftes. 12. His yearely reuenues. 30. The tyme of hys raigne. 31. His death.

A 1 AND when the Queene of Saba heard
3. Reg. 10. a. Math. 14. d. Luke. 10. b. of the fame of Solomon, shee came to proue him in hard questions at Hierusalem, with a verie great companie, with Camels that bare spices, and plentie of gold, and precious stones: And when shee was come to Solomon, she communed with him of all that she had in hir heart.

2 And Solomon soyled hir all hir questions: and there was not one worde hid from Solomon which he tolde hir not.

3 And when the Queene of Saba had seene the wisedome of Solomon, and the house that he had built,

4 And the meate of his table, the sitting of his seruantes, and the standing of his wayters, their apparel, his butlers, theyr apparell, "his going vp by the which he went into the house of the Lorde: there was no more spirite in hir.

"Or, his sacrifices which he offered in the house of the Lorde.

5 And shee sayde to the king, The saying which I heard in mine owne lande of thine actes, and of thy wisedome, is true.

6 I beleeued not the wordes of them, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy wisedome was not tolde me: for thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these B
thy seruants which stand before thee alway, and heare thy wisdome.

8 Blessed be the Lorde thy God, which had lust to thee, to set thee (king) on his seate, that thou mightest be king for the Lord thy God: because thy God loueth Israel (and hath delite) to make them continue euer, therefore made hee thee king ouer them, to do right and equitie.

9 And shee gaue the king an hundred and twentie talents of golde, and of spices exceeding great abundance, and precious stones: neither was there any more such spice as the Queene of Saba gaue king Solomon.

10 And the seruantes of Hiram, and the seruantes of Solomon, which brought golde from Ophir, brought also Algume wood, and precious stones.

11 And the king made of the Algume wood
1. stayres in the house of the Lorde, and in the kings palace, and Harpes, and Psalteries for singers: and there was none such wood seene before in the lande of Iuda.

12 And king Solomon gaue to the Queene of Saba euery pleasant thing that she asked, (a) besides that which shee had brought vnto the king, and so she turned, and went away to hir owne lande with hir seruants.

a. Beside that is to say, the recompence of that which she had brought vnto the king.

13 The waight of golde that came to Solomon in one yeare, was sixe hundred threescore and sixe talentes of golde,

14 Besides that which the chapmen and marchants brought: and all the kings of Arabia, and rulers of that countrey, brought golde and siluer to Solomon.

15 And king Solomon made two hundred targets of beaten golde: and sixe hundred sicles of beaten golde were spent vpon one target.

16 And three hundred shieldes made hee of beaten golde, and one shield cost three hundred peeces of golde: and the king put them in the house that was in the forrest of Libanon.

17 And the king made a great seate of iuory, and ouerlayde it with pure golde.

18 And there were sixe steppes to the seate, with a footestoole of golde fastened to the seate: and pommelles on eche side of the sitting

sitting place, and two Lions standing by the pommels.

19 And twelue Lions stode on the one side and on the other vpon the sixe steppes: so that there was no such worke made in any kingdome.

20 And all the drinking vessels of king Solomon were of golde, and all the vessels of the house that was in the forrest of Libanon were of precious golde: for siluer was counted nothing worthy in the dayes of Solomon.

21 For the kings shippes went to Tharsis with the seruaunts of Hiram, euerie three yeares once came the shippes to Tharsis and brought golde, siluer, yuorie, and Apes, and Peacocks.

D 22 And king Solomon passed all the kings
3.Reg.10.d. of the earth, in ryches and wisedome.

23 And all the kings of the earth sought the presence of Solomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, spices, horses, and mules, and what soeuer might be gotten yeare by yeare.

3.Reg.4.d. 25 And Solomon had foure thousand stalles for horses and charettes, and twelue thousande horsemen, whom he bestowed in the chart cities, and (some were) with the king at Hierusalem.

26 And hee raigned ouer all the kings that were from Euphrates, vnto the lande of the Philistines, and to the border of Egypt.

3.Reg.10.d. 27 And the king made siluer in Hierusalem as plenteous as stones, and Cedar trees as plenteous as the Mulberie trees that grow in the valleyes:

E 28 And they brought vnto Solomon horses out of Egypt, and out of all landes.

3.Reg.11.g. 29 The rest of the actes of king Solomon first and last, are they not written in the sayings of Nathan the prophet, and in the prophecie of Ahiah the Silonite, and in the visions of Iddo, the sear of visions agaynst Ieroboam the sonne of Nabat?

30 And Solomon raigned in Hierusalem vpon all Israel fortie yeares.

31 And Solomon slept with his fathers: and they buryed him in the citie of Dauid his father, and Rehoboam his sonne raigned in his steade.

The.x. Chapter.

4. The rigor of Rehoboam. 13. He foloweth lewde counsel. 16. The people rebel.

A 1 AND Rehoboam went to Sichem: for
3.Reg.12.a. to Sichem were all Israel come togither to make him king.

2 And when Ieroboam the sonne of Nabat (which was fled into Egypt from the presence of Solomon the king) heard it, he returned out of Egypt. 3.Reg.11.g.

3 And they sent, and called him: and so Ieroboam, and all they of Israel, came and communed with Rehoboam, saying,

4 Thy father layde a grieuous yoke vpon vs: nowe therefore remit thou somewhat of the grieuous seruice of thy father, and of his heauie yoke that he put vpon vs, and we will serue thee.

5 And he sayde to them, Come agayne vnto me after three dayes. And the people departed.

6 And king Rehoboam counsayled wyth the elders that had stande before Solomon his father whyle he yet lyued, and he sayde, What counsayle giue ye mee, to answere this people againe?

7 And they tolde him, saying, If thou bee B
kinde to this people, and shew thy self lowly to them, and speake louing wordes to them, they will be thy seruants for euer.

8 But he left the counsaile which the elders gaue him, and toke counsaile with the yong men that were growen vp with him, and (a) that stode in his presence.

a. Whiche were of his counsel and secrete.

9 And he sayde vnto them, What aduice giue ye, that we may answere this people, which haue communed with me, saying, Abate somewhat of the yoke which thy father did put vpon vs?

10 And the yong men that were growne vp with him, spake vnto him, saying, Thus shalt thou answere the people that speake to thee, saying, Thy father made oure yoke heauie, but make thou it somewhat lighter for vs: Thus shalt thou say vnto them, My little finger shall be heauier than my fathers loynes.

11 For where my father put a heauie yoke 3.Reg.12.c.
vpon you, I will put more to your yoke: My father chastised you with whippes, but I will chastise you with scourges.

12 And so Ieroboam and al the people came to Rehoboam ỹ third day, as the king bade, saying, Come againe to me the thirde day.

13 And the king answered them cruelly: and king Rehoboam left the counsayle of the aged men.

14 And answered them after the aduice of the C
yong men, saying, My father made youre yoke greeuous, and I wil adde thereto: my father chastised you with whippes, but I will chastise you with scourges.

15 And so the king hearkened not vnto the people: but the occasion came of God, that 3.Reg.11.f.

the lord might make good his saying which he spake by the hande of Ahia the Silonite to Ieroboam the sonne of Nabat.

16 And when all they of Israel sawe that the king would not agree vnto them, the people answered the king, saying, What portion haue we in Dauid? For wee haue no inheritance in the sonne of Isai: Euery man to his tent oh Israel, and nowe Dauid see to thine owne house. And so all Israel gate them to their tentes:

3. Reg. 12. d.

17 So that Rehoboam raigned ouer no moe of the children of Israel, than dwelt in the cities of Iuda.

18 Then king Rehoboam also sent Haduram, that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: but king Rehoboam made speede to get him vp to his charet, to flee to Hierusalem.

19 And they of Israel rebelled agaynst the house of Dauid vnto this day.

The. xi. Chapter.

4. Rehoboam is forbidden to fight agaynst Ieroboam. 5. Cities which he buylt. 21. He hath eightene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

A 1 AND when Rehoboam was come to Hierusalem, he gathered of the house of Iuda and Beniamin, nine score thousande chosen men of warre, to fight agaynst Israel, and to bring the kingdome agayne to Rehoboam.

3. Reg. 12. c.

2 And the worde of the Lorde came to Semaiahu the man of God, saying,

3 Speake vnto Rehoboam the sonne of Solomon king of Iuda, and to all them of Israel that are in Iuda and Beniamin, and say,

4 Thus sayeth the Lorde, Ye shall not goe vp, nor fight agaynst your brethren: returne euery man to his house, for this thing is done of mee. And they obeyed the wordes of the Lorde, and returned from goyng agaynst Ieroboam.

5 And Rehoboam dwelt in Hierusalem, and buylt strong cities in Iuda.

6 He buylt vp Bethlehem, and Etam, and Thekoa,

7 Bethzur, Socho, and Adullam,

B 8 Gath, and Maresa, and Ziph,

9 Adurahim, Lachis, and Azecah,

10 Zorah, Aialon, and Hebron, which is in Iuda and Beniamin, strong cities.

11 And hee repayred the strong holdes, and put captaynes in them, and store of vittaile, and wine, and Oyle:

12 And in al cities he put shields and speares, and made them exceeding strong, hauing Iuda and Beniamin on his side.

13 And the Priestes and the Leuites that were in all Israel, resorted to him out of all theyr coastes.

14 For the Leuites left theyr suburbes, and their possession, and came to Iuda and Hierusalem: For Ieroboam and his sonnes had cast them out from ministring vnto the Lorde.

C 2. Par. 15. d.

15 And he ordeyned him priestes for the high places, for the (a) diuils, and for the calues which he had made.

a. Meaning Idols.

16 And after the Leuites, there went out all the tribes of Israel, such as submitted theyr heartes to seeke the Lorde God of Israel, and came to Hierusalem to offer vnto the Lorde God of theyr fathers.

17 And so they strengthed the kingdome of Iuda, and made Rehoboam the sonne of Solomon mightie three yeares long: for three (b) yeares they walked in the way of Dauid and Solomon.

b. So long as they feared God, and set foorth his worde, they prospered.

18 And Rehoboam toke him Mahalath, the daughter of Ierimoth the sonne of Dauid, to wyfe, and Abihail the daughter of Eliab the sonne of Isai:

19 Which bare him children, Ieus Samaria, and Zaham.

20 And after hir he toke Maacha the daughter of Absolon, whiche bare him Abia, Athai, Ziza, and Selomith.

3. Reg. 15. a.

D 21 And Rehoboam loued Maacha the daughter of Absalom, aboue all his wyues and concubines: for he toke eightene wyues, and threescore concubines, and begate twentie and eight sonnes, and threescore daughters.

22 And Rehoboam made Abia the sonne of Maacha, the chiefe ruler among his brethren: for he thought to make him king.

23 (c) And he played wisely, and scattered all his children throughout all the countreyes of Iuda and Beniamin vnto euery strong citie, and hee gaue them abundaunce of vittaile, and obteyned many wiues.

c. Others reade, and he taught him.

The. xij. Chapter.

1. Rehoboam forsaketh the Lorde, and is punished by Sesac. 5. Semeia reproueth him. 6. He humbleth himselfe. 7. God sendeth him succour. 9. Sesac taketh his treasures. 13. Hys raigne and death. 16. Abia hys sonne succeedeth him.

I 1 AND it came to passe, that when Rehoboam had stablished the kingdome, and

and became mightie, hee forsoke the lawe of the Lorde, and (a) all Israell wyth him.

a. As the prince is, so for the most part the people wil be.

2 And it fortuned, that in the fifth yeare of king Rehoboam, Sesac the king of Egypt came vp agaynst Hierusalem, bycause they had transgressed agaynst the Lorde.

3 With twelue hundred charets, and three score thousande horsemen: and the people were without number that came wyth him out of Egypt, Lubim, (b) Succiim, and the blacke Mores.

b. Which were a people in Africa, called the Troglodites, bycause they dwelt in holes.

4 And he toke the strong Cities in Juda, and came to Hierusalem.

5 Then came Semeia the prophete to Rehoboam, and to the Lordes of Juda that were gathered together within Hierusalem for Sesac, and sayde vnto them, thus sayeth the Lorde, Ye haue left mee, and therfore haue I also (c) left you in the handes of Sesac.

c. God neuer leaueth vs, vntill wee haue cast him away.

6 Wherevpon the Lordes of Israel and the king humbled themselues and sayde, The Lorde is righteous.

B 7 And when the Lorde sawe that they submitted themselues, the worde of the Lorde came to Semeia, saying, They submit themselues, therefore I will not destroy them, but I will deliuer them somewhat, and my wrath shall not be powred out vpon Hierusalem by the hande of Sesac.

d. God punisheth his, not to destroy the, but to reforme them.

8 Neuertheless, they shall be his seruants: to knowe what difference is betweene (d) my seruice, and the seruice of the kingdomes of the worlde.

9 And so Sesac king of Egypt came to Hierusalem, and toke away the treasures of the house of the Lorde, and the treasures of the kings house, he toke euen all: and hee caried away the shieldes of golde which Solomon made.

3.Reg.10.a.

10 In stead of which, king Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, and that kept the entrance of the kings house.

11 And [illegible] to passe, that when the king entred into the house of the Lorde, the garde came, and fet them, and brought them again vnto the garde chamber.

12 And when hee humbled hymselfe, the wrath of the Lorde turned from him, that hee would not destroy altogither: and in Juda all was well.

13 And so king Rehoboam waxed mightie, and raigned in Hierusalem: and Rehoboam was one and fortie yeares olde when he began to raigne, and hee raigned seuentene yeares in Hierusalem, the citie whiche the Lorde had chosen out of all the tribes of Israel, to put his name there: and his mothers name was Naama, an Ammonitesse.

14 And hee did euil, bycause hee prepared not his heart to seeke the Lorde. C 3.Reg.14.k.

15 The actes also of Rehoboam first and last, are they not written in the sayings of Semeia the Prophete, and of Iddo the sear, which noted the genealogie? And there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne raigned in his stead.

The.xiij.Chapter.

1. Abia maketh warre agaynste Ieroboam. 4. He sheweth the occasion. 12. He trusteth in the Lorde, and ouercommeth Ieroboam. 21. Of his wyues and children.

1 THe eightenth yere of king Jeroboam, A began Abia to raigne ouer Juda. 4.Re.15.a.

2 And he raigned three yeares in Hierusalem: His mothers name also was Michaiahu, the daughter (a) of Uriel of Gibea:) And there was warre betweene Abia and Jeroboam.

a. Called otherwise Absalon.

3 And Abia set the battel in aray, with the armie of valiant men of warre, euen foure hundred thousande chosen men: And Jeroboam set hymselfe in aray, to fyght agaynst him, wyth eyght hundred thousande pickt men, whiche were strong, and men of armes.

4 And Abia stode vp vpon Zemaraim, an hill which is in mount Ephraim, and sayd, Heare mee thou Jeroboam, and all Israel.

5 Do not you knowe how that the Lord god of Israel gaue the kingdome ouer them of Israel to Dauid for euer, euen to him and to his sonnes, with a (b) salted couenant?

b. With a firm and perpetual.

6 And Jeroboam the sonne of Nabat, the seruant of Solomon the sonne of Dauid is risen vp, and hath rebelled against his Lord.

7 And there gathered to him lewd men, the children of Belial, and preuayled agaynst Rehoboam the sonne of Solomon, when Rehoboam was (c) yong and tender harted, and could not stande before them. B

c. In hart and courage.

8 And nowe ye say, that ye bee able to preuayle agaynst the kingdome of the Lorde, whiche is in the hande of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues whiche Jeroboam made you for goddes. 3.Reg.12.f.

9 And haue yee not cast out the Priestes of the Lorde, the sonnes of Aaron, and the Leuites, and haue made you priestes, after the maner of the Nations of other landes? 2.Par.11.c.

so that whosoeuer commeth and consecrateth his hande with a yong ore, and seuen rammes, the same may be a priest of them that are no goddes.

10 But we belong vnto the Lorde our God, whom we haue not forsaken, and the priests are the sonnes of Aaron, which minister vnto the Lorde, and the Leuites wayte vpon their office,

11 They burne vnto the Lorde euery morning and euening burnt sacrifyces, and sweete incense: the shewe breade set they in order vpon a pure table, and prepare the candelsticke of golde, with the lampes of the same to burne euer at euen: And truly wee kept the watch of the Lord our God, but ye haue forsaken him.

Leuit. 10. a. 12 And beholde, God him selfe is our captayne, and his priestes blow with the trumpettes, and crie alarum agaynst you. O ye children of Israel, fight not agaynst the Lorde God of your fathers: for it wil not prosper with you.

13 But for all that, Ieroboam conueyed men priuily about, to come behinde them: and so they were before Juda, and the layers in wayte were behinde them.

¶ 14 And when they of Juda loked about, beholde, the battel was before and behind, and they cryed vnto the Lorde, and the priestes blew with the trumpettes,

15 And the men of Juda gaue a showte: and as the men of Juda showted, it came to passe, that God smote Ieroboam and al Israel before Abia and Juda.

16 And the children of Israel fled before Juda, & God deliuered them into their hande.

17 And Abia and his people slue a great slaughter of them: There fell downe wounded of Israel, fiue hundred thousande chosen men.

18 And so the children of Israel were brought vnder at that tyme, and the children of Juda preuayled, (b) because they leaned vnto the Lorde God of their fathers.

d. The cause of victorie.

19 And Abia followed after Ieroboam, and woke cities from hym, Bethel wyth the townes belonging thereto, Jesana with the townes that belonged thereto, and Ephron with their townes.

20 And Jeroboam recouered no strength againe in the dayes of Abia: and the Lorde plagued him, and he dyed.

D 21 And Abia waxed mightie, and maryed fourtene wiues, and begat twentie and two sonnes, and sixtene daughters.

22 The rest of the actes of Abia, his maners, and his sayings, are written in the storie of the prophet Iddo.

The. xiiij. Chapter.

3. Asa destroyeth Idolatrie, and commaundeth his people to serue the true God. 11. Hee prayeth vnto God, when he shoulde goe to fight. 12. He obteyneth the victorie.

1 SO Abia slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne raigned in his steade, in whose dayes the lande was in quietnesse tenne yeares. A Math. 1. b.

2 And Asa did that was good and right in the eyes of the Lorde his God. 3. Reg. 15. a.

3 For he toke away straunge aultars, and the high places, and brake downe the Images, and cut downe the groues:

4 And commaunded Juda to seeke the Lord God of their fathers, and to do according to the law and commaundement.

5 And he put away out of all the Cities of Juda the high places and the Images: and the kingdome was quiet before him.

6 And he buylt strong cities in Juda, because the lande was in rest, and he had no warre in those yeares: for the Lord had giuen him rest.

7 Therefore he sayde vnto Juda, Let vs B buylde these Cities, and make aboute them walles, towres, gates, and barres, for the lande is yet in rest before vs: because wee haue sought the Lorde oure God, we haue sought him, and hee hath giuen vs rest on euerie syde. And so they built, and it prospered with them.

8 And Asa had an armie of men that bare shieldes and speares out of Juda three hundred thousande, and out of Beniamin that bare shieldes and drewe bowes, two hundred and fourescore thousand: al these were valiant men.

9 And there came out against them Zarah, the blacke Mozian, with an host of ten hundred thousand, and three hundred charettes, and came as farre as Maresa. 2. Par. 16. c.

10 And Asa went out before him, and they ioyned the battel in the valley of Zephata, beside Maresa.

11 And Asa cryed vnto the Lorde his God, and sayde, Lorde it is no hard thing wyth thee to helpe with many, or them that haue no power: Helpe vs therefore, O Lorde our God, for we trust to thee, and in thy name we goe agaynst this multitude: thou art the Lorde our God, and no man shall preuayle agaynst thee. 1. Reg. 17. b.

12 So the Lord smote the blacke Mozes before Asa and Juda, and the blacke Mozes fledde.

13 And

13 And Asa and the people that was with hym, folowed after them vnto Gerar: And the blacke Mores host was ouerthrowen, that there was none of them left, but were destroyed before the Lorde, and before hys hoste: and they caried away a mighty great pray.

14 And they smote al the cities round about Gerar, for the feare of the Lord came vpon them: and they spoyled all the cities, and there was exceedyng much spoyle in them.

15 They smote also the tentes of cattel, and caryed awaye plentie of sheepe and camels, and returned to Hierusalem.

The.xv.Chapter.

1. The exhortation of Azaria. 8. Asa purgeth his countrey of idolatrie. 11. He sacrificeth with the people. 14. They sweare together to serue the Lorde. 16. He deposeth his mother for hir idolatrie.

1 AND the spirite of God came on Azaria the sonne of Obed.

2 And he went out to meete Asa, and sayde vnto hym, Heare me Asa, and all Juda and Beniamin, the Lorde is with you, whyle ye be with hym: and when ye seeke hym, he will be founde of you: and agayne when ye forsake hym, he also will forsake you.

3 Nowe for a long season, Israel hath bene without the true God, and without preestes to teache, and without lawe.

4 And when any man in hys trouble, dyd turne vnto the Lorde God of Israel, and sought hym, he was founde of them.

5 And in that tyme there was no peace to hym that dyd goe out and in, but great sedition was there among all the inhabiters of the earth,

6 And nation was destroyed of nation, and citie of citie: for God dyd moue al aduersitie among them.

7 Play ye therefore the men, and lette not your handes slacke: for your worke shal be rewarded.

8 And when Asa hearde those wordes, and the prophesie (a) of Azaria the sonne of Obed the prophete, he toke courage, and put away the abominable idols out of all the lande of Juda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lorde, that was before the porche of the Lorde.

a. He had two names, both Azaria, and Obed.

9 And he gathered all Juda & Beniamin, and the strangers with them, out of Ephraim, Manasse, and Simeon: for there fell many to him out of Israel, when they saw that the Lorde his God was with hym.

10 So they assembled together at Hierusalem, the (b) thirde moneth, the fiftenth yeere of the raygne of Asa.

b. May.

11 And they offered vnto the Lorde the same tyme of the spoyle which they had brought, seuen hundred oxen, and seuen thousande sheepe,

12 And they made a couenant to seeke the Lorde God of theyr fathers, with all theyr hart, and al theyr soule.

13 And who so euer woulde not seeke the Lorde God of Israell, (c) shoulde dye for it, whether he were small or great, man or woman.

c. A lawe of death for all idolaters. Deut.13.

14 And they sware vnto the Lorde with a loude voyce, showting and blowyng with trumpets and shawmes.

15 And al they in Juda reioyced at the othe: for they had sworne vnto the Lorde with al theyr hart, and sought hym with all theyr luste, and he was founde of them: and the Lorde gaue them rest rounde about on euery side.

16 And kyng Asa put (d) Maacha his mother out of authoritie, bicause she had made an abominable idol in a groue: and Asa brake downe hyr idol, and stamped it, and burnt it at the brooke Cedron.

d. His grandmother.

17 But all the hygh places were not taken away out of Israel, though the hart of Asa was perfect al his dayes.

18 And he brought into the house of God the things that his father had dedicate, and that he hymselfe had dedicate: euen siluer, and golde, and iewels.

19 And there was no more warre vnto the thirtie and fiue yeere of the raygne of Asa.

Judi.3.b.

The.xvi.Chapter.

1. Asa for feare of Baasa kyng of Israel, maketh a couenant with Benhadad king of Syria. 7. He is reproued by the prophete, 10. whom he putteth in prysone. 12. He putteth his trust in the phisitions. 13. His death.

1 IN the fyre and thirtieth yeere of the raygne of Asa, came Baasa kyng of Israel agaynst Juda, and built Rama, to the intent that he would let none passe out or in to Asa kyng of Juda.

3.Reg.15.c.

2 And Asa fet out golde and siluer out of the treasures of the house of the Lorde, and (out) of the kyngs house, and sent to Benhadad kyng of Syria, that dwelt at Darmesec, and sayde,

3 There is a confederation betweene mee and thee, betweene my father and thyne: beholde, I haue sent thee siluer and golde, that thou wilt come and breake thyne ap-

poynt̄ment with Baaſa kyng of Iſrael, that he may depart from me.

4 And Benhadad graunted vnto kyng Aſa, and ſent the captaynes of his armies to the cities of Iſrael: and they ſmote Ijon, Dan, and Abelmaim, and all the ſtrong cities of Nephthali.

5 And when Baaſa heard this, he left buildyng of Rama, and let his woꝛke ceaſe.

6 And then Aſa the kyng toke all Juda, and caryed away the ſtones and tymber of Rama, wherwith Baaſa was a buyldyng, and he buylt therewith Geba, and Miſpah.

B 7 At that tyme Hanani the Sear came to Aſa kyng of Juda, and ſayde vnto him, (a) Becauſe thou haſte truſted in the kyng of Syria, and not rather put thy truſt in the Loꝛde thy God, therefoꝛe is the hoſt of the kyng of Syria eſcaped out of thine hande.

a. God reproueth ſuche leagues as are made with infidels.

2. Par. 14. c.

8 Had not the blacke Moꝛres and Lubim an exceedyng great hoſte, with many charets and hoꝛſemen? And yet becauſe thou truſteddeſt in the Loꝛd, he deliuered them into thyne hande.

9 Foꝛ the eyes of the Loꝛde beholde all the earth, to ſtrengthen them that are of perfect hart towarde hym: herein thou haſte done fowlyſhly, and therefoꝛe from henceforth, thou ſhalt haue warre.

Gen. 31. d.

10 And Aſa was woꝛth with the Sear, and put hym into a (b) pryſon houſe, foꝛ he was diſpleaſed with hym becauſe of this thyng: and Aſa deſtroyed (certayne) of the people the ſame ſeaſon.

b. The prophete of God puniſhed, for ſpeakyng his meſſage.

11 And beholde, theſe deedes of Aſa firſte and laſt, are written in the booke of the kyngs of Juda and Iſrael.

12 And Aſa in the thirtie and nienth yeare of his raygne, fell ſicke in his feete, and that his diſeaſe cõtinued very long: and in his ſickneſſe he ſought not the Loꝛd, but phiſitions.

Eccle. 38. a.

13 And Aſa ſlept with his fathers, & dyed in the fourtie and one yeare of his raygne.

C 14 And they buryed hym in hys owne ſepulchre, whiche he had made foꝛ hymſelfe in the citie of Dauid, and layde hym in the bed whiche he had filled with diuers kindes of ſpices, and ſweete odours made by the craft of the Apothecaries: and burnt very much ſpice about hym.

The. xvij. Chapter.

5. Iehoſaphat truſtyng in the Lorde, proſpereth in ryches and honour. 6. He aboliſheth idolatrie. 7. and cauſeth the people to be taught. 11. He receyueth tribute of ſtrangers. 13. His munitions and men of warre.

1 AND Iehoſaphat his ſonne raygned in his ſteede, and preuayled agaynſt Iſrael. A Matth. 1. b

2 And he put ſouldiers in all the ſtrong cities of Juda, and ſet rulers in the lande of Juda, and in the cities of Ephraim, which Aſa his father had wonne.

3 And the Loꝛde was with Iehoſaphat, becauſe he walked in the olde wayes of hys father Dauid, and ſought not Baalim,

4 But ſought the Loꝛd God of hys father, and walked in his commaundements, and not after the doyngs of Iſrael.

5 And the Loꝛde ſtabliſhed the kyngdome in his hande, and all they that were in Juda, brought hym preſents, ſo that he had abundance of rycheſſe and honour.

6 And he lift vp his hart vnto the wayes of the Loꝛde, and he put downe yet moꝛe of the hygh places and groues out of Juda.

7 In the thirde yeere of his raygne he ſent B to hys loꝛdes, euen to Benhail, Obadia, Zacharia, Nathanel, and to Michaiahu, that they ſhoulde (a) teache in the cities of Juda:

a. Iehoſaphat ſent viſitours abroade into the country, to ſee religion reſourmed, & the people truly inſtructed.

8 And with them he ſent Leuites, euẽ Semeiahu, Nethaniahu, Zebadiahu, Aſael, Semiramoth, Jehonathan, Adoniahu, Tobiahu, and Tob-adoniahu, and with them Eliſama, and Iehoram prieſts.

9 And they taught in Juda, and had the booke of the lawe of God with them, and went about thꝛoughout al the cities of Juda, and taught the people.

10 And the feare of the Loꝛde fell vpon all the kyngdomes of the landes, that were rounde aboute Juda, and they fought not agaynſt Iehoſaphat.

11 And ſome of the Philiſtines brought Iehoſaphat gifts, and tribute ſiluer, and thereto the Arabians brought hym cattell, euen ſeuen thouſand and ſeuen hundꝛed rammes, and ſeuen thouſande and ſeuen hundꝛed hee goates.

12 And ſo Iehoſaphat pꝛoſpered, and grewe vp an highe: and he buylt in Juda caſtels and cities of ſtoꝛe.

13 And he had great "ſubſtance in the cities of Juda: but the men of armes and ſtrongeſt ſouldiers were in Hieruſalem.

"or, great woꝛkes.

14 And theſe are the "offices of them in the C houſe of theyꝛ fathers: the captaynes ouer thouſands in Juda, Adna the captayne, and with him of fightyng men, thꝛee hundꝛed thouſande.

"or, numbers.

15 And next to his hand was Iehohanan a captayne, and with hym two hundꝛed and foureſcoꝛe thouſande.

16 And next hym was Amazia the ſonne of Zichri,

Zichri, which of his owne good wil offered himſelf vnto the Lorde, and with him two hundred thouſand mighty men of warre.

17 And of the chyldren of Beniamin, Eliada a man of might, and with hym armed men, with bowe and ſhielde, two hundred thouſande.

18 And next hym was Iehoſabad, and with him an hundred and fourefcore thouſande, that were prepared for the warre.

19 Theſe wayted on the kyng, beſides thoſe whiche the kyng put in the ſtrong cities throughout al Iuda.

The. xviij. Chapter.

1. Iehoſaphat maketh affinitie with Ahab. 10. Foure hundred prophetes counſel Ahab to goe to warre. 14. Michea is agaynſt them. 23. Zedekia ſmyteth him. 25. The kyng putteth hym in pryſon. 29. The effect of his propheſie.

A 1 NOw Iehoſaphat had abundance of ryches and honour, and ioyned affinitie with Ahab.

3. Reg. 22. a. 2 And after certaine yeares, he went downe to Ahab to Samaria: and Ahab ſlue many ſheepe & oxen for him, & for the people that he had with hym, and entreated him to goe vp with him vnto Ramoth (in) Gilead.

3 And Ahab king of Iſrael ſayde vnto Iehoſaphat kyng of Iuda, Wylt thou goe with me to Ramoth (in) Gilead? And he anſwearde hym, I wil be as thou, and my people ſhal be as thyne (and we will goe) with thee to the warre.

4 And Iehoſaphat ſayde vnto the kyng of Iſrael, Seeke counſell I pray thee at the worde of the Lorde this ſame day.

5 Therefore the kyng of Iſraell gathered together of prophetes foure hundred men, and ſayde vnto them, Shall we goe to Ramoth (in) Gilead to fight, or ſhould I ceaſe? And they ſayde, Goe vp, and God ſhal deliuer it into the kings hande.

6 But Iehoſaphat ſayde, Is there yet here neuer a prophete more of the Lordes, that we might aſke of hym?

B 7 And the kyng of Iſrael ſayd vnto Iehoſaphat, There is yet one man by whom we may aſke the Lorde: but I hate hym, for he neuer propheſieth me good, but alway euyll, and the ſame is Michea the ſonne of Iemla. And Iehoſaphat ſayde, Let not the kyng ſay ſo.

8 And the kyng of Iſraell called one of his chamberlaynes, and ſayde, Fetche hyther quickly Michea the ſonne of Iemla.

9 And the kyng of Iſrael, and Iehoſaphat kyng of Iuda, ſate eyther of them on his ſeate in theyr apparel, in a threſhyng floore beſide the gate of Samaria, and all the prophets propheſied before them.

10 And one Zedekia, the ſonne of Chanaana, had made hym hornes of iron, and ſayd, thus ſayth the Lorde, With theſe thou ſhalt puſhe Syria, vntill they be brought to nought. 3. Reg. 22.

11 And all the prophetes propheſied euen ſo, ſaying, Goe vp to Ramoth (in) Gilead, and it ſhall proſper with thee: for the Lord ſhal deliuer it into the hande of the kyng.

12 And the meſſenger that went to cal Michea, ſpake to hym, ſaying, Beholde, the wordes of the prophetes ſpeake good to the kyng with one aſſent, let thy wordes therfore, I pray thee, be lyke one of theyrs, that thou ſpeake that whiche is pleaſant.

13 And Michea ſayd, As the Lord liueth, euē what my God ſayeth, that will I ſpeake.

14 And when he was come to the kyng, the C kyng ſayde vnto hym, Michea, ſhoulde we goe to Ramoth (in) Gilead to fight, or leaue off? And he ſayd, Goe vp, & al ſhal be well, and they ſhal be deliuered into your hande.

15 And the kyng ſayde to hym, So and ſo many times dow I charge thee, that thou ſay nothing but the trueth to me in the name of the Lorde.

16 Then he ſayd, I did ſee al them of Iſrael ſcattered in the mountaynes, as ſheepe that haue no ſhepheard: and the Lorde ſayde, (a) Theſe haue no mayſter, let them returne euery man therefore to his houſe in peace.

a. He propheſieth how the people ſhould be diſperſed, and Ahab ſlayne.

17 And the kyng of Iſrael ſayd vnto Iehoſaphat, Dyd I not tell thee, that he woulde not propheſie good vnto me, but euyll?

18 But he ſayde agayne, Therefore heare yee the worde of the Lorde: I ſawe the Lorde ſit vpon his ſeate, and all the companie of heauen ſtode on his right hande, and on hys left. 3. Reg. 22. b. Eſai. 6. a.

19 And the Lorde ſayde, Who ſhal deceyue Ahab kyng of Iſrael, that he may goe vp and be ouerthrowen at Ramoth (in) Gilead? And one ſayde this, another that.

20 And there came out a ſpirite, & ſtode before the Lorde, & ſayde, I wil deceyue him. And the Lorde ſayde vnto him, Wherein?

D

21 And he ſayde, I wil goe out, and be a (b) lying ſpirite in ỹ mouth of al his prophets. And the Lorde ſayde, Thou ſhalt deceyue him, and ſhalt preuayle: goe out, and do euen ſo.

b. They that wil not beleue the truth, God ſendeth ſtrong deluſions, that they ſhoulde beleeue lies. 2. Theſſ. 2. 2. Reg. 22. b Iob. 12. d. Ezec. 14. c.

22 And nowe therefore beholde, the Lorde hath put a lying ſpirite in the mouths of (al) theſe thy prophetes, and the Lord hath ſpoken euill agaynſt thee.

23 And

23 And Zedekia the ſonne of Chanaana went to, and ſmote Michea vpon the cheke, and ſayde, By what way went the ſpirite of the Lorde from me, to ſpeake with thee?

24 And Michea ſayde, Beholde, thou ſhalt ſee the day when thou ſhalt goe frō chamber to chamber, for to hyde thy ſelfe.

25 And the kyng of Iſrael ſayde, Take ye Michea, and bryng him to Amōn the gouernour of the citie, and to Joas the kyngs ſonne.

26 And ye ſhall ſay, Thus ſayth the kyng, Put this felow in the pryſon houſe, & feede hym with bread of affliction, and water of trouble, vntill I come agayne in peace.

27 And Michea ſayde, If thou come againe in peace, then hath not the Lorde ſpoken by me. And he ſayde, Hearken to ye people euery one of you.

28 And ſo the kyng of Iſrael, and Iehoſaphat the king of Juda, went vp to Ramoth (in) Eilead.

29 And the kyng of Iſrael ſayde vnto Iehoſaphat, I muſt change me when I goe to the battayle: but ſee that thou haue thyne owne apparel vpon thee. And the kyng of Iſrael changed himſelfe, and they came to the battayle.

30 But the kyng of Syria had commaunded the captaynes of the charettes that were with hym, ſaying, See that ye fight not agaynſt ſmal or great, ſaue againſt the kyng of Iſrael onely.

31 And when the captaynes of the charettes ſawe Iehoſaphat, they ſayde, It is the kyng of Iſrael: and therefore they compaſſed about him to fight. But Iehoſaphat cried out, and the Lorde helped him, and God "chaſed them away from him.

"or, moued thē to depart from him.

32 For it came to paſſe, that when the captaynes of the charets perceyued that it was not the kyng of Iſrael, they turned backe agayne from hym.

"or, ignorātly

33 And a certayne man drewe a bowe "with al his might, and ſmote the kyng of Iſrael betweene the ioynts of hys habergin, and he ſayde to his charetman, Turne thyne hande, that thou mayeſt carie me out of the hoſt, for I am wounded.

34 And the battayle increaſed that day: Howbeit the king of Iſrael cauſed his charet (c) to ſtande ſtyll agaynſt the Syrians vntill euen: and about the time of the ſunne goyng downe, he dyed.

c. He diſſembled his hurt, that his ſouldiers myght fight the more coutagiouſly.

The.xix.Chapter.

1. After Iehoſaphat was rebuked by the prophete, he calleth agayne the people to the honouring of the Lorde. 5. He appoynteth iudges and miniſters, 9. and exhorteth them to feare God.

1 AND Iehoſaphat the kyng of Juda, came home agayne in peace to Hieruſalem.

2 And Jehu the ſonne of Hanani the Sear went out to meete hym, and ſayde to kyng Iehoſaphat, Wouldeſt thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath come downe vpon thee from before the Lorde:

3 Neuertheleſſe, there are ſome good actes founde in thee, in that thou haſte hewen downe the groues out of the land, and haſt prepared thyne hart to ſeeke God.

4 And Iehoſaphat dwelt at Hieruſalem, and turned, (a) and went out to the people from Beerſeba to mount Ephraim, and brought them agayne vnto the Lorde God of theyr fathers.

a. He viſited al his coūtrey & brought his people from idolatrie vnto knowledge of the true God.

5 And he ſet iudges in the land throughout all the ſtrong cities of Juda, citie by citie:

6 And ſayde to the iudges, Take heede what ye dō: for ye execute not the iudgementes of man, but of God, whiche is (b) with you in the iudgement.

b. To preſerue you if you do iuſtly, and to puniſh you if you do contrary. B Rom.2.b. Acts.10.b. Coloſ.3.b.

7 Wherefore now, let the feare of the Lord be vpon you, and take heede, and be doyng (the thyng that pleaſeth him) for there is no vnrighteouſneſſe with the Lorde our God, that he ſhoulde haue any reſpect of perſons, or take rewardes.

8 Moreouer, in Hieruſalem dyd Iehoſaphat ſet of the Leuites, and of the prieſtes, and of the auncient fathers, ouer Iſrael, in the iudgement and cauſe of the Lorde: and they returned agayne to Hieruſalem.

9 And he charged them, ſaying, Thus ſhall ye dō in the feare of the Lorde faythfully, and with a pure hart:

10 What cauſe ſo euer come to you of your brethren that dwell in theyr cities, betweene bloud and bloud, betweene lawe and commaundement, betweene ſtatutes and ordinances: ye ſhall warne them that they treſpaſſe not agaynſt the Lorde, and ſo wrath come vpō you and your brethren: thus dō, and ye ſhall not offende.

11 And beholde, Amaria the hygh prieſte is among you in all matters of the Lord, and Zebadia the ſonne of Iſmael, a ruler of the houſe of Juda, for all the kyngs matters: there be officers of the Leuites alſo before you. Take courage to you therefore, and be doyng (manfully) and the Lorde ſhal be with ſuche as be good.

The

The.xx. Chapter.

3. Iehoſaphat and the people pray vnto the Lorde. 22. The marueylous victorie that the Lorde gaue him agaynſt his enimes. 30. His raigne and actes.

1 AFter this alſo, it fortuned that the chyldren of Moab and the chyldren of Ammon, & with thē other of the Ammonites, came agaynſt Iehoſaphat to battayle.

2 And there came ſome that tolde Iehoſaphat, ſaying, There cōmeth a great multitude againſt thee from the other ſide of the ſea, and out of Syria, and behold, they be in Haſaſon Thamar, which is Engadi.

3 And Iehoſaphat feared, and ſet himſelf to ſeeke the Lorde, and proclaymed faſtyng throughout all Iuda.

4 And they that were in Iuda, gathered themſelues together, to aſke counſell of the Lorde: and they came out of al the cities of Iuda, to make interceſſion to the Lorde.

Or, to enquire of the Lorde.

5 And Iehoſaphat ſtode betweene the congregation of Iuda and Hieruſalem in the houſe of the Lorde before the newe court,

6 And ſayd, O Lorde God of our fathers, art not thou God in heauen, and raygneſt not thou on all the kyngdomes of the heathen, and in thyne hande is power and might, and there is no man that is able to withſtande thee?

B 7 Art not thou our God, which diddeſt caſt out the inhabiters of this lande, before thy people Iſrael, and gaueſt it to the ſeede of Abraham thy louer forever?

8 And they dwelt therein, and haue buylt thee a temple therein for thy name, ſaying,

2. Par. 6, c.

9 If euill come vpon vs, as the ſwoorde of iudgement, peſtilence, or hunger: then, if we ſtande before this houſe in thy preſence (for thy name is in this houſe) & crye vnto thee in our tribulation, heare thou, and helpe.

10 And now behold, the chyldrē of Ammon and Moab, and mount Seir, by whom thou wouldeſt not let them of Iſrael goe, when they came out of the lande of Egypt, but they departed from them, and deſtroyed them not:

11 See how they reward vs, to come for to caſt vs out of thy poſſeſſion, which thou haſt gyuen vs to inherite.

12 O our God, wylt thou not iudge them? for we haue no might agaynſt this great companie that commeth agaynſt vs: neyther wote we what to do, but our eyes (a) be vnto thee.

a. We onely put our truſt in thee, and wayte for our deliuerāce frō heauen.

13 And all Iuda ſtode before the Lorde, with theyr yong ones, theyr wiues, and theyr chyldren.

14 And there was Iahaziel the ſonne of Zacharia, the ſonne of Banaia, the ſonne of Iehiel, the ſonne of Matthania, a Leuite, of the ſonnes of Aſaph, and vpon hym came the ſpirite of the Lorde, euen in the middes of the congregation:

15 And he ſayde, Hearken all Iuda, and ye inhabiters of Hieruſalem, and thou kyng Iehoſaphat, thus ſayeth the Lord vnto you, Be not afrayde nor ſaynt harted, by reaſon of this great multitude: for the battayle is not yours, but Gods.

16 To morow goe ye downe againſt them: behold, they come vp by the cliff of Ziz, & ye ſhall finde them at the ende of the broke, before the wildernelle of Ieruel.

17 Ye ſhall not neede to fight in thys battayle: but ſteppe forth and ſtande, and beholde, the helpe of the Lorde whiche is with you: feare not, nor let your harts fayle you, O ye of Iuda and of Hieruſalem, to morowe goe out agaynſt them, for the Lorde will be with you.

18 And Iehoſaphat (b) bowed his face to the earth, and all Iuda, and the inhabiters of Hieruſalem fell before the Lorde, worſhipping the Lorde.

b. Declaryng his fayth and obedience, to the worde of the Lorde.

19 And the Leuites of the chyldren of the Caathites, and of the chyldren of the Corahites, ſtode vp to praiſe the Lorde God of Iſrael with a loude voyce on high.

20 And when they arole early in the morning, they gate them out vnto the wyldernelle of Thekoa, and as they went out, Iehoſaphat ſtode, and ſayd, Heare me, O Iuda, and ye inhabiters of Hieruſalem: put your truſt in the Lorde your God, that ye may be founde faythfull: gyue credence to his prophetes, and ſo ſhall ye proſper.

21 When he had conſulted with the people, D and ſet ſome to ſing vnto the Lorde, and to praiſe him in the beautie of holineſſe, and to goe out before the armie, and to ſay, Praiſe the Lorde, for his mercie laſteth euer:

22 And when they began to ſhowte and to praiſe, the Lorde layde ambuſhments agaynſt the chyldren of Ammon, Moab, and mount Seir, whiche were come agaynſt Iuda: and they were ouerthrowen with ſtrokes among themſelues.

23 For the chyldren of Ammon and Moab, roſe agaynſt the inhabiters of mount Seir, and they ſlue and deſtroyed them: and whē they had made an ende of the inhabiters of Seir, euery one helped to deſtroy another among themſelues.

24 And when Iuda came towarde Miſpah in the wildernelle, they looked vnto the multitude: and behold, they were dead carkaſſes

kaſſes fallen to the earth, and none eſcaped.

25 And when Iehoſaphat and his people came to take away the ſpoyle of them, they founde among them abundance of goods, rayment, and pleaſant iewels, whiche they toke for themſelues, more than they coulde carie away: ſo that they were three dayes in gatheryng of the ſpoyle, it was ſo muche.

c. Giue thankes vnto the Lorde for that victorie.

26 And the fourth day they aſſembled in the valley of bleſſing, for there they (c) bleſſed the Lord: and therfore they called the name of the ſame place, The valley of bleſſyng, vnto this day.

E

27 And ſo all the men of Iuda and Hieruſalem, returned with Iehoſaphat their head, for to goe agayne to Hieruſalē with gladneſſe: for the Lorde had made them to reioyce ouer theyr enimies.

28 And they came to Hieruſalem with pſalteries, and harpes, and ſhawmes, euen to the houſe of the Lorde.

29 And the feare of God fell on the kyngdomes of all landes, when they had heard that the Lorde fought agaynſt the enimies of Iſrael.

30 And ſo the Realme of Iehoſaphat was in tranquilitie, and his God gaue hym reſt on euery ſide.

4.Reg.22.k 31 And Iehoſaphat raygned vpō Iuda, and was thirtie and fiue yeares old when he began to raygne, and he raigned twentie and fiue yeares in Hieruſalem: and his mothers name was Azuba, the daughter of Silhi.

32 And he walked in the way of Aſa his father, and bowed not therefrom, doyng that whiche was righte in the ſighte of the Lorde.

33 Howbeit the highe places were not taken away: for the people had not yet prepared theyr hartes vnto the God of their fathers.

34 The reſt of the actes of Iehoſaphat firſte and laſt, beholde they are written among the ſayings of Iehu the ſonne of Hanani, which noted them in the booke of the kyngs of Iſrael.

F 35 After this dyd Iehoſaphat king of Iuda ioyne himſelfe with Ahaziahu kyng of Iſrael, whoſe mynde was to do wickedly.

36 He coupled hymſelfe with hym, to make ſhyppes to goe to Tharſis: and they made the ſhyppes in Ezion Gaber.

37 And Eliezer the ſonne of Dodanah of Mareſa prophefied againſt Iehoſaphat, ſaying, Becauſe thou haſte (d) ioyned thy ſelfe with Ahaziahu, the Lorde hath broken thy workes. And the ſhippes were broken, that they were not able to goe to Tharſis.

d. God would not haue his to ioyne in ſocietie with idolaters and wicked men.

The.xxi.Chapter.

1. Iehoſaphat dyeth. 2. Iehoram ſucceedeth hym. 4. VVhich killeth his brethren. 6. He was brought to idolatrie, 11. and ſeduceth the people. 16. He is oppreſſed of the Philiſtines. 18. His miſerable ende.

1 IEhoſaphat alſo ſlept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his ſonne raygned in his ſteede. I 3.Reg.22.g

2 And he had brethren, whiche were the ſonnes of Iehoſaphat, Azaria, Iehiel, Zacharia, Azariahu, Michael, and Sephatiahu: all theſe are the ſonnes of Iehoſaphat kyng of Iuda.

3 And theyr father gaue them many great gifts of golde and ſiluer, and other "ſpecial ſubſtance, with ſtrong cities in Iuda: but the kyngdome gaue he to Iehoram, for he was the eldeſt. "or, precious

4 And Iehoram roſe vp agaynſt the kyngdome of hys father, and preuayled, and ſlue all his brethren with the ſworde, and diuers of the lordes of Iſrael. Iud.9.a.

5 Iehoram was thirtie and two yeares old when he began to raygne, and he raygned eyght yeares in Hieruſalem. 4.Reg.8.c.

6 And he walked in the way of the kings of Iſrael, lyke as dyd the houſe of Ahab, for he had the daughter of Ahab to (a) wife: & he wrought euyll in the eyes of the Lorde. a. It is dangerous to marrie one of a ſtrange religi

7 Howbeit, the Lorde woulde not deſtroy the houſe of Dauid, bycauſe of the couenant that he had made with Dauid, as he promiſed, to giue a light to him and to his ſonnes for euer. 4.Reg.2.d. and.9.b. 2.Par.6.f. and.7.d.

8 In his dayes the Edomites rebelled, when they were vnder the dominiō of Iuda, and made themſelues a kyng. 2.Reg.8.c. 3.Reg.22.g. 4.Reg.8.c.

9 And Iehoram went forth with his lords, and all his charets were with him: and he roſe vp by night, and ſmote the Edomites, whiche compaſſed him in, and the captaynes of the charets. B

10 But Edom rebelled ſtill, ſo that they would not be vnder the hande of Iuda vnto this day: that ſame tyme alſo dyd Libna depart from beyng vnder hys hande, bycauſe he had forſaken the Lorde God of his fathers.

11 Moreouer, he made byghe places in the mountaynes of Iuda, and cauſed the inhabiters of Hieruſalem to commit fornicatiō, and prouoked Iuda (to Idolatrie.)

12 And there came a writing vnto him from Elia the prophete, ſaying, Thus ſayth the Lorde God of Dauid thy father: Bycauſe thou

thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa king of Iuda:

13 But walkest in the wayes of the kinges of Israel, & hast made Iuda and the dwellers of Hierusalem to goe a whoring, lyke to the whoredome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better than thou,

14 Beholde, with a greate plague wyll the Lord smite thy folke, thy children, thy wiues and all thy goodes:

15 And thou shalt suffer greate payne, euen a disease of thy bowels, vntyll thy guttes fall out, by reason of thy sickenesse, day by day.

16 And so the Lord stirred vp agaynst Iehoram the spirite of the Philistines, & the Arabians that were beside the blacke Mores.

17 And they came vp into Iuda, and wasted it, and caryed away al the substãce that was found in the kings house, and his sonnes, and his wyues: so that there was neuer a sonne left him, saue "Iehoahaz, whiche was the yongest among his sonnes.

" or, Ihaziahu

18 And after all these things, the Lord smote him in hys bowelles with an incurable disease.

19 And it came to passe, that in processe of tyme, euen after the ende of two yeeres, hys guttes fell out in hys sickenesse, and so hee dyed of very euyll diseases: and they made no burning for him, lyke the burning of hys fathers.

D 20 When he beganne to raigne, he was thirtie and two yeeres old, and raigned in Hierusalem eyght yeeres, and lyued wretchedly: howbeit they buryed him in the citie of Dauid, but not among the sepulchres of the kings.

The.xxij.Chapter.

1. Ahaziahu raygneth after Iehoram. 8. Iehu king of Israel killeth Ahaziahu. 10. Athalia putteth to death all the kings linage. 11. Ioas escapeth.

1 AND the inhabiters of Hierusalem made Ahaziahu hys young sonne kyng in hys steede: for the men of warre that (a) came with the host of the Arabians, hadde slayne all hys eldest sonnes: and so Ahaziahu the sonne of Iehoram kyng of Iuda was made king.

2 (b) Two and fourtie yeeres olde was hee when he began to raygne, & he raygned one yeere in Hierusalem: hys mothers name was Athalia, the daughter of (c) Amri.

3 And hee walked also in the wayes of the house of Ahab: for his mother by hir counsell entised him to do wickedly.

4 Wherefore he dyd that whiche was euyll in the syghte of the Lorde, as dyd they that were of the house of Ahab: for they were his (d) counselours after the death of his father, to his destruction.

d. Euil counsellers make an euil king.

5 And hee walked after theyr counsell, and went with Iehoram sonne of Ahab king of Israel, to fight against Hazael king of Syria, at Ramoth (in) Gilead: and the Syrians smote Iehoram.

6 And he returned to bee healed in Iezrahel, of the woundes whiche were gyuen hym at Rama, when he fought with Hazael kyng of Syria: and Ahaziahu the sonne of Iehoram kyng of Iuda, went downe to see Iehoram the sonne of Ahab at Iezrael, because he was diseased.

7 And it came of God that Ahaziahu should B
bee despysed for his comming to Iehoram: for when he was come, hee went out with Iehoram against Iehu the sonne of Nimsi, whome the Lorde had annoynted to destroy the house of Ahab. 4.Re.9.b.

8 And so it came to passe, that when Iehu was executing iustice vpon the house of Ahab, and had founde the lordes of Iuda, and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slue them.

9 And hee sought Ahaziahu: and they caught him where hee was hyd in Samaria, and brought him to Iehu, & when they had slayne him, they buryed him: because, sayde they, hee is the sonne of Iehosaphat, whiche sought the Lorde with all his hart: and the house of Ahaziahu had no power to keepe styll the kingdome. 4.Reg.9.k.

10 But when Athalia the mother of Ahaziahu sawe that hir sonne was dead, she arose, and (e) destroyed all the kings seede in the kynrede of the house of Iuda. 4.Reg.9.k.

e. To the intent that there shold be none to make title to the crowne: and so she might vsurpe the gouernment.

11 And Iehosabeth the daughter of ỹ kyng, toke Ioas the sonne of Ahaziahu, and stale him from among the kynges sonnes that were slayne, and put him and his nurse in a priuie chamber, & so Iehosabeth the daughter of king Iehoram, the wyfe of Iehoiada the priest, and the syster of Ahaziahu, hydde hym from Athalia, that he was not slayne.

12 And so he was with them hyd in the house of God sire yeeres: and Athalia raigned ouer the lande.

The.xxiij.Chapter.

1. Ioas the sonne of Ahaziahu is made kyng. 3. Athalia is put to death. 17. The temple of Baal is destroyed. 19. Iehoiada appoynteth ministers in the temple.

1 And

a. Meaning the Philistines
b. Which is, to be vnderstande, that he raigned twẽty yeeres, his father yet lyuing but after his fathers death he was confirmed king when he was fourtie & two yeeres olde.
c. She was Ahabs daughter who was the son of Amri.

A 1 AND in the seuenth yeare, Iehoiada being bold, toke the captaines of hundreds, Azariah the sonne of Iehoram, and Ismael the sonne of Iehohanan, Azariahu the sonne of Obed, Maaliahu the sonne of Adaiahu, and Elisaphat the sonne of Zichri, & made a bonde with them

4.Reg.11.a.

2 And they went about in Iuda, and gathered the Leuites out of all the cities of Iuda, and the auncient fathers of (a) Israel, and they came to Hierusalem.

a. Meanyng of Iuda and Beniamin.

3 And all the congregation made a bonde with the kyng in the house of God, and he sayde vnto them, Beholde, the kyngs sonne must raygne, as the Lorde hath sayde of the chyldren of Dauid.

3.Reg.2.a. and.9.b. 2.Par.6.c. 7.d.and.21.b

4 This is it therefore that ye shall do: the thyrde parte of you shall on the Sabboth come to the priests, Leuites, and keepers of the porches,

5 And another thyrde parte shal be by the kyngs house, and another thyrde part shall be at the gate of the foundation: and all the people shal be in the courtes of the house of the Lorde.

Exod.27.b.

6 But there shall none come into the house of the Lorde, saue the priests, and they that minister vnto the Leuites, they shall goe in, for they are holy: but al the people shall keepe the watche of the Lorde.

B 7 And the Leuites shall compasse the kyng rounde about, and euery man shal haue his weapon in his hand: and what other man soeuer dothe come into the house (of the Lorde) he shall be slayne: and let them be with the kyng when he commeth in, and when he goeth out.

8 And the Leuites and al Iuda did accordyng to all things that Iehoiada the priest had commaunded, and toke euery man his men that came in on the Sabboth, with thē that went out on the Sabboth day: neyther dyd Iehoiada the priest let the companies depart.

9 And Iehoiada the priest deliuered to the captaynes of hundredes, speares, shieldes, and bucklers, that had parteyned to kyng Dauid, and were in the house of God.

10 And he set all the people (euery man hauyng his weapon in his hande) from the ryght side of the temple, to the left side of the temple, along by the aulter and the temple, rounde about the kyng.

Deut.7.d.

11 And they brought out the kyngs sonne, and put vpon him the crowne, and the testimonie, and made hym kyng: and Iehoiada and his sonnes annoynted hym: and sayde, God saue the kyng.

12 When Athalia hearde the noyse of the people runnyng, and praysing the kyng, she came to the people into the house of the Lorde.

13 And she loked, and behold the kyng stood "in his place at the entryng in, & the lordes and the trumpets were by the kyng, and al the people of the lande reioyced, blowyng with trumpets, and the singers were with instruments of musicke, and suche as could sing prayse: but Athalia rent hyr clothes, and sayde, Treason, treason.

"or, at his pillar.

14 And Iehoiada the priest went out to the captaynes of hundredes, that were gouernours of the hoste, & sayde vnto them, Haue hyr forth of the ranges: and (b) who so followeth hyr, lette hym be slayne with the swoorde. For the priest sayd, that they should not slay hir in the house of the Lorde.

C

b. Meanyng to take hir p

15 And they layde handes on hyr, tyll she was come to the entryng of the horse gate beside the kyngs house, and there they slue hyr.

16 And Iehoiada made a bonde betweene hym, and all the people and the kyng, that they should be the Lordes people.

4.Reg.11.

17 And all the people went to the house of Baal, and (c) destroyed it, and brake hys aulters and his images, and slue Mathan the priest of Baal before the aulters.

c. According to they r cou nant made.

18 And Iehoiada put the officers for the house of the Lorde, vnder the hande of the priestes and Leuites, as Dauid had distributed them in the house of the Lorde, to offer burnt offerings vnto the Lorde, as it is written in the lawe of Moses, with reioycyng and singyng, as it was ordeyned by Dauid.

1.Par.15.d. Num.28.b. Ero

19 And he set porters by ỹ gates of the house of the Lord, that none which was vncleane in any thing, should enter in.

20 And he toke the captaynes of hundredes, and al the nobles, and the gouernours of the people, and al the folke of the land, and caused the kyng to come downe out of the house of the Lorde, and they came thorowe the high gate into the kyngs house, and set the kyng vpon the seate of the kyngdome.

D

21 And all the people of the lande reioyced, & the citie was in tranquilitie, after that they had slayne Athalia with the swoorde.

The.xxiiij.Chapter.

1. Ioas repayreth the house of the Lorde. 17. After the death of Iehoiada he falleth to Idolatrie. 21. He stoneth to death Zacharia the prophete. 25. Ioas is killed of his owne seruaunts. 27. After hym raygneth Amaziahu.

A 1 JOas was seuen yeeres olde when hee
4. Reg. 11. a began to raygne, and he raigned fourtie yeeres in Hierusalem: his mothers name also was Zibia of Beersleba.

2 And Joas did that whiche was right in the sight of the Lord, al the dayes of (a) Jehoiada the priest.

a. Who was a faithful counsaylour, and gouerned him by the woorde of God.

3 And Iehoiada toke hym two wiues, and he begate sonnes and daughters.

4 And it chaunced after this, that Joas was mynded to renue the house of the Lorde.

5 And he gathered together the priests and the Leuites, and sayd to them, Goe out vnto the cities of Juda, and gather of all Israel money to repayre ỹ house of your God from yeere to yeere, and see that ye hast the thyng: howbeit the Leuites were slacke,

6 And the kyng called Iehoiada that was the (b) chiefest, and sayde vnto hym, Why requyrest thou not of the Leuites to bryng in out of Juda and Hierusalem the collection of money, according to the commaundement of Moses the seruant of the Lorde, and of the congregation of Israel, for the tabernacle of witnesse?

b. For he was the hygh priest Exod. 30. b

B 7 For wicked Athalia, and hyr chyldren, brake vp the house of God, and al the things that were dedicate for the house of ỹ Lord, did they bestowe for Baalim.

4. Reg. 12. b 8 And at the kings commaundement they made a chest, and set it without at the gate of the house of the Lorde,

9 And made a proclamation throughout Juda and Hierusalem, to bryng in to the Lorde, the taxation of money that Moses the seruaunt of God set vpon Israel in the wildernesse.

Exod. 30. b

10 And the lordes and all the people reioyced, and brought in, and cast into the chest, " vntill it was full.

" or, vntil they had made an ende.

11 And it fortuned, that at the same time, they brought in the chest vnto them whiche were in the kyngs businesse, by the hande of the Leuites, and when they saw that there was muche money, the kings scribe, and one appoynted by the hygh priest, came, and emptied the chest, and toke it, and caryed it to his place agayne. Thus they did day by day, and gathered muche money.

12 And the kyng and Iehoiada gaue it to suche as dyd the labour and worke in the house of the Lorde, and hyred Masons and Carpẽters to repayre the house of the Lord, and so dyd the artificers in iron and brasse, to mende the house of the Lorde.

13 And so the workemen wrought, and the worke mended through theyr hands: and they made the house of God as it ought to be, and strengthed it.

14 And when they hadde finished it, they brought the reste of the money before the king and Iehoiada, ℣ therewith were made vessels for the house of the Lorde, euen vessels to ministre withall, (and to serue for burnt offerings,) " chargers and spones, vessels of golde and siluer: and they offered burnt offerings in the house of the Lorde continually, all the dayes of Iehoiada.

℣

" or, mortres or bowles.

15 But Iehoiada waxed olde, and dyed full of dayes: for an hundred and thirtie yeeres olde was he when he dyed.

16 And they buryed hym in the citie of Dauid among the kyngs, bycause he dealt wel with Israel, and with God, and with hys house.

17 And after the death of Iehoiada, came the (c) lordes of Juda, and made obeysance to the kyng: and the kyng hearkened vnto them.

c. Whiche were flatterers, and idolaters.

18 And so they left the house of the Lorde God of their fathers, and serued groues and idols, and then came the wrath of God vpon Juda, and Hierusalem, for this their trespasses sake.

19 And he sent prophetes to them, to bryng them agayne vnto the Lord, and they testified vnto them: but they would not heare.

20 And the spirite of God came vpon Zacharia the son of Iehoiada the priest, which stoode by the people, and sayde vnto them, thus sayth God, Why transgresse you the commaundements of the Lord, that ye can not prosper? For bycause ye haue forsaken the Lorde, he also hath forsaken you.

21 And they conspyred agaynst hym, (d) and stoned hym with stones, at the commaundement of the kyng, euen in the court of the house of the Lorde.

Matth. 23. D

d. Idolaters are euer cruel. D

22 And so Joas the kyng remembred not the kyndnesse whiche Iehoiada his father had done to hym, but slue hys sonne: and when he died, he sayde, The Lorde loke vpon it, and requyre it.

23 And when the yeere was out, it fortuned that the hoste of Syria came vp agaynst hym, and they came agaynst Juda and Hierusalem, and destroyed all the lordes of the people from among the people, and sent all the spoyle of them vnto the king to Damascon.

24 For the Syrians came with a smal companie of men, and the Lord deliuered a very great host into theyr hande, bycause they had forsaken the lord God of theyr fathers: and they gaue sentence agaynst Joas.

25 And when they were departed from him, they left him in great diseases: and hys

owne ſeruants conſpyred againſt him for the bloud of the (c) chyldren of Iehoiada the prieſt, and ſlue him on his bed, & he died: and they buryed hym in the citie of Dauid, but not in the ſepulchres of the kyngs.

c. Meanyng Zacharie one of Iehoiada his ſonnes.

26 And theſe are they that conſpired againſt him: Zabad the ſonne of Simeath an Ammonite, and Iehoſabad the ſonne of Simrith a Moabite.

27 (f) And hys ſonnes, and the ſumme of the tare that was rayſed in hys tyme, and the repayring of the houſe of God, behold, they are written in the ſtorie of the booke of the kings: and Amaziahu his ſonne raygned in his ſteede.

f. That is, concerning his ſonnes.

The. xxv. Chapter.

3. Amaziahu putteth them to death whiche ſlue his father. 10. He ſendeth backe them of Iſrael. 11. He ouercommeth the Edomites. 14. He falleth to idolatrie. 17. And Ioas king of Iſrael ouercõmeth Amaziahu. 27. He is ſlayne by a conſpiracie.

A 1 AMaziahu was twentie and fiue yeeres olde when he beganne to raygne, and he raigned twentie and nine yeeres in Hieruſalem: his mothers name was Iehoadan, of Hieruſalem.

4. Reg. 14. a

a. Meanyng in reſpect of his predeceſſours, albeit he had his imperfections.

2 And he dyd that whiche is (a) right in the ſight of the Lorde, but not with a perfect hart.

3 And aſſoone as he was ſetled in the kyngdome, he ſlue hys ſeruaunts that had kylled the kyng his father.

4 But he ſlue not theyr chyldren, bycauſe it is written thus in the lawe and booke of Moſes, where the lord cõmaunded, ſaying, The fathers ſhall not dye for the chyldren, neyther ſhal the children dye for the fathers, but euery man ſhal dye for his owne ſinne.

Deut. 24. c
4. Reg. 14. b
Ierem. 31. c
Ezech. 18. c

5 And Amaziahu gathered Juda together, and made them captaynes ouer thouſands, and ouer hundredes, accordyng to the houſes of theyr fathers throughout al Juda and Beniamin: and hee numbred them from twentie yeeres olde and aboue, and founde among them three hundred thouſande choſen men, able to goe to battayle, and that couldе handle ſpeare and ſhielde.

6 He hyred alſo an hundred thouſand ſtrõg fightyng men out of Iſrael, for an hundred talentes of ſiluer.

B 7 And there came a man of God to hym, and ſayde, O kyng, let not the armie of Iſrael come with thee: for the Lorde is not with Iſrael, (to wit) with al the chyldren of Ephraim.

8 But if thou wilt needes (be faythleſſe:) come on, and take the battayle in hande, and God ſhal make thee fall before the enimie: for God hath power to helpe, and to caſt downe.

9 And Amaziahu ſayd to the man of God, What ſhall wee do then for the hundred talents whiche I haue gyuen for the hoſte of Iſrael? The man of God anſwered, The Lorde is able to giue thee much more than they be.

10 And Amaziahu ſeparated them, (to wit) the armie that was come to hym out of Ephraim, to goe home agayne: wherefore they were exceeding wroth with Juda, and returned home in great anger.

11 And Amaziahu toke harte, and caryed out hys people, and went to the ſalt valley, and ſmote of the chyldren of Seir tenne thouſande. 4. Reg. 14.

12 And other tenne thouſande dyd the chyldren of Juda take alyue, and caryed them vnto the toppe of a rocke, and caſte them downe from the top of the rõcke, that they all to burſt.

13 But the ſouldiers of the (b) armie whiche Amaziahu ſent away, that they ſhould not goe with his people to battayle, fell vppon the cities of Juda frõ Samaria vnto Bethzon, & ſmote three thouſande of them, and toke much ſpoyle.

b. That is, the hundred thouſand of Iſrael.

14 And it chaũced, after that Amaziahu was come from the ſlaughter of the Edomites, he brought the goddes of the chyldren of Seir, and ſet them vp to be hys goddes, and bowed hymſelfe before them, and burned incenſe vnto them. C

15 Wherefore the Lorde was wroth with Amaziahu, and ſent vnto hym a prophete, whiche ſayde vnto hym, Why haſte thou ſought the goddes of the people which were not able to (c) deliuer theyr owne people out of thyne hande? 4. R

c. That which can not deliuer others ſaue it ſelfe is no god, but a idol.

16 And it chaunced, that as the prophete talked with hym, the kyng ſayde vnto hym, Haue men made thee of the kyngs counſell? Ceaſe, why, wilt thou be beaten? And the prophete ceaſed, and ſayde, I am ſure that God is mynded to deſtroy thee, bicauſe thou haſte done this, and agreeſt not vnto my counſel. Ink

17 Then Amaziahu kyng of Juda toke aduiſe, and ſent to Ioas the ſonne of Iehoahaz, the ſonne of Iehu kyng of Iſrael, and ſayde, Come, that we may ſee eyther other. 4. Reg. 14.

18 And Ioas kyng of Iſrael ſent to Amaziahu kyng of Juda, ſaying, A thiſtle that is in Libanon, ſent to a Cedar tree of Libanon, ſaying, Giue thy daughter to my ſonne to wife: and there came a wylde beaſte of 4. Reg. 14.

Libanon,

Libanon, and trode downe the thistle.

19 Thou sayest, Loe thou hast smitten the Edomites, & thyne hart maketh thee proude to glorifie thy selfe: now therefore byde at home, why doest thou prouoke vnto cuyll, that thou mayest perish, both thou, and Juda with thee?

20 But Amaziahu would not hearken vnto hym: for it came of God, euen to deliuer them into the hande of their enimies, because they sought counsell at the goddes of Edom.

D 21 And so Joas the king of Israel came vp, and they sawe eyther other, bothe he and Amaziahu kyng of Juda, at Bethsames whiche is in Juda.

22 And Juda was put to the worse before Israel, and they fled euery man to his tent.

23 And Joas the king of Israel, toke Amaziahu kyng of Juda, the sonne of Joas the sonne of Jehoahaz, at Bethsames, & brought him to Hierusalem, & tare the wal of Hierusalem (from the gate of Ephraim, vnto the gate that was ouer against it) foure hundred cubites.

24 And he toke away also al the golde and siluer, and al the iewels that were found in the house of God with Obed Edom, the treasures of the kings house, and the yong wardes, and returned to Samaria.

25 And Amaziahu, the sonne of Joas kyng of Juda, liued after ỳ death of Joas sonne of Jehoahaz king of Israel fiftene yeeres.

26 The reste of the actes of Amaziahu firste and last, are they not written in the booke of the kyngs of Juda and Israel?

E 27 And after the tyme that Amaziahu dyd turne away from the Lorde, they conspired treason against him in Hierusalem: & when he was fled to Lachis, they sent to Lachis after hym, and slue hym there:

4.Reg.14.f

28 And brought hym vp with horses, and buried hym with his fathers in the citie of Juda.

Luke.1.d.

The.xxvi.Chapter.

14. Vzzia obeying the Lorde, prospereth in his enterprises. 16. He waxeth proude, and vsurpeth the priests office. 19. The Lorde plagueth him. 20. The priests dryue him out of the temple, and exclude him out of the Lordes house. 23. His burial, and his successour.

I 1 Then all the people of Juda toke Uzzia, which was sixtene yeeres olde, and made hym kyng in the rome of his father Amaziahu.

4.Reg.15.a

2 And he built Eloth, and brought it again to Juda, after that the kyng was layde to sleepe with his fathers.

3 Sixtene yeeres olde was Uzzia when he beganne to raygne, and he raygned fiftie & two yeeres in Hierusalem: his mothers name also was Jecholia, of Hierusalem.

4 And he dyd that whiche was right in the sight of the Lorde, accordyng to all as dyd his father Amaziahu.

5 And (it came to passe that) he sought God in the dayes of Zachariahu, who had vnderstandyng in the visions of God: and as long as he sought the Lorde, God made him to prosper.

4.Reg.12.b

6 And he went to battel against the Philistines, and brake downe the wal of Geth, and the wal of Jabne, and the wal of Asdod, and built cities about Asdod, and among the Philistines.

7 And God holpe hym against the Philistines, and against the Arabians that dwelt in Gur baal, and Hamehunim.

B

8 And the Ammonites gaue tribute to Uzzia, and his name spread abrode euen to the entring in of Egypt: for he played the man exceedingly.

9 Moreouer, Uzzia built towres in Hierusalem by the corner gate, and by the valley gate, and at the turnyng of the wall, and made them strong.

10 And he built towres in the wildernesse, and digged many wels: for he had muche cattel in the valleys and playnes, plowmen, and vine dressers in the mountaynes, and in Charmel: for he loued husbandry.

11 And Uzzia had an host of fightyng men, that went out to warre in the armie, accordyng to the number of their office, vnder the hande of Jeiel the scribe, and Maasiahu the ruler, and vnder the hande of Hananiahu, which was one of the kyngs lordes.

12 And the whole number of the auncient fathers, and of the men of might, were two thousande and fyre hundred.

13 And vnder the hande of them was the armie of the menne of warre, euen three hundred and seuen thousande, and fyue hundred that made warre with the power of an armie, helpyng the kyng against the enimies.

14 And Uzzia prouided them throughout all the hoste, shields, speares, helmettes, habergionnes, bowes, and slings for to cast stones.

C

15 And he made subtill engins in Hierusalem, whiche he inuented, and layde on the towres and corners, to shote arrowes and greate stones withall: and his name spreade farre abroade, because he had pre-

pared to himselfe marueylous strength.

a. Prosperitie puffeth vp the hart of man, and maketh him often to forget God.

16 But in his strength (a) his harte arose to his destruction: for he transgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the aulter of incense.

17 And Azariahu the priest went in after hym, and with him fourescore priests of the Lorde, that were valiant men:

18 And they stode by Uzzia the kyng, and sayde vnto hym, It parteyneth not to thee Uzzia to burne incense vnto the lorde, but to the priests the chyldren of Aaron, that are consecrated for to offer incense: (b) Come therefore out of the sanctuarie, for thou hast trespalled, and it is no worshyp to thee before the Lorde God.

b. Though his zeale and intention seemed good, yet bicause they were not ruled by gods word, his fact was wicked, and iustly punished.

19 And Uzzia was wroth, and had incense in his hand to burne it, and so whyle he had indignation agaynst the priests, the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen beside the incense aulter.

3.Reg.15.a.

20 And Azariahu the chiefe priest, with all the other priestes, loked vpon hym, and beholde, he was become a lepre in his forehead, and they vered him thence: and he was fayne to goe out, bycause the Lord had smitten hym.

D 21 And Uzzia the king cõtinued a lepre vnto the day of his death, and dwelt seuerall in an house, beyng a lepre, and shut out of the house of the Lord: ¶ Iotham his sonne had the gouernance of the kyngs house, and iudged the people of the lande.

22 The reste of the actes of Uzzia firste and last, dyd Isai the prophete, the sonne of Amos, wryte.

23 And so Uzzia slept with hys fathers, and they buryed hym with his fathers in the fielde of the buriall whiche was beside the sepulchres of the kyngs: for they sayde, He is a leper: and Iotham hys sonne raygned in hys steede.

The.xxvij.Chapter.

1. Iotham raygneth, and ouercommeth the Ammonites. 8. His raygne and death. 9. Ahaz his sonne raigneth in his steede.

A 1 IOtham was fiue and twentie yeeres olde when he beganne to raygne, and he raygned sixtene yeeres in Hierusalem: his mothers name also was Ierusa, the daughter of Zadoc.

4.Reg.15.b

2 And he dyd that whiche was right in the sight of the Lorde, in all poyntes as dyd his father Uzzia, saue that he came not into the (a) temple of the Lorde: and the people did yet wickedly.

a. To wit, to offer incense against Gods worde.

3 He buylt the hyghe gate of the temple of the Lorde, and on the wal (where the house of ordinance was) he buylt muche.

4 Moreouer, he buylt cities in the mountaynes of Iuda, and in the wood countrey he buylt castels and towres.

5 He fought with the kyng of the chyldren of Ammon, and preuayled agaynst them: and the chyldren of Ammon gaue hym the same yeere an hundred talents of siluer, and tenne thousande quarters of wheate, and tenne thousande of barlye: so much dyd the children of Ammon giue him the seconde yeere, and the thirde also.

6 So Iotham became mighty (b) bycause he directed his way before the Lorde his God.

b. Al prosperitie commeth of God, who neuer forsaketh them that put their truste in him.

7 The rest of the actes of Iotham, and all his warres, and his conuersation, loe they are written in the booke of the kings of Israel and Iuda.

B 8 He was fiue and twentie yeeres old whē he beganne to raygne, and raygned sixtene yeeres in Hierusalem.

9 And Iotham slept with hys fathers, and they buried him in the citie of Dauid: and Ahaz his sonne raygned in his steede.

The.xxviij.Chapter.

1. Ahaz an idolater is gyuen into the handes of the Syrians and the kyng of Israel. 9. The prophete reproueth the Israelites crueltie. 18. Iuda is molested with enimies. 23. Ahaz increaseth his idolatrie. 26. His death, and successour.

1 AHaz was twentie yeeres olde when he beganne to raigne, and raigned sixtene yeeres in Hierusalem, and he dyd not that whiche is right in the sight of the Lorde, as dyd his father Dauid:

A 4.Reg.16.a

2 For he walked in the wayes of the kings of Israel, and made moulten images for Baalim.

3 He offered incense in the valley of the sonne of Hinnom, and burnt hys chyldren in fire, after the abominations of the heathen, whom the Lorde cast out before the chyldren of Israel.

Deut.18.b

4 He offered also and burnt incense in the hygh places, and on mountaynes, and vnder euery greene tree.

5 Wherefore the Lorde hys God deliuered hym into the hande of the kyng of the Syrians, whiche beate hym, and caryed away a greate multitude of hys, captiue, and brought them to Damascon: and he was deliuered into the hande of the kyng

4.Reg.16.d

of

of Iſrael, whiche ſmote him with a greate ſlaughter.

6 For Pecah the ſonne of Remaliahu ſlue in Juda an hundred and twentie thouſande in one day, whiche were all fightyng men: and that becauſe they had forſaken the Lord God of theyr fathers.

B 7 And Zichri a mighty man of Ephraim, ſlue Maaſiahu the kyngs ſonne, and Aſrika the gouernour of the houſe, and Elcana that was next to the kyng.

8 And the chyldren of Iſraell toke preſoners of theyr brethren two hundred thouſand women, ſonnes, and daughters, and caryed away muche ſpoyle of them, and brought the ſpoyle to Samaria.

9 But there was a prophete of the Lordes, whoſe name was Obed: and he went out before the hoſte that came to Samaria, and ſayde vnto them, Behold, becauſe the Lord God of your fathers is wroth with Juda, (a) he hath deliuered them into your hande, and yee haue ſlayne them with cruelneſſe, that reacheth vp to heauen.

a. All victory commeth of God.

10 And nowe ye purpoſe to keepe vnder the chyldren of Juda and Hieruſalem, and to make them bondmen and bondwomen: and dw ye not lade your ſelues with ſinne in the ſight of the Lorde your God?

11 Now heare me therefore, and deliuer the captiues agayne whiche ye haue taken of your brethren: or els ſhall the great wrath of God be vpon you.

12 Wherefore certayne of the heades of the chyldren of Ephraim, as Azariahu the ſonne of Iehohanan, Berechiahu the ſonne of Meſſilemoth, and Iehezkiahu the ſonne of Sallum, and Amaſa the ſonne of Hadlai, ſtode vp agaynſt them that came from the warre,

13 And ſayde vnto them, Bryng not in the captiues hyther: for where as we haue offended towarde God already, ye entende to adde more to our ſinnes and treſpaſſe: for our treſpaſſe is great already, and there is a fierce wrath agaynſt Iſrael.

C 14 And vpon that, the men of armes left the captiues and the ſpoile before the lordes, and all the congregation:

15 And the men that were now rehearſed by name, roſe vp, and toke the preſoners, and with the ſpoyle clothed all that were naked among them, and arayed them, and ſhoed them, and gaue them to eate and to drynke, and annoynted them, and carried all that were feeble of them vpō aſſes, and brought them to Jericho the citie of Paulme trees, to theyr brethren: and then they returned to Samaria agayne.

16 At that ſame tyme dyd kyng Ahaz ſende vnto the kyngs of the Aſſyrians, to haue helpe of them. 4. Reg. 16. b

17 And the Edomites came againe, and ſlue ſome of Juda, and carried away captiues.

18 And the Philiſtines inuaded the cities in the lowe country, and towarde the South of Juda: and toke Bethſames, and Ialon, and Gederoth, and Socho, with the townes belongyng thereto, and Thimna with the townes of the ſame, Gimſo and the townes thereof, and dwelt there.

19 For the Lorde brought Juda lowe, becauſe of Ahaz kyng of Juda, whiche made Juda naked, and tranſgreſſed ſore agaynſt the Lorde.

20 And Thiglath Pilneſer kyng of the Aſſyrians came vpon him, and troubled hym rather than ſtrengthed him.

21 For Ahaz toke away a portion out of the houſe of the Lorde, and out of the kyngs houſe, and out of the Lordes houſes, & gaue vnto the kyng of the Aſſyrians: and yet it helped hym not. D

22 And in the very tyme of his tribulation, dyd kyng Ahaz treſpaſſe yet more agaynſt the Lorde.

23 For he offered vnto the goddes of them of Damaſcon, which (b) beate hym: and he ſayde, Becauſe the goddes, of the kyngs of Syria helpe them, therefore wyll I offer to them, that they may helpe me alſo: but they were his deſtruction, and the deſtruction of al Iſrael.

b. As he falſly ſuppoſed.

24 And Ahaz gathered together the veſſels of the houſe of God, and brake them, and ſhut vp the dores of the houſe of the Lorde, and made hym aulters in euery corner of Hieruſalem. 2. Par. 29. a. 2. Par. 30. c.

25 And in al the cities of Juda, he made high places, to burne incenſe vnto other goddes, and angred the Lorde God of his fathers.

26 The reſt of his actes, and his workes firſt & laſt, beholde, they are written in the booke of the kyngs of Juda and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie of Hieruſalem: but brought him not vnto the ſepulchres of the kings of Iſrael: and Hezekia his ſonne raygned in his ſtede.

The. xxix. Chapter.

3. Hezekia repayreth the temple, and aduertiſeth the Leuites of the corruption of religion. 12. The Leuites prepare the temple. 20. The kings and his princes ſacrifice in the temple. 25. The Leuites ſing prayſes. 31. The oblation of the people.

A 1 HEzekia began to raigne, when he was
4.Reg.18.a fiue and twentie yeeres olde, and he raygned nine and twentie yeeres in Hierusalem: and his mothers name was Abia, the daughter of Zachariahu.

2.Par.28.d. 2 And he dyd that whiche was right in the sight of the Lorde, in al poynts as did Dauid his father.

a. Whiche Ahaz had shut vp.
b. An example for al princes, that first of al they stablish the true religion of God.
3 He opened the (a) doores of the house of the Lorde, in the first yeere and (b) first moneth of his raygne, and repayred them,
4 And he brought in the Priests and the Leuites, and gathered them together into the East streete,
5 And sayde vnto them, Heare me ye Leuites, and now be sanctified, and halow the house of the Lorde God of your fathers, dryng filthinesse out of the holy place.
6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken hym, and turned away theyr faces from the habitation of the Lorde, and turned their backes on it.
B 7 And beside that, they haue shutte vp the doores of the porche, and quenched the lāpes, and haue neyther burnt incense, nor offered burnt offerynges in the holy place vnto the God of Israel.
c. The contempt of religiō, is the cause of Gods plagues.
8 (c) Wherefore the wrath of the Lorde fel on Juda and Hierusalem, and hee hath brought them to trouble, to be wondred on, and to be hissed at, euen as ye see with your eyes.
9 For loe, our fathers were ouerthrowen with the sworde, & our sonnes, our daughters, and our wiues were caried away captiue for the same cause.
10 And nowe it is in myne hart to make a couenant with the Lorde God of Israell, that he may turne away hys heauie indignation from vs.
Num.18.a. 11 Now therefore my sonnes, be not negligent: for the Lorde hath chosen you to stand before hym, and for to minister and serue him, and to burne incense.
12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariahu, of the chyldren of the Caathites: and of the sonnes of Merari, Cis the sonne of Abdi, and Azariahu the sonne of Jahaleel: And of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah:
13 And of the sonnes of Elizaphan, Simri and Jehiel: And of the sonnes of Asaph, Zechariahu, and Mathaniahu:
C 14 And of the sonnes of Heman, Jehiel, and Semei: And of the sonnes of Jeduthun, Semaia and Vzziel.
15 And they gathered theyr brethren, and purified themselues, and came accordyng to the commaundement of the kyng, and the wordes of the Lorde, for to clense the house of the Lorde:
16 And the priests went into the inner partes of the house of the Lorde, to cleanse it, and brought out all the vncleannesse that they founde in the temple of the Lorde, into the court of the house of the Lord: and the Leuites toke it, to cary it out into the broke Cedron.
17 They began the first day of the first moneth to purifie, and the eyght day of the moneth, came they to the porch of the Lord: so they sanctified the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an ende.
18 And they went in to Hezekia the kyng, and sayde, We haue cleansed al the house of the Lord, the aulter of burnt offeryng, with all his vessels, and the shewe bread table, with " all his apparel: "or, bread.
19 And all the vessels which kyng Ahaz dyd caste aside, when he raigned, and transgressed, them we haue prepared, and sanctified, and behold, they are before the aulter of the Lorde.
20 And Hezekia the king rose early, and gathered the lordes of the citie, and went vp to the house of the Lorde.
21 And they brought seuen Oxen, seuen Rammes, seuen Sheepe; and seuen hee D Goates, to be a sinne offeryng for the kingdome, for the sanctuarie, and for Juda: And he commaunded the priestes the sonnes of Aaron, to offer the on the aulter of the lord.
22 And they slue the oxen, and the priests receyued the bloud, and (d) sprynckled it on the aulter: lykewise when they had slayne the Rammes, they sprynckled the bloud vpon the aulter: they slue also the sheepe, & they sprinckled the bloud vpon the aulter.
d. For without sprinkling of bloud, nothing could be sanctified. Hebr.9. Exod.24.
23 And then they brought forth the hee Goates for the sinne offeryng, before the king and the congregation, and put theyr handes vpon them.
24 And the priestes slue them, and with the bloud of them they cleansed the aulter, to make satisfaction for all Israel: for the king commaunded, that the burnt offeryng, and the sinne offeryng, should be made for all Israel.
25 And set the Leuites in the house of the Lorde, with Cymbales, Psalteries, and Harpes, accordyng to the commaundement of Dauid and Gad the kyngs seer, and Nathan the prophete: for so was the commaundement of the Lord, throughe the 1.Par.16.b

hande

hande of his prophetes.

26 And the Leuites stode, hauyng the instruments of Dauid: and the priests helde the trumpets.

27 And Hezekia commaunded to offer the burnt offering vpon the aulter: And when the burnt offeryng beganne, the song of the Lord beganne also, and the trumpets, with the instruments that were ordeyned by the hande of Dauid kyng of Israel.

28 And all the congregation worshipped, singyng a song, and blowyng with the trumpets, and all this (continued) vntill the burnt offeryng was finished.

4. Reg. 16. b 29 And when they had made an end of offering, the king, and al that were present with him, bowed themselues, and worshipped.

30 And Hezekia the kyng and the lordes, spake to the Leuites to prayse the Lorde, with the wordes of Dauid, and of Asaph the Star: and they sang prayses with gladnesse, and the other bowed themselues, and worshipped.

31 And Hezekia answeared, and sayd, Now ye haue consecrated your handes to the Lorde: goe to therefore, and bryng the sacrifices and thanke offerings into the house of the Lord. And the cōgregation brought in the sacrifices and thanke offerynges, and burnt offerynges, as many as were of a free liberal hart.

32 And the number of the burnt offerynges which the congregation brought, was three score and tenne Oxen, an hundred rammes, and two hundred sheepe, whiche were all for the burnt offeryng of the Lorde.

33 And there were dedicated sixe hundred Oxen, and three thousande sheepe.

34 And the priestes were to fewe to slay all the burnt offerings: but their brethren the Leuites dyd helpe them, till they had ended the worke, and vntill the priestes were sanctified: for the Leuites were purer harted to be sanctified, than the priests.

35 And thereto the burnt offerynges were many, with the fat of the peace offerynges, & the drynke offerynges, that belong to the burnt offeryng: and so the seruice parteyning to the house of the Lord, was finished.

36 And Hezekia reioyced, and all the people, that God had made the folke so ready, and that the thyng was so sone done.

The. xxx. Chapter.

1. The keepyng of the Passeouer by the kinges commaundement. 6. He exhorteth Israel to turne to the Lorde. 18. He prayeth for the people. 24. His oblation, and the prynces. 27. The Leuites blesse the people.

1 AND Hezekia sent to all Israel and Iuda, & wrote letters to Ephraim & Manasses, that they should come to the house of the Lorde at Hierusalem, and offer Passeouer vnto the Lorde God of Israel. A

2 And the kyng helde a counsell with hys lordes, and all the congregation of Hierusalem, to keepe the feast of Passeouer in the (a) seconde moneth:

Num. 9. b.

a. Though they ought to haue done it in the first moneth. Exod. 12.

3 For they coulde not keepe it at that tyme, because the priests were not sanctified sufficiently, neither was the people gathered together to Hierusalem.

4 And the thyng pleased the kyng and all the congregation.

5 And they decreed, that it shoulde be proclaymed throughout all Israel, frō Beersheba to Dan, that they should come and hold the feast of Passeouer vnto the Lorde God of Israel at Hierusalem: for they had not done it of a great season, as it was written.

6 So the postes went with letters of the kyng and of hys lordes throughout all Israel and Iuda, and at the commaundement of the kyng, they sayde, Ye children of Israel, turne againe vnto the Lord God of Abraham, Isahac, and Israel, and he wyl returne to the remnant that are escaped of you out of the hande of the kings of the Assyrians.

7 And be not ye like your fathers and your brethren, which trespassed agaynst the Lord God of their fathers, whiche gaue them vp to be destroyed, as ye see. B

8 And nowe be not ye stiffe necked, lyke as were your fathers: but yeeld your selues vnto the Lorde, and enter into his holy place which he hath sanctified for euer, and serue the Lorde your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye turne agayne vnto the Lorde, then shall your brethren and your children finde compassion in the presence of them that toke them captiue, and they shal come agayne vnto this lande: for the Lord your God is gratious and mercifull, and wyll not turne away hys face from you, if ye cōuert vnto him. Exod. 34. a.

10 And so the postes went from citie to citie, in the lande of Ephraim and Manasses, euen vnto Zabulon: but they laughed them to scorne, and mocked them.

11 Neuertheles, yet diuers of Aser, Manasses, and of Zabulon, submitted themselues, and came to Hierusalem.

12 And the hand of God was in Iuda, and

he gaue them one hart to do the commaundement of the king and of the rulers, accordyng to the worde of the Lorde.

13 And there assembled to Hierusalem much people, & there was present a mighty great congregation, to holde the feast of sweete bread in the second moneth.

14 And they arose, and removed the aulters
2. Par. 28. d. that were in Hierusalem: and all the aulters for incense did they away, and cast the into the broke Cedron.

15 And they slue Passeouer the fourteth day of the seconde moneth: and the priestes and Leuites which were (b) ashamed, sanctified themselues, and brought in the burnt offerynges into the house of the Lorde.

b. Seeing theyr owne negligence, & the readinesse of the people.

16 And they stode in their office after theyr manner, and accordyng to the law of Moses the man of God: and the priests sprinckled the bloud, (whiche they receyued) of the hande of the Leuites.

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killyng of the Passeouer, for euery one that was not cleane, to sanctifie hym vnto the Lorde.

18 For many of the people, and very many out of Ephraim, Manasses, Issachar, & Zabulon, were not cleansed, and yet dyd eate Passeouer, against the lawe appoynted: but Hezekia prayed for them, saying, The good Lorde be mercyful toward euery one,

19 That prepareth his hart to seeke the Lord God, the God of his fathers, though he be not (cleansed) accordyng to the purification of the sanctuarie.

20 And the Lorde hearde Hezekia, and healed the people.

D 21 And the children of Israel that were present at Hierusalem, helde the feast of sweete breade seuen dayes, with great gladnesse: and the Leuites and the priests praysed the Lorde day by day, singyng with loude instruments vnto the Lorde.

22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge (to sing) vnto the Lorde: and they dyd eate throughout that feast seuen dayes long, and offered peace offerynges, & thanked the Lord God of theyr fathers.

23 And the whole assemblie toke counsel to do so other seuen dayes: and they held those seuen dayes with gladnesse:

24 For Hezekia kyng of Juda, did giue to the congregation (c) a thousand yong oxen, and seuen thousand sheepe: And the lordes gaue out to the congregation a thousande Oxen, and tenne thousand sheepe, & a great number of the priests were sanctified.

c. Hezekia bestoweth his goodes liberally, for the setting forth of Gods glory.

25 And all the congregation of Juda, with the priests and Leuites, and all the congregation that came out of Israel, and the strangers that came out of the lande of Israel, and that dwelt in Juda, reioyced.

26 And there was great gladnesse in Hierusalem: for since the time of Solomon, the sonne of Dauid kyng of Israel, there was no suche (ioye) in Hierusalem.

27 And the priestes and the Leuites arose, and blessed the people: and theyr voyce was hearde (of the Lorde) and theyr prayer came vp vnto heauen his holy dwellyng place.

The. xxxi. Chapter.

1. The people destroy idolatrie. 2. Hezekia appoynteth priestes and Leuites, 4. and prouideth for their liuing. 11. He ordeyneth ouerseers to distribute to euery one his portion.

1 AND when all these thyngs were finished, all they of Israel, that were present in the cities of Juda, went out & brake I 2. Par. 14. d. the images, and cut downe the idol groues, and all to brake the high places and aulters 2. Par. 33. d. throughout all Juda and Beniamin, in Ephraim also and Manasses, vntill they had vtterly destroyed them all: and all the chyldren of Israel returned euery man to hys possessions, and to their owne cities.

2 And Hezekia appoynted sundry companies of the priests and Leuites, after the diuersitie of their ministrations, euery man accordyng to hys office bothe priestes and Leuites, for the burnt offeryng and peace offerynges, to minister and to gyue thankes and prayse in the gates of the (a) hoste of the Lorde.

a. That is, in the temple where they assembled.

3 And the kyngs portion of hys substance that he gaue, were dayly burnt offerings in the mornyng and euenyng, and burnt offerynges for the Sabboth dayes, new moones, and solemne feasts, accordyng as it is written in the lawe of the Lorde. Num. 28. d.

4 And he bade the people that dwelt in Hierusalem, to gyue a (b) part to the priestes and Leuites, that they might substancially apply themselues to the lawe of the Lord.

b. The tithes & first fruytes, for the maintenance of the priests and Leuites.

5 And as soone as the kyngs commaundement came abrode, the chyldren of Israel brought abundance of first fruytes, of corne, wyne, oyle, hony, and of all manner of fruytes of the fielde, and the tithes of all manner of thyngs brought they in plenteously.

6 And the children of Israel and Juda that dwelt in the cities of Juda, they also brought

brought in the tithes of oxen and sheepe, and other holy tithes which were cõsecrate vnto the Lorde their God, they did offer, and brought them all by heapes.

B 7 In the thirde moneth, they beganne to lay the heapes in maner of a foundation, and finished them in the seuenth moneth.

8 And when Hezekia and the Lordes came and sawe the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priestes and the Leuites concerning the heapes.

10 And Azaria the chiefe Priest of the house of Zadoc, answered him, and sayde, Since the people beganne to bring the heaue offerings into the house of the Lorde, (c) we also haue had ynough to eate, there remayned so much: for the Lorde hath blessed his people, and this heape is left.

c. The ministers were liberally prouided for.

11 And Hezekia bade prepare " the chambers in the house of the Lorde: and they did prepare them,

" or, store houses.

12 And caryed in the first fruites, the tythes, and the dedicate things faythfully: ouer which Chonaniahu the Leuite had the rule, and Semei his brother next to him:

13 And Iehiel, Azariahu, Mahath, Asael, Ierimoth, Iosabad, Eliel, Ismachiahu, Mahath, and Banaiahu, were ouerseers ordeyned by Chonaniahu, and Semei his brother was an officer of Hezekia the king, and Azariahu was the ruler of the house of God.

C 14 And Core the sonne of Imna the Leuite, and porter of the East dore, had the ouersight of the things that were offered of a free will vnto God, and were giuen in maner seuerally vnto the Lord, and ouer the things most holy.

15 And vnder his hande were Eden, Miniamin, Iesua, Semeiahu, Amariahu, and Sechaniahu, in the cities of the priestes (appoynted) of their fidelitie to giue to their brethren their portions, as well to the small, as to the great.

16 Beside their generation, being males, from three years olde and vpward, euen vnto euerie one that entreth into the house of the Lorde, they should giue day by day, for their ministration, and for their giuing attendance, and for their diuerse waytings by course,

17 Both to the generation of the priestes and Leuites throughout the housholde of their fathers, from twentie yeares and aboue, to wayte when their courses came:

18 And to the families of all their babes, wiues, sonnes and daughters throwe all the congregation: for vpon the fidelitie of them were the holy things bestowed.

19 And to the children of Aaron the priestes, whiche were in the fieldes and suburbes of their Cityes, Citie by Citie, the men whose names were expressed afore, should giue portions, euen to all the males among the priestes, and to all the Leuites according to their number.

20 And of this maner did Hezekia throwout al Iuda: and wrought it that was good, and right and true before the lord his God. D

21 And in all the workes that hee began, for seruice of the house of God, for the lawe, and for the commaundementes, hee sought hys God: and that did he with al his heart, and prospered.

The.xxxij. Chapter.

1. Sennacherib inuadeth Iuda. 3. Hezekia prepareth for the warre. 7. He exhorteth the people to put their trust in the Lorde. 9. Sennacherib blasphemeth God. 20. Hezekia prayeth. 21. The Angell destroyeth the Assyrians, and the king is slaine. 25. Hezekia is not thankefull towarde the Lorde. 33. His death.

1 AFter that these deedes were faythfully A
doone, Sennacherib king of the Assyrians came, and entred into Iuda, and compassed the strong cities, and thought to win them for himselfe. 4.Re.18.c. Esay.36.a. Eccle.48.c.

2 And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight agaynst Hierusalem,

3 Hee toke counsaile wyth his Lordes and men of might, to stop the water of the fountaynes without the Citie: and they did helpe hym.

4 For there gathered many of the people together, and stopped all the welles, and the broke that ranne through the middest of the land, saying, Why shall the kings of the Assyrians come and finde much water?

5 And Hezekia went to Iusily, and built vp the wal where it was broken, and made ordinance vpon the towers, hard to the other wall without, and repayred Millo in the Citie of Dauid, and made many dartes and shieldes.

6 And hee set Captaynes of warre ouer the people, and gathered them togither to him in the large streete of the gate of the Citie, and spake gently to them, saying,

7 Plucke vp your heartes, and be strong: be not afrayde nor discouraged for the king of B
the Assyrians, and for all the multitude that he hath with him: for there bee mo with vs 4.Re.16.c.
than with him.

8 With him is an arme of flesh: but wyth Iere.17.a.

vs is the Lorde our God for to helpe vs, and to fight our battayles. And the people toke a courage through the wordes of Hezekia king of Juda.

4. Re. 18. c. 9 After this, did Sennacherib king of the Assyrians, sende of his seruants to Hierusalem (but he himselfe remayned beside Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda that were at Hierusalem, saying,

4. Re. 18. c. 10 Thus sayth Sennacherib king of the Assyrians, Wherein doe ye trust, Ye that dwel in Hierusalem which is besieged?

11 Doth not Hezekia entice you to giue ouer your selues vnto death, hunger, and thyrst, saying, The Lorde our God shal rid vs out of the hande of the king of the Assyrians?

12 Hath not the same Hezekia put downe his highe places, and his (a) aulters, and commaunded Juda and Jerusalem, saying, Ye shall worship before one aulter, and burne incense vpon the same?

a. The wicked make no difference betwene true religion and false.

13 Know ye not what I and my fathers haue done vnto the people of all landes? Were the goddes of the people of other landes able or mighty to saue their landes out of my hande?

¶ 14 Which of all the goddes of those nations that my fathers destroyed, could deliuer his people out of my hand? And shal your God be able to deliuer you out of my hande.

15 Wherefore nowe let not Hezekia deceyue you, nor perswade you of this fashion, nor yet beleeue him: for as no God, among all nations and kingdomes, was able to rid his people out of my hand, and out of the hande of my fathers: howe much lesse shall your goddes be able to kepe you out of my hand?

16 And yet moe things did his seruantes speake against the Lorde God, and against his seruant Hezekia.

17 And Sennacherib also wrote a letter to rayle on the Lord God of Israel, and spake agaynst him, saying, As the goddes of the nations of (other) landes haue not beene able to deliuer their people out of my hande: euen so shall not the God of Hezekia deliuer his people out of my hande.

18 And they cryed with a loude voyce in the Iewes speache vnto the people of Hierusalem that were on the wall, to feare them, And to make them faynt harted, and that they might so take the citie.

19 And they spake agaynst the God of Hierusalem, as agaynst the goddes of the nations of the earth, (which were) the workes of the handes of men.

D b. Prayer is the best refuge in all troubles and dangers.

20 But Hezekia the king, and the prophete Esay the sonne of Amos, (b) prayed agaynst that (blasphemie) and cried vp to heauen.

21 And the Lorde sent an Angel, whiche destroyed all the men of warre, and the Lords and captaynes of the host of the king of the Assyrians, that he turned his face again with shame towarde his owne lande: and when he was come into the house of his God, they that came of his owne bodie, slue him there with the sworde. 4. Re. 19.

22 And so the Lorde saued Hezekia, and the inhabiters of Hierusalem, out of the hand of Sennacherib the king of the Assyrians, and from the hande of all other, and maintayned them on euerie side.

23 And many brought offerings vnto the Lorde to Hierusalem, and presents to Hezekia king of Juda: so that he was magnified in the sight of al nations from thencefoorth. 4. Re.

24 In those dayes Hezekia was sicke to the death, and prayed vnto the Lorde: whiche answered him, and shewed him a wonderfull myracle. 4. Re. and Esay. 38.

25 But Hezekia did not againe vnto God according to it that he had shewed him: for his heart arose, and there came wrath vpon him, and vpon Juda and Hierusalem.

26 Notwithstanding, Hezekia submitted him selfe after that his hart was rysen vp, he and the inhabiters of Hierusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceeding muche riches and honour: and he gate him treasures of siluer and golde, precious stones, and spices, shields, and of al maner pleasant iewels: ¶

28 And made store houses for the fruites of corne, for wine, and oyle, and stalles for all maner of beastes, and foldes for sheepe.

29 And he made him cities, and had of sheepe and oxen great abundaunce: for God had giuen him substance exceeding much.

30 This same Hezekia stopped the vpper waters springs of (c) Gihon, and brought them downe to the west side of the citie of Dauid: and Hezekia prospered in all his workes. c. Which was called Siloe. Esay. 8. Io. 9.

31 And when the princes of Babilon sent vnto him Ambassadours, to enquire of the wonder that chaunced in the land, God left him, to (d) trie him; and that all that was in his heart might be knowne. Deut. 8. d. God tempteth his faithful, to trie them.

32 The rest of the deedes of Hezekia, and his goodnesse, beholde, they are written in the vision of Esay the prophete the sonne of Amos in the booke of the kings of Juda and Israel.

33 And Hezekia slept with his fathers, and they buryed him in the most worthie place of the sepulchres of the sonnes of Dauid, and all

all Juda and the inhabiters of Hierusalem did him worshyp at his death: and Manasse his sonne raigned in his stead.

The. xxxiij. Chapter.

2. Manasse an idolater. 9. Hee causeth Iuda to erre. 11. He is ledde away prisoner into Babylon. 12. Hee prayeth to the Lorde, and is deliuered. 15. He abolisheth Idolatrie, 16. and setteth vp true religion. 20. He dyeth, and Amon his sonne succeedeth. 24. whom his owne seruants slue.

1 MAnasse was twelue yeares olde when he began to raigne, and he raigned fiftie and fiue yeares in Hierusalem:

4.Kt.21.a.

2 But did euill in the sight of the Lord, like vnto the abhominations of the heathen, whom the Lorde cast out before the children of Israel.

4. Kt.21.a. Ezay.38.a.

3 For he went to, and buylt the high places which Hezekia his father had broken down: and he reared vp aulters for Baalim, and made groues, and worshipped all the host of heauen, and serued them.

4.Reg.18.a.

4 And hee buylt aulters in the house of the Lord, where as the Lorde yet had sayde. In Hierusalem shall my name be for euer.

2.Reg.7.b. 2.Para.6.a. and.7.c.

5 And he buylded aulters for all the host of heauen, in the two Courtes of the house of the Lorde.

6 And hee burnt his children in fire, in the valley of ỹ sonne of Hinnom: he was a sorcerer, he regarded the crying of byrdes, vsed enchauntmentes, and mainteyned workers with spirites, and seears of fortunes, and wrought much euil in the sight of the Lord, to anger him withall.

B

7 And hee put the carued Image, and an Idol whiche hee had made in the house of God: of which house, God had sayd to Dauid, and to Solomon his sonne, In thys house, and in Hierusalem which I haue chosen afore all the trybes of Israel, will I put my name for euer.

2.Reg.7.b. 3.Reg.8.b. 2.Para.6.a. and.7.c.

8 Neither will I make the foote of Israel to remoue anye more out of the lande, whiche I haue ordeyned for your fathers, if so bee that they will bee diligent, and doe all that I haue commaunded them, in all the lawe and statutes, and ordinances, by the hande of Moses.

9 And so Manasse made Iuda, and the inhabiters of Hierusalem, to erre, and to doe worse than the heathen whom the Lorde destroyed before the children of Israel.

a. Meaning by his prophetes.

10 And the Lord spake(a) to Manasse and to his people: but they would not regarde.

11 Wherefore the Lord brought vpon them, the captaynes of the host of the king of the Assyrians, whiche toke Manasse in holde, and bounde him with chaynes, and caryed him to Babilon.

12 And when hee was in tribulation, hee besought the Lorde his God, and humbled himselfe exceedingly before the God of hys fathers,

13 And made intercession to him: and God was (b) intreated of him, and hearde hys prayer, and brought him againe to Hierusalem into his kingdome: and then Manasse knew that the Lorde was God.

b. Affliction giueth vnderstanding.

14 After this he buylt a wall without the citie of Dauid, on the weast side of Gion, in the valley, as they came to the fish gate, and rounde about Ophel, and brought it vp of a verie great heigth, & put captaynes of warre in all the strong cities of Iuda.

C

15 And he toke away straunge goddes, and Images out of the house of God, and all the aulters that he had buylt in the mount of the house of God and Hierusalem, and cast them out of the citie.

1.Par.14.a. and.31.a.

16 And hee prepared the aulter of the Lorde, and sacrificed thereon peace offerings, and thanke offerings, and charged Iuda to serue the Lorde God of Israel.

17 Neuertheles, the people did offer still in the high places, howbeit vnto the Lord theyr God onely.

18 The rest of the actes of Manasse, and hys prayer vnto hys God, and the wordes of the Seears that spake to him in the name of the Lorde God of Israel, beholde, they are (written) in the sayings of the kings of Israel.

19 And his prayer, and howe that hee was hearde, and all his sinnes, and his trespasse, and the places where hee made highe places, and set vp groues and Images, before hee was meekened, beholde they are written among the sayings of the Seears.

20 And Manasse slept with his fathers, and they buryed him in his (c) owne house, and Amon his sonne raigned in his rome.

D

c. Byeause he had so horribly offended against the lord, they did not burie him in the sepulchre of the kings, but in the garden of the kings house.

21 Amon was two and twentie yeares olde, when he began to raigne, and raigned two yeares in Hierusalem.

22 But he did euill in the sight of the Lorde, lyke as did Manasse his father: for Amon sacrificed to all the carued Images whiche Manasse hys father had made, and serued them,

23 And submitted not himselfe before the Lorde, as Manasse his father had meekened himselfe: but Amon trespalled greatly.

24 And his owne seruants conspyred against him, and slue him in his owne house.

25 But

25 But the people of the lande slue all them that had conspyred agaynst king Amon: and the same people of the land made Iosia his sonne king in his rome.

The.xxxiiij. Chapter.

1. Iosia destroyeth the Idolles, 8. and restoreth the temple. 14. The booke of the law is founde. 21. He sendeth to Hulda the prophetesse for counsayle. 27. God heareth hys prayer. 31. He maketh a couenant with God.

1 IOsia was eight yeares olde when hee began to raigne, and he raigned in Hierusalem one and thirtie yeares.

4.Re.22.a.

2 And hee did that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neyther to the right hande, nor to the left.

3 In the eight yeare of his raigne, when he was yet a childe, he began to seeke after the God of Dauid his father: and in the twelfth yeare he began to purge Iuda and Hierusalem from the high places, groues, carued Images, and Images of Mettal.

4 And they brake downe the aulters of Baalim, euen in his (a) presence: and other Images that were in greater honour than they, he caused to be destroyed: and the groues, carued Images, and Images of mettal he brake, & made dust of them, and strowed it vpon the graues of them that had offered vnto them.

a. He woulde see the reformation with his owne eies.

5 And he burnt the bones of the priestes vpon the aulters of them, and clensed Iuda and Ierusalem:

6 And euen so did hee in the Cities of Manasse, Ephraim, Simeon, vnto Nephthali, and in the wildernesse of them round about,

7 He plucked asunder the (b) aulters and the groues, and did beat the Images, and stamped them to powder, and cut downe all the Idols throughout all the lande of Israel, and returned to Hierusalem againe.

B

b. The godly zeale of this good prince is a worthie example for all princes to follow.

8 In the eighteenth yere of his raigne, when he had purged the lande and the temple, hee sent Saphan the sonne of Azaliahu, & Maasiah the gouernour of the Citie, and Ioah the sonne of Joahaz the recorder, to repayre the house of the Lorde his God.

4.Re. 22. a.

9 And when they came to Helkia the highe priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the entries had gathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Iuda and Beniamin, and they returned to Hierusalem.

10 And they put it in the handes of the workmen that had the ouersight of the house of the Lord, and they gaue it to the labourers, that wrought in the house of the Lorde, to repayre and mende the house.

11 Euen to Masons and Carpenters gaue they it, to get hewed stone, and tymber for couples, and for beames of the houses which the kings of Iuda had destroyed.

12 And the men did the worke (c) faythfully: and the ouerseers of them, to courage them forwarde, were Iahath, and Obadiahu, Leuites, of the children of Merari: and Secharia, and Mesullam, of the children of the Caathites, and other of the Leuites, whiche all could skil of instruments of musicke.

c. Faythfull officers.

13 And ouer the bearers of burdens, and ouer all that wrought, in whatsoeuer workmanship it were, were there scribes, officers, and porters of the Leuites.

14 And when they brought oute the money that was brought into the house of the lord, Helkia the priest found the booke of the lawe of the Lorde (giuen) by Moses.

C

4.Reg.22

15 And Helkia answered, and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lord, And Helkia gaue the booke to Saphan.

16 And Saphan caried the booke to the king, and brought the king worde againe, saying, All that was committed to thy seruantes, that do they.

17 And they haue gathered togither the money that was founde in the house of the lord, and haue deliuered it into the handes of the ouerseers of the worke, & to the handes of the workemen.

18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath giuen me a book: & Saphan read in it before the king.

19 And it fortuned, that when the king had heard the wordes of the lawe, he (d) tare his clothes:

d. For sorow that the woord of God had bene so long suppressed.

20 And the king commaunded Helkia, and Ahikam the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scribe, and Asaa a seruant of the kings, saying,

D

21 Go and enquire of the Lorde for me, and for them that are left in Israel and Iuda, concerning the wordes of the booke that is founde: for great is the wrath of the Lorde that is fallen vppon vs, bycause our fathers haue not kept the worde of the Lorde, to do after al that is written in this booke.

22 And Helkia, & they that the king had (appointed) went to Hulda, a Prophetesse, the wife of Sallum, the sonne of Sbecuath, the sonne of Hasra, keeper of the wardrobe (for she dwelt in Hierusalem, within the seconde wall:)

wal:) and so they communed with hir.

23 She answered them, Thus sayth the lord God of Israel, Tell ye the man that sent you to me,

24 Euen thus sayth the Lord, Behold, I wil bring euill vpon this place, and vpon the inhabitours thereof, euen al the curses that are written in the booke whiche they haue read before the king of Juda:

25 Bycause they haue forsaken me, and haue offered vnto other goddes, to anger me with all maner workes of their handes: therefore is my wrath set on fire agaynst this place, and shal not be quenched.

26 And as for the king of Juda, whiche sent you to enquire of the Lorde, so shall ye say vnto him, Thus sayeth the Lorde God of Israel, concerning the wordes whiche thou hast heard:

e. The ende of Gods threatnings, is for our repentance

27 Bycause thine heert did (e) melt, and thou didst mecke thy selfe before God, when thou heardest his wordes agaynst this place, and agaynst the inhabitours thereof, and humbledst thy selfe before me, and rentest thy clothes, and weepedst before me: that haue I heard also, sayth the Lorde.

28 Beholde, I will take thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the mischiefe that I will bring vpon this place, and vpon the inhabiters of the same. And they brought the king worde againe.

4. Re. 22. 8. 29 Then the king sent and gathered all the elders of Juda and Hierusalem:

30 And the king went vp into the house of the Lorde, and all the men of Juda, and the inhabitours of Hierusalem, and the Priestes, and Leuites, and all the people great and small, and (the king) did reade in their eares all the wordes of the booke of the couenant, that was founde in the house of the Lorde.

31 And the king stode at his standing, and made a couenant before the Lorde, to followe the Lord, and to keepe his commaundements, his witnesse and his statutes, with all his heart, and wyth all his soule, and to fulfill the wordes of the appoyntment written in the same booke.

32 And hee set in their roome all them that were found in Hierusalem and Beniamin: and the inhabiters of Hierusalem did according to the couenant of the Lorde God of their fathers.

33 And Iosia put away all maner of abominations out of all landes that perteyned to the children of Israel, and brought in all that were founde in Israel, to worship and to serue the Lord their God: and they turned not aside from after the Lorde God of their fathers, as long as he liued.

The. xxxv. Chapter.

1. Iosia keepeth the Passeouer. 2. He setteth foorth Gods seruice. 20. Hee fyghteth agaynste the king of Egypt, and dyeth. 24. The people bewaile him.

1 MOreouer Iosia helde the (feast of) Passeouer vnto the Lord in Hierusalem, and they slue passeouer in the fourtienth day of the first moneth. A 4. Re. 23. 21. 3. Esd. 1. 8.

2 And he set the Priestes in their offices, and ayded them in the seruice of the house of the Lorde.

3 And sayde vnto the Leuites that taught all Israell, and were sanctified vnto the Lorde: Put the holye Arke in the house whiche Solomon the sonne of Dauid King of Israell dyd buylde, it shall be no more a burthen vpon your shoulders: but nowe serue the Lorde your God, and his people Israel:

4 And prepare youre selues by youre auncyent housholdes, and companyes, according to the wryting of Dauid King of Israel, and the wryting of Solomon hys sonne.

5 And stande in the holy place, according to the diuision of the auncient housholdes of your brethren the children of the people, and after the diuision of the auncient housholdes of the Leuites:

6 Kill Passeouer, and sanctifie your selues, and prepare your brethren, that they may do according to the worde of the Lorde by the hande of Moses.

7 And Iosia gaue to the people flockes of sheepe, and kidde, all for Passeouer, and for al that were present, thirtie thousand by tale, and three thousande oxen: and these were euen of the kings substance. B

8 And his Lordes gaue willingly, both vnto the people, and to the priestes, and vnto the Leuites: Helkia also, Zacharia, and Iehiel, rulers of the house of God, gaue vnto the Priestes for Passeouer offerings two thousand and fiue hundred sheepe, and three hundred oxen.

9 (a) Conania, and Semaiahu, and Nathanael, his brethren, and Hasabiah, and Iehiel, and Iosabad, rulers of the Leuits, gaue vnto the Leuites Passeouer offerings (euen) fiue thousande Sheepe, and fiue hundred Oxen. a. Liberal prouision for the ministerie.

10 And so the seruice was prepared, and the Priestes stode in their places, and the Leuites in their distinct companyes, at the

the kings commaundement.

11 And they slue passeouer, and the Priestes sprinckled the blond with their hand, and the Leuites pulled off the skinnes of the beasts.

12 And they set away the burnt offerings, to giue them vnto the people that were diuided by auncient houses, and that they should offer vnto the Lorde, lyke as it is written in the booke of Moses: and so did they with the oxen also.

Leuit. 1. a.

Exod. 12. b.

13 And they dressed the Passeouer with fire, as the maner was: and the other dedicate beastes sodde they in pottes, caldrons, and pannes, and diuided them among all the people.

¶ 14 And afterwarde they made readie for themselues, and for the priests: for the priests the children of Aaron, were busied in offering of burnt offerings, and the fat, vntyll night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers the children of Asaph stoode in their standing, according to the commaundement of Dauid, and Asaph, Heman, and Ieduthun the kings (b) Seer: and the porters wayted at euerye gate, and might not depart from their seruice: for their brethren the Leuites prepared for them.

1. Par. 25. a. and. 26. d.

b. Meaning the Prophete.

16 And so all the seruice of the Lorde was prepared the same day, to offer Passeouer, and to offer burnt offerings vpon the aulter of the Lorde, according to the commaundement of king Iosia.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of sweete bread seuen dayes.

18 And there was no passeouer lyke to that kept in Israel from the dayes of Samuell the prophete, neyther did all the kings of Israel holde such a Passeouer feast, as did Iosia, and the priests and Leuites, and al Iuda and Israel that were present, and the inhabiters of Hierusalem.

19 This Passeouer was holden in the eighteenth yeare of the raigne of Iosia.

¶ 20 After all this, when Iosia had prepared the temple, Necho king of Egypt came vp to fyght agaynste Charchamis, beside Euphrates: and Iosia went out against him.

4. Re. 23. k.

21 Which sent messengers to him and sayde, What haue I to do with thee thou king of Iuda? " Be not thou agaynst thy selfe this day, for my warre is agaynst an other house, and God bade mee make haste: leaue off therefore, and meddle not with God whiche is with me, least he destroy thee.

" or, I come not agaynst thee this day, but agaynst the house of mine enimie.

22 Neuertheless, Iosia woulde not turne his face from him, " but rather toke aduise to fight with him, and hearkened not vnto the wordes of Necho out of the mouth of god, and came to fight in the valley of Megiddo.

" or, changed his apparel to fight with him.

23 And the shooters shot dartes at king Iosia: and the king sayde to his seruants, Carie me away, for I am sore wounded.

24 His seruauntes therefore had him out of that Charet, and put him in another Charet that they had: and when they had brought him to Hierusalem, he dyed, and was buried in the sepulchre of his fathers: and al Iuda and Hierusalem mourned for Iosia.

Zach. 12.

25 And Jeremia lamented Iosia, and all singing men and singing women mourned for Iosia in their lamentations to this day, and made the same lamentations an ordinance in Israel: and beholde they are written in the lamentations.

26 The rest of the acts of Iosia, and his goodnesse (which he did) in following the writyng of the lawe of the Lorde,

27 And his sayings first and last, beholde they are written in the booke of the kings of Israel and Iuda.

The. xxxvi. Chapter.

1. After Iosia, raigneth Iehoahaz. 4. After Iehoahaz, Iehoiacim. 8. After him, Iehoiacin. 11. After him, Zedekia, 14. 17. in whose tyme all the people were caryed away to Babilon, for contemning the admonitions of the Prophetes, 22. and were restored agayne the seuentieth yeare after, by king Cyrus.

1 AND the people of the land toke Iehoahaz the sonne of Iosia, and made hym king in his fathers steede in Hierusalem.

I 4. Reg. 23.

2 Iehoahaz was twentie and three yeares olde when he beganne to raigne, and he raigned three monethes in Hierusalem.

3 And the king of Egypt put him downe at Hierusalem, " and mered the land in an hundred talentes of syluer, and a talent of golde.

" or, condemned.

4 And the king of Egypt made Eliakim his brother king vpon Iuda and Hierusalem, and turned his name to Iehoiacim: and Necho toke Iehoahas his brother, and caryed him to Egypt.

5 Iehoacim was twentie and fiue yeares olde when hee beganne to raigne, and hee raigned eleuen yeares in Hierusalem, and he did euill in the sight of the Lorde his God.

6 Agaynst him came vp Nabuchodonosor king of Babilon, and bound him with two chaynes, to carie him to Babilon.

7 The king Nabuchodonosor also caryed of the vesselles of the house of the Lorde to

B 4. Re. 24.

Babylon,

Babylon, and put them in his Temple at Babilon.

8 The reſt of the Actes of Jehoacim, and his abhominations whiche he did, (a) and that which was founde vpon him, beholde, they are written in the booke of the kings of Iſrael and Juda: and Jehoacin raigned in his ſtede.

(a) He meaneth the markes of Idolatrie, which were found printed in his bodie when he was ſlaine.

9 And Jehoacin was eight yeares old when he beganne to raigne, and hee raigned three monethes and ten dayes in Hieruſalem, and did euill in the ſight of the Lorde.

Zach. 11.

10 And when the yeare was out, king Nabuchodonoſor ſent, and fet him to Babilon, with the goodly veſſels of the houſe of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hieruſalem.

11 Zedekia was one and twentie yeares olde when hee began to raigne, and raigned aleuen yeares in Hieruſalem.

Jer. 55. a. 4. Reg. 24. d.

12 And hee did euill in the ſight of the Lorde his God, and humbled not himſelfe before Jeremia the prophete, at the mouth of the Lorde.

13 And hee rebelled againſt Nabuchodonoſor, whiche had receyued an othe of him by god: but he was ſtifnecked, and to hard harted to turne vnto the Lord God of Iſrael.

14 Moreouer, all the chiefe of the Prieſtes and the people treſpaſſed wonderfully after all maner of abhominations of the heathen, and polluted the houſe of the Lorde whiche he had halowed in Hieruſalem.

Jer. 25. a.

15 And the Lord God of their fathers ſent to them by his meſſengers, riſing vp betymes, and ſending: for hee had compaſſion on his people, and on his dwelling place.

16 But they mocked the meſſengers of God, and deſpiſed his wordes, and miſuſed hys prophetes, vntill the wrath of the Lorde aroſe againſt his people, and till there was no remedie.

17 And ſo he brought vpon them the king of Chaldee, whiche ſlue their yong men wyth the ſworde in theyr holy Temple, and ſpared neyther yong man, mayden, olde man, nor him that ſtouped for age: he gaue them all into his hande. 4. Reg. 25. a.

18 And all the veſſelles of the houſe of God, both great and ſmall, and the treaſures of the houſe of the Lorde, and the treaſures of the king, and of his Lordes: all theſe caryed he to Babilon.

19 And they burnt the houſe of God, & brake downe the wall of Hieruſalem, and burnt al the pallaces thereof with fire, and deſtroyed all the goodly iewels thereof.

20 And the reſt that had eſcaped the ſworde, caryed he to Babilon: where they were bondmen to him and his children, vntill the time that Perſia had the Empyre: D Jere. 25. b.

21 To fulfill the worde of the Lorde by the mouth of Jeremie, vntill the lande had hir pleaſure of hir Sabbothes: for as long as ſhe lay deſolate, ſhee kept Sabboth, vntyll threeſcore and ten yeares were fulfilled.

1. Eſdr. 1. a.

22 And the (b) firſt yeare of Cyrus King of Perſia (when the worde of the Lorde ſpoken by the mouth of Jeremie was finiſhed) the Lord ſtyred vp the ſpirite of Cyrus king of Perſia, that hee made a Proclamation throughout all his kingdome, and that by writing, ſaying,

b. That is, in the firſt yeare that he raigned ouer the Chaldeans. Jere. 25. c. and. 26. c.

23 Thus ſayth Cyrus king of Perſia, All the kingdomes of the earth, hath the Lord God of heauen giuen me, and hath charged me to build him an houſe in Hieruſalem, that is Juda: Wherefore whoſoeuer is among you of all his people, the Lorde his God be with him, and let him go vp.

E. VV.

Edwin Sandys Biſhop of Worceſter.

The ende of the ſeconde booke of the Chronicles.

A verie profitable declaration, for the vnderstanding of the hystories of Esdras, Nehemias, Esther, Daniel, and diuerse other places of scripture, verie darke, by reason of the discorde that is among Historiographers, and amongst the expositours of the holy Scriptures, touching the successiue order of the Kings or Monarchies of Babilon, and of Persia: of the yeares that the sayd Monarchies lasted, from the transmigration of the Iewes vnder Nabuchodonosor, vntill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.

¶ *That which happened to the people of Israel, during these Monarchies.*

Nabuchodonosor, the.19. yeare of his raigne, destroyed Hierusalem, and led the people captiue, 2. King.24. and Jeremie.29.

The.25. yeare of his sayde raigne, he instituted his Monarchie: in the seconde yeare of the same, he sawe the dreame of the foure Monarchies, Daniel.2.

The.5. yeare, he sawe the dreame of the tree hewen downe. Daniel.4.

The. 6. yeare, hee was driuen among the wylde beastes, by the space of seuen yeares. Daniel.4.

Euilmerodach, the first yeare of his raigne, deliuered Jeconias, whom his father had put in prison. 2.king.25. and Jere.52.

The.1. yeare of Balthasar, Daniel saw the dreame of the foure beastes, signifying the foure Monarchies, Daniel.7.

From the time that Nabuchodonosor caryed the people into Babilon, vntill the ende of the Monarchie of Balthaser, it amounteth to.70. yeares foretold by Ieremie.

Cyrus, deliuered the people from captiuitie, the same yeare that hee toke Babilon, and gaue them great treasures to buylde vppe the Temple of Hierusalem: whither he sent them vnder the conduct of Zorobabel. Esdras.1.

The Monarchie of Babilon.

1 *Nabuchodonosor after the captiuitie raigned.xxvi.yeares.*

2 *Euilmerodach his son, xxx.yeares.*

3 *Regasar.iy.yeares.*

4 *Labersadach.vi.yeares.*

5 *Balthasar.v.yeares.*

The Monarchie of the Persians.

1 *Cyrus with Darius his vncle raigned two yeares.*

1 *Cyrus raigned alone xxij. yeares.*

Of the yeares that the Monarchies of Persia raigned. Of the difference of authours therin, and of the diuersitie and confusion of the names of the sayd Monarchies.

The difference of authours, aswel historiographers as expositours of the holy scriptures, is great, touching the tyme and yeares that the two Monarchies of the Babylonians & Persians continued, and also touching the names of the Monarchies herein described, wherein there is great confusion. And therefore al other opinions set apart, we wil herein folowe Philo Judeus, and Metasthene, auncient authours, whose opinions doe nereest agree with the holy scripture.

Cyrus hauing conquered the kingdome of the Medes agaynst Astyages, left the sayde kingdome to hys vncle Darius, by whose ayde hee toke Babilon, and transported the Monarchie of Babilon to the Persians. Two yeares after, the sayde Darius returned into Mede, and Cyrus raigned alone in Babilon. Then he moued warre agaynst the Scythians, and marched towarde them, and in the meane while left Cambyses his son king of the countrey, in his absence, according to the custome of the Persians: which was to appoynt the nereest of the kings bloud, to be king ouer the countrey, when the king went out to fight agaynst any straunge nation. This is the cause why Cambises was not set in the successiue order of the Monarchies. Neither is there any mention of two brethren that were Magi-

ans,

Artaxerxes, his ſucceſſour, hynde-red the buylding of the temple. Eſdras.4.

The ſeconde yeare of Artaxerxes, Aggæ, and Zacharie prophecied ſtyrring the people to goe forward with the buylding of the temple, notwithſtanding the hinderance. Eſdras 5.

The thirde yeare began the hyſtorie of Eſther.

The. vij. yeare Eſther is brought in to him. Eſther.2.

The twelfth yeare, Aman threatneth the Iewes. Eſther.3.

Darius longhande, the ſecond yere of his raigne, commaunded the temple to be made an ende of. Eſdras.6.

The ſixth yeare the temple was ended. Eſdras.6.

The ſeuenth yeare, Eſdras went into Iuda. Eſdras.7.

The twentieth yeare, began the 70. weekes ſhewed by Daniel. Dan.9. And the ſayd yere Nehemias went into Iuda, to buylde vp the walles of Hieruſalem. Nehemias.2.

The two and thirtieth yeare, Nehemias returned again to Darius, according to his promiſe, and obteyned leaue of him, to returne to Hieruſalem. Nehemias.13.

All the time of the Perſians Monarchie, amounteth to.191. yeres.

Alexander the great, tranſported the ſame yeare the ſayde Monarchie to the Greekes: which was in the twentieth weeke reuealed to Daniel. Dan.9.

2 *Darius the ſonne of Hyſtaſpis, beeing choſen king, and ſurnamed Artaxerxes Aſſuerus raigned. xx. yeeres.*

3 *Darius Artaxerxes longhand. xxxvij.*

In the time of thys Darius, began the lxx. weekes of Daniel.

4 *Darius Nothus. xix.*

5 *Artaxerxes Mnemon. lv. yeares.*

6 *Darius Ochus. xxvi.*

7 *Arſenes. iiij. yeares.*

8 *Darius the laſt Monarchie ouercome by Alexander the great, which tranſported the Monarchie to the Greeks, raigned. vi. yeeres.*

The ſumme of the yeares of the Monarchy of the Perſians is. Cxci. and of Nabuchodonoſor. CClxi.

ans, whiche guilefully vſurped the kingdome: but their guile beeing knowne, they continued but a fewe monethes, and Darius, ſonne to Hyſtaſpis, was choſen king.

Xerxes the ſonne of the ſayde Darius, ſucceeded him: but is not here placed in the number of the monarchies, for that he left his kingdome to Darius longhande his ſonne, (according to the cuſtome of the Perſians) when hee wente to warre againſt the Greekes. The Greke hiſtoriographers, not reſpecting that cuſtom, nũber the ſayde Xerxes, and Cambyſes aboue mentioned, among the ſayde Monarchyes ſucceſſiuelye in order, whiche is the cauſe that they count more yeares in the ſayde monarchie, that is to ſay. 226. yeares.

As touching their confuſed names, ye ſhall vnderſtande, that among the Perſians, Darius ſignifyeth he that ſubdueth: Xerxes a warriour: Artaxerxes, a great warriour. Alſo that this name Aſſuerus, is drawne from the Hebrues, in ſtead of Artaxerxes.

Further, that Artaxerxes was the common name of all kings of Perſia, as Pharao was the commõ name of the kings of Egypt, and Ceſar of the Romiſh Emperours. Therefore where yee finde manye indifferently named Darius, or Artaxerxes, or both togither, that is the cauſe of the difficultie, howe to vnderſtande vnder what king that happened, whiche is recited in the ſayde bookes of Eſdras, Nehemias, Eſther, Daniel, and other places of the holy ſcriptures, except yee well marke them, and well vnderſtand the contents of this table.

¶ The first booke of Esdras.

¶ *The first Chapter.*

1. Cyrus sendeth againe the people that was in captiuitie, 8. and restoreth them their holy vessels.

A 1 IN the fyrste yeare of Cyrus King of Persia (that ỹ woꝛde of the Lorde spoken by the mouth of Jeremia might be fulfilled) the lord stirred vp ỹ spirit of Cyrus king of Persia, that he caused to be proclaimed throughout al his Empyre and to be written, saying,

2. Par. 36. d.

Jere. 25. c.

2 Thus sayeth Cyrus the king of Persia, The Lorde God of heauen hath giuen me all the kingdomes of the earth, and hathe commaunded me to buylde hym an house at Hierusalem, which is in Juda.

3 Whosoeuer nowe among you is of hys people, the Lord his God be with him, and let him go vp to Hierusalem in Juda, and build the house of the Lord God of Israel, he is the God that is at Hierusalem.

4 And whosoeuer remayneth yet in anye maner of place where he is a straunger, let the men of that place helpe him with siluer and golde, with good and cattel, beside that which they willingly offer for the house of God that is at Hierusalem.

5 Then gate vp the principall fathers of Juda and Beniamin, and the priestes and Leuites, and al they whose spirit God had rayſed to goe vp and to buylde the house of the Lorde which is at Hierusalem.

6 And all they that were about them strengthed theyr hande with vessels of siluer and golde, with goods and cattel, and iewels, beside al that was willingly offered.

2. Par. 36. c. B 7 And king Cyrus brought forth the vessels of the house of the Lord: which Nabuchodonosor had taken out of Hierusalem, and had put in the house of his God.

8 Those did Cyrus the king of Persia bring forth by the hande of Mithridates the treasurer, and numbred them vnto Sesbazer the prince of Juda.

9 And this is the number of them: thirtie chargers of golde, a thousande chargers of siluer, nine and twentie knines.

10 Thirtie basons of golde, and of other siluer basons foure hundred and tenne: and of other vessels a thousande.

11 All the vessells of golde and siluer were fiue thousande, and foure hundred: all these did Sesbazer carry away with them that came vp out of the captiuitie of Babylon vnto Hierusalem.

The. ij. Chapter.

The number of them that returned from the captiuitie.

1 THese are the children of the prouince, A that went vp out of ỹ captiuitie, whom Nabuchodonosor the king of Babilon had caryed away vnto Babylon, and came againe vnto Hierusalem and into Juda, euery one into his citie.

2 They that came with Zorobabel (are these) Jesua, Nehemiah, Saraiah, Rebelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the men of the people of Israel.

2. Esd. 2. d.

3 The children of Pharos, two thousande, an hundred seuentie and two.

4 The children of Sephatia, three hundred seuentie and two.

5 The children of Arath, seuen hundred seuentie and fiue.

6 The children of the captayne of Moab, of the children of Jesua and Joab, two thousand eight hundred and twelue.

7 The chyldren of Elam, a thousand two B hundred fiftie and foure.

8 The children of Zathu, nine hundred fortie and fiue.

9 The children of Zaccai, seuen hundred and threescore.

10 The children of Bani, fiue hundred fortie and two.

11 The children of Bebai, fiue hundred twentie and three.

12 The children of Asgad, a thousande two hundred twentie and two.

13 The children of Adonicam, fiue hundred sixtie and sixe.

14 The children of Beguai, two thousande fiftie and fiue.

15 The children of Adin, foure hundred fiftie and foure.

16 The

16 The children of Ater of Hezekia, ninetie and eight.
17 The children of Bezai, three hundred twentie and three.
18 The children of Jora, an hundred and twelue.
19 The children of Hasum, two hundred twentie and three.
20 The children of Gebbar, ninetie and fiue.
D 21 The children of Bethlehem, and hundred twentie and three.
22 The men of Netopha, fiftie and fiue.
23 The men of Anathoth, an hundred twentie and eight.
24 The children of Asmaueth, foztie and two.
25 The children of Kiriathiarim, euen the children of Chephira and Beeroth, seuen hundred foztie and three.
26 The children of Harama and Geba, sixe hundred twentie and one.
27 The men of Michmas, an hundred twentie and two.
28 The men of Bethel and Hai, two hundred twentie and three.
E 29 The children of Nebo, fiftie and two.
30 The children of Magbis, an hundred fiftie and fiue.
31 The children of the other Elam, a thousand two hundred fiftie and foure.
32 The children of Harim, three hundred and twentie.
33 The children of Lodhadid and Ono, seuen hundred twentie and fiue.
34 The children of Jericho, three hundred foztie and fiue.
35 The children of Senaa, three thousande sixe hundred and thirtie.
36 The priests of the children of Jedaia of the house of Jesua, nine hundred seuentie and three.
F 37 The children of Immer, a thousande fiftie and two.
38 The children of Phashur, a thousand two hundred foztie and seuen.
39 The children of Arim, a thousand and seuentene.
40 The Leuites: the children of Jesua, and Cadmiel, of the children of Hodauia, seuentie and foure.
41 The singers: the children of Asaph, an hundred twentie and eight.
42 The children of the dore keepers, the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogither an hundred thirtie and nine.
43 The Nethinims, the children of Siha, the children of Asupha, the children of Tabaoth.
44 The children of Ceros, the children of Siha, the children of Padon,
45 The children of Lebana, the children of Hagaba, the children of Accub,
46 The children of Hagab, the children of Semlai, the children of Hanan.
G 47 The children of Giddel, the children of Gahar, the children of Reaia,
48 The children of Rasin, the children of Necoda, the children of Gasam,
49 The children of Vzza, the children of Paseah, the children of Besai,
50 The children of Asna, the children of Mehunem, the children of Nephusim,
51 The children of Bacbuc, the children of Hacupa, the children of Harhur,
52 The children of Basluth, the children of Mehida, the children of Harsa,
53 The children of Barcos, the children of Sisara, the children of Thamah,
54 The children of Neziah, the children of Hatipha,
55 The children of Solomons seruauntes, the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaala. the children of Darcon, the children of Giddel,
57 The children of Sephatiah, the children of Hattil, the children of Pochereth Hazbaim, the children of Ami:
58 All the Nethinims, and the children of Solomons seruants, were altogither three hundred ninetie and two.
59 And these went vp from Thelmelah, and from Thelharsa, Cherub, Addon, and Immer: but they coulde not discerne their fathers house and their seede, whether they were of Israel.
60 The children of Delaia, the children of Tobia, the children of Necoda, sixe hundred fiftie and two.
61 And the children of the priests: the children of Habaia, the children of Accoz, the children of Berzillai, which toke one of the daughters of Berzillai the Gileadite to wife, and was called after their name. 2. Re. 17. g.
62 These sought their euidence among them that had the regyster of byrth, and were not founde therein, therefore were they put from the priesthood.
63 And Hatheirsatha sayde vnto them, that they shoulde not eate of the most holy, tyll there rose vp a priest (to weare) Urim and Thummim. Exod. 28. e.
64 The whole congregation togither was foztie and two thousand, three hundred and threescore.
65 Beside theyr seruantes and maydens, of whome there were seuen thousande, three

hundred thirtie and ſeuen: and there were among them, two hundred ſinging men and women.

66 Their horſes were ſeuen hundred thirtie and fiue: their Mules two hundred fortie and fiue,

67 And their Camels foure hundred thirtie and fiue: their Aſſes fiue thouſande ſeuen hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the houſe of the Lorde at Hieruſalem, they offered themſelues willing for the houſe of God, to ſet it vp in his place:

69 And gaue golde after their habilitie, vnto the treaſure of the worke, euen three ſcore and one thouſand peeces, and fiue thouſande pounde of ſiluer, and an hundred prieſtes garments.

70 So the prieſtes, and the Leuits, and certaine of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

The.iij.Chapter.

1. They buylde the aulter of God. 6. They offer vnto the Lorde. 7. They prepare for the temple, 11. and ſing vnto the Lorde.

A 1 AND when the ſeuenth moneth came, and the children of Iſrael were nowe in their cities, the people came togither euen as one man to Hieruſalem.

3.Eſd.8, a.

2 And there ſtode vp Jeſua the ſonne of Joſedec, and his brethren the prieſtes, and Zorobabel the ſonne of Salathiel, and hys brethren, and builded the aulter of the God of Iſrael, to offer burnt offerings thereon, as it is written in the lawe of Moſes the man of God.

3 And the aulter ſet they vpon his "ſockets: for there was a fearefulneſſe among them, becauſe of the people of thoſe countreyes, therefore they offered burnt offerings thereon vnto the Lorde, euen burnt offerings in the morning, and at euening.

"or, baſket.

4 And they helde the feaſt of Tabernacles as it is written, and offered burnt ſacrifices dayly, according to the number and cuſtom, day by day.

5 Afterwarde they offered dayly burnt offerings alſo, and in the new mones, and in al the feaſt dayes that were conſecrated vnto the Lord, and for al them which did of their owne free will offer vnto the Lorde.

6 From the firſt day of the ſeuenth moneth, began they to offer burnt ſacrifices, vnto the Lorde: euen when the foundation of the temple of the Lord was not yet layd.

B 7 They gaue money alſo vnto the Maſons and "Carpenters, and meate and drinke, and Oyle vnto them of Sidon and of Tyre, to bring the Cedar tymber from Libanus by ſea vnto Joppa, according to the graunt that they had of Cyrus the king of Perſia.

"or, worke men.

8 In the ſeconde yeare of their comming vnto the houſe of God at Hieruſalem, in the ſeconde moneth, began Zorobabel the ſonne of Salathiel, and Jeſua the ſonne of Joſedec, and the remnant of their brethren, the prieſts and Leuites, and all they that were come out of the captiuitie vnto Hieruſalem, and appointed the Leuites from twentie yeares olde and aboue, to ſee that the worke of the houſe of the Lorde went forwarde.

9 And Jeſua ſtode wyth his ſonnes and brethren, and Cadmiel with his ſonnes, and the children of Juda togither, to let forward the workmen of the houſe of God, euen the children of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layde the foundation of the temple of the Lord, they appointed the prieſts in their "araye with trumpets and the Leuites the children of Aſaph with Cymbales, to praiſe the Lord after the maner of Dauid king of Iſrael.

"or, apparel.

1.Par.16, b.

11 And they ſang togither when they gaue prayſe and thankes vnto the Lorde, Becauſe he is gracious, and becauſe his mercie endureth for euer vppon Iſrael: and all the people ſhowted loud in prayſing the Lord, becauſe the foundation of the houſe of the Lorde was layde.

12 Many alſo of the prieſts and Leuites, and chiefe fathers, and auncient menne, whiche had ſeene the firſt houſe, when the foundation was layde before their eyes, wept with a loude voyce, and many ſhowted aloude with ioy:

13 So that the people coulde not diſcerne the ioyfull ſound and gladneſſe, from the noyſe of the weeping among the people: for the people ſhowted with a loude crie, and the noyſe was heard farre of.

The.iiij.Chapter.

2. The buylding of the temple is hyndered, and howe. 11. Letters to Artaxerxes, and the anſwere.

I 1 BVt the aduerſaries of Juda and Beniamin, hearde that the children of the captiuitie builded the temple vnto the Lord God of Iſrael:

3.Eſd.5.g.

2 And they came to Zorobabel, and to the principall fathers, & ſayd vnto them, We will

will buyld with you, for we ſeeke the Lord your God, as ye do, & we haue done ſacrifice vnto him, ſince the time of Iſor Haddon ẏ king of Aſſur, which brought vs vp hither.

4.Re.12.b.

3 And Zorobabel and Jeſua, and the other auncient fathers of Iſrael, ſayd vnto them, "It can not be, that you and we together ſhould buylde the houſe vnto our God: for we our ſelues will buylde alone vnto the Lorde our God of Iſrael, as Cyrus the kyng of Perſia hath commaunded vs.

"or, it is not for you, but for vs.

1.Eſd.1.a.

4 And it came to paſſe, that the folke of the lande diſcouraged the people of Juda, and troubled them as they were buildyng:

5 And hyred counſaylers agaynſt them, to hynder their deuiſe, as long as Cyrus the kyng of Perſia lyued, vntil the raygne of Darius kyng of Perſia.

6 And in the raigne of Ahaſuerus, euen at the beginning of his raigne, wrote they vnto him a cõplaynt agaynſt the inhabitours of Juda and Hieruſalem.

B 7 And in the dayes of Artaxerxes, wrote Mithridath, Tabel, & the other of his counſel, vnto Artaxerxes ẏ kyng of Perſia with fayre wordes: and the writyng of the letter was in the Syrians ſpeache, and enterpreted in the language of the Syrians:

8 Rehum the recorder, and Samſai the ſcribe, wrote a letter "from Hieruſalem to Artaxerxes the kyng, as it foloweth.

"a.agaynſt.

9 Then Rehum the recorder, and Samſai the ſcribe, and other of their company, they of Dina, of Apharſath, of Tharpelai, of "Perſia, of Arache, of Babylon, of Suſan, of Deha, of Elan,

"or, Apharſa.

4.Re.18.a.

10 And other of the people whom the great and noble Aſnapper brought ouer, and ſet in the cities of Samaria, and other that are now beyond the water, and Cheeneth.

11 This is the copie of the letter that they ſent vnto king Artaxerxes, Thy ſeruaunts, and the men that are nowe beyonde the water, and Cheeneth:

12 Be it knowne vnto the king, that the Jewes whiche came vp from thee to vs, are come vnto Hieruſalem, a Citie ſeditious and frowarde, and buylde the ſame, and ſet vp the walles thereof, and lay the foundations.

13 Be it knowne now vnto the king, that if this citie bee buylded, and the walles made vp againe, then ſhall not they giue toll, tribute, and cuſtome, and the kings profite ſhall incurre damage.

C "or, for remẽbring that we were brought vp in ẏ kings palace, and would &c.

14 And nowe "in the meane ſeaſon we haue deſtroyed the temple, and would no longer ſee the kings diſhonour: therefore ſent we out alſo, and certified the king,

15 That it may be ſought in the booke of the Chronicles of thy progenitours, and ſo ſhalt thou finde in the booke of the Chronicles, and perceyue that this citie is ſeditious and noyſome vnto the kings and "landes, and that they cauſe others alſo among them to rebel of olde: and for the ſame cauſe was this citie deſtroyed.

"or, prouinces

16 Therefore doe we certifie the king, that if this citie be builded againe, and the walles thereof made vp, thou ſhalt hereafter haue no portion beyonde the water.

17 Then ſent the king an anſwere vnto Rehum the recorder, and Samſai the ſcribe, and to the other of their companions that dwelt in Samaria, and vnto the other that were beyonde the water in Selam and "Cheeth.

"or, Cheeneth.

18 The letter which ye ſent vnto vs, hath bin openly read before me:

19 And I haue cõmaunded to make ſearch, and it is founde that this citie of olde hath made inſurrection agaynſt kings, and that rebellion and ſedition hath bene committed therein.

20 There haue beene mightie kings alſo at Hieruſalem, whiche haue raigned ouer all countreys beyond the water, and toll, tribute, and cuſtome was giuen vnto them.

21 Giue ye now therefore commaundement, that the ſame men be forbidden, and that the citie be not buylded agayne, till I haue giuen another commaundement. D

22 Take heede now that ye be not negligent to do this: for why ſhoulde the king haue harme therethrough?

23 Now when the copie of king Artaxerxes letter was read before Rehum, and Samſai the ſcribe, and their companions, they went vp in all the haſt to Hieruſalem vnto the Jewes, and forbade them with violence and power.

24 Then ceaſſed the worke of the houſe of God at Hieruſalem, and continued ſo vnto the ſecond yeare of Darius king of Perſia.

The.v.Chapter.

1. Aggeus and Zacharie doe prophecye. 3. The woorke of the Temple goeth forwarde, contrarie to the minde of Thathanai. 6. His letters to Darius.

1 THe Prophetes Aggeus and Zachari A the ſonne of Iddo, prophecied vnto the Jewes that were in Juda and Hieruſalem, in the name of the God of Iſrael, euen vnto them.

2 Then gate vp Zorobabel the ſonne of Salathiel, and Jeſua the ſonne of Joſedec,

and began to buylde the house of God at Hierusalem: and with them were the prophetes of God, which helped them.

3 At the same time came to them Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and their companions, and sayde thus vnto them, Who hath commaunded you to buyld this house, and to make vp these walles?

4 Then sayde we vnto them after this maner, What are the names of the men that make this buylding?

5 But the eye of theyr God was vppon the elders of the Iewes, that they coulde not cause them to ceasse, tyll the matter was brought to Darius: and then they answered by letters therevnto.

6 This is the copie of the letter that Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and the counsaylours of Apharsechai, whiche were beyonde the water, sent vnto king Darius.

B 7 And the matter that they sent vnto him, was written thus within the letter: Vnto Darius the king, al peace.

8 Be it knowne vnto the King, that wee went into the prouince of Iurie, to the house of the great God, whiche is buylded wyth mightie great stones, and beames are layde in the walles, and the worke goeth fast forth, and prospereth in their handes.

9 Then asked we the elders, and sayd vnto them as it followeth, Who commaunded you to buyld this house, and to make vp the walles thereof?

10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers.

11 But they answered vs with these wordes and sayde, We are the seruants of him that is God of heauen and earth, and buylde the house that was buylded of olde and many yeares ago, which the great king of Israel buylded and set vp.

3.Reg.6.a.

12 But after our fathers had prouoked the God of heauen vnto wrath, hee gaue them ouer into the hande of Nabuchodonosor the king of Babilon, and of the Chaldees, which brake downe this house, and caried the people away captiue vnto Babilon.

4.Re.24.b.

1.Esd.1.a. 13 But in the first yeare of Cyrus the King of Babilon, the same king Cyrus gaue cõmaundement concerning this house of god, that it should be buylt agayne.

C 14 And the vessels of golde and siluer of the house of God, which Nabuchodonosor toke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those did Cyrus the king take out of the temple at Babylon, and they were deliuered vnto one Salbazar by name, whom he made captayne, 1.Esd.1.d.

15 And sayde vnto him, Take these vessels, and go thy way, and set them in the temple, that is at Hierusalem, and let the house of God be buylded in his place.

16 Then came the same Salbazar, and layde the foundation of the house of God, whiche is at Hierusalem: since that tyme also vntill nowe hath it bene in buylding, and yet is it not finished.

17 Nowe therefore if it please the king, let there be searche made in the kings librarie, which is there at Babylon, whether it haue beene king Cyrus commaundement that this temple of God at Hierusalem shoulde be buylded: and let the king send his minde concerning the same matter.

The.vi.Chapter.

At the commaundement of Darius king of Persia, after the Temple was buylded and dedicated, the children of Israel keepe the feast of vnleauened bread.

1 THen commaunded king Darius: and A
they made search in the librarie, euen
in the place where they layde vp the treasure at Babylon:

2 And there was founde in a coffer, in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memorial.

3 In the first yeare of king Cyrus, gaue the same King Cyrus commaundement concerning the house of God at Hierusalem, that the same house shoulde bee buylded in the place where they offer the sacrifices, and to ioyne the walles togyther, of threescore cubites heigth, and threescore cubites breadth.

4 Three rowes of rough stones, and one rowe of newe tymber: and the expences shall be giuen of the kings house. 4Esr.7.d.

5 And let the golde and siluer vessels of the house of god, which Nabuchodonosor toke out of the temple at Jerusalem, and brought vnto Babylon, bee restored, and brought againe vnto the temple at Hierusalem to their place, in the house of God.

6 Nowe therefore thou Thathanai Captaine beyonde the water, and Starbuzanai, and your counsaylours, and Apharsechai which are beyonde the water, get ye away from them.

7 Let the worke of the house of this God B
alone, that the captayne of the Iewes and

their

their elders may buylde the house of God in his place.

B 8 I haue commaunded what ye shall do to the elders of Iuda, for the buylding of the house of God, that of the kings goodes, euen of the tribute beyonde the water, forthwith expences be giuen vnto the men, that they be not hindred.

9 And if they haue neede of Calues, Rammes, and Lambes for the burnt offering of the God of heauen, wheate, salt, wine, and oyle, after the custome of the priests at Hierusalem, let the same bee giuen them dayly without any delay:

10 That they may haue to offer sweete sauours vnto the God of heauen, and pray for the kings life, and for his children.

11 And such a commaundement haue I giuen, that what man soeuer he be that altereth this worde, there shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and his house shall bee made a dunghill for the same thing.

12 And the God that set his name there, destroy all kings and people that put to their hand to alter and to breake downe the house of God, whiche is at Hierusalem. I Darius haue made a decree, that this bee done with spede.

13 Then Thathanai the captayne (of the countrey) beyonde the water, and Stharbuzanai, with their counsaylers, according to that whiche king Darius had sent, so they did speedily their diligence.

C 14 And the elders of the Iewes buylded, and they prospered through the prophecying of Aggeus the prophete, and Zachari the sonne of Iddo, and they buylded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus, and Darius, and Artaxerxes kings of Persia.

15 And this house was finished the third day of the moneth Adar, euen the sixth yeare of the raigne of king Darius.

Ezr.7.d. 16 And the children of Israel, the Priestes, the Leuites, and the other children of the captiuitie, helde the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundred Oxen, two hundred Rammes, foure hundred Lambes: and for the reconciling of all Israel, twelue bee Goates, according to the number of the tribes of Israel:

18 And set the priests in their sundry courses, and the Leuites in their diuerse offices to minister vnto God at Hierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie helde Passeouer vppon the fourteenth day of the first moneth.

20 For the priestes and Leuites were purified altogither, and killed Passeouer for all the children of the captiuitie, and for their brethren the priests, and for themselues.

21 And the children of Israell whiche were come againe out of captiuitie, and al such as had separated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, did eate.

22 And helde the feast of vnleauened bread seuen dayes wyth ioy: for the Lorde had made them glad, and turned the heart of the king of Assur vnto them, to strēgthen theyr handes in the worke of the house of God, euen the God of Israel.

The.vij.Chapter.

1. By the commaundement of the king, Esdras and his companions come to Hierusalem. 27. He giueth thankes to God.

1 AFter these things there was in the raign A of Artaxerxes king of Persia, one Esdras, the sonne of Saraia, the sonne of Asaria, the sonne of Helkia.

2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob,

3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,

4 The sonne of Zeraia, the sonne of Uzzi, the sonne of Bucci,

5 The sonne of Abisua, the sonne of Phinehes, the sonne of Eleasar, the sonne of Aaron the chiefe priest.

6 This Esdras also went vp from Babylon, and was a "perfect scribe in the law of Moses, which the Lorde God of Israel did giue: and the king gaue him all that he required, according to the hande of the Lorde his God, which was vpon him. "or, readie, or prompt. Exod.20.a.

7 And there went vp certayne of the chil- B dren of Israel, of the Priestes, Leuites, singers, porters, and of the Nethinims, vnto Hierusalem, in the seuenth yeare of King Artaxerxes.

8 And hee came to Hierusalem in the fifth Moneth, euen in the seuenth yeare of the king.

9 For vpon the first day of the first moneth, began he to goe from Babilon: and on the first day of the fifth moneth came he to Hierusalem, according to the good hande of hys God that was vpon him.

10 For Esdras prepared his heart to seeke the law of the Lord, and to do it, and to teache the precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artaxerxes gaue vnto Eſdras the prieſte, and ſcrybe, whiche was a wryter of the wordes and cõmaundements of the Lord, and of hys ſtatutes ouer Iſrael.

12 Artaxerxes a kyng of kyngs, vnto Eſdras the prieſt and ſcribe of the lawe of the God of heauen, peace and ſalutation.

13 I haue commaunded that all they of the people of Iſrael, and of the prieſts and Leuites in my realme, whiche are mynded of theyr owne good wyll to goe vp to Hieruſalem, goe with thee:

C 14 And therefore art thou ſent of the kyng and of his ſeuen counſaylours, to viſite Iuda and Hieruſalem, accordyng to the lawe of thy God, whiche is in thy hande:

15 And that thou ſhouldeſt take with thee ſiluer and golde, whiche the kyng and hys counſaylours offer of their owne good will vnto the God of Iſrael, whoſe habitation is at Hieruſalem:

16 And all the ſiluer & golde that thou canſt finde in al the "countrey of Babylon, with it that the people offer of their owne good wil, & the prieſts giue willingly for ỹ houſe of their God, which is at Hieruſalem:

"or, prouince.

17 That thou mayſt buy diligently with the ſame money, Oxen, Rammes, & Lambes, with their meate offerings and drinke offerings, and thou ſhalt offer them vpon the aulter of the houſe of your God, which is at Hieruſalem.

18 And loke what lyketh thee and thy brethren to doe wyth the remnant of the ſyluer and golde, that doe after the wyll of your God.

19 And the veſſels that are giuen thee for the miniſtration in the houſe of thy God, thoſe deliuer thou before God at Hieruſalem.

20 And whatſoeuer thing more ſhal be needful for the houſe of thy God, which is neceſſarie for to ſpende, thou ſhalt receyue the charges out of the kings treaſure houſe.

D 21 I king Artaxerxes haue commaunded all the treaſurers beyonde the water, that loke whatſoeuer Eſdras the prieſt and ſcribe in the lawe of the God of heauen requyreth of you, that ye fulfill the ſame ſpedily,

22 Until an hundred talents of ſiluer, and til an hundred quarters of wheate, and tyll an hundred battes of wine, and till an hundred

3.Reg.7.d battes of oyle, and ſalt without meaſure.

23 What ſo euer alſo is by the commaundement of the God of heauen, let the ſame be done without any delay, for the houſe of the God of heauen, that he be not wroth agaynſt the Realme, and agaynſt the king and hys children.

24 And we certifie you, that we haue no auctoritie to requyre taxyng and cuſtome, and yeerely rentes, vpon any of the prieſtes, Leuites, ſingers, porters, Nethinims, and miniſters in the houſe of his God.

25 And thou Eſdras, after the wiſedome of thy God that is in thyne hande, ſet iudges and arbitrers (by my auctoritie) to iudge all the people that is beyonde the water, euen all ſuche as know the lawe of thy God: and them that know it not, thoſe see that ye teache.

26 And who ſo euer wil not fulfill the lawe of thy God, and the kyngs lawe, lette hym haue hys iudgement without delay, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in pryſon.

27 Bleſſed be the Lord God of our fathers, E
whiche ſo had inſpired the kyngs harte, to 3.Eſd.8.a.
garniſhe the houſe of the Lorde that is at Hieruſalem:

28 And hath enclined mercie vnto me in the preſence of the kyng, and his counſaylours, and before all the kyngs highe eſtates: and I was comforted euen as the hande of the Lorde my God was vpon me, and ſo gathered I the heades of Iſrael together, that they might goe vp with me.

The.viij.Chapter.

1. The number of them that returned to Hieruſalem with Eſdras. 21. He cauſeth them to faſt. 24. He admoniſheth the prieſtes of their dueties.

1 THeſe are now the principall fathers of I
them, and this is the "regiſter of them 2.Eſd.8.c.
that wet vp with me from Babylon, what "or, genealogie.
tyme as kyng Artaxerxes raygned.

2 Of the chyldren of Phinches, Gerſom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus:

3 Of the chyldren of Zechania, among the chyldren of Pharos, Zachari: and with hym were numbred an hundred and fiftie men.

4 Of the chyldren of the captayne of Moab, Eliocnai the ſonne of Zerahia, & with him two hundred men.

5 Of the chyldren of Zechania the ſonne of Jahaziel, and with him three hundred men.

6 Of the chyldren of Adin, Ebed the ſonne of Jonathan, and with him fiftie men.

7 Of the chyldren of Elam, Iſai the ſonne of Athalia, and with hym ſeuentie men.

8 Of the chyldren of Saphatia, Zebadie the ſonne of Michael, and with him fourſcore men,

9 Of

9 Of the children of Joab, Obadia the ſonne of Jehiel, and with him two hundred and eighteene men.

10 Of the children of Selomith, the ſonne of Joſephia, and with him an hundred and threeſcore men.

11 Of the children of Bebai, Zachari, the ſonne of Bebai, and with him eyght and twentie men.

12 Of the children of Aſgad, Johanan the ſonne of Hakatan, and with him an hundred and ten men.

13 Of the children of Adonicam, that were the laſt, whoſe names are theſe: Eliphelet, Jehiel, and Semaiah, and with them threeſcore men.

14 Of the children of Biguai: Uthai, and Zabud, and with them ſeuentie men.

15 And I gathered them togither by the water that runneth towarde Ahaua, and there abode we three dayes: and I loked among the people and the prieſts, and founde there none of the children of Leui.

16 Then ſent I to Eliezer, to Ariel, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zacharia, and to Meſullam, the rulers, and to Joiarib, and Elnathan, whiche were men of underſtanding.

17 And to thoſe gaue I commaundement vnto Iddo the chiefeſt at Caſphia, and I ſolde them what they ſhould ſay vnto Iddo and to his brethren the Nethinims at Caſphia, that they ſhoulde cauſe the miniſters of the houſe of our God to come vnto vs.

18 And through the good hande of our God vpon vs, they brought vs a verie wyſe man from among the children of Mahali the ſonne of Leui, the ſonne of Iſrael, and Sarabia, with his ſonnes and his brethren, euen eightene.

19 And Haſabia, and with him Iſai of the children of Merari, with his brethren, and their ſonnes, twentie.

20 And of the Nethinims, whome Dauid and the Princes gaue to miniſter vnto the Leuites, two hundred and twentie of Nethinims: which al were named by name.

21 And euen there at the water beſyde Ahaua, I proclaymed a faſt, that wee might humble our ſelues before our God, and ſeke of him a right way for vs, and for our children, and for all our ſubſtance.

22 For I was aſhamed to require of the king ſouldiers and horſemen, to helpe vs againſt the enimie in the way: for we had ſpoken vnto the king, ſaying, The hande of our GOD is vpon all them that ſeeke him in goodneſſe, and his power and wrath is againſt all them that forſake him.

23 So we faſted, and beſought our God for this, and he was entreated of vs.

24 And I toke oute twelue of the chiefe prieſtes, Sarabia, and Haſabia, and ten of their brethren with them,

25 And wayed them the ſiluer and gold, and veſſels that were appoynted for the houſe of our God, whiche the king and his counſaylours, and his Lords, & all Iſrael that were there at hande, had giuen togither.

26 And I wayed vnto their hande, fiue hundred and fiftie talents of ſiluer, and in ſiluer veſſels an hundred talents, and in golde an hundred talents:

27 Twentie Baſons of golde of a thouſande drams, and two coſtly veſſels of good braſſe, as cleare as golde.

28 And I ſayd vnto them, Ye are conſecrate vnto the Lord, like as the veſſels are holy alſo: and the golde & ſiluer are giuen of a good will vnto the Lorde God of your fathers.

29 Watche ye and keepe them: for ye ſhall way them downe before the chiefe prieſtes, and Leuites, and auncient fathers of Iſrael, at Hieruſalem, in the treaſuries of the houſe of the Lorde.

30 Then toke the Prieſtes and Leuites the wayed ſiluer and golde, and veſſels to bring it to Jeruſalem vnto the houſe of our God.

31 And we brake vp from the water of Ahaua, on the twelfth day of the firſt moneth, to goe vnto Hieruſalem: and the hande of our God was vppon vs, and deliuered vs from the hande of the enimies, and of ſuch as layd wayte for vs by the way.

32 And wee came to Hieruſalem, and abode there three dayes.

33 But on the fourth day was the ſiluer and golde, and veſſels wayed in the houſe of our God, by the hande of Meremoth, the ſonne of Uria the prieſt, and with him was Eleazar the ſonne of Phinehes, and with them was Joſabad the ſonne of Jeſua, and Noadia the ſonne of Bennoi, the Leuites.

34 Accoʒding to the number and waʒght of euery one, was the waʒght all written vp at the ſame time.

35 And the children of the captiuitie, whiche were come oute of captiuitie, offered burnt offerings vnto the God of Iſrael, twelue bullockes for all Iſrael, ninetie and fiue rammes, ſeuentie and ſeuen lambes, twelue hee goates for ſinne (offering) all to the burnt offering of the Lorde.

36 And they deliuered the kings commiſſion vnto the kings officers, and to the captaynes that were beyonde the water: and they promoted the people, and the houſe of God.

The.ix.Chapter.

1. Eſdras complayneth on the people that had turned themſelues from God, and maryed with the Gentiles. 5. He prayeth vnto God.

A 1 WHen theſe thyngs were done, the rulers came to me, and ſayde, The people of Iſrael, and the prieſtes and Leuites, are not ſeparated from the people of the landes, as touchyng theyr abominations, namely of the Chanaanites, Hethites, Pherezites, Iebuſites, Ammonites, Moabites, Egyptians, and Amorites:

2 For they haue taken the daughters of the ſame to themſelues, and to theyr ſonnes, and the holy ſeede is mixed with the nations of the landes, and the hande of the prynces and the rulers hath bene principall in the treſpaſſe.

Deut.7.a
Ioſue.23.c
Iud.3.a

3 And when I hearde thys ſaying, I rent my clothes and my garment, and pluckt of the heare of my head and of my beарde, and "ſate mournyng.

3.Eſd.8.c.

"or, ſate down aſtonied.

4 And there reſorted vnto mee all ſuche as feared the wordes of the God of Iſrael, becauſe of the tranſgreſſion of the (people) of the captiuitie: and I ſate "mournyng vntill the euenyng ſacrifice.

"or, aſtonied.

5 And aboute the euenyng ſacrifice, I aroſe vp from my heauineſſe, and rent my clothes and my rayment, and fell vpon my knees, and ſpread out my handes vnto the Lorde my God.

6 And ſayde, My God, I am aſhamed and dare not lift vp mine eyes vnto thee my God: for our wickednelles are growen ouer our head, & our treſpaſſe is waxed great vnto the heauen.

B 7 Since the tyme of our fathers haue wee bene in great treſpaſſe vnto this day, and becauſe of our wickednelles, haue we, and our kyngs, and our prieſts, bene delyuered into the hande of the kyngs of the nations, vnto the ſworde, into captiuitie, into a ſpoyle, and into confuſiō of face, as it is to ſee this day.

Deut.18.a
2.Par.32.b
3.Reg.24.d

8 And now for a litle ſpace, grace hath bene ſhewed from the Lorde our God, in cauſing a remnant to eſcape, and in giuyng vs a nayle in his holy place, that our God may light our eyes, and gyue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forſaken vs in our bondage, but hath enclined mercie vnto vs, in the ſight of the kyng of Perſia, to gyue vs lyfe to ſet vp the houſe of our God, and to redreſſe the deſolation thereof, and to giue vs a wall in Iuda and Hieruſalem.

10 And now, O our God, what ſhal we ſay after this? for we haue forſaken thy commaundements,

11 Whiche thou haſte commaunded by thy ſeruants the prophets, ſaying, The land vnto which ye goe to poſſeſſe it, is an vncleane lande, becauſe of the filthyneſſe of the people of the landes, whiche with theyr abominations haue made it ful of vncleanneſſe on euery ſide.

12 Therefore ſhall ye not giue your daughters vnto their ſonnes, and their daughters ſhal ye not take vnto your ſonnes, nor ſeeke theyr peace and wealth for euer: that ye may be ſtrong and "enioy the goodneſſe of the lande, and that ye and your chyldren may haue the inheritance of it for euermore.

Deut.7.a

"or, eate.

13 And after that all theſe thyngs are come vpon vs, becauſe of our euil deedes & great treſpaſſes, ſeyng that thou our God haſte ſlayed vs from beyng beneath for our iniquities, and haſt giuen vs ſuch deliuerance:

14 Shoulde we returne to breake thy commaundements, and ioyne in affinitie with the people of theſe abominatiōs? Wouldeſt not thou be angry towardes vs, till thou haddeſt conſumed vs, ſo that there ſhoulde be no remnant, nor any eſcapyng?

C

15 O Lorde God of Iſrael, thou art righteous, for wee remayne yet eſcaped, as it is to ſee this day: beholde alſo, in thy preſence are we in our treſpaſſes, and becauſe of it may we not ſtande before thee.

The.x.Chapter.

The people repent and turne, and put away their ſtrange wiues.

A 1 AND when Eſdras prayed after this manner, and knowledged, wept, and lay before the houſe of God, there reſorted vnto hym, out of Iſrael, a very great congregation, of men, and women, and chyldren: and the people wept very ſore.

3.Eſd.8.g

2 And Sechania the ſonne of Iehiel, one of the chyldren of Elam, anſweared, and ſayde vnto Eſdras, Wee haue treſpaſſed agaynſt our God, and haue taken ſtrange wyues of the people of the lande: yet nowe there is hope in Iſrael concernyng this thyng.

3 For now we will make a couenant with our God, and put away all the wyues, and ſuche as are borne of them, accordyng to the counſell of the Lord: and we will be in the "feare of the commandements of our God, that we may do accordyng to the lawe.

"or, of thoſe that feare the commaundements.

4 Get thee vp, for this matter belongeth vnto thee, we alſo will be with thee: be of

good

gaud comfort therefore, and doe it.

1.Eſd.9.a 5 Then roſe Eſdras, and toke an othe of the chiefe prieſts and Leuites and of al Iſrael, that they ſhould doe accordyng to this worde: and they ſware.

6 And Eſdras roſe vp from before the houſe of God, & went into the chamber of Johanan the ſonne of Eliaſib: and whē he came thither, he did eate no bread, nor drunke water: for he mourned, bicauſe of the trāſgreſſiō of the people that had bene in captiuitie.

B 7 And they cauſed a proclamation to goe throughout Juda and Hieruſalem, vnto al them of the captiuitie, that they ſhould gather themſelues together vnto Hieruſalem:

8 And that who ſo euer came not within three dayes, accordyng to the deuiſe of the rulers and elders, al his ſubſtance ſhould be forfeyted, and he ſhould be put out from the congregation of them of the captiuitie.

9 Then all the men of Juda and Beniamin, gathered themſelues together vnto Hieruſalem within three dayes, euen the twentieth day of the nienth moneth: and al the people ſate in the ſtreete of the houſe of God, and trembled, bycauſe of this matter, and for the rayne.

10 And Eſdras the prieſt ſtoode vp, and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to make the treſpaſſe of Iſrael yet more.

Deut.7.a Jud.3.a

11 "Confeſſe nowe therefore vnto the Lorde God of our fathers, and doe hys pleaſure: and ſeparate your ſelues from the people of the lande, and from the ſtrange wiues.

"or, ſtraūge people.

12 And all the congregation anſwered, and ſayde with a loude voyce: It ſhal be ſo, and we wil doe as thou haſt ſayde.

13 But the people are many, and it is a raynie weather, and the people are to faynt to tarie without in the ſtreete, neyther is this a worke of one day or two: for "we haue offended very ſore in this thyng.

"or, we are many that haue offended in this thyng, C

14 Let our rulers ſtande therefore in all the congregation, and let all them which haue taken ſtrange wiues in our cities, come at the tyme appoynted, and let the elders of euery citie, and theyr iudges, be with them, till the fierce wrathe of our God for this matter be turned from vs.

15 Thē were appoynted Jonathan the ſonne of Aſahel, and Jahaſia the ſonne of Thecua, ouer this matter: and Meſullam and Sabathai the Leuites helped them.

16 And the chyldren of the captiuitie dyd euen ſo: and Eſdras the prieſt, and the auncient heades through the houſe of theyr fathers, al men of great fame, ſeparated themſelues, and ſate them downe in the firſte day of the tenth moneth, to examine the matter.

17 And vntil the firſt day of the firſt moneth, they were finiſhing the buſineſſe, with all the men that had taken ſtrange wyues.

18 And among the chyldren of the prieſtes, there were menne founde that hadde taken ſtrange wiues, namely among the chyldren of Jeſua, the ſonne of Joſedec, and of hys brethren, Maaſia, and Eliezer, Jarib, and Gedalia.

19 And they gaue theyr handes, that they would put away their wiues: and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

20 And among the chyldren of Immer: Hanani, and Zebadia.

21 Among the chyldren of Harim: Maaſia, D Elia, Semeia, Jehiel, and Uzziah.

22 Among the chyldren of Paſhur: Elioenai, Maaſia, Iſmael, Nathanel, Joſabad, and Elaſah.

23 Among the Leuites: Joſabad, Semei, and Selaia (whiche ſame is Celitah) Phathaiah, Juda, and Eliezer.

24 Among the ſyngers alſo, Eliaſib: and among the porters, Sellum, and Telem, and Uri.

25 And of Iſrael: among the chyldren of Pharos, Remeia, Jeſia, Melchia, Miamin, Eliezer, Melchia, and Banaiah.

26 Among the chyldren of Elam: Mathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.

27 Among the chyldren of Zatthu: Elionai, Eliaſib, Mathania, Jerimoth, Zabad, and Aziza.

28 Among the chyldren of Bebai: Jehohanan, Hanania, Zabbai, and Athalai. E

29 Among the chyldren of Bani: Meſullam, Malluch, Adaiah, Jaſub, Saal, and Jeramoth.

30 Among the chyldren of the captayne of Moab: Idna, Chelal, Benaia, Maaſia, Mathania, Beſaleel, Bennui, and Manaſſe.

31 Among the chyldren of Harim: Eliezer, Iſſiah, Melchiiah, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah.

33 Among the children of Haſum: Matthenai, Mathatha, Zabad, Eliphelet, Jeremai, Manaſſe, and Semei.

34 Among the chyldren of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Cheliau,

36 Uaniah, Maremoth, Eliaſib,

37 Mathaniah, Mathanai, Jaſi,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Saſai, Sarai,

41 Iſarel,

41 Iſarel, Selemiah, and Semariah,
42 Sallum, Amaria, and Joſeph.
43 Among the chyldren of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadan, Joel,
and Banaia.
44 All theſe had taken ſtrange wyues, and among the ſame, there were ſome that had chyldren by the wyues.

¶ The ſecond booke of Eſdras, otherwyſe called the booke of Nehemia.

¶ The firſt Chapter.

1. Nehemia bewayleth the calamitie of Hieruſalem. 5. He confeſſeth the ſinnes of the people, and prayeth to God for them.

I 1 THe wordes of Nehemia the ſonne of Hachalia. In the moneth Cheſleu, in ỹ twẽtie yeere, as I was in the caſtle at Suſan,
2 Came Hanani, one of my brethren, he and the men of Juda: and I aſked them howe the Iewes did, that were deliuered and eſcaped from the captiuitie, and howe it went at Hieruſalem.
3 And they ſayde vnto me, The remnant that are left of the captiuitie there in the lande, are in great affliction and rebuke: the
4.Reg.25.b wall of Hieruſalem alſo is broken downe, and the gates thereof are burnt with fyre.
4 And when I heard theſe wordes, I ſate downe and wept, and mourned certayne daies, and faſted, and prayed before the God of heauen,
5 And ſayde, O Lorde God of heauen, thou
Exod.20.a greate and terrible God, thou that keepeſt
Deut.7.b couenant & mercie for them that loue thee, and obſerue thy commaundements:
6 Let thyne eares hearken, I beſeche thee, and let thine eyes be open, that thou mayeſt heare the prayer of thy ſeruaunt, whiche I now pray before thee day and night for the chyldren of Iſrael thy ſeruants, and knowledge the ſinnes of the chyldren of Iſrael whiche we haue ſinned againſt thee: I and my fathers houſe ſinned.
B 7 We haue greeuouſly ſinned againſt thee, & haue not kept thy commaundements, ſtatutes, and iudgements, whiche thou commaundedſt thy ſeruant Moſes.
8 I beſeche thee call to remembrance the worde that thou commaundedſt thy ſeruant Moſes, and ſaydeſt, Yee wyll tranſgreſſe, and I will ſcatter you abroade a- Deut.27.1
mong the nations:
9 But if ye turne vnto me, and keepe my commaundements, and do them: though ye were caſt out vnto the vttermoſte parte of heauen, yet will I gather you from thence, and wyll bring you vnto the place that I haue choſen, to ſet my name there.
10 They are thy ſeruauntes, and thy people, whom thou haſte deliuered through thy great power, and in thy mightie hande.
11 O Lorde, I beſeeche thee, let thyne eare hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, whoſe deſire is to feare thy name: and let thy ſeruant proſper this day, and graunt him mercie in the ſight of this man. For I was the kings Butler.

The. ij. Chapter.

1. After Nehemia had obteyned letters of Artaxerxes, 11. hee came to Hieruſalem, 17. and buylded the walles.

1 IT came to paſſe, that in the moneth I
Niſan, in the twentieth yeere of kyng Artarerxes, the wine ſtoode before him: and I toke vp the wyne, and gaue it vnto the kyng: and I had not bene before heauie in his preſence.
2 And the king ſayd vnto me, Why lookeſt thou ſo ſadly, ſeyng thou art not ſicke? It is nothing els, but that thou art heauie harted. And I was ſore afrayde,
3 And ſayde vnto the kyng, God ſaue the kyng for euer: howe ſhoulde I not looke ſadly, when the citie & place of my fathers burials lye waſte, and the gates thereof are conſumed with fire?
4 And the kyng ſayde vnto me, What is then thy requeſt? I made my prayer alſo to the God of heauen,
5 And ſayde vnto the king, If it pleaſe the kyng, and if thy ſeruant haue found fauour

in

in thy ſight, ſende me vnto Juda, vnto the citie of my fathers burials, that I may buylde it.

6 And the kyng ſayde vnto me (the queene his wyfe ſittyng by him:) how long ſhall thy iourney continue? and when wilt thou come agayne? And it pleaſed the kyng to ſende me: and I ſet hym a tyme,

7 And ſayde vnto the kyng, If it pleaſe the kyng, let him gyue me letters to the captaynes whiche are beyonde the water, that they may conuey me ouer, till I come into Juda:

8 And letters vnto Aſaph the Lorde of the kyngs wood, that he may gyue me timber to make beames, for the gates of the palace, whiche is harde by the houſe, and for the walles of the citie, and for the houſe that I ſhall enter into. And the kyng gaue me accordyng to the hande of my God, whiche was good vpon me.

9 And when I came to the captaynes beyond the water, I gaue them the kings letters: and the king had ſent captaynes of the armie, and horſemen with me.

10 Sanaballat alſo the Horonite, and Tobia a ſeruant the Ammonite, heard of it, and it greeued them ſore, that there was come a man, whiche ſought the wealth of the children of Iſrael.

11 And I came to Hieruſalē, and was there three dayes.

12 And I gate me vp in the night ſeaſon, & a few men with me, neyther tolde I any mā what God had gyuen me in my hart to do at Hieruſalem: and there was not one beaſt with me, ſaue it that I rode vpon.

13 And I departed in the night by the valley port, before the dragon wel, and to the dung port, and conſidered the walles of Hieruſalem how they were broken downe, and the portes thereof conſumed with the fyre.

C 14 And I went ouer vnto the wel port, & to the kyngs" conduyte, & there was no rome for the beaſt that was vnder me to paſſe. "w. fish poole

15 Then went I on in the night by the broke ſide, and conſidered the wall, and turned backe, and came home againe by the valley port.

16 And the rulers knewe not whyther I went, or what I did: neyther did I as yet tell it vnto the Iewes, to the prieſtes, to the noble menne, to the rulers, and to the other that laboured in the worke.

17 Afterwarde ſayde I vnto them, Yee ſee the miſerie that we are in, how Hieruſalem lyeth waſte, and howe the gates thereof are burnt with fyre: come therefore, and let vs buylde vp the wall of Hieruſalem, and that we be no more a rebuke.

18 Then I told thē of the hand of my God, that it was gratious ouer me, & the kyngs wordes that he had ſpoken vnto me: and they ſayde, Let vs get vp and buylde. And they ſtrengthed their handes to good.

19 But when Sanaballat the Horonite, and Tobia the ſeruant an Ammonite, and Geſem the Arabian, hearde it, they laughed vs to ſcorne, and deſpyſed vs, and ſayd, What is this that ye doe? Will ye fall away from the king?

20 Then anſweared I them, and ſayd, The God of heauen, he it is that hath graunted vs proſperitie, and we hys ſeruaunts wyll get vp and buylde: as for you, ye haue no portiō, nor right, nor remembrance in Hieruſalem.

The. iij. Chapter.

The number of them that buylded the walles.

1 AND Eliaſib the high prieſt gat him vp with his brethren the prieſtes, and they buylded the ſheepe gate: they repayred it, and ſet vp the dores of it: euen vnto the tower Mea repayred they it, and vnto the tower of Hananeel. Ierem. 31. g Zach. 14.

2 Next vnto hym alſo buylded the men of Jericho: and beſide hym buylded Sachur the ſonne of Amri.

3 But the fiſhe port did the children of Iſnaa buylde, whiche alſo layde the beames thereof, and ſet on the dores, lockes, and barres of it.

4 And next vnto them buylded Meremoth, the ſonne of Uzia, the ſonne of Hakoz: and nexte vnto them buylded Meſullam the ſonne of Berechia, the ſonne of Meſelabel: and nexte vnto them buylded Zadoc the ſonne of Baana.

5 And next vnto him builded they of Thekoa: but the great men that were among them, put not their neckes to the worke of their Lorde.

6 The old gate buylded Jehoiada ý ſonne of Paſeah, and Meſullam the ſonne of Beſodia, they layde the beames thereof, and ſet on the dores, lockes, and barres of it.

7 Next vnto thē buylded Melatiah of Gibeon, & Jadon of Merona, men of Gibeon and of Miſpah, vnto the throne of the Duke (whiche was) beyonde the ryuer. B

8 Next vnto him builded Uzziel the ſonne of Harhaiah of the goldſmythes: next vnto hym alſo buylded Hananiah the ſonne of Harakahim, and they repayred Hieruſalem vnto the broade wall.

9 Next

9 Next vnto them buylded Raphaiah the ſonne of Hur, the ruler of the halfe parte of Hieruſalem.
10 Next vnto him builded Jedaia the ſonne of Harumaph ouer agaynſt his houſe: and next vnto him buylded Hattus the ſonne of Haſabnia.
11 But Melchia the ſonne of Harim, and Haſub the ſonne of the captayne of Moab, buylded the other peece, and the towre beſide the furnaces.
12 Nexte vnto hym buylded Sallum the ſonne of Hallohes, the ruler of the halfe part of Hieruſalem, he and his daughters.
13 The valley gate buylded Hanun, and the citizens of Zanoah: they buylte it, and ſet on the dowres, lockes, and barres thereof, and a thouſande cubites on the wall, vnto the dung port.
14 But the dung port builded Melchiah the ſonne of Rechab, the ruler of the fourth part of Beth-acharem: he repayred it, and ſet on the dowres, lockes, and barres thereof.
15 But the well gate repayred Sallum the ſonne of Cholhoſah, the ruler of the fourth part of Miſpah: he buylded it, and couered it, and ſet on the dowres, lockes, and barres thereof, and the wall vnto the poole Siloah by the kyngs garden, and vnto the ſteppes that goe downe from the citie of Dauid.
16 After hym buylded Nehemiah the ſonne of Aſbok, the ruler of the halfe part of Beth-zur, vntill the other ſide ouer agaynſt the ſepulchres of Dauid, and to the poole that was repayred, and vnto the houſe of the mightie.
17 After hym buylded the Leuites, Rehum the ſonne of Bani: & next vnto him buylded Haſabia the ruler of the halfe parte of Keilah in his quarter.
18 After hym buylded theyr brethren, Banai the ſonne of Henadad, the ruler of the halfe part of Keilah.
19 And after him buylded Ezer the ſonne of Jeſua the ruler of Miſpah the other peece, harde ouer agaynſt the goeyng vp to the houſe of ordinance (that was) in the corner.
20 Agayne, after hym brake forth Baruch the ſonne of Zachai, of indignation, and repayred the other peece, from the turnyng corner, vnto the dore of the houſe of Eliaſib the high prieſt.
21 After hym alſo buylded Merimoth the ſonne of Uria, the ſonne of Haccos, the other peece, from the dore of the houſe of Eliaſib, euen as long as the houſe of Eliaſib extended.
22 After hym buylded the prieſts, the men of the playne.
23 After him buylded Beniamin and Haſub, ouer againſt their houſe: and after him wrought Aſaria the ſonne of Maaſia, the ſonne of Anania, by his houſe.
24 After him alſo builded Bennui the ſonne of Henadad the other peece, from the houſe of Azaria, vnto the turning (of the wall) and vnto the corner.
25 After him buylded Pala the ſonne of Uſai, ouer agaynſt the corner, and the byghe towre whiche lieth out ouer from the kings houſe, that was beſide the court of the pryſon: after hym Phadaia the ſonne of Pharos.
26 As for the Nethinims they dwelt in the ſtrong holde, vnto the water gate towarde the eaſt, and to the towre that lyeth out.
27 After hym buylded they of Thekua the other peece, ouer agaynſt the greate towre that lieth outwarde, vnto the wall of the ſtrongholde.
28 But from aboue the horſe gate forth buylded the prieſts, euery one ouer agaynſt his houſe.
22 And after them buylded Zadoc the ſonne of Immer, ouer agaynſt his houſe: after him buylded alſo Semeia the ſonne of Sechania the keeper of the eaſt gate.
30 After hym buylded Hanania the ſonne of Selemia, and Hanun the ſonne of Zalaph the ſixth, the other peece: and after hym buylded Meſullam the ſonne of Barachia, ouer agaynſt his store houſe.
31 After hym buylded Melchia the goldeſmythes ſonne, vnto the houſe of the Nethinims, and of the marchants, ouer agaynſt the gate Mephkad, and to the parlour in the corner.
32 And betweene the parlour of the corner vnto the ſheepe gate, buylded the goldeſmythes and the marchants.

The. iiij. Chapter.

7. The buylding of Hieruſalem is hyndered, 15. but God breaketh theyr enterpriſe. 17. The Iewes buylde with one hand, and hold theyr weapon in the other.

1 BVt when Sanaballat heard that we builded the wal, he was wroth in him ſelfe, and toke great indignation, and mocked the Iewes:
2 And ſayde before hys brethren and the ſouldiers of Samaria. What do theſe impotent Iewes? will the (heathen) ſuffer them? ſhall they offer? ſhal they perfourme it in one day? ſhall they make the ſtones whole agayne that are brought to duſt and brent?

3 And

or, the enchanters ſonne.

or, will they fortifie them ſelues.

3 And Tobia the Ammonite was beſide hym, and ſayde, Though they buylde, yet if a foxe goe vp, he ſhall breake downe theyr ſtony wall.

4 Heare O thou our God, for we are deſpiſed, turne their ſhame vpon their owne head, and gyue them ouer into deſpiſing in the lande of theyr captiuitie.

5 Couer not theyr wickednelle, and let not theyr ſinne be put out in thy preſence: for they haue prouoked the buylders.

6 And ſo buylded we the wall, and it was ioyned whole together, vnto the half heyght thereof: and the people were minded to labour.

B 7 But when Sanaballat, and Tobia, and the Arabians, Ammonites, and Aſſodites, heard that the walles of Hieruſalem were made vp, and that the breaches beganne to be ſtopped, they were very wroth,

8 And conſpired altogether to come & fight agaynſt Hieruſalem, and to make an hynderance therein.

9 Neuertheleſſe, we made our prayer vnto our God, and ſet watchemen by them day and night, bycauſe of them.

10 And Juda ſayde, The ſtrength of the bearers is feeble, and there is yet much more mother, and wee are not able to buylde on the wall.

11 And our aduerſaries ſayde, They ſhal not know, neyther ſee, till we come in the mids among them, and ſlay them, and cauſe the worke to ceaſe.

12 But when the Jewes which dwelt beſide them, came, they tolde vs as good as tenne tymes, that in al places where ye goe vnto, they are appoynted to fall vpon vs.

13 Therfore ſet I the people after their kinreds, with theyr ſwordes, ſpeares, & bowes, beneath in the lowe places, behinde the wall vpon the toppes of the ſtones.

C 14 And I loked, and gate me vp, and ſaide vnto the chiefe men, to the rulers, and to the other people, Be not ye afrayde of them: but thinke rather vpō the great Lord which ought to be feared, and fight for your brethren, your ſonnes, your daughters, your wiues, and your houſes.

15 Neuertheleſſe, when our enimies heard that wee had gotten word of it, GOD brought theyr counſayle to nought: and we turned al agayne to the wal, euery one vnto his labour.

16 And from that tyme forth, the halfe parte of the yong men dyd the labour, and the other halfe parte of them held the ſpeares, ſhieldes, bowes, and breſtplates: and the rulers ſtood behinde all the houſe of Juda.

17 They which buylded vp the wall, & they that bare burdens, and thoſe that laded the, with one hande did euery one his worke, and with the other helde his weapon.

18 For euery one that buylded, hadde hys ſworde gyrded by his thigh, and ſo buylded they: and he that blewe the trumpet was beſide me.

19 And I ſayde vnto the principall men, to the rulers, & to the other people: the worke is greate and large, and wee are ſeparated vpon the wall one farre from an other.

20 Loke in what place therefore ye heare the noyſe of the trumpet, reſort ye thyther vnto vs, and our God ſhall fight for vs.

21 And we will be labouryng in the worke. D And the halfe parte of them helde theyr ſpeares from the morning ſpryng, tyll the ſtarres came forth.

22 And at the ſame tyme ſayde I vnto the people, Let euery one with his ſeruāt lodge within Hieruſalem, that in the nyght ſeaſon we may watche, and labour on the day tyme.

23 As for me and my brethren, my ſeruants, and the men of the watche which folowed me, we put neuer off our clothes, ſaue onely bicauſe of the waſhyng.

The. v. Chapter.

1. The people are oppreſſed and in neceſsitie.
7. Nehemia remedieth it. 15. He toke not the portion of others that hadde ruled before, leaſt he ſhould greeue the people.

1 AND there aroſe a great complaynt of A the people and theyr wyues agaynſt their brethren the Jewes.

2 For there were ſome that ſayde, Our ſonnes and daughters & we are very many: therefore wyll we take corne for them, that we may eate, and lyue.

3 Some alſo there were that ſayde, Let vs ſet our landes, vineyardes, and houſes to pledge, and take vp corne in the dearth.

4 But ſome there were that ſayd, We haue borowed money for the kyngs tribute, and that vpon our landes and vineyardes.

5 And now our fleſh is as the fleſh of our brethren, and our chyldren as their children: and loe, we bring into ſubiectiō our ſonnes and our daughters as ſeruants, and ſome of our daughters are ſubdued vnto bondage already & no ſtrength is there in our handes to redeeme them, and other men haue our landes and vineyardes.

6 And when I heard their complaint, and ſuche wordes, it diſpleaſed me ſore.

7 And I aduiſed ſo in my minde, that I re- B buked

buked the counſellers and the rulers, & ſayd vnto them, Euery one of you layeth great burdens vpon his brother. And I brought a great congregation agaynſt them,

8 And ſayd vnto them, We after our abilitie haue redeemed our brethren the Iewes, whiche were ſolde vnto the heathen: and will you ſell your brethren agayne, and ſhall they be ſolde vnto vs? Then held they their peace, and could finde nothyng to anſweare.

9 And (Nehemia) ſayde, It is not good that ye do: Ought ye not to walke in the feare of our God, becauſe of the rebuke of the heathen that are our enimies?

10 I and my brethren and my ſeruaunts do lende them money and corne: I pray you let vs leaue off this burden.

11 Therefore this ſame day I pray you ſee that ye reſtore them their landes agayne, their vineyards, Oliue gardens, and their houſes, and remit the hundredth part of the money, of the corne, wyne, and oyle that ye haue exacted of them.

12 Then ſayde they, We will reſtore them agaynt, and will requyre nothyng of them, and wil do as thou haſt ſpoken. And I called the prieſtes, and toke an othe of them that they ſhould do ſo.

13 And I ſhoke my lappe, and ſayde, God ſhake out euery man after the ſame māner, from his houſe and labour, that maynteyneth not this worde, euen thus be he ſhaken out, and voyde. And all the congregation ſayde, Amen, and prayſed the Lorde: and the people did accordyng to this promiſe.

14 And from the tyme forth that the kyng committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentieth yeere, vnto the two and thirtieth yeere of kyng Artaxerxes, that is twelue yeeres, I with my brethren lyued not of ſuche ſuſtenance as was giuen vnto a captayne.

15 For the olde captaynes that were before me, had bene chargeable vnto the people, & had taken of them bread and wyne, beſide fourtie ſicles of ſiluer, yea and their ſeruants had oppreſſed the people: but ſo dyd not I, and that becauſe of the feare of God.

16 "But I laboured alſo in the worke vpon the wal, and we bought no lande: and all my ſeruants came thyther together vnto the worke.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes and rulers, which came vnto me from among the heathen that are about vs.

18 And there was prepared for me dayly an ore, and ſix choſen ſheepe, and byrdes were prepared for me, and euer once in ten dayes wine for al, in abundance: yet requyred not I the "liuing of a captaine, for the bondage was greeuous vnto the people.

19 Thinke vpon me my God vnto the beſt, accordyng to all that I haue done for this people.

The. vi. Chapter.

Nehemia anſwereth with great wyſedome and zeale to his aduerſarie. ii. He is not diſcouraged by the falſe prophetes.

1 NOW when Sanaballat, Tobia, and Geſem, the Arabian, and the other of our enimies, heard that I had buylded the wall, and that there were no more gappes therein: (howbeit at the ſame tyme had I not hanged the dores vpon the gates,)

2 Sanaballat and Geſem ſent vnto mee, ſaying, Come, that we may meete and take counſayle together, in the villages that are in the playne of the citie Ono. Neuertheleſſe, they thought to do me euill.

3 And I ſent meſſengers vnto them, ſaying, I haue a great buſineſſe to do, and I can not come downe. Why ſhoulde the worke ceaſe, whyleſt I leaue it, and come downe to you?

4 Howbeit, they ſent vnto me as good as foure tymes after the ſame maner: and I gaue them the ſame anſweare.

5 Then ſent Sanaballat his ſeruaunt agayne vnto me the fifth time, with an open letter in his hande,

6 Wherein was written: It is tolde the heathen, and Geſem hath ſayde it, that thou and the Iewes thynke to rebell: for the whiche cauſe thou buyldeſt the wall, that thou mayeſt bee their kyng, accordyng to theſe wordes:

7 And haſt ordeyned the prophets to preach of thee at Hieruſalē, and to ſay, He is kyng of Iuda. And nowe ſhall this come to the kyngs eares: come nowe therefore, and let vs take our counſayle together.

8 And I ſent vnto him, ſaying, There is no ſuch thing done as thou ſayeſt, for thou fayneſt them out of thyne owne hart.

9 For they were all mynded to make vs afrayde, ſaying, They ſhall withdraw their handes from their worke, that it ſhall not be finiſhed: now therefore ſtrengthen thou my hande.

10 And I came vnto the houſe of Semaia the ſonne of Delaia, the ſonne of Mehetabeel, and hee had ſhut hym ſelfe with in, and ſayde, Lette vs come together in the houſe

"or, head.

2. Eſd. 6. d.

"or, breaches.

or, but rather I fortified a portion, in the worke of this wall.

"or, gate

"or, pinne the palac

houſe of GOD, euen vnto the middeſt of the temple, and ſhut the dores of the temple, for they will come to ſlay thee, yea euen in the nyght will they come to put thee to death.

11 And I ſayde, Shoulde any ſuche man as I flee? Who is, that beyng as I am, will goe into the temple to ſaue hys lyfe? I will not goe in.

12 And loe, I perceyued that God hath not ſent him, but that he pronounced this prophecie agaynſt mee: for Tobia and Sanaballat had hyred hym for money.

13 Therefore was he hyred, that through feare I ſhoulde ſo doo, and ſinne, that they might haue an euyll report of me to lay to my charge.

¶ 14 My God, thynke thou vpon Tobia and Sanaballat, accordyng vnto theſe theyr workes, and on the prophetiſſe Noadia, and the other prophets that would haue put me in feare.

15 And the wall was finiſhed on the fiue and twentieth day of the moneth Elul, in fiftie and two dayes.

16 And when all our enimies hearde thereof, all the heathen that was aboute vs were afrayde, and theyr courage fayled them: for they perceyued that this worke came of our God.

17 And at the ſame tyme were there many of the chiefe of Juda, whoſe letters went vnto Tobia, and agayne from Tobia vnto them.

18 For there were many in Juda that were ſworne vnto hym: for he was the ſonne in lawe of Sechania, the ſonne of Arah, and his ſonne Jehonathan had the daughter of Meſullam the ſonne of Barachia,

19 And they ſpake good of hym before me, and tolde him my wordes: and Tobia ſent letters to put me in feare.

The. vij. Chapter.

1. After the wall once buylded, is the watche appoynted. 6. They that returned from the captiuitie are numbred.

¶ 1 NOwe when the wall was buylded, I hanged on the "dores alſo, and the porters, ſingers, and Leuites were appoynted:

"or, gates.

2 And I commaunded my brother Hanani, and Hanania the "ruler of the caſtle at Hieruſalem, (for he was a faythfull man, & feared God more than did many other,)

"or, prince of the palace.

3 And ſayde vnto them, Let not the gates of Hieruſalem be opened vntill the ſunne be whote: and whyle they ſtande by, lette them ſhut the dores, and barre them. And we appoynted certayne citizens of Hieruſalem to be watchemen, euery one to keepe hys watch, and euery one to be ouer againſt his houſe.

4 As for the citie, it was large of rome, and great, but the people were few therein, and the houſes were not buylded.

5 And God gaue me in myne hart that I gathered together the principall men, and the officers, & the people, to "number them: and I founde a regiſter of the number of them whiche came vp "before, and founde written therein,

"or, to count their genealogies.

1. Eſd. 11. a

"or, at the firſt

6 Theſe are the ſonnes of the "lande that went vp from the captiuitie that was carried awaye, whom Nabuchodonoſor the kyng of Babylon had brought away, and came agayne to Hieruſalem and Juda, euery one vnto his citie.

"or, prouince.

7 They whiche came with Zorobabel, are theſe: Jeſua, Nehemia, Iſariah, Raamia, Nahamani, Mardochee, Beſſan, Meſperath, Beguai, Nahum, and Baanah. This is the number of the men of the people of Iſrael.

¶ B

8 The chyldren of Pharaon, were two thouſande an hundred ſeuentie and two.

9 The chyldren of Saphatia, three hundred ſeuentie and two.

10 The chyldren of Arah, fiue hundred fiftie and two.

11 The children of the captayne of Moab, among the chyldren of Jeſua and Joab, two thouſand, eyght hundred and eightene.

12 The chyldren of Elam, a thouſand, two hundred fiftie and foure.

13 The chyldren of Zathua, eight hundred fourtie and fiue.

14 The chyldren of Zachai, ſeuen hundred and threeſcore.

¶ C

15 The chyldren of Bannui, fiue hundred fourtie and eyght.

16 The childrē of Bebai, fiue hundred twentie and eyght.

17 The chyldren of Aſgad, two thouſande, three hundred twentie and two.

18 The chyldren of Adonicam, fiue hundred threeſcore and ſeuen.

19 The chyldren of Beguai, two thouſand threeſcore and ſeuen.

20 The chyldren of Adin, fiue hundred fiftie and fiue.

21 The chyldren of Ater of Hezekia, nineti and eight.

¶ D

22 The chyldren of Haſem, three hundred twentie and eyght.

23 The chyldren of Bezai, three hundred

twentie and foure.
24 The chyldren of Hariph, an hundred and twelue.
25 The chyldren of Gibeon, nynetie and fiue.
26 The mē of Bethlehem, and Nethophah, an hundred fourefcore and eyght.
E 27 The men of Anathoth, an hundred twentie and eyght.
28 The men of Bethaſmaueth, fourtie and two.
29 The wenne of Kiriathiarim, Cephira, and Beeroth, ſeuen hundred fourtie and three.
30 The men of Ramah, and Geba, ſixe hundred twentie and one.
31 The men of Michmas, an hundred twentie and two.
32 The men of Bethel, and Ai, an hundred and three and twentie.
33 The men of the other Nebo, two & fiftie.
34 The chyldren of the other Elam, a thouſande, two hundred fiftie and foure.
35 The chyldren of Harim, three hundred and twentie.
36 The chyldren of Jericho, three hundred fourtie and fiue.
F 37 The chyldren of Lodhadid and Ono, ſeuen hundred twentie and one.
38 The chyldren of Senaa, three thouſande niene hundred and thirtie.
39 The prieſtes: the chyldren of Jedaia, of the houſe of Jeſua, niene hundred ſeuentie and three.
40 The chyldren of Immer, a thouſand fiftie and two.
41 The chyldren of Phaſhur, a thouſande, two hundred fourtie and ſeuen.
42 The chyldren of Harim, a thouſande and ſeuentiene.
43 The Leuites: the chyldren of Jeſua of Cadmiel, and of the chyldren of Hodiiah, ſeuentie and foure.
44 The ſingers: the chyldren of Aſaph, an hundred fourtie and eyght.
45 The porters: the chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Accub, the chyldren of Hatita, the chyldren of Sobai, (altogither) an hundred thirtie and eyght.
46 The Nethinims: the chyldren of Siha, the chyldren of Haſupha, the chyldren of Tebbaoth,
G 47 The chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon,
48 The chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai,
49 The chyldren of Hanan, the chyldren of Giddel, the chyldren of Gaher,
50 The chyldren of Reaiah, the chyldren of Reſin, the chyldren of Necodah,
51 The chyldren of Gazzam, the chyldren of Uzza, the chyldren of Phaſea,
52 The chyldren of Beſai, the chyldren of Meunim, the chyldren of Nephuſim,
53 The chyldren of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur,
54 The chyldren of Balith, the chyldren of Mehida, the chyldren of Harſa,
55 The chyldren of Barcos, the chyldren of Siſera, the chyldren of Thamah,
56 The chyldren of Neſiah, the chyldren of Hatipha.
57 The chyldren of Solomons ſeruants, the chyldren of Sotai, the chyldren of Sopheret, the chyldren of Pharida,
58 The chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel,
59 The chyldren of Sephatiah, the chyldren of Hattil, the chyldren of Phochereth of Sabaim, the chyldren of Amon.
60 All theſe Nethinims, and the chyldren of Solomons ſeruaunts, were three hundred nienetie and two.
61 And theſe went vp alſo from Thelmela: Thelharſa, Cherub, Addon, and Immer: but they coulde not ſhewe theyr fathers houſe, nor their ſeede, and that they were of Iſrael.
62 The chyldren of Dalaiah, the chyldren of Tobia, and the chyldren of Necoda, ſixe hundred fourtie and two.
63 And of the prieſtes: the chyldren of Habaiah, the chyldren of Haccos, the chyldren of Barzellai, which toke one of the daughters of Barzellai the Gileadite to wife, and was named after their name.
64 Theſe ſought theyr wryting in the regiſter of theyr generation, but they were not founde: therefore they were put from the prieſthood.
65 And Athirſatha ſayd vnto them, that they ſhoulde not eate of the moſte holy, till there came vp a prieſt which ſhuld weare Urim and Thummim.
66 And ſo the whole congregation together, was fourtie and two thouſande, three hundred and threeſcore.
67 Beſide theyr ſeruaunts and maydens, of whom there were ſeuen thouſande, three hundred thirtie and ſeuen: and they had two hundred fourtie and fiue ſingyng men and women.
68 Theyr horſes ſeuen hundred thirtie and ſixe: and theyr mules two hundred fourtie and fiue:
69 The Cammelles foure hundred thirtie and fiue: ſixe thouſande ſeuen hundred

and

and twentie Aſſes.

70 And certaine of the auncient fathers gaue vnto the worke: Athirſatha gaue vnto the treaſure, a thouſande pounds of golde, fiftie baſons, fiue hundred and thirtie prieſts garments.

71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand peeces of golde, and two thouſande and two hundred pounde of ſiluer.

72 And the other people gaue twentie thouſande peeces of golde, and two thouſande pounde of ſiluer, and threeſcore and ſeuen prieſts garments.

73 And the prieſtes and Leuites, the porters, and the ſingers, and the other of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the ſeuenth moneth came, the children of Iſrael were in their cities.

The. viij. Chapter.

1. Eſdras gathereth together the people, and readeth to them the lawe. 12. They reioyce in Iſrael for the knowledge of the woorde of God. 15. They keepe the feaſt of tabernacles or boothes.

A 1 AND all the people gathered themſelues
1 Eſd. 3. a together as one man, in the ſtreete that was before the water gate, and they ſayde vnto Eſdras the ſcribe, that he ſhoulde fetch
Deu. 31. f. the booke of the lawe of Moſes, whiche the Lorde commaunded to Iſrael.

2 And Eſdras the prieſt brought the lawe before the congregation bothe of men and women, and al that coulde vnderſtand, and hearken vnto it vpon the firſt day of the ſeuenth moneth.

3 And hee read therein in the ſtreete that was before the water gate, from the morning vntil the none day, before menne and women that and hearken to it: & the eares of all the people were inclined vnto the booke of the lawe.

4 And Eſdras the ſcribe ſtode vpon a pulpet of wood, whiche they had made for the preachyng, and beſide him ſtode Mathathia, Sema, and Anaiah, Uriah, Helkia, Maaſeiah, on his right hande: and on hys left hande ſtode Pedaia, Miſael, and Melchia, and Haſum, Haſabadana, Zacharí, & Meſullam.

5 And Eſdras opened the booke before all the people, (For he ſtod aboue all the people:) and when he opened it, all the people ſtode vp.

6 And Eſdras prayſed the Lorde the great God: and al the people anſwered, Amen, Amen, lyfting vp their handes, and bowed themſelues, and worſhipped the Lorde, fallyng downe vppon their faces to the grounde.

7 And Jeſua, Bani, Serebiah, Jamin, B
Accub, Sebbethai, Hodaia, Maaſia, Celita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites, cauſed the people to giue heede vnto the lawe: and the people ſtode in their place.

8 And they readde in the booke of the lawe of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtande the readyng.

9 And Nehemia, whiche is Athirſatha, and Eſdras the prieſt and ſcribe, and the Leuites that cauſed the people to take heede, ſayde vnto all the people, This day is holy vnto the Lorde your God, be not yee ſory, and weepe not for all the people wept, when they hearde the wordes of the lawe.

10 And he ſayde vnto them, Goe your way, 3. Eſd. 9. g
and eate the fat, and drinke the ſweete, and ſend part vnto them alſo that haue not prepared for themſelues, for this day is holy vnto our Lorde: be not ye ſory therefore, for the ioy of the Lorde is your ſtrength.

11 And the Leuites ſtilled all the people, and ſayde, Holde your peace, for the day is holy, be not ſad therfore.

12 And all the people went their way to eate, and to drynke, and to ſende parte vnto other, and to make great myrth, becauſe they had vnderſtande the wordes that were declared vnto them.

13 And on the next day were gathered together the chiefe fathers among all the people, and the prieſtes, and Leuites, vnto Eſdras the ſcribe, that they might vnderſtande the wordes of the lawe.

14 And they founde written in the lawe C
whiche the Lorde hadde commaunded by Leuit. 2. k.
Moſes, that the children of Iſrael ſhoulde dwell in boothes in the feaſt of the ſeuenth moneth:

15 And that they ſhoulde cauſe it to be declared and proclaymed in all their cities, and throughout Hieruſalem, ſaying, Goe forth vnto the mount, and fetche Oliue branches, Pine branches, Myrtel branches, Palme branches, and branches of the thicke tree, to make boothes, as it is written.

16 And ſo the people went forth, & fet them, and made them boothes, euery one vpon the roofe of his houſe, and in their courtes, and in the courtes of the houſe of God, and in the ſtreete by the water gate, & in the ſtreete of the porte of Ephraim.

17 And all the congregation of them that

were come agayne out of the captiuitie, made bowthes, and ſate vnder the bowthes: for ſince the tyme of Iohua the ſonne of Nun, vnto this day, had not the chyldren of Iſrael done ſo: and there was very great gladneſſe.

18 And euery day from the firſte day vnto the laſte, readde Eſdras in the booke of the lawe of God: and ſeuen dayes helde they the feaſte, and on the eyghth day they gathered together, accordyng vnto the manner.

The.ix. Chapter.

1. The people repent, and forſake their ſtrange wyues. 5. The Leuites exhorte them to prayſe God, 6. declaryng his woonders, 26. and their ingratitude, 30. & Gods great mercies towarde them.

A 1 NOw the foure and twentieth day of this moneth, came the chyldren of Iſrael together agayne, with faſtyng and ſackecloothes, and earth vpon them. 3. Eſd. 9. a

2 And they that were of the ſeede of Iſrael, were ſeparated from al the ſtrange chyldren, and ſtoode and knowledged theyr ſinnes, and the wickednelles of theyr fathers:

3 And ſtoode vp in theyr place, and read in the booke of the law of the Lord theyr God foure tymes on the day, and they knowledged and worſhipped the Lorde theyr God foure tymes on the day.

4 Then ſtoode vp vpon the ſtayres of the Leuites, Ieſua, Bani, Cadmiel, Sabaniah, Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde theyr God:

5 And the Leuites, Ieſua and Cadmiel, Bani, and Haſabnia, Serebiah, and Hodia, Sebania, and Phathahia, ſayde, Stande vp and prayſe the Lorde your God for euer, and let thankes be gyuen vnto the name of thy glory, whiche excelleth all thankes gyuing and prayſe.

6 Thou art Lorde alone, thou haſte made heauen, and the heauen of all heauens, with all theyr hoſt, the earth and all thyngs that are therein, the ſea and al that is therein, and thou preſerueſt them all, and the hoſt of heauen worſhippeth thee.

B 7 Thou arte, O Lorde, the God that haſte chosen Abraham, and broughteſt hym out of Ur in Chaldea, and calledſt hym Abraham: Gen. 11. d

8 And foundeſt hys harte faythfull before thee, and madeſt a couenant with hym, to gyue vnto hys ſeede the lande of the Chanaanites, Hethites, Amorites, Pherezites, Iebuſites, and Gergeſites, and haſt made good thy wordes: for thou art righteous,

9 And haſt conſidered the miſerie of our fathers in Egypt, and hearde their complaint by the red ſea: Exod. 3. d

10 And ſhewed tokens and woonders vpon Pharao and all hys ſeruants, and on all the people of hys lande: for thou knoweſt that they were preſumptuous and cruel againſt them: and ſo madeſt thou thee a name as it is this day.

11 And the (red) ſea diddeſt thou diuide in ſunder before the, ſo that they went through the middeſt of the ſea "drye ſhod: and their perſecutours threweſt thou into the deepe, as a ſtone in the mightie waters: "or, on drye lande.

12 And leddeſt them on the day tyme in a cloudie pyller, and on the nyght ſeaſon in a piller of fyre, to ſhew them light in the way that they went.

13 Thou cameſt downe alſo vppon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgementes, true lawes, good commaundementes, and ſtatutes: Exod. 19. a

14 And declaredſt vnto them thy holy Sabboth, and commaundedſt them precepts, ordinances, and lawes, by the hande of Moſes thy ſeruant: C

15 And gaueſt them bread frō heauen when they were hungrie, and broughteſt forth water for them out of the rocke, when they were thirſtie, and promiſedſt them that they ſhoulde goe in, and take poſſeſſion of the lande, ouer which thou haddeſt lift vp thine hande for to giue them. Exod. 16. b Exod. 17. b

16 But they and our fathers were proud and hardnecked, ſo that they folowed not thy commaundements:

17 And would not obey, neither were mindfull of the woonders that thou dyddeſt for them: but hardened their neckes, and hadde in their heades to returne to their bondage by theyr rebellion: But thou, O God of mercies, gratious, and full of compaſſion, of long ſufferyng, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they had made them a moulten Calfe, and ſayde, This is thy God that brought thee out of the land of Egypt, and dyd blaſphemies:

19 Yet forſookeſt thou them not in the wyldernelſe, accordyng to thy great mercies: and the cloudie piller departed not frō them on the day tyme, to leade them the way, neither the pyller of fyre in the nyght ſeaſon, to ſhew them light in the way by whiche they ſhould goe. Exod. 13. b

20 And thou gaueſt them thy good ſpirite Exod. 16. b

to

Exod. 17. d

to enkourme them, and withheldeſt not thy Manna from their mouth, and gaueſt the water when they were thirſtie.

D

Deut. 8. b

21 Fourtie yeeres long dyddeſt thou feede them in the wyldernesſe, ſo that they lacked nothyng, their clothes waxed not olde, and their feete ſwelled not.

Num. 21. f

22 And thou gaueſt them kyngdomes and nations, and ſcatteredſt them into the corners: ſo they poſſeſſed the land of Sehon, and the lande of the kyng of Hesbon, and the lande of Og kyng of Basan.

23 And their chyldren multipliedſt thou as the ſtarres of heauen, and broughteſt them into the lande whereof thou haddeſt ſpoken to their fathers, that they ſhould goe into it, and haue it in poſſeſſion.

Iohut. 2. a

24 And the chyldren went in, and poſſeſſed the lande, and thou ſubduedſt before them the inhabitours of the lande, euen the Chanaanites, and gaueſt them into their hands, with their kyngs and the people of the lande, that they might dow with them what they would.

25 And they wanne their ſtrōg cities, and a fat lande, and toke poſſeſſion of houſes that were full of all manner of gwdes, welles digged out, vineyardes, oliue gardens, "and many fruitefull trees: and they did eate, and were filled, and became fatte, and liued in pleaſure through thy great gwdneſſe.

"or, cisternes.

26 Neuertheleſſe, they were diſobedient, and rebelled againſt thee, and caſt thy lawe behinde their backes, and ſlue their prophetes, "whiche exhorted them earneſtly, that they might bring them againe vnto thee, and did great blaſphemies.

1. Reg. 19. b

"or, which protested among thē, to turne them to thee.

27 Therefore thou gaueſt them ouer into the hand of their enimies that vexed them: And

E

in the tyme of their trouble, when they cried vnto thee, thou heardeſt them from heauen, and through thy greate mercie thou gaueſt them ſauiours, whiche helped them out of the hande of their enimies.

28 But when they came to reſt, they turned backe againe to dow euill before thee: therefore leſteſt thou them in the hand of their enimies, ſo that they had the dominion ouer them: And when they conuerted, and cried vnto thee, thou heardeſt them from heauen, and many tymes haſt thou deliuered them accordyng to thy great mercie,

"or, protestedst.

29 And "teſtifiedſt vnto them, that thou myghteſt bring them againe vnto thy law: Notwithſtandyng they were proud, and hearkened not vnto thy commaundements, but ſinned "in thy lawes, whiche if a man dow, he ſhall liue in them: and turned the ſhoulder away, and were ſtiffe necked,

"or, againſt thy iudgements.

Leui. 18. a

and would not heare.

30 Yet many yeeres diddeſt thou forbeare them, and "teſtifiedſt vnto them through thy ſpirite, euen by the hand of thy prophets, and yet would they not heare: therefore gaueſt thou them into the hande of the nations of the landes.

"or, protestedst

31 And for thy great mercies ſake, thou haſt not vtterly conſumed them, neyther forſaken them: for thou art a gratious and mercyfull God.

D

32 Nowe therefore our God, thou greate God, mighty and terrible, thou that keepeſt couenant and mercie, regarde not a litle all the trauayle that hath come vnto vs, and our kyngs, our princes, our prieſtes, our prophetes, and our fathers, and all the people ſince the tyme of the kings of Aſſur, vnto this day.

2. Eſd. 1. b

33 And truely thou art iuſt in all that thou haſt brought vpon vs, for thou haſt done right: As for vs, we haue bene vngodly.

F

34 And our kings, and our princes, our prieſtes, and our fathers, haue not done thy lawe, nor regarded thy commaundements, and thy "earneſt exhortations, wherewith thou haſt "exhorted them,

"or, protestations.

"or, protested among them.

35 And they haue not ſerued thee in their kyngdome, and in thy great gwdneſſe that thou gaueſt them, and in the large & "plentrous land, which thou gaueſt before them, and haue not conuerted from their wicked workes.

"or, fatte.

36 Beholde, we are in bondage this day, and lo is the land that thou gaueſt vnto our fathers, to eate the fruytes and gwdneſſe thereof, beholde there are we bondmen.

37 And great is the increaſe of it, vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes, and they haue dominion ouer our bodies and cattel, euen as they will themſelues: and we are in great trouble.

38 Nowe becauſe of al this, make we a ſure couenant and write it, and our princes, Leuites, and prieſts, ſeale vnto it.

The x. Chapter.

The names of them that ſealed the couenant, betweene God and the people.

1 THe ſealers were, Nehemiah (that is) Athirſatha the ſonne of Hachaliah, and Sedekias,

A

2 Seraiah, Hariah, Ieremiah,
3 Paſhur, Amariah, Malachiah,
4 Hattus, Sebeniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Gnethon, Baruch,
7 Meſullam, Abiiah, Miamin,

8 Maaziah, Bilgai, Semaiah: theſe were prieſtes.
9 The Leuites were, Jeſua the ſonne of Azaniah, Bennui among the chyldren of Henadad, and Cadmiel.
10 And theyr brethren, Sebaniah, Hodiiah, Celita, Pelaiah, Hanan,
11 Micha, Rehob, Hasabiah,
12 Zacchur, Serebiah, Sebaniah,
13 Hodiiah, Bani, Beninu.
C 14 The heades of the people were, Pharos the captayne of Moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizciiah, Azur,
18 Hodiiah, Halum, Belai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Meſullam, Hezir,
21 Meſeſabel, Sadoc, Jaddua,
22 Phelatia, Hanan, Anaata,
D 23 Hoſea, Hanania, Haſub,
24 Haloheſ, Phaleha, Sobek,
25 Rehum, Haſebna, Maaſia,
26 Ahia, Hanan, and Anan,
27 Malluch, Harim, and Baana.
28 And the other people, the prieſts, Leuites, porters, ſingers, Nethinims, & all they that ſeparated themſelues from the people of the landes vnto the lawe of God, with theyr wyues, theyr ſonnes, and their daughters, and as many as could vnderſtande,
29 And theyr lordes that had rule of them, Joel. 2. 4. k receyued it for theyr brethren: and they came to ſweare, and to binde themſelues with an othe to walke in Gods lawe, whiche was giuen by Moſes the ſeruant of God, & that they would obſerue and do accordyng vnto all the commaundements, iudgements, and ſtatutes of the Lorde our God:
30 And that we would not gyue our daughters vnto the people of the lande, neyther to take theyr daughters for our ſonnes. Deut. 7. a
31 And if the people of the lād brought ware on the Sabboth, and all manner vitayles to ſell, that we woulde not take it of them on the Sabboth, and on the holy dayes, and that we would let the ſeuenth yeere be free, and the debtes of euery perſon. 2. Eſd. 13. c Leuit. 25. a
32 And we decreed a ſtatute vpon our ſelues, to gyue yeerely the thirde parte of a ſicle to the miniſtration in the houſe of our God,
33 To the ſhewe bread, to the daily meate offeryng, to the daily burnt offeryng of the Sabbothes, of the newe Mones, and feaſt dayes, and to the thynges that were ſanctified, and to the offerynges of attonement, to reconcile Iſrael withall, and to all the buſineſſe in the houſe of our God.
34 And wee caſt the lot among the prieſtes, F Leuites, and the people, for the offeryng of the wood, to be brought vnto the houſe of our God frō yeere to yeere, after the houſes of our fathers, that it might be brent at times appointed vpō the aulter of the Lord God, as it is written in the lawe:
35 And to bryng the firſt fruites of our land, & the firſtlings of our fruits, of all trees yere by yeere vnto the houſe of the Lorde:
36 And the firſt borne of our ſonnes, and of our cattayle, (as it is wrytten in the lawe) and the firſtlings of our oxen and of our ſheepe, which we ſhould bryng to the houſe of our God, vnto the prieſts that miniſter in the houſe of our God:
37 And that we ſhould bring the firſt fruites of our dough, and our heaue offerynges, and the fruytes of all manner of trees, of wyne alſo, and of oyle, vnto the prieſtes, to the "cheſtes of the houſe of our God, and the tithes of our lande vnto the Leuites, that the Leuites myght haue the tithes in all the cities of our miniſtration. "or, chambers.
38 And the prieſte the ſonne of Aaron, ſhall be with the Leuites, when the Leuites take tythes: ſo that the Leuites ſhall bryng vp the tythes of theyr tythes, vnto the houſe of our God, to the ſtore houſes, and to the treaſure houſes.
39 For the chyldren of Iſrael, and the chyldren of Leui, ſhall bryng vp the heaue offerynges of the corne, wine, and oyle, vnto the ſtore houſes, there as are the veſſels of the ſanctuarie, and the prieſts that miniſter, and the porters and ſingers, and wee will not forſake the houſe of our God.

The. xi. Chapter.

1. VVho dwelled in Hieruſalem after it was buylded. 21. And who in the cities of Iuda.

1 AND the rulers of the people dwelt at A Hieruſalem: the other people alſo caſt lottes, that among ten, one part ſhould goe to Hieruſalem into the holy citie to dwell, and nine partes to be in the cities. 1. Par.
2 And the people thanked all the men that were willyng to dwel at Hieruſalem.
3 Theſe are the heades of the prouince that dwelt in Hieruſalem, and in the cities of Iuda, euery one in his poſſeſſion, & in their citys: they of Iſrael, the prieſts, Leuites, the Nethinims, and the chyldren of Salomons ſeruants.
4 And at Hieruſalem dwelt certayne of the chyldren of Iuda, and of Beniamin: Of the chyldren of Iuda, Athaiah, the ſonne of Uzzia, the ſonne of Zacharia, the 1. Par. 9.

ſonne

ſonne of Amatia, the ſonne of Sephatia, the ſonne of Mahaleel, of the chyldren of Phares.

5 And Maaſia the ſonne of Baruth, the ſonne of Chol Hoſa, the ſonne of Haſaia, the ſonne of Adaia, the ſonne of Joiarib, the ſonne of Zacharia, the ſonne of Siloni.

6 All theſe were the children of Phares that dwelt at Hieruſalem, euen foure hundred threeſcore and eyght valiant men.

B 7 Theſe are the chyldren of Beniamin: Salu the ſonne of Meſullam, the ſonne of Joed, the ſonne of Pedaia, the ſonne of Colaia, the ſonne of Maaſia, the ſonne of Ithiel, the ſonne of Iſai.

8 And after him Gabai, Sellai, nine hundred and twentie and eyght.

9 And Joel the ſonne of Zichri, had the ouerſight of them: and Juda the ſonne of Senua was the ſecond ouer the citie.

1.Par.10.b 10 Of the prieſts: Jedaiah the ſonne of Joiarib, Jachin,

11 Saraiah the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Meraioth, the ſonne of Achitob, was chiefe in the houſe of God,

12 And theyr brethren that did the worke in the temple, eyght hundred and twentie and two: and Adaia the ſonne of Jerobam, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zacharı, the ſonne of Phaſhur, the the ſonne of Malchia,

13 And his brethren chiefe among the fathers, two hundred and fourtie and two: And Amaſia the ſonne of Azrael, the ſonne of Ahaſai, the ſonne of Moſelemoth, the ſonne of Immer,

C 14 And theyr brethren valiant men, an hundred and twentie and eyght: And theyr ouerſeer was Zabdiel, a ſonne of one of the great men.

1.Par.10.b 15 Of the Leuites: Semeia the ſonne of Halub, the ſonne of Azarikam, the ſonne of Haſabia, the ſonne of Buni,

16 And Sabathai, and Joſabad, of the chiefe of the Leuites, had the ouerſight of the outwarde buſineſſe of the houſe of God.

17 And Mathania, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the pryncipal to beginne the thankeſgeuing and prayer: and Bacbucia the ſeconde among hys brethren, and Abda the ſonne of Sammua, the ſonne of Galal, the ſonne of Jeduthun.

18 All the Leuites in the holy citie, were two hundred foureſcore and foure.

1.Par.10.c 19 And the porters Accub and Talmon, and theyr brethren that kept the portes, were an hundred and ſeuentie and two.

20 As for the reſidue of Iſrael, of the prieſtes and Leuites, they were in all the cities of Juda, euery one in his inheritance.

21 And the Nethinims dwelt [D] in Ophel, and Ziha and Gilpa were ſet ouer the Nethinims.

[D] or, in the fortreſſe.

22 The ouerſeer of the Leuites at Hieruſalem was Uzzi, the ſonne of Bani, the ſonne of Haſabia, the ſonne of Mathania, the ſonne of Micha: Of the chyldren of Aſaph, ſingers, were ouer the buſineſſe in the houſe of God:

23 For it was the kings cõmaundement cõcerning them, that the ſingers ſhould deale faythfully euery day, as was accordyng.

24 And Pathaia the ſonne of Meſebazel, of the chyldren of Zerah, the ſonne of Juda, was [E] nexte the kyng in all matters concernyng the people.

[E] or, was at the kynges hande.

25 And in the villages in theyr landes, ſome of the children of Juda, that were without in the townes of theyr lande, dwelt at Kiriath-arba, and in the vyllages thereof: and in Dibon, and in the villages therof, and at Jecabzeel, and in the villages thereof:

26 At Jeſua, Moladath, Bethphalet:

27 In [F] the towne of Sual, Beerſeba, and in the villages thereof:

[F] or, Haſer, Sual.

28 At Siklag, at Moconah, and the villages thereof:

29 And at Enrimon, Zarah, Jerimuth,

30 Zanoa, Odollam, and in theyr vyllages, at Lachis, and in the fieldes thereof: at Aſeka, and in the vyllages thereof, and they dwelt from Beerſeba vnto the valley of Hinnom.

31 The chyldren alſo of Beniamin frõ Geba, dwelt at Machmas, Aia, Bethel, and in their vyllages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gethaim,

34 Hadid, Zeboim, Neballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Leuites had poſſeſſion bothe in Juda and in Beniamin.

The. xij. Chapter.

1. The prieſts and Leuites, whiche came with Zorobabel vnto Hieruſalem, are numbred, 27. and the wall is dedicated.

1 Theſe are the prieſtes and Leuites that went vp with Zorobabel the ſonne of Salathiel, and with Jeſua, Saraia, Jeremia, and Eſdras,

2 Amaria, Malluch, Hattus,

3 Sechania, Rehum, Meremoth,

4 Iddo, Genthon, Abia,

5 Miamin, Madaia, Belga,

6 Semaia, Joiarib, Jedaia,
B 7 Salu, Amok, Helkia, and Jedaia: These were the heades among the priests and their brethren in the dayes of Jesua.
8 The Leuites were these: Jesua, Bennui, Cadmiel, Sarebia, Juda, and Mathania, which was ouer (the office) of thankesgeuyng, he and his brethren.
9 Bacbucia, and Hanni, and theyr brethre, were about them in the watches.
10 Jesua begate Joakim, Joakim also begate Eliasib, and Eliasib begate Joiada:
11 Joiada begate Jonathan, and Jonathan begate Jaddua.
12 In the dayes of Joakim were these, the chiefe fathers among the priestes: vnder Saraia, Maraia: vnder Jerima, Hanania:
13 Under Esdras, Mesullam: vnder Amaria, Jehoanan:
C 14 Under Milico, Jonathan: vnder Sebania, Joseph:
15 Under Hozim, Adna: Under Maraioth, Helkia:
16 Under Iddo, Zacharie: vnder Genthon, Mesullam:
17 Under Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Under Belga, Sammua: vnder Semaia, Jehonathan:
19 Under Joiarib, Mathenai: vnder Jadaia, Uzzi:
20 Under Selai, Kellai: vnder Amok, Eber:
D 21 Under Helchia, Hasabia: vnder Jadaia, Nathanael.
22 And in the time of Eliasib, Joiada, Johanan, and Jadua, were the chiefe fathers among the Leuites and the priests, written in the raygne of Darius the Persian.
23 The chyldren of Leui the principall fathers, were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib.
24 And these were the chiefe among the Leuites: Hasabia, Serebia, and Jesua the sonne of Cadmiel, and theyr brethren "in theyr presence, to gyue prayse and thankes, accordyng as Dauid the man of GOD had ordeyned it, one watche ouer agaynst another.
25 Mathania, Bacbukia, Obadia, Mesullam, Talmon, and Accub, were porters " in the watche at the threshholdes of the gates.
26 These were in the dayes of Joiakim the sonne of Jesua the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the priest Esdras the scribe.
27 And in the dedication of the wal at Hierusalem, they sought the Leuites out of all theyr places, that they might be brought to Hierusalem, to keepe the dedication and gladnesse, with thankesgeuyng, and singing, with Cymbales, " Psalteries, and Harpes. " or, vialles.
28 And the chyldren of the singers gathered themselues together from euery side, out of the playne countrey aboute Hierusalem, and from the villages of Nethophathi, E
29 From the house of Gilgal, and out of the countreys of Geba, and Asmaueth: for the singers had buylded them villages rounde about Hierusalem.
30 And the priestes and Leuites were purified, and cleansed the people, and the gates, and the wal.
31 And I brought the princes of Juda vpon the wall, and appoynted two great quiers of men to gyue thankes, which went on the right hande of the wall towarde the dung gate.
32 And after them went Hosaia, and half the princes of Juda,
33 And Asaria, Esdras, and Mesullam,
34 Juda, Beniamin, Semeia, and Jeremi,
35 And certayne of the priestes chyldren, with trumpets: namely Zacharie the sonne of Jonathan, the sonne of Semeia, ỹ sonne of Mathania, the sonne of Michaia, the sonne of Zaccur, the sonne of Asaph,
36 And his brethren, Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the musicall instruments of Dauid the man of God: and Esdras the scribe went before them. F
37 And beside the wel gate, they went vp ouer agaynst them, vppon the steppes of the citie of Dauid, at the goyng vp of the wal, beyonde the house of Dauid, vnto the water gate eastwarde.
38 The other quier of thē that gaue thankes went ouer against them, and I after them, and the halfe parte of the people vppon the wall beyonde the fornace gate, vntyll the brode wall,
39 And beyond the port of Ephraim, and beyonde the olde gate, beyonde the fishe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the sheepe gate, and they stode still in the "prison gate. "or, the gate of the warde.
40 And so stode the two quiers of them that gaue thankes for the house of God, and I, and the halfe of the rulers with me:
41 And the priests, namely Eliakim, Maasia, Miniamin, Michaia, Elionai, Zachari, and Hanania, with trumpets:

"or, aboute them.

" or, keepyng the warde.

42 And

41 And Haaſia, Semeia, Eleaſar, Uzzi, Jehohanan, Melchia, Elam, and Ezer: and the ſingers ſang loude, hauing Jeſrahiah for theyr ouerſeer.

G 43 And the ſame day they offered great ſacrifices, and reioyced: for God had giuen them great gladneſſe, ſo that both the wyues and children were ioyful, and the myrth of Jeruſalem was heard farre off.

44 And the ſame time were the men appointed ouer the treaſure houſes, wherein were the heaue offerings, the firſtlings, and the tythes, that they ſhoulde gather them oute of the fieldes about the cities, to diſtribute them vnto the prieſtes and Leuites, according to the law: for Juda was glad of the prieſts and Leuites that ſerued.

45 And there ſtode and wayted vpon the office of theyr God, whiche is a pure office, both the ſingers and porters, after the commaundement of Dauid, and of Solomon his ſonne.

1. Par. 23. a. 46 For in the time of Dauid and Aſaph, of olde were the chiefe ſingers (founded) and the ſongs of prayſe and thankes giuing vnto God.

47 In the time of Zorobabel and Nehemia, did al they of Iſrael giue portions vnto the ſingers and porters, euery daye hys portion: and they gaue tythes vnto the Leuites, and the Leuites gaue tythes agayne vnto the children of Aaron.

The. xiij. Chapter.

1. The lawe is read. 3. They ſeparate from them all ſtraungers. 15. Nehemiah reproueth them that breake the Sabboth. 30. An ordinance to ſerue God.

A 1 AND that day did they read in the booke of Moſes, in the audience of the people, and therein was founde written, that the Ammonites and Moabites ſhoulde neuer come into the congregation of God.

Deut. 34. a. Num. 23. a. 2 Becauſe they met not the children of Iſrael with bread and water, but hyred Balaam againſt them, that hee ſhoulde curſe them: and our God turned the curſe into a bleſſing.

3 Nowe when they had heard the law, they ſeparated from Iſrael, euery one that had mixt himſelfe therein.

4 And before this, had the prieſt Eliaſib the ouerſight of the treaſurie of the houſe of our God, and he was kynſman vnto Tobia.

5 And had made him a great chamber, and there had they afortetime layde the offerings, frankincenſe, veſſels, and the tythes of corne, wine, and oyle, according to the commaundements giuen to the Leuites, ſyngers, and porters, and the heaue offerings of the prieſts.

6 But in all this tyme, was not I at Hieruſalem: for in the two and thirtieth yeare of Artaxerxes king of Babylon, came I vnto the king, and after certayne dayes obteyned I lycence of the king, to come to Hieruſalem.

7 And I gate knowledge of the euill that B Eliaſib did for Tobia, in that he had made hym a chamber in the court of the houſe of God.

8 And it greeued me ſore: therefore I caſt forth al the veſſels of the houſe of Tobia out of the chamber:

9 And commaunded them to cleanſe the chambers, and thither brought I againe the veſſels of the houſe of God, with the meate offering, and the incenſe.

10 And I perceyued that the portions of the Leuites had not bene giuen them, and that euery one was fled to his land, euen the Leuites and ſingers that executed the worke.

11 Then reproued I the rulers, and ſayde, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Juda the tythes of corne, and wine, and oyle, vnto the treaſure.

13 And I made treaſurers ouer the treaſure, euen Selemiah the prieſt, and Zadoc the ſcribe, and of the Leuites, Phadaia: and vnder their hande, was Hanan the ſonne of Zacur, the ſon of Mathania: for they were counted faythfull, and their office was to diſtribute (the portions) vnto their brethren.

14 Thinke vpon me, O my God herein, and C wype not out my "mercie that I haue ſhewed on the houſe of my God, and on the offices thereof. "or, kindneſſe.

15 And the ſame time ſawe I in Juda ſome treading wine preſſes on the Sabboth, and bringing in ſheaues, and which laded Aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Hieruſalem vpon the Sabboth day: and I rebuked them earneſtly the ſame day that they ſolde the victayles.

16 There dwelt men of Tyre alſo therein, which brought fiſh and all maner of ware, and ſolde on the Sabboth vnto the children of Juda, euen in Hieruſalem.

17 Then reproued I the rulers in Juda, and ſayde vnto them, What euill thing is this that ye do, and breake the Sabboth day?

18 Did not your fathers euen thus, and our God brought all thys plague vpon vs, and

6 Semaia, Joiarib, Jedaia,
B 7 Salu, Amok, Helkia, and Jedaia: These were the heades among the prests and their brethren in the dayes of Jesua.
8 The Leuites were these: Jesua, Bennui, Cadmiel, Sarebia, Juda, and Mathania, which was ouer (the office) of thankesgeuyng, he and his brethren.
9 Bacbucio, and Hanni, and their brethre, were about them in the watches.
10 Jesua begate Joakim, Joakim also begate Eliasib, and Eliasib begate Joiada:
11 Joiada begate Jonathan, and Jonathan begate Jaddua.
12 In the dayes of Joakim were these, the chiefe fathers among the prestes: vnder Saraia, Maraia: vnder Jerima, Hanania:
13 Under Esdras, Mesullam: vnder Amaria, Jehoanan:
C 14 Under Melico, Jonathan: vnder Sebania, Joseph:
15 Under Hozim, Adna: Under Maraioth, Helkia:
16 Under Iddo, Zacharie: vnder Genthon, Mesullam:
17 Under Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Under Belga, Sammua: vnder Semaia, Jehonathan:
19 Under Joiarib, Mathenai: vnder Jadaia, Uzzi:
20 Under Selai, Kellai: vnder Amok, Eber:
D 21 Under Helchia, Hasabia: vnder Jadaia, Nathanael.
22 And in the time of Eliasib, Joiada, Johanan, and Jadua, were the chiefe fathers among the Leuites and the prests, written in the rayne of Darius the Persian.
23 The children of Leui the principall fathers, were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib.
24 And these were the chiefe among the Leuites: Hasabia, Serebia, and Jesua the sonne of Cadmiel, and their brethren "in their presence, to gyue prayse and thankes, accordyng as Dauid the man of GOD had ordeyned it, one watche ouer agaynst another.
25 Mathania, Bacbukia, Obadia, Mesullam, Talmon, and Accub, were porters "in the watche at the thresholdes of the gates.
26 These were in the dayes of Joiakim the sonne of Jesua the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the prest Esdras the scribe.
27 And in the dedication of the wal at Hierusalem, they sought the Leuites out of all their places, that they might be brought to Hierusalem, to keepe the dedication and gladnesse, with thankesgeuyng, and singing, with Cymbales, "Psalteries, and Harpes.
28 And the children of the singers gathered themselues together from euery side, out of the playne countrey aboute Hierusalem, and from the villages of Nethophathi,
29 From the house of Gilgal, and out of the countreys of Geba, and Asmaueth: for the singers had buylded them villages rounde about Hierusalem.
30 And the prestes and Leuites were purified, and cleansed the people, and the gates, and the wal.
31 And I brought the princes of Juda vpon the wall, and appointed two great quiers of men to gyue thankes, which went on the right hande of the wall towarde the dung gate.
32 And after them went Hosaia, and half the princes of Juda,
33 And Asaria, Esdras, and Mesullam,
34 Juda, Beniamin, Semeia, and Jeremi,
35 And certayne of the prestes children, with trumpets: namely Zacharie the sonne of Jonathan, the sonne of Semeia, ý sonne of Mathania, the sonne of Michaia, the sonne of Zaccur, the sonne of Asaph,
36 And his brethren, Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the musicall instruments of Dauid the man of God: and Esdras the scribe went before them.
37 And beside the wel gate, they went vp ouer agaynst them, vppon the steppes of the citie of Dauid, at the goyng vp of the wal, beyonde the house of Dauid, vnto the water gate eastwarde.
38 The other quier of thē that gaue thankes went ouer against them, and I after them, and the halfe parte of the people vppon the wall beyonde the fornace gate, vntyll the brode wall,
39 And beyond the port of Ephraim, and beyonde the olde gate, beyonde the fishe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the sheepe gate, and they stode still in the "prison gate.
40 And so stode the two quiers of them that gaue thankes for the house of God, and I, and the halfe of the rulers with me:
41 And the prests, namely Eliakim, Maasia, Miniamin, Michaia, Elionai, Zachari, and Hanania, with trumpets:

42 And

"or, aboute them.

"or, keepyng the warde.

"or, the gate of the warde.

"or, playe

1. Par.

Deut.

Num.

42 And Maaſia, Semeia, Eleaſar, Uzzi, Iehohanan, Melchia, Elam, and Ezer: and the ſingers ſang loude, hauing Iezrahiah for theyr ouerſeer.

G 43 And the ſame day they offered great ſacrifices, and reioyced: for God had giuen them great gladneſſe, ſo that both the wyues and children were ioyful, and the myrth of Ieruſalem was heard farre off.

44 And the ſame time were the men appointed ouer the treaſure houſes, wherein were the heaue offerings, the firſtlings, and the tythes, that they ſhoulde gather them oute of the fieldes about the cities, to diſtribute them vnto the prieſtes and Leuites, according to the law: for Iuda was glad of the prieſts and Leuites that ſerued.

45 And there ſtode and wayted vpon the office of theyr God, whiche is a pure office, both the ſingers and porters, after the commaundement of Dauid, and of Solomon his ſonne.

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47 In the time of Zorobabel and Nehemia, did al they of Iſrael giue portions vnto the ſingers and porters, euery daye hys portion: and they gaue tythes vnto the Leuites, and the Leuites gaue tythes agayne vnto the children of Aaron.

The.xiij. Chapter.

1. The lawe is read. 3. They ſeparate from them all ſtraungers. 15. Nehemiah reproueth them that breake the Sabboth. 30. An ordinance to ſerue God.

I 1 AND that day did they read in the booke of Moſes, in the audience of the people, and therein was founde written, that the Ammonites and Moabites ſhoulde neuer

Deut.34.a. come into the congregation of God.

Num.23.a. 2 Becauſe they met not the children of Iſrael with bread and water, but hyred Balaam agaynſt them, that he ſhoulde curſſe them: and our God turned the curſſe into a bleſſing.

3 Nowe when they had heard the law, they ſeparated from Iſrael, euery one that had mixt himſelfe therein.

4 And before this, had the prieſt Eliaſib the ouerſight of the treaſurie of the houſe of our God, and he was kynſman vnto Tobia.

5 And had made him a great chamber, and there had they afore time layde the offerings, frankincenſe, veſſels, and the tythes of corne, wine, and oyle, according to the commaundements giuen to the Leuites, ſyngers, and porters, and the heaue offerings of the prieſts.

6 But in all this tyme, was not I at Hieruſalem: for in the two and thirtieth yeare of Artaxerxes king of Babylon, came I vnto the king, and after certayne dayes obteyned licence of the king, to come to Hieruſalem.

7 And I gate knowledge of the euill that B Eliaſib did for Tobia, in that he had made hym a chamber in the court of the houſe of God.

8 And it greeued me ſore: therefore I caſt forth al the veſſels of the houſe of Tobia out of the chamber:

9 And commaunded them to cleanſe the chambers, and thither brought I againe the veſſels of the houſe of God, with the meate offering, and the incenſe.

10 And I perceyued that the portions of the Leuites had not bene giuen them, and that euery one was fled to his land, euen the Leuites and ſingers that executed the worke.

11 Then reproued I the rulers, and ſayde, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Iuda the tythes of corne, and wine, and oyle, vnto the treaſure.

13 And I made treaſurers ouer the treaſure, Selemiah the prieſt, and Zadoc the ſcribe, and of the Leuites, Phadaia: and vnder their hande, was Hanan the ſonne of Zacur, the ſon of Mathania: for they were counted faythfull, and their office was to diſtribute (the portions) vnto their brethren.

14 Thinke vpon me, O my God herein, and C wype not out my "mercie that I haue ſhewed on the houſe of my God, and on the offices thereof. "or, kindneſſe.

15 And the ſame time ſawe I in Iuda ſome treading wine preſſes on the Sabboth, and bringing in ſheaues, and which laded Aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Hieruſalem vpon the Sabboth day: and I rebuked them earneſtly the ſame day that they ſolde the victayles.

16 There dwelt men of Tyre alſo therein, which brought fiſh and all maner of ware, and ſolde on the Sabboth vnto the children of Iuda, euen in Hieruſalem.

17 Then reproued I the rulers in Iuda, and ſayde vnto them, What euill thing is this that ye do, and breake the Sabboth day?

18 Did not your fathers euen thus, and our God brought all this plague vpon vs, and

vpon this Citie? and ye make the wrath more yet vpon Iſrael, in that ye breake the Sabboth.

19 And when the portes of Hieruſalem began to be darke in the euening before the Sabboth, I cõmaunded to ſhut the gates, and charged that they ſhould not be opened till after the Sabboth: and ſome of my ſeruants ſet I at the gates, that there ſhoulde no burden bee brought in on the Sabboth day.

20 Then remayned the chapmen and marchantes once or twice ouer night wythout Hieruſalem, with all maner of wares.

21 Then reproued I them fore, and ſayd vnto them, Why tarie ye all night about the wal? If ye doe it once againe, I will laye handes vpon you: From that time forth came they no more on the Sabboth.

D 22 And I ſayde vnto the Leuites, that they ſhoulde cleanſe themſelues, and that they ſhould come and keepe the gates, to halowe the Sabboth day: Thinke vpon me, O my God, concerning this alſo, and ſpare me according to thy great mercie.

23 In thoſe dayes alſo, ſawe I Iewes that maryed wyues of Aſdod, of Ammon, and of Moab,

24 And their chyldren ſpake halfe in the ſpeech of Aſdod, and coulde not ſpeake in the Iewes language, but according to the language of ỹ one people & of the other people.

25 Then I reproued them, and curſed them, and ſmote certaine men of them, and made them bare: and toke an othe of them by God, Ye ſhal not giue your daughters vnto their ſonnes, neither ſhall yee take their daughters vnto your ſonnes, or for your ſelues.

26 Did not Solomon the king of Iſraell ſinne by theſe things? and yet among many heathen, was there no king lyke hym, which was deare vnto his God, and God made him king ouer all Iſrael: and yet neuertheleſſe outlandiſhe women cauſed hym to ſinne. 3. Reg. 3. d. 3. Reg. 11. a.

27 Shal we then obey vnto you, to doe all this great euill, and to tranſgreſſe agaynſt our God, and marrie ſtraunge wyues?

28 And one of the children of Ieholada, the ſonne of Eliaſib the hie prieſt, was the ſonne in lawe of Sanaballat the Horonite: but I chaſed him from me.

29 O my God, thinke thou vpon them that defile the prieſthoode, and the couenaunt of the prieſthood, and of the Leuites.

30 Thus clenſed I the from al ſuch as were outlandiſh, and appointed the courſes of the prieſts, and Leuites, euery one in his office:

31 And to offer the wood at tymes appoynted, and the firſt fruites: thinke thou vpon me, O my God, for the beſt.

The ende of the ſeconde booke of Eſdras, otherwiſe called the booke of Nehemia.

The booke of Eſther.

¶ *The firſt Chapter.*

3. King Ahaſuerus maketh a royal feaſt. 10. VVherevnto Queene Vaſthi will not come. 19. For which cauſe ſhe is diuorced. 20. The Kings decree touching the preeminence of man.

A 1 Came to paſſe, that in the days of Ahaſuerus, (this is Ahaſuerus which raigned frõ India vnto Ethiopia, ouer an hundred & twentie and ſeuen prouinces,)

2 Euen in thoſe dayes, when the king Ahaſuerus ſate on his ſeate royal, which was in Suſan the chiefe citie:

3 In the thirde yeare of his raigne, he made a feaſt vnto al his princes and ſeruants: and the mightie men of Perſia and Medea, the captaynes alſo and rulers of his countreys, were before him.

4 And hee ſhewed the ryches and glorie of his kingdome, and the glorious worſhip of his greatneſſe, many dayes long, (euen) an hundred and fourefcore dayes.

5 And when theſe dayes were expyred, the king made a feaſt vnto all the people, that were in Suſan the chiefe Citie, both vnto great and ſmall, ſeuen dayes long, in the court of the garden by the kings palace.

6 Where

6 Where there hanged white, greene, and "yelowe clothes, lained with cordes of fine silke and purple, in syluer rings vpon pyllers of Marble stones: the" benches also were of golde and siluer, made vppon a pauement of "greene, whyte, yellowe, and blacke marble.

7 And they dranke in vessels of golde, and chaunged vessel after vessel, and royal wine in abundaunce, according to the power of the king.

8 And the drinking was by an order, none might compel: for so the king had appointed to all the officers of his house, that they should do according to euery mãs pleasure.

9 And the Queene Vasthi made a feast also for the women, in the palace of Ahasuerus.

10 And in the seuenth day, when the Kyng was merie after the wine, he commaunded Mehuma, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlaynes, that did seruice in the presence of king Ahasuerus,

11 To fetche the Queene Vasthi wyth the crowne regal into the kings presence, that hee might shewe the people and princes hir fayrenesse: for she was beautifull.

12 But the Queene Vasthi wouldo not come at the Kings worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in him.

13 And the king spake to the wise men which knew the tymes (for so was the kings maner, towardes all that knewe the lawe and the iudgements:

14 And the next vnto him were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, which sawe the kings face, and sate the first in the kingdome,)

15 What shall wee doe vnto the Queene Vasthi according to the lawe, bycause shee did not according to the worde of the king, Ahasuerus, whiche he commaunded by hys chamberlaynes?

16 And Memuchan answered before the king and the princes, The Queene Vasthi hath not onely done euill against the king, but also against all the princes, and against al the people, that are in all the prouinces of king Ahasuerus.

17 For this deede of the Queene shall come abrode vnto all women, so that they shall despise their husbands before their eyes, and shall say, The king Ahasuerus commaunded Vasthi the Queene to bee brought in before him, but she would not come.

18 And so shal the Princesses of Persia and Media, saye lykewyse this day vnto all the Kings princes, when they heare of thys deede of thee Queene: thus shall there arise to much displeasure and wrath.

19 If it please the king, let there goe a commaundement from him, and let it be writte according to the lawes of the Persians and Medians, and not to bee transgressed, that Vasthi come no more before king Ahasuerus, and let the king giue hir royall estate vnto another that is better than she.

20 And when this commaundement of the king, which shall be made, is published throwout all his Empyre, which is great, all women shall holde theyr husbandes in honour, both among great and smal.

21 This saying pleased the king and the princes, and the king did according to the worde of Memuchan. D

22 For he sent letters forth into all the kings prouinces, into euery lande according to the wryting thereof, and to euerie people after theyr langague, that euery man shoulde be Lord in his owne house: and this to be published after the language of his people.

The. ij. Chapter.

2. After the Queene is put away, certain yong maydens are brought to the king. 14. Esther pleaseth the King, and is made Queene. 22. Mardocheus discloseth vnto the king, those that would betray him.

1 AFter these actes, when the displeasure of King Ahasuerus was nowe "alayed, he thought vppon Vasthi, and what shee had done, and what was decreed agaynst hir. A "or, appeased.

2 Then sayde the kings seruants that ministred vnto him, Let there be sayre yong virgins sought for the king.

3 And let the king appoynt officers in al the prouinces of his Empyre, that they shoulde bring together all the fayre Virgins vnto Susan, the heade citie, to the womens building, vnder the hande of Hegai the Kings chamberlaine that kept the women, to giue them their "apparel: "or, things for purification.

4 And that the mayden whiche pleaseth the king, should be Queene in Vasthis steade. And this pleased the king, and he did so.

5 In the citie of Susan there was a certaine Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Jemini,

6 Which was caryed awaye from Hierusalem wyth the captiuitie, when Jechonia the king of Juda was ledde away, whom Nabuchodonosor the king of Babilon caryed thence. 2. Reg. 24. c. Jere. 24. a.

7 And

7 And hee nouriſhed Hadaſſa (that is Eſther) his vncles daughter: for ſhe had neyther father nor mother, and ſhe was a fayre and beautiful mayden, whom Mardocheus (when hir father and mother were dead) receyued for his owne daughter.

8 So when the kings commaundement and commiſſion was publiſhed, and many maydens were brought togither into the citie of Suſan vnder the hande of Hegai, Eſther was brought alſo vnto the Kings houſe vnder the hande of Hegai the keeper of the women.

9 And the mayden pleaſed him, and ſhee founde fauour in his ſight: and hee cauſed [a] ornaments to bee giuen hir ſpeedily, and ſuch things as belonged to hir, and appoynted hir ſeuen comely maydens out of the kings houſe, [b] and fauoured both hir and hir gentlewomen ſingularly in the houſe of the women.

[a] or, hir things for purification.
[b] or, and he gaue charge to hir, and to hir maydens, of the beſt in the houſe of the women.

10 But Eſther ſhewed not hir people and hir kinred: for Mardocheus had charged hir, that ſhe ſhoulde not tell it.

11 And Mardocheus walked euery day before the court of the womens houſe, that he might knowe howe Eſther did, and what ſhould become of hir.

12 And when the appoynted time of euerie mayden came, that ſhe ſhould goe in to the king Ahaſuerus, after that ſhee had beene twelue monethes, according to the maner of the women (for ſo were the days of their purification accompliſhed, ſixe monethes with oyle of myrre, and ſixe monethes with ſweete odours, and in the purifying of the women:

13 And thus went the Maydens vnto the king) whatſoeuer ſhe requyred, that muſt be giuen hir, to go with hir out of the womens buylding vnto the kings palace.

14 In the euening ſhe went, and on the morow ſhe returned into the ſeconde houſe of the women, abyding vnder the hande of Saaſgaz the kings chamberlaine, whiche kept the concubines: and ſhe came in vnto the king no more, except it pleaſed the king to haue hir, and that ſhee were called by name.

15 Nowe when the courſe came of Eſther the daughter of Abihail, the vncle of Mardocheus (which had receyued hir as his owne daughter) that ſhe ſhould come in vnto the king, ſhe deſyred nothing but what Hegai the kinges Chamberlaine, the keeper of the women, ſayde. And Eſther founde fauour in the ſight of all them that loked vpon hir.

16 And Eſther was taken vnto kng Ahaſuerus, into his houſe royal, in the tenth moneth (which is the moneth Tebeth) in the ſeuenth yeare of his raigne.

17 And the king loued Eſther aboue all the women, and ſhee founde grace and fauour in his ſight more than all the virgins, ſo that he ſet the crowne of the kingdome vpon hir head, and made hir Queene in ſtead of Vaſthi.

18 And the king made a great feaſt vnto all his princes and ſeruantes, which feaſt was bycauſe of Eſther, and cauſed the prouinces to be in quietneſſe, and gaue gyftes, as became the royaltie of a king.

19 And when the virgins were gathered togither, the ſeconde time, Mardocheus ſate in the kings gate.

20 And as yet had not Eſther ſhewed hir kynred and hir people, according as Mardocheus had bydden hir: for Eſther did after the worde of Mardocheus, like as if ſhee had bene yet vnder his gouernance. D

21 At the ſame time (whyle Mardocheus ſate in the kings gate) two of the kings chamberlaynes, Bigthan, and Theres, whiche kept the dore, were wroth, and ſought to lay their handes on the king Ahaſuerus:

22 Whereof alſo Mardocheus gate knowledge, and tolde it vnto Queene Eſther, and Eſther certified the king thereof in Mardocheus name.

23 And when inquiſition was made, it was founde ſo, and they were both hanged on tree: and it was written in the Chronicles before the king.

The. iij. Chapter.

1. Haman after he was exalted, obteyned of the king, that all the Iewes ſhould be put to death, bycauſe Mardocheus had not done him worſhip as other had.

1 AFter theſe actes, did king Ahaſuerus promote Haman the ſonne of Amadathe, the Agagite, and ſet him on highe, and ſet his ſeate aboue all the princes that he had with him. A

2 And all the kings ſeruants that were in the kings gate, bowed their knees, and reuerenced Haman, for the king had ſo commaunded concerning him: but Mardocheus bowed not the knee, neyther did him reuerence.

3 Then the kings ſeruantes, which were in the kings gate, ſayde vnto Mardocheus, Why tranſgreſſeſt thou the Kings commaundement?

4 And though they ſpake this dayly vnto hym, yet woulde he not heare them, there-

fore

fore they tolde Haman, that they might see howe Mardocheus matters woulde stande, for he had tolde them that he was a Jewe.

5 And when Haman sawe that Mardocheus bowed not the knee vnto him, nor did reuerence vnto him, hee was full of indignation,

6 And thought it to little to lay handes only on Mardocheus, for they had shewed him the Nation of Mardocheus: wherfore hee sought to destroye all the Jewes that were throughout the whole Empyre of Ahasuerus, and that were of the Nation of Mardocheus.

B 7 In the first moneth (that is, the moneth Nisan) in the twelfth yeare of king Ahasuerus, they cast Phur, that is a lot, before Haman, from day to day, and from moneth to moneth, to the twelfth moneth, that is, the moneth Adar.

8 And Haman sayde vnto king Ahasuerus, There is here a people scattered abrode, and dispersed among all people in all the prouinces of thine Empyre, and their lawes are diuers from all people, and do not after the kings lawes, therefore it is not the kings profite to suffer them after this maner.

9 If it please the king, let it be written that they may be destroyed: and so will I way downe ten thousande talentes of siluer by the handes of them that haue the charge of thys busynesse, to bring it into the Kings treasurie.

10 And the King toke his ring from hys hand, and gaue it vnto Haman the sonne of Hamadatha the Agagite the Jewes enimy.

11 And the king sayd vnto Haman, Let the siluer be thine, and do with that people as it pleaseth thee.

12 Then were the kings scribes called on the thirteenth day of the fyrst moneth, and there was written, according as Haman commaunded, vnto all the kings officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people in the countreys on euery side, according to the writing thereof, and to euery Nation after their language, in the name of King Ahasuerus was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings prouinces, to rote out, to kil, and to destroy all Jewes, both yong and olde, children, and women, in one day, (namely) vppon the thirteenth daye of the twelfth month (which is the moneth Adar) and to spoyle them as a pray.

14 Thys was the summe of the writing, that there shoulde bee a commaundement giuen in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes went in all the hast, according to the kings commaundement, and in Susan the chiefe citie was the commaundement deuised: and the king and Haman sat and dranke, when in the meane time the citie of Susan was disquieted.

The.iiij. Chapter.

5. Mardocheus giueth the Queene knowledge of the cruel decree of the king against the Iewes. 16. Shee willeth that they pray for hir.

1 WHen Mardocheus perceyued all that was done, he rent his clothes, and put on sackcloth, with asshes, and went out into the middest of the citie, and cryed loude, and lamentably,

2 And came before the kings gate: but hee might not enter within the kings gate, because he had sackcloth on.

3 And in all prouinces, countreys, and places, as farre as the kings worde and commaundement extended, there was great lamentation among the Jewes, fasting, weeping, and mourning, and many lay in sackclothes, and in asshes.

4 So Esthers maydens, and hir chamberlaynes, came and tolde it hir: Then was the Queene exceedingly astonied, and shee sent rayment, that Mardocheus shoulde put on, and laye the sackcloth from him: but Mardocheus woulde not take them.

5 Then called Esther Hathach one of the kings chamberlaynes, whiche stode before hir, and gaue him a commaundement vnto Mardocheus, to know what it was, wherefore he did so.

6 So Hathach went forth to Mardocheus, vnto the streete of the citie whiche was before the kings gate:

7 And Mardocheus tolde him of all that B had come vnto him, and of the summe of siluer that Haman had promised to waye downe into the kings treasurie, bycause of the Jewes, if he would destroy them.

8 And hee gaue him the copie of the kings commaundement that was deuised at Susan to destroy them, that he might shewe it vnto Esther, and to speake to hir, & charge hir that she shoulde goe in vnto the King, and make hir prayer and supplication vnto him for hir people.

9 And when Hathach came in, he told Esther the wordes of Mardocheus:

10 And

10 And againe Eſther ſpake vnto Hathach, and commaunded him to ſay vnto Mardocheus,

11 All the kings ſeruants, and the people in the prouinces of the king know, that whoſoeuer commeth within the court in to the king, whether it be man or woman, which is not called, " the commaundement is, that the ſame ſhall die, except the king holde out the golden ſcepter vnto him, for then he ſhall liue: as for me, I haue not bene called to come in vnto the king now this thirtie dayes.

" or, there is a law of his.

12 And they certified Mardocheus of Eſthers wordes.

13 And Mardocheus bad ſaye agayne vnto Eſther, Thinke not with thy ſelfe that thou ſhalt eſcape in the kings houſe more than al the Iewes.

14 For if thou holdeſt thy peace at this tyme, then ſhall the Iewes haue " helpe and deliuerance out of another place, and thou and thy fathers houſe ſhal be deſtroyed: and who knoweth whether thou art come to the kingdome " for this cauſes ſake?

C

" or, breathing

" or, for ſuch a time.

15 Eſther bad them giue Mardocheus this anſwere:

16 Go thou thy way, and gather togyther al the Iewes that are founde at Suſan, and faſt ye for me, that yee eate not and drinke not in three dayes neyther day nor night, I and my maydens will faſt likewiſe: and ſo will I go in to the king, which thing yet is contrarie to the commaundement: and if I periſh, I periſh.

17 So Mardocheus went his way, and did according to al that Eſther had commaunded him.

The.v. Chapter.

1. Eſther entereth in to the king, and byddeth him and Haman to a feaſt. 11. Haman prepareth a gallous for Mardocheus.

I

1 AND on the thirde day it came to paſſe, that Eſther put on hir royall apparell, and ſtode in the court of the kings palace within, ouer againſt the kings houſe: and the king ſate vppon his royall ſeate in the kings palace, ouer againſt the gate of the houſe.

2 And when the King ſawe Eſther the Queene ſtanding in the court, ſhee founde grace in his ſight: and the king helde oute the golden ſcepter that was in his hande: So Eſther ſtept forth, and touched the top of the ſcepter.

3 Then ſayde the king vnto hir, What wilt thou Queene Eſther? and what requyreſt thou? (aske) euen the halfe of the Empyre, and it ſhall be giuen thee.

4 And Eſther anſwered, If it pleaſe the king, let the king and Haman come thys day vnto the banquet that I haue prepared for him.

5 And the king ſayde, Cauſe Haman to make haſt, that he may doe as Eſther hath ſayde, So the king and Haman came to the banquet that Eſther had prepared.

6 And the king ſayde vnto Eſther at the banquet of wine, What is thy petition, that it may be gyuen thee? And what requyreſt thou? If it bee euen the halfe of the Empyre, it ſhall be done.

7 Then anſwered Eſther, and ſayde, My B petition and deſire is,

8 If I haue founde grace in the ſight of the king, and if it pleaſe the king to giue me my petition, and to fulfill my requeſt, then let the king and Haman come to the banquet that I ſhall prepare for them: and ſo will I do to morow as the king hath ſayd.

9 Then went Haman forth the ſame daye ioyfull and merry in his minde: but when the ſame Haman ſaw Mardocheus in the kings gate, that he ſtode not vp nor moued for him, he was ful of indignation at Mardocheus.

10 Neuertheleſſe, Haman refrayned hymſelfe, and when he came home, he ſent and called for his friendes, and Zares his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had promoted him ſo greatly, and howe that hee had ſet him aboue the princes and ſeruantes of the king.

12 Haman ſayde moreouer, Yea, Eſther the Queene dyd let no man come in wyth the King into the banquet that ſhee had prepared, except me: and to morowe am I bydden vnto hir alſo with the king.

13 But in all this am I not ſatiſfied, as long as I ſee Mardocheus the Iewe ſitting at the kings gate.

14 Then ſayde Zares his wyfe, and all hys friendes vnto him, Let them make a Gallous of fiftie cubites highe, and to morowe ſpeake thou vnto the king that Mardocheus may bee hanged thereon: then goe thou in merily with the king vnto the banquet. And Haman was well content withal, and cauſed the gallous to be made.

The.vi. Chapter.

1. The king turneth ouer the Chronicles, and findeth the fidelitie of Mardocheus, 10. and commaun-

commaundeth Haman to cause Mardochaeus to be had in honour.

A 1 The same night could not the King sleepe, and he commaunded to bring the Chronicles and stories: and they were read before the King.

2 Then it was founde written, how Mardochaeus had tolde that Bigthana and Theres, the kings two chamberlaynes, whiche kept the threshholdes, sought to lay handes on King Ahasuerus.

3 And the king sayde, What honour and dignitie hath beene giuen to Mardochaeus therefore? Then sayde the kings seruantes that ministred vnto him, There is nothing at all done for him.

4 And the king sayd, Who is in the court? (for Haman was come into the court without before the Kings house, that he might speake vnto the king to hang Mardochaeus on the tree that he had prepared for him.)

5 And the kings seruants sayde vnto him, Beholde, Haman standeth in the court. And the king sayde, Let him come in.

6 And when Haman came in, the King sayde vnto him, What shal bee done vnto the man whom the king would faine bring vnto worship? (Haman thought in his hart, Whom delyteth the king to bring vnto worship more than me?)

B 7 And Haman answered the king, Let the man whom the king pleaseth to bring vnto worship, be brought hither,

8 That he may be arayed with ỳ royal garments which the king vseth to weare, and the horse that the King rydeth vpon, and that the crowne royall may be set vpon his heade:

9 And let this rayment and horse be deliuered vnder the hande of one of the Kings most noble princes, that they may aray the man withall whom the king is disposed to bring to honour, and carie him vpon the horse through the streete of the Citie, and proclayme before him, Thus shal it be done to the man whom the king pleaseth to bring to honour.

10 And the King sayde to Haman, Make hast, and take as thou hast sayd, the rayment and the horse, and doe euen so vnto Mardochaeus the Iewe that sitteth before the kings gate, and let nothing fayle of all that thou hast spoken.

11 Then toke Haman the rayment and the horse, and arayed Mardochaeus, and brought him on horsebacke through the streete of the citie, and proclaymed before him, Euen thus shall it bee done vnto the man whome the king is disposed to honour.

12 And Mardochaeus came agayne to the Kings gate: but Haman gate him home in all the hast mourning, and his heade couered,

13 And tolde Zares his wife, and all his frindes, euery thing that had befallen him. Then sayde his wise men, and Zares his wife vnto him, If it be Mardochaeus, of the seede of the Iewes, before whom thou hast begun to fal, thou shalt not preuaile against him, but shalt surely fal before him.

14 And while they were yet talking with him, came the kings chamberlaynes, and caused Haman to make hast to come vnto the banquet that Esther had prepared.

The.vij. Chapter.

3. The Queene byddeth the King and Haman agayne, and prayeth for hir selfe and hir people. 6. She accuseth Haman, and he is hanged on the gallous which he had prepared for Mardocheus.

1 AND the king and Haman came to banA quet with the Queene Esther.

2 And the king sayde agayne vnto Esther, on the seconde day at the banquet of wyne, What is thy petition Queene Esther, that it may bee giuen thee? and what requyrest thou? If it be euen to the halfe of the Empyre, it shall be done.

3 And Esther the Queene answered, and sayde, If I haue founde grace in thy sight O king, and if it please the king, then graunt me my life at my desire, and my people for my petitions sake.

4 For we are solde, I and my people, to be destroyed, to be slaine, and to perishe: and would God that we were solde to be bondmen and bondwomen, then would I holde my tongue: although the enimie could not recompence the kings losse.

5 Then King Ahasuerus answered, and sayd vnto Queene Esther, Who is he? And where is he, that dare presume in his minde to do after that maner?

6 And Esther sayd, The enimie and aduersarie is this wicked Haman. Then Haman was exceedingly afrayed before the King and the Queene.

7 And the king arose from the banquet, and B from the wine, in his displeasure, and went into the palace garden: and Haman stode vp, and besought Queene Esther for his life: for he sawe that there was a mischiefe prepared for him of the king alreadie.

8 And when the king came again out of the palace garden, into the place where they

dranke

drancke wine, Haman had layde him vpon the bed that Esther sate vpon. Then sayde the king, Will he force the Queene also before me in the house? As sone as that word went out of the kings mouth, they couered Hamans face.

9 And Harbona, one of the chamberlaynes that stode before the king, sayde, Beholde, there standeth yet a Gallowes in Hamans house, fyftie cubites highe, whiche hee had made for Mardocheus, that spake good for the king. Then the king sayde, Hang him thereon.

10 So they hanged Haman on the gallowes that hee had made for Mardocheus: then was the kings wrath pacified.

The. viij. Chapter.

1. After the death of Haman, was Mardocheus exalted. 14. Comfortable letters are sent vnto the Iewes.

A 1 THe same day did king Ahasuerus, giue the house of Haman, the Iewes enimie, vnto Queene Esther, and Mardocheus came before the king, for Esther tolde what he was vnto hir.

2 And the king toke off hys ring which hee had taken from Haman, and gaue it vnto Mardocheus: And Esther set Mardocheus ouer the house of Haman.

3 And Esther spake yet more before the king, and fell downe at his feete weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the king held out the golden scepter towarde Esther. Then rose Esther, and stode before the king.

5 And sayde, If it please the king, and if I haue founde grace in his sight, and if it bee acceptable before the king, & I please him, then let it be written, that the letters of the deuice of Haman, the sonne of Hamadatha the Agagite, may bee called againe, which letters he wrote to destroy the Iewes which are in all the kings prouinces.

6 For how can I suffer and see the euil that shall come vnto my people? Or howe can I beare and looke vppon the destruction of my kynrede?

B 7 And the King Ahasuerus sayde vnto Queene Esther, and to Mardocheus the Iewe, Beholde, I haue giuen Esther the house of Haman, whom they haue hanged vpon a tree, bycause he layd hande vpon the Iewes.

8 Write ye also for the Iewes as it lyketh you, in the kings name, and seale it with the kings ring: for the writings that were written in the kings name, and sealed with the kings ring, durst no man disanul.

9 Then were the Kings scribes called at the same tyme, euen in the thirde moneth (that is the moneth Siuan,) on the three and twentieth daye thereof, and it was written according to all as Mardocheus commaunded vnto the Iewes, and to the Princes, to the Deputies and Captaynes in the Prouinces whiche are from India vnto Ethiopia, namely an hundred twentie and seuen Prouinces, vnto euery Prouince according to the writing thereof, and vnto euerie people after their speache, and to the Iewes according to their writing and language.

10 And hee wrote in the king Ahasuerus name, and sealed it with the kings ring, and by postes that rode vpon horses and swifte yong Mules, sent he the writings,

11 Wherein the king graunted the Iewes, in what cities soeuer they were, to gather themselues togither, and to stande for their life, and for to rote out, to slay, and to destroy all the power of the people and Prouince that would trouble them, both children and women, and to spoyle their good:

12 Upon one day in al the prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The summe of the writing was, howe there shoulde bee a commaundement giuen in all and euery prouince, and published among all people, & that the Iewes should be readie against that day, to auenge themselues on their enimies.

14 And so the postes that rode vpon the swift C horses and mules, made hast with al speede to execute the kings worde: and ỳ cõmaundement was deuised in Sulan the chiefe Citie.

15 And Mardocheus went oute from the King in royall apparel, of yellow" and whyte, and with a great crowne of golde, being arayed with a garment of" silke and purple: and the citie of Sulan reioyced, and was glad.

16 And vnto the Iewes there was come light and gladnesse, ioy and worship.

17 In all prouinces and Cities, into what places soeuer the Kings worde and commaundement reached, there was ioy and mirth, a feast and good dayes among the Iewes: insomuch, that many of the people in the lande became Iewes, for the feare of the Iewes came vpon them.

" or, bice.

" or, fine linnē.

The

The.ix. Chapter.

1. At the commaundement of the king, the Iewes put their aduerſaries to death. 14. The ten ſonnes of Haman are hanged. 17. The Iewes keepe a feaſt in remembrance of their deliuerance.

1 IN the twelfth moneth (that is the moneth Adar) vpon the thirteenth day of the ſame, when the kings worde and commaundement drewe neare to be put in execution, in the daye that the enimies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them.

2 For then gathered the Iewes togither in their cities within all the prouinces of king Ahaſuerus, to lay hande on ſuch as woulde doe them euill, and no man coulde withſtand them: for the feare of them was come ouer all people.

3 And all the rulers in the Prouinces, and princes, and deputies, and officers of the king, promoted the Iewes: for the feare of Mardocheus came vpon them.

4 For Mardocheus was great in the kings houſe, and the report of him was noyſed in all the prouinces: for this man Mardocheus waxed greater and greater.

5 Thus the Iewes ſmote all their enimies with the ſtroke of the ſworde, and ſlaughter, and deſtruction, and did what they woulde vnto their enimies.

6 And at Suſan the chiefe citie, ſlue the Iewes and deſtroyed ſiue hundred men.

B 7 And ſlue Pharſandatha, Dalphon, Aſphatha,

8 Phoratha, Adalia, Ariſatha,

9 Pharmaſtha, Ariſai, Aridai, and Vaizatha,

10 The ten ſonnes alſo of Haman the ſonne of Hamadatha the enimie of the Iewes: but on his gowdes they layde no handes.

*or, on the pray.

11 At the ſame tyme was the king certified of the number of thoſe that were ſlaine in the citie of Suſan,

12 And the king ſayde vnto Meene Eſther, The Iewes haue ſlaine and deſtroyed ſiue hundred men in the citie of Suſan, and the tenne ſonnes of Haman: what haue they done (thinkeſt thou) in other landes of the king? And what is thy petition, that it may be giuen thee? or what requeſt thou more to be done?

13 Eſther anſwered, If it pleaſe the king, let him ſuffer the Iewes which are in Suſan, to morow alſo to doe according vnto thys dayes decree, that they may hang Hamans ten ſonnes vpon the tree.

14 And the king charged to doe ſo: and the C decree was deuiſed at Suſan, and they hanged Hamans ten ſonnes.

15 For the Iewes that were in Suſan, gathered themſelues togither, vpon the fourtenth day of the moneth Adar, and ſlue three hundred men at Suſan: but on their gowdes they layde no handes.

16 As for the other Iewes that were in the kings prouinces, they came togither, and ſtoode for their liues, and had reſt from their enimies, and ſlue of their enimies ſeuentie and ſiue thouſande: howbeit they layde no handes on their gowdes.

17 (This they did) on the thirteenth day of the moneth Adar, and on the fourteenth day of the ſame moneth reſted they, which day they helde with feaſting and gladneſſe.

18 But the Iewes that were at Suſan came togither, both on the thirteenth day, and on the fourteenth: and on the fifteenth day of the ſame they reſted, and held that day with feaſting and gladneſſe.

19 And therefore the Iewes that dwelt in the villages and vnwalled townes, helde the fourteenth day of the moneth Adar with gladneſſe and feaſting, and kept holy day, and euery one ſent preſents vnto his neighbour.

20 And Mardocheus wrote theſe wordes, and ſent letters vnto all the Iewes that were in al the prouinces of king Ahaſuerus, both nie and farre:

21 That they ſhoulde make a lawe among D themſelues, and holde the fourteenth and fifteenth day of the moneth Adar, yearely.

22 As the dayes wherein the Iewes came to reſt from their enimies, and as a moneth wherein their paine was turned to ioy, and their ſorow into a ioyfull day: and that in thoſe dayes they ſhoulde make feaſtes and gladneſſe, and one to ſende gyftes vnto an other, and to diſtribute vnto the poore.

23 And the Iewes promiſed to doe as they had begun, and as Mardocheus had written vnto them:

24 Becauſe Haman the ſonne of Hamadatha the Agagite, all the Iewes enimie, had deuiſed againſt the Iewes howe he might deſtroy them, and cauſed to caſt Phur (that is a lot) for to conſume them, and to bring them to nought.

25 But when Eſther came before the king, hee commaunded by letters, that his wicked deuice, which he imagined againſt the Iewes, ſhoulde bee turned vpon his owne heade, and that he and his ſonnes ſhoulde be hanged on the tree.

26 For the whiche cause they called these dayes Phurim, bycause of the name of the lot, and bycause of all the wordes of this writyng, and what they themselues had seene, and what had come vnto them:

27 And the Iewes ordeyned, and toke it vpon them and their seede, and vpon all suche as ioyned themselues vnto them, that they would not misse, but obserue these two dayes yearly, accordyng as they were written, and appoynted in theyr season,

28 And that these dayes are to be remembred, and to bee kept of childers children among all kynredes in al landes and Cities, in these dayes of Phurim, which are not to be ouerslipt among the Iewes, and the memoriall of them ought not to perish from their seede.

29 And Queene Esther the daughter of Abihail, and Mardocheus the Iewe, wrote with all authoritie, to confirme this seconde writyng of Phurim.

30 And he sent the letters vnto al the Iewes, to the hundred twentie and seuen prouinces of the Empyre of Ahasuerus, with wordes of peace and truth:

31 To confirme these dayes of Phurim in theyr tyme appointed, accordyng as Mardocheus the Iew, and Esther the Queene had appoynted them: and they bounde theyr soule, and their seede, to fasting and prayer.

32 And the decree of Esther confyrmed these wordes of Phurim, and was written in the booke,

33 And the king Ahasuerus layde tribute vpon the lande, and vpon the Iles of the sea.

34 And all the actes of his power and of his might, & the declaration of the dignitie of Mardocheus wherewith the king magnified him, be they not written in the bookes of the Chronicles of the kings of Medes and Persia?

35 For Mardocheus the Iewe, was the seconde next vnto king Ahasuerus, and great among the Iewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

The ende of the booke of Esther.

The booke of Iob.

¶ *The first Chapter.*

1. The holynesse, riches, and care of Iob for his children. 11. Satan hath permission to tempt him. 13. He tempteth him by taking away his substance, and his children. 20. His fayth and pacience.

1 IN the land of (a) Hus there was a man, whose name was Iob, (b) and the same was a perfect and iust man, one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His (c) substance also was seuen thousande sheepe, and three thousande Camels, fiue hundred yoke of Oxen, and fiue hundred shee asses, And a very great houshoulde: so that hee was one of the most principall "men among al them of the East (d) (countrey.

4 And his sonnes went and (e) banqueted in their houses, euerie one his day, and sent for theyr three systers to eate and drynke with them.

5 And when the dayes of theyr banqueting were gone about, Iob sent (f) and sanctifyed them, and gate vp earely, and (g) offered for euerie one a burnt offering: for Iob sayde, It may be that my sonnes haue done some offence, and haue bene (h) vnthankefull to God in their heartes. Thus did Iob euery day.

6 And

a. Hus is a region nere bordering vpon Idumea, so called of Hus the sonne of Aram, for that hee buylt two cities there, Damascus, and Thracosite.

b. This Iob was a gentile, declaring hereby, that God hath his euen among the heathen.

c. His riches are recited, to shew his great pacience in losse of them, and that ryches are the blessing of God, and are not euill to them that vseth them well. Let not riches bee accounted euill, for they are giuen to good men: let not them be accounted high or excellent, for they are gyuen to euil men: they are taken from good men to try them, and from euill men to plague them.

"Heb. phrase childzen.

d. As well Arabians, Chaldeans, Idumeans, as others.

e. To shewe the concorde and brotherly amitie of Iobs children, which also was another part of the blessing of God, and his felicitie.

f. That is, he willed them to be sanctified in abstayning from carnall appetites, and shewed how they shoulde behaue themselues holyly and soberly in their banquets.

g. Herein is Iobs religion and feare of God knowne, and the fatherly care of his children expressed.

h. The Hebrue is, blesse God, whiche is somtimes taken for to curse or blaspheme.

6 And vppon a day when the (i) children of God came and ſtode before the Lord, Satan came alſo among them.

7 And the Lorde ſayde vnto Satan (k) Whence commeſt thou? Satan anſwered the Lorde, and ſayde, (l) From compaſſing the earth to and fro, and from walkyng thrugh it.

8 And the Lorde ſayde vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe there is none like him in the earth? a perfect and a iuſt man, one that feareth God, and eſchewth euill?

9 Satan anſwered and ſaid vnto the Lord, Doth Iob feare God for nought?

10 Haſt thou not "preſerued him and hys houſe, and all that he hath, on euerie ſyde? Thou haſt bleſſed the worke of his handes, and his poſſeſſion is increaſed in the lande.

11 But lay thine hande nowe vpon hym, and touch all that he hath, and he ſhall (m) curſe thee to thy face.

12 And the Lord ſayd vnto Satan, Loe, (n) all that he hath be in thy "power, onely vpon him ſelf ſee thou lay not thine hand. And Satan went forth from the preſence of the Lorde.

13 And vppon a certaine daye, when hys ſonnes and daughters were eating and drinking Wine in theyr eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſayde, The Oxen were plowing, and the Aſſes feeding beſide them:

15 (o) And the Sabees came violently and toke them away, yea, they haue ſlaine thy ſeruantes with the edge of the ſworde: and I onely am eſcaped alone to tell thee.

16 While he was yet ſpeaking, there came another, and ſayde, the fire of God is fallen from heauen, and hath brent vp thy ſheepe and ſeruants, and conſumed them: and I onely am eſcaped alone to tell thee.

17 And while hee was yet ſpeaking, there came another, and ſayd, The Caldees made out theyr bandes, and fel vpon the Camels, and haue caryed them awaye, yea, and ſlayne thy ſeruauntes wyth the ſworde: and I onely am gotten away alone to tell thee.

18 And while hee was yet ſpeaking, there came another, and ſayde, Thy ſonnes and thy daughters were eating and drinking wine in their eldeſt brothers houſe,

19 And beholde, there came a mighty great winde from beyonde the wilderneſſe, and ſmote the foure corners of the houſe, whiche fell vpon thy children, and they are dead: and I am gotten away alone to tell thee.

20 Then Iob ſtode vp, and (p) rent his clothes, and ſhaued his head, fell downe vpon the grounde, worſhipped,

21 And ſayd, Naked came I out of my mothers wombe, and naked ſhall I turne thyther againe: The Lorde gaue, and the Lorde hath taken awaye, bleſſed bee the name of the Lorde.

22 In (q) all theſe things did Iob not offende, nor charged God fooliſhly.

The. ij. Chapter.

6. Satan hath permiſsion to afflict Iob. 9. His wife tempteth him to forſake God. 11. His three friendes viſite him.

1 AND on a day the (a) children of God came and ſtode before the Lorde, and Satan came alſo among them, and ſtode before the Lorde.

2 And the Lorde ſayde vnto Satan, From whence commeſt thou? Satan anſwered the Lorde, and ſayde, I haue gone about the lande, and walked thrugh it.

3 And the Lorde ſayde vnto Satan, Haſte thou not conſidered my ſeruant Iob? how there is none like vnto him in the earth, a perfect and a iuſt man? one that feareth God, and eſchewth euill, and continueth ſtill in his vprightneſſe, although thou mouedſt mee agaynſt him, to (b) deſtroy him without cauſe?

4 And Satan anſwered the Lorde, and ſayde, (c) Skinne for skinne, yea a man wil giue al that euer he hath for his life.

5 But lay thine hand now vpon him, and touche (once) his bone and his fleſh, and hee ſhall curſe thee to thy face.

6 And the Lorde ſayde vnto Satan, Loe, he is in thine hande, but (d) ſaue his life.

7 So went Satan forth from the preſence of the Lorde, and ſmote Iob with ſore byles, from the ſole of his foote, vnto his crowne.

8 And he toke a potſharde to ſcrape him: and he ſate downe among the aſhes.

9 Then ſayde his wife vnto him, (e) Doeſt thou continue yet in thy perfectneſſe, curſe God, and die.

10 But he ſayd vnto hir, Thou ſpeakeſt lyke a fooliſh woman: ſhall we (f) receyue good at the hande of God, and not receyue euill? In all theſe things did not Iob ſinne with his lippes.

11 Now

i. In this place not onely angels but euery godly perſon, is taken for Gods childe, of whiche God hath a tenier care as a louing father.

k. God asketh the queſtion, not that hee was ignorant from whence he came, but in the weakneſſe of man.

l. This is Satans onely endeuour, to rage abrode as a roring lion, ſeeking whom he may deuoure.

"Heb. Made a hedge about him.

m. The Hebrue is, bleſſe thee, as it is before taken, the fifth verſe, to curſe.

n. Here is ſeene that the diuil hath no power at all ouer man, vnleſſe God permit him.

"or, hande.

o. That is, the Arabians, ſo called of Sheba the ſonne of Reima, of whom Arabia felix was named the region of Saba.

p. Not that he was vnpacient, but he woulde not haue any thing remaine with him, which was deliuered into the power of Satan.

q. Declaring that all that God doth, is well done.

a. Wherein is conteyned as wel all godly and vpright perſons, as angels, as it is taken in the chapter before.

b. Not but that he deſerued plague for his offence, being vnder the law: but for that he was renued and purified by fayth, and by the innocencie of Chriſt, all ſuch puniſhments were vnworthily executed on him, as not deſerued.

c. Skinne for skinne: that is, a man wil offer to danger the skin of an other, rather than to venture his owne: for as a man wil ieopard his worſt goodes to ſaue his better: as to obiect, his arme to the ſtroke to ſaue his head: & as the Mariner in tempeſt will caſt out his goodes out of the ſhip to ſaue his life: ſo would Iob beare the loſſe of his childrēs skinnes, liues, and bodies in pacience, rather than pacientlye to ſuffer his owne skinne and bodie to be touched: and therefore ſayth the deuill, Touch him on his owne skinne, and thou ſhalt ſee that he will to thy face curſe thee.

d. Declaring that in all affliction, there are certaine boundes and limites, beyonde the which Satan can not goe.

e A cruel temptation of an euill and vngodly wife.

f. Teaching that we ought to reioyce in Gods gifts when he ſendeth them, & be thankful, and to be pacient when he taketh thē againe, & not to diſpaire.

g. That is, true friendshippe which bydeth as well in aduersitie as in prosperitie: and as in prosperitie to reioyce with him: so in aduersitie to lament with him.

h. Which was a custome when great sorow was declared, shewing their humblenesse, that from the dust they came, and thither they shal returne.

«Heb. To=warde the heauen.

11 Nowe (g) when Iobs three friends heard of all the trouble that came vpon him, they came euery one from his own place (namely) Eliphas the Themanite, Bildad the Suhite, and Sophar the Naamathite: for they were agreed together to come to shewe their compassion vppon him, and to comfort him.

12 So when they lyft vp their eyes a farre off, they knewe him not: then they cryed and wept, and euerie one of them rent his clothes, and sprinckeled (h) dust vpon their heades in "the ayre.

13 They sate them downe by him also vpon the ground seuen dayes and seuen nightes, and none spake a worde vnto him: for they sawe that his griefe was verie great.

The. iij. Chapter.

1. Iob complayneth and curseth the daye of his byrth. 11. He desireth to die, as though death were the ende of all mans miserie.

a. That is, after that seuen dayes were fully finished.

b. Iob being sore afflicted in the flesh, seemeth after a sort to yeeld to it, breaking out into these wordes, bycause he sawe that that day was the beginning of al these afflictions.

c. He cursed not his dayes bicause he was weery of it, as one desperate, but rather wishing to be dissolued, least by farther troubles he should be forced to offend God.

«Heb. Cwp=light.

d. The Hebrue speach is, the eye liddes of the morning.

1 After (a) this opened Iob his mouth, and curséd his day.

2 And Iob answered and sayde,

3 Let (b) the day perishe wherein I was borne, (c) and the night in the which it was sayde, There is a man childe conceyued.

4 The same day bee (turned to) darkenesse, and not regarded of God from aboue, neyther let the light shine vpon it:

5 But let it be stayned with darkenesse, and the shadow of death, let the (dimme) clonde fall vpon it, which may make it terrible as a most bitter day.

6 Let the dark stormie ouercome that night, and let it not bee ioyned vnto the dayes of the yeare, nor counted in the number of the monethes.

7 Desolate bee that night, and wythoute gladnesse.

8 Let them that curse the day, and that bee readie to rayse vp mourning, giue it also their curse.

9 Let the starres of that "night be dimme through darknesse of it, let it looke for light, but haue none, (d) neither let it see the dawning of the day:

10 Bycause it shut not vp the doores of my mothers wombe, nor hidde sorowe from mine eyes.

11 (Alas) why dyed I not in the byrth? why did not I perish as sone as I came out of (my mothers) wombe?

12 Why set they me vpon their knees? why gaue they me sucke with their brestes?

13 Then shoulde I nowe haue lyen still, I shoulde haue slept and bene at rest.

14 Like as the Kings and "Lordes of the earth, whiche haue buylded them selues "speciall places,

15 Or as the princes that haue had gold, and their houses full of siluer:

16 Or (why) was not I hid, as a thing born out of time, (either) as yong childzen which neuer sawe the light?

17 There (e) muste the wicked ceasse from their tyranny, and there such as laboured valiantly be at rest:

18 There the (f) prysoners rest together, they heare no more the voyce of the oppressour:

19 There are small and great, and the seruant (is) free from his maister.

20 Wherefore is the light giuen to him that is in miserie? and life vnto them that haue heauie heartes,

21 Which long for death, and finde it not, thoughe they searche more for it, than for treasures:

22 Which reioyce exceedingly, and be glad when they can finde the graue,

23 From whom their endes are hid and concealed by God?

24 For my sighes come before I eate, and my rorings are powred out lyke the water:

25 For the thing that (g) I feared is come vpon me, and the thing that I was afrayde of, is happened vnto me.

26 Was I not happie? had I not quietnes? Was I not in rest? And nowe commeth such miserie vpon me.

«Heb. counsellors.

«Heb. desolate.

e. That is, death is the ende and helpe frō the tyrannie & wickednesse of them.

f. Here Iob declareth the sore plagues he bare, counting himselfe in worse state, than the vilest persons and bonde prisoners: of which cares after opinion of the flesh, he accepteth death the onely ende.

g. That is, aduersity, which being in prosperitie he feared.

The. iiij. Chapter.

5. Iob is reprehended of impatiencie, 7. and vniustice, 17. and of the presumption of his owne righteousnesse.

a. Bycause of thy sore affliction, and thy impacience.

b. Meaning, thou hast holpen and cōforted many in miserie, and canst thou not rule thy selfe nowe?

c. As cōcluding him to be but an hypocrite.

d. This is Eliphas his carnal reason, but innocents perish not, but are afflicted, they are not ouerthrowne, but they are oppressed. Abel was slaine, but he died not. Iob was afflicted, but he perished not.

1 And Eliphas the Themanite answered and sayde,

2 If wee assaye to come with thee, wylt thou be discontent? (a) But who can withholde himselfe from speaking?

3 Beholde, thou hast beene an instructer of many, and hast strengthned the (b) wearie handes:

4 Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees.

5 But (c) nowe it is come vpon thee, and thou art greeued: it toucheth thee and thou art troubled.

6 Was not thy feare according to thy hope? and the perfectnesse of thy wayes, according to thy expectation?

7 Consider I pray thee, who euer perished (d) being an innocent? or when were the godly destroyed?

8 For

8 For as I haue proued by experience they that plowe iniquitie, and sowe wretchednesse reape the same.

9 With the blast of God they perishe, with the breath of his nostrels are they consumed away.

10 The roring of the Lion, and the voyce of the Lion, and the teeth of the Lions whelps are pulled out.

11 The (e) Lion perisheth for lack of pray, and the Lions whelpes are scattered abrode.

12 But whereas a thing was (f) hidde from me, yet myne eare hath receyued a litle therof.

13 In the thoughts and visions of the night, when sleepe commeth on men,

14 (g) Feare came vpon me, and dread, which made all my bones to shake.

15 The winde passed by before my presence, & made the heares of my flesh to stande vp.

16 Hee stode thereon, and I (h) knewe not his face, an Image there was before mine eyes, and in the stilnesse heard I a voyce.

17 Shall (i) man be more iust than God? or shall a man be purer than his maker?

18 Beholde, he founde not truth in his seruants, and in (k) his angels there was folly:

19 Howe muche more in them that dwel in (l) houses of clay, and whose foundation is but dust, which shal be consumed as it were with a moth?

20 They shal be smitten (m) from the morning vnto the euening: yea, they (n) shall perishe for euer, when no man regardeth them.

21 Is not their royaltie gone away with them? they shal die truely, and not in wisdome.

e. That is, god will punish tyrans, which are compared to Lions, although men neglecting their office, do make at them.

f. Here Eliphas sheweth the maner of diuine reuelation by the holy ghost, saying that that which he will now declare, is not humaine reason, but as reuealed vnto him from god.

g. Always feare commeth with such reuelations from God, to shewe the reuerence and authoritie of them.

h. This is the description of the winde, not knowing from whence it cōmeth, or whyther it will, as Saul also heard a voyce, but sawe not any man.

i. This is Eliphas weake argument, to proue Iob an euil man, bicause God plagued him, or else if God afflicted innocents, cannall reason would iudge the creature more iust, than the creator, which is blasphemy, for God ofte punisheth the righteous to proue them.

k. Take from Gods children, and the angels that which is Gods, and they are altogither vnperfect and foolish.

l. Meaning mans body, which is nothing but dust and clay.

m. This expresseth mans short life, & the dangers & miseries in the same.

n. O mans blindnesse, that seeth not his owne miserie.

The.v. Chapter.

1.2. Eliphas sheweth the difference betweene the children of God and the wicked. 3. The fall of the wicked. 9. Gods power, who destroieth the wicked, and defeateth his.

1 CRie, (a) I pray thee, if there will bee any that will answere thee, and loke thou vpon any of the holy.

2 As for the foolish man, wrathfulnesse killeth him, and enuie slayeth the ignorant.

a. Another argument of Eliphas against Iob, that he cā not be godly: for none of the good and godly men were euer so afflicted: agaynst which sore temptations, we haue onely to comfort our selues, Whom the father loueth, him he doth correct: the Lord is nigh to them that are of a contrite heart. &c.

3 I haue seene my selfe when the (b) foolish was deepe rooted, and (c) soodenly I cursed his habitation.

4 His children were without prosperitie, and they were slaine (d) in the gate, and there was no man to deliuer them.

5 His haruest was eaten of the hungry, and taken from among the thornes, and the thirstie dronke vp their labour: It is not the earth that bringeth forth iniquitie,

6 Neyther commeth sorowe out of the (e) grounde:

7 But man is borne vnto labour, (f) like as the sparkes flee vp (out of the hote coles)

8 But (g) I would aske counsel at the Lord, and talke with God:

9 Whiche doeth great things and vnsearchable, (and) maruels without number.

10 Hee gyueth rayne vppon the earth, and powreth water vpon the streetes,

11 To set vp them that bee of lowe degree, and that those whiche are in heauinesse, may be exalted to saluation.

12 He destroyeth the deuices of the subtill, so that their handes are not able to perfourme that which they do enterprise.

13 Hee compasseth the wyse in their owne craftinesse, and maketh foolish the counsell of the wicked.

14 They runne into (h) darknesse by fayre day, and grope at the noone day, as in the night.

15 But hee delyuereth the (i) poore from the swoorde, from their threatnings, and from the violence of the mightie.

16 He is the hope of the poore, and the mouth of the wicked shall be stopped.

17 Beholde, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almightie:

18 For he maketh a wounde, and he healeth: he smyteth, and his hande maketh whole againe.

19 He shall deliuer thee in (k) sixe troubles, and in the seuenth there shall no euil come to thee.

20 In hunger he shall saue thee from death, and when it is warre, from the power of the swoorde.

21 Thou shalt be hid from the scourge of the tongue, and when destruction commeth, thou shalt not neede to feare.

22 In destruction and dearth, thou shalt be merie, and shalt not be afrayd of the beasles of the earth.

b. Eliphas reprehendeth again Iob sorely bycause the same hath happened vnto him that doth fall vpon the wicked.

c. That is, I was perswaded, that God had cursed him and al his, whereby it grieued not me to see his prosperitie.

d. That is, by publique iudgement condemned, which was vsed to be done in the gates of the cities.

e. Declaring that it is not of the earth that barrennesse and afflictions do arise, neither is it by any externe things, but onely such aduersitie falleth for mans offence, wherof he is the authour.

f. Wherein is the signe of our corrupt nature, euen from the fall of Adam.

g. If I were in thy case, I woulde craue helpe of God sayth Eliphaz.

h. That is, in things manifest and plaine, they want godly wisedome and grace to see.

i. That is, from the crueltye of the wicked, which is compared to the swoorde.

k. Alluding to the syxe dayes of gods first worke, and the seuenth day he rested, meaning, that of all thy cares and troubles, God will delyuer thee,

and bryng thee to rest as in the seuenth day.

l. Shewing, that when we haue God our friend, al creatures of his wil serue to our good.

23 for the (l) stones of the lande shall be confederate with thee, and the beastes of the field shal be at peace with thee.

24 And thou shalt knowe that thy dwelling place shal be in rest, and thou shalt visite thy habitation, and shalt (m) not sinne.

m. Shalt not be offended at any thing, and here followeth the exceeding great blessings of God toward his.

25 Thou shalt see also, that thy seede shal be great, and thy posteritie as the grasse vpon the earth.

26 Thou shalt come also to thy graue in a full age, like a corne sheafe cut downe in due season.

27 Loe, this we our selues haue proued by experience, and euen thus it is: Hearken thou to it also, that thou mayest take heede to thy selfe,

The.vi. Chapter.

1. Iob answereth, that his paine is more greeuous than his fault. 8. He wisheth death. 14. He complayneth of his friendes.

I 1 BVt Iob answered and sayde.

a. Meaning, that his troubles are excessiue, and vnmeasurable, as the sandes of the sea.

2 O that my complaynt were (a) truly wayed, and my punishment layde in the ballances togither:

3 For nowe it woulde be heauyer than the sande of the sea: and this is the cause, that my wordes fayle me.

b Declaring that he was not afflicted onely bodily, but also prickt in his conscience.

4 For the arrowes of the almightie are vpon me, the poyson thereof hath drunke vp my spirite, and the terrible (b) feares of God are set agaynst me.

c. As though he had sayd, I crie not without cause, seing neyther the wilde Asse nor the Oxe doe crie when they want not.

5 Doth the (c) wilde Asse rore when he hath grasse? or loweth the Oxe when hee hath fodder (ynough?)

d. Can wee beare tribulations that are vnsauerie and vnpleasant.

6 That which is vnsauerie, (d) shall it bee eaten without salt? or is there any taste in the white of an egge?

e. Meaning, that he had rather die, than to denie the wordes of the holy one, that is, thā through his impatience to distrust in gods promise.

7 The things that sometyme I might not away withall, are now my meate for very sorow.

f. Fearing least he should not be able to beare his afflictions to the ende, if they should long continue.

8 O that I might haue my desire, and that God woulde graunt me the thing that I long for:

9 O that God would begin and smite me, that he would let his hande go, and take me cleane away:

10 Then shoulde I haue some comfort, yea I woulde desire him in my payne, that hee woulde not spare, (e) for I will not bee against the wordes of the holy one.

11 (f) For what power haue I to endure? And what is mine ende, "that my soule might be patient?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so that there is in me no helpe? and that my "substance is taken from me?

" or, strength, wisedome, or lawe.

14 Hee that is in tribulation, ought to bee comforted of his neighbour: but the feare of the almightie is cleane away.

g. For as the brook rusheth with vehemencie, and passeth by the places neare it: so they haue obrayed me, and rushed on me with indignation, and now haue forsaken me.

15 Myne owne brethren passe ouer by mee (g) as the water broke, and as the ouerflowing of waters, whiche doe hastily goe away,

16 Which are blackishe by reason of the yce, and wherein the snowe is hidde.

17 Which when they haue passed by, doe banishe, and when the heate commeth, they sayle out of their place.

h. Thema was one of the twelue princes of Israel, and inhabited the south part of Arabia, of whō the region was called Themi.

18 They departe from the course of their wonted chanell to other places, they runne in vaine and perish.

i. Scheba was the sonne of Reima, of whom Arabia Felix was called Saba.

19 They that went to (h) Theman consydered them, and they that went to (i) Saba, wayted for them.

20 But they were confounded in their hope, they came thither and were ashamed.

21 Euen such truely are ye, nowe that ye see my miserie, ye are afrayde.

D 22 Did I desire you to bring vnto me, or to giue me any of your substance?

23 To deliuer me from the enimies hande, or to saue me from the hande of the tyrannts?

24 Teach me, and I wil holde my tongue: and wherein I haue erred, cause mee to vnderstande.

25 Howe strong are the wordes of truth? and whiche of you can rebuke or reproue them?

k. Doe ye go about by your taunts to make me deeme that I speake fondly, bycause I am in this miserable state.

26 Doe ye imagine to reproue (k) wordes, that the talke of the afflicted shoulde bee as the winde?

l. To consider my cause whether I faine or no.

27 Ye fall vpon the fatherlesse, and dig a pit to ouerthrow your owne friend.

28 And therefore bee content, and (l) looke nowe vpon mee, and I will not lye before your face.

" Hebre. Let there be nowe iniquitie.

29 Turne, I pray you, "be indifferent iudges: turne againe, and ye shall see mine vnrighteousnesse, whether there be any vnrighteousnesse in my tongue, or vaine wordes in my mouth.

The.vij. Chapter.

Iob sheweth the shortnesse and miserie of mans life.

I 1 IS there not an appoynted tyme to mā vpon earth? Are not his dayes also like the dayes of an (a) hyred seruant?

a. Meaning, that his cause is worse, than either the hireling or bondman.

2 For like as a bonde seruaunt desireth the shadow, and as an hyreling woulde faine haue the rewarde of his worke:

3 Euen so haue I laboured whole monethes long

" Hebre. If I shoulde prolong my life.

long in vaine, and many a carefull nyght haue I tolde.

4 When I layd me downe to sleepe, I said, O when shall I aryse? and (b) measuring the euening, I am euen full with tossing to and fro, vnto the dawning of the day.

5 My flesshe (c) is clothed with wormes, and dust of the earth: my skinne is withered, and becom horrible.

6 My dayes passe ouer more speedily, than a weauers shuttle, and are spent withoute hope.

7 (d) O remember that my lyfe is but a winde, and that mine eye shall no more see pleasures.

8 Yea, and the eye that hath seene me, shall see me no more: for yet thou (e) fasten thine eye vpon me, I come to nought.

9 The cloude is consumed and banished away: so he that goeth downe to the graue, (f) shall come no more vp,

10 Nor turne againe into his house, neyther shall his place know him any more.

11 Therefore (g) I wil not spare my mouth, but I will speake in the trouble of my spirit, and muse in the bitternesse of my mind.

12 Am (h) I a sea, or a whale fishe, that thou keepest me (so) in prison?

13 When I say, My bed shall comfort me, I shall haue some refreshing by talking to my selfe vpon my couch:

14 Then fearest thou mee (i) with dreames, and makest me so afrayde through visions,

15 That my soule wisheth rather to perishe and die, than my bones to remaine.

16 I can see no remedie, I shal liue no more: (k) O spare me then, for my dayes are but vanitie.

17 What (l) is man that thou doest magnifie him? and that thou settest thy heart vpon him?

18 Thou visitest him earely, and euery day, euery moment doest thou trie him.

19 Why (m) goest thou not fro me, nor lettest me alone, so long til I may swalow down my spittle?

20 I (n) haue offended, what shall I do vnto thee, O thou preseruer of menne? Why hast thou set me (as a marke) against thee, so that I am a burthen to my selfe?

21 Why doest thou not pardon my trespasses, and take away mine iniquitie? Behold, nowe must I sleepe in the dust, and if thou seekest me to morow in the morning, (o) I shall not be.

A. Declaring his sore paynes in that eche behoue was lothsome and grieuous vnto him. B. Hereby hee sheweth why he was so disposed in that his disease was verie straunge, and horrible. C. Iob seeing the shortnes of mans life, that it is but a vapour, & passeth away as the wind, desireth god to remember it, and to spare him, otherwise hys sinful neuer see felicitie. D. That is, taken thy iudgement, whiche is so heauie, that I cannot beare it. E. Before the generall iudge ment. F. That is, seeing my life vanisheth as the wind, and that there is no returne after death, I wil refresh my selfe by expressing the griefes of my burdened minde. G. As though he should say to God, I am no mightie creature, able to trouble or disquiet any, as the whale in the sea: but am a poore wretch why then plagest thou me so sore? H. That is, I am in extreme affliction continually night and day. I. Seeing I haue so little time to liue, giue me some rest. K. As though Iob had sayde there is no cause why thou shouldest extreme man. L. Iob beginneth to be dead.

The. viij. Chapter.

Bildad sheweth that Iob is a sinner, bycause God punisheth the wicked, and preserueth the good.

1 THen answered Bildad the Suhite, I and sayde,

2 Howe long wylt thou talke of suche things? howe long shal the wordes of thy mouth be as a mightie winde?

3 Doth God peruert the thing that is lawful? or doth the almightie destroy the thing that is right?

4 For seeing that (a) thy sonnes sinned agaynst him, did not he sende them into the place of their iniquitie?

5 If thou wouldest nowe resort vnto God betimes, & make thy prayer to the almighty,

6 If thou wouldest liue a pure and godly life: should he not awake vp vnto thee immediately, and make the habitation of thy righteousnesse prosperous?

7 Insomuch, that wherein soeuer thou haddest little afore, thou shouldest haue nowe great abundance.

8 Enquyre I pray thee, (b) of the former age, and searche diligentlye among theyr fathers:

9 (For we are but of (c) yesterday, and consider not, that our dayes vpon earth, are but a shadow.)

10 Shall not they shewe thee, and tell thee, yea and gladly confesse the same, and vtter the wordes of their heart?

11 May a (d) rushe be greene without moisture? or may the grasse growe wythout water?

12 No, but whilest it is nowe in his greenenesse, though it be not cut downe, yet wythereth it before any other hearbe:

13 So are the pathes of all that forget God, and the (e) hypocrites hope shall come to naught.

14 His confidence shall be destroyed, and his trust shall be a (f) Spiders webbe.

15 He shall leane vpon his house, but it shal not stande: he shall holde him fast by it, yet shall it not endure.

16 It is a greene (tree) (g) before the sunne, and shooteth forth the braunches ouer hys garden.

17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.

18 If (h) any plucke it from his place, and it denie, saying I haue not seene thee:

a. And therefore are iustly plagued, but thou rather art more bound to god, bycause he hath gyuen thee space to repent. b. Here Bildad confirmeth his sayings, by the authoritie of the fathers. c. That is, lately borne, and therefore our sayings haue lesse authoritie, wherby is shewed the shortnesse of mans life, which though it be neuer so long, yet it is but as yesterday, and as a shadow vanisheth. d. Meaning, that as a rushe without moysture cannot grow: so can not an euil mā liue without repentance moysted with Gods grace. e. As Bildad argueth, Iob should also if he so continue murmuring against God as an hypocrite, counting himselfe faultlesse, and not repenting. f. Which is spunne to day and to morow swept away, wherto is likened the house of the wicked, his riches, and his substance. g. That is, the wicked florish, till Gods diuine iudge-

m. Why doest thou not ceasse to punishe me. o. For I shall be

ment fall on them. h. If God shall afflict him.

i. Bildad concludeth that Iob is not iuſt, but is plagued for his offences, perſwading him therefore to repentance: for god would not thus caſt him away if he were iuſt.

"or, take the vngodly by the hande.

19 Beholde, it will reioyce by this meanes, if it may growe in another moulde.

20 Beholde, God (i) will not caſt away a vertuous man, neyther wil he "helpe the vngodly.

21 Thy mouth ſhall bee fill with laughing, and thy lippes with gladneſſe.

22 They alſo that hate thee, ſhall be clothed with ſhame, and the dwelling of the vngodly ſhall come to nought.

The. ix. Chapter.

Iob declareth the mightie power of God, and that mans righteouſneſſe is nothing.

1 IOb (a) anſwered: and ſayde,

2 I knowe it is ſo of a truth: For howe may a man (compared) vnto God, be iuſtified?

3 If he wil argue with him, hee cannot anſwere him (b) one thing of a thouſande.

4 He is wiſe in hart and mighty in ſtrength: (c) who hath bene fearce agaynſt him, and hath proſpered?

5 He tranſlateth the mountaynes, or euer they be aware, it is he that ouerthroweth them in his wrath.

6 Hee remoueth the earth oute of hir place, that the pillers thereof ſhake withal.

7 He commaundeth the Sunne, and it ryſeth not: he cloſeth vp the ſtarres, as vnder a ſignet.

8 He himſelfe alone ſpreadeth out the heauens, and goeth vpon the "waues of the ſea.

9 He maketh the waynes of heauen (d) the Orion, the ſeuen ſtarres, and the ſecrete places of the ſouth.

10 He doeth great things and vnſearchable, yea and wonders without number.

11 Loe, (e) when he goeth by me, I ſhal not ſee him, and when hee paſſeth, I ſhall not perceyue him.

12 If he bee haſtie to take away, who will make him (f) reſtore it? or who will ſaye vnto him, What doeſt thou?

13 God will not withdrawe his anger, and the moſt mightie helpes doe ſtowpe vnder him:

14 How much leſſe ſhall I anſwere him, or how ſhuld I find out my words with him?

15 For though I were righteous, yet might I not giue him one word again, but meekly ſubmit my ſelfe to him as my iudge.

16 If I had called vpon him, and he had anſwered me, (g) yet would I not beleue that he heard my voyce.

17 Hee troubleth mee ſo wyth the tempeſt, and woundeth me out of meaſure without a cauſe.

a. Anſwered to Eliphas and Bildads orations, confeſſing mans iuſtice to be nothing, being compared to God, as Elyphas ſayde in the fourth Chapter.

b. That is, he ſhal not be able to anſwere one thing for a thouſand, that god can charge him withal.

c. Here foloweth the infinite power of God, whereby doth appeare mans wickednesſe the more

" or, heightes.

d. These be the names of certaine ſtarres, declaring that the powers of heauen are at his commaundement.

e. Though his wonderous workes be before mine eies yet am I not able to comprehende them.

f. Declaring that God doth al things iuſtly, and is vnſearchable in his doings, which not one can controll.

g. A miſerable caſe when man is brought to ſuch deſperation, whereas God himſelfe ſayth, before they crie I wil heare them.

18 He wyll not ſuffer me to take my breath, but filleth me with bitternesſe.

19 If (men will ſpeake) of ſtrength, loe hee is ſtrong: if (men will ſpeake) of iudgement, who ſhall bring me in to pleade?

20 If I will iuſtifie my ſelfe, myne owne mouth ſhall condemne me: if I will (put forth my ſelfe for) a perfect man, hee ſhall proue me a wicked doer.

21 For though I bee an innocent, and my cõſcience cleare, yet am I weary of my life.

22 This is one point, and therfore I ſayd, He D deſtroyeth both the perfect and vngodly.

23 And though hee ſlaye ſodenly wyth the ſcourge, yet wil he laugh at the puniſhment of the innocent.

24 As for the world, it is giuen ouer into the hande of the wicked, and he ſhall couer the faces of the iudges thereof: if not, where is he, or who is hee (that can ſhew the contrarie?

25 My dayes are more ſwift than a runner, they are gone, and haue ſeene no good thing.

26 They are paſſed away, as the ſhippes that be good vnder ſayle, and as the Eagle that flieth to the pray.

27 If I ſay, I wil forget my complaynyng, E I will ceaſſe from my wrath, and comfort my ſelfe:

28 Then am I afrayed of all my ſorowes, for I knowe that thou wylt not iudge mee innocent.

29 If I be wicked, why then (h) labour I in vaine?

30 If I waſhe my ſelfe with ſnowe water, and make my handes neuer ſo cleane at the Well:

31 Yet ſhalt thou "dip mee in the myre, and (i) mine owne clothes ſhall deſile me.

32 For hee that I muſt giue anſwere vnto, and with whome I goe to the lawe, is not a man as I am:

33 Neither is there any dayes man to lay his hande betweene vs.

34 Let him take his rod away from me, yea, let him make me no more afrayde of him,

35 And then ſhall I anſwere hym wythout any feare: but bycauſe I am not ſo, I hold me ſtill.

h. As if he had ſayde, If I be wicked, and ſhalbe iudged as the vngodly, why taryeſt thou ſo long to thruſt me into the grave, why do I hyde all this in vaine

" or, plunge me in the pit.

i. Shewing our righteouſneſſe before god to be nothing, but as defiled cloth.

The. x. Chapter.

1. Iob is wearie of his lyfe, and ſetteth oute his fragilitie before God. 20. He deſireth hym to ſtay his hande. 22. A deſcription of death.

1 MY (a) ſoule is cutte off though I liue, I wyll powre oute my complaynte agaynſt

a. Learne hem that al things are ſowre and vnſauerie whē god is abſent from vs as for example, thys Iob who once being the ry-

cheſt and happieſt of al, doth wiſh now to die for ſorow.

against my selfe and wyl speake out of the very heauinesse of my soule.

2 I will say vnto God, O (b) doo not condemne me, but shewe me, wherefore thou contendest so with me?

3 Thinkest thou it well done to oppresse me? to cast me off, beyng the workes of thy handes? and to (c) mainteyne the counsell of the vngodly?

4 Hast thou (d) fleshly eyes? or doest thou loke as a man loketh?

5 Or are thy dayes as the dayes of (e) man? and thy yeeres as mans yeeres?

6 That thou makest such inquisitiō for my wickednesse, and searchest out my sinne?

7 Whereas thou knowest (f) whether I shall doo wickedly or no, and that none can deliuer me out of thyne hande.

8 (g) Thy handes haue made me, and fashioned me altogether rounde about, wilt thou then destroy me?

9 Remember, I beseeche thee, that thou madest me as the moulde of the earth, and shalt bryng me into dust agayne.

10 Hast thou not powred mee as it were milke, and turned me to cruddes like cheese?

11 Thou hast couered me with skynne and flesh, and ioyned me together with bones and sinowes.

12 Thou hast graunted me life, and done me good: and thy visitation hath preserued my spirite.

13 Thou hast hyd these things in thine hart, (yet) I am sure that thou remembrest this thyng.

C 14 If I dyd sinne, thou haddest an eye vnto me, and shalt not pronounce me innocent from mine offence.

15 If I haue done wickedly, wo is me therfore: If I haue done righteously, yet (h) dare I not lift vp my head, so full am I of confusion, and see mine owne miserie.

16 And let it encrease, hunt me as a Lion, and returne and shew thy selfe marueylous vpon me.

17 Thou bringest fresh * witnesse against me, and thy wrath increasest thou vpon me: diuers and many are the plagues that I am in.

18 Wherefore hast thou brought me out of the wombe? O that I had perished, and that no eye had seene me,

19 And that I were, as though I had not bene, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let hym then leaue off from me, and let me alone, that I may comfort my selfe a litle,

D 21 Ere I go (thyther from whence) I shal not turne agayne, euen to the land of darknesse and shadowe of death:

22 Yea, a land as darke, as darkenesse it selfe is into the shadowe of death where is none order, but the light is there as darkenesse.

b. That is, in thy secrete iudgement do not lay things to my charge.
c. Wilt thou helpe the wicked, and leaue me destitute?
d. That is, art thou ignorant as man? and doest thou not know how it goeth with me?
e. That is, changeable, as though he would say, art thou not the same God that thou wast wont to be? merciful and good to Iob?
f. That is, I do not offend, by reason thou keepest one law in affliction.
g. Here Iob describeth gods maruelous works in mans creation.
h. That is, I wil walke in meeke humilitie.
* plagues.

The xi. Chapter.

1. Iob is vniustly reprehended of Sophar. 7. God is incomprehensible. 14. He is mercifull to the repentant. 18. Their assurance that liue godly.

1 Then answered Sophar the Naamathite, and sayde,

2 Shoulde not (he that maketh) many wordes (a) be answeared? shoulde he that babbleth much, be commended therfore?

3 Shoulde thy lies make men holde their peace, and when thou mockest (others) shal no man make thee ashamed?

4 For thou hast sayde, (b) My doctrine is pure, and I am cleane in thine eyes.

5 But (c) O that God woulde speake, and open his lippes against thee:

6 That he myght shewe thee the secretes of wysedome, how thou hast deserued double, according to right: Know therefore, that God hath forgotten thee for thine iniquities.

7 Art thou able to finde out (the secretes of) God? or wilt thou attayne to the perfectnesse of the almightye?

8 It is (d) higher than heauen, what art thou able to do? deeper than the hell, howe wylt thou then know it?

9 The measure of it, is lōger than ẏ earth, and broder then the sea.

10 Though he turne at thinges vpside downe, close them in, gather them together, who will turne hym from his purpose?

11 For it is he that (e) knoweth vayne men, he seeth their wickednesse also, shoulde he not then consider it?

12 Yet vayne man woulde be wyse, though man (newe) borne, is lyke a wilde Asses coult.

13 If thou preparedst thyne hart, and lyftedst vp thyne handes towarde hym:

14 If thou wouldest put away the wickednesse which thou hast in hande, so that no vngodlynesse dwell in thy house:

15 Then mightest thou (f) lyft vp thy face without * shame, and then shouldest thou be sure, and haue no nede to feare.

16 Then shouldest thou forget thy miserie, and thinke no more vpon it, than vpon the waters that runne by.

17 Then should thy * lyfe be as cleare as the * or, age. noone day, thou shouldest shyne forth, and be as the morning.

a. For not he that speaketh much, but he that speaketh truly, speaketh well.
b. Here Sophar layeth to Iobs charge wordes, that he spake.
c. Sophar goeth about to proue Iob to be iustly plagued.
d. Iob is reproued in that he should report him self innocēt before God, which the thing he knoweth not, because gods secrete iudgement is vnsearchable.
e. Not onely the outward appearaūce, but euen the very thoughtes of the hart. Why should not the a vayne man be afraid to think euill, muche more to do it?
f. Such are the quiet mindes of those that truly repent.
* or, spottes.

18 Then mightest thou be bold, because there is hope, and take thy rest quietly, as compassed with a trenche.

19 Then mightest thou lie downe, and none to make thee afrayde, yea many one should make suyte vnto thee.

20 As for the eyes of the vngodly, they shall fayle, and they shall not escape: and their hope shal be sorowe of minde.

The.xij. Chapter.

1. Iob accuseth his friendes of ignorance. 7. He declareth the might and power of God. 17. And how he changeth the course of things.

1 SO Iob answeared, and sayde,

2 Then no doubt ye are the men (a) alone, and wisdome shall perish with you.

3 (b) But I haue vnderstandyng as well as ye, & am not inferiour to you: Yea who knoweth not these things?

4 I am as one mocked of hys neighbour, who calleth vpon God, & he heareth him: (c) The iust & the vpright, is laughed to scorne.

5 Eyen as a light (d) despised in the thoughtes of the riche, and as one ready to fal.

6 The houses of (e) robbers are in wealth and prosperitie, and they that malitiously meddle against God, dwell without care, in those things that God hath (f) giuen richly with his hande.

7 Aske the catayle, (g) and they shall enstourme thee: the foules of the ayre, and they shall tell thee.

8 Or the increase of the earth, and it shal shew thee: or the fishes of the sea, and they shall certifie thee.

9 What is he but he knoweth, that the hand of the Lorde made all these?

10 In whose handes is the (h) soule of euery liuyng thyng, & the breath of all mankind.

11 Haue not the eares (i) pleasure in hearing? and the mouth in tastyng the thyng that it eateth?

12 Among (k) olde persons there is wysedome, and in age is vnderstandyng.

13 Yea, with (God) is wisdome & strength, it is he that hath counsell & foreknowledge.

14 Beholde, (l) if he breake downe a thyng, who can set it vp againe? if he shut a thyng, who will open it?

15 Beholde, if he withholde the waters, they drye vp: if he let them goe, they destroy the earth.

16 With hym is strength and wysedome: both the deceyuer, and he that is deceyued, are hys.

17 He carieth away the wise men, as it were a spoyle, and bryngeth the iudges out of their wittes.

18 He taketh away the subiection of the people from their kynges, and gyrdeth their loynes with a bonde.

19 He leadeth away the great men into captiuitie, & turneth the mighty vpside downe.

20 He stoppeth the mouthe of them that speake truth, and dispoynteth the aged of their reason.

21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 Loke what lieth hydde in darkenesse, he declareth it openly, and the very shadow of death, bryngeth he to light.

23 He (both) encreaseth the people, and destroyeth them, he maketh them to multiplie, and diminisheth them.

24 He taketh away the hart of them that be heades of the people of the earth, and causeth them to wander in the wildernesse out of the way.

25 They grope in the darke without light, and he maketh them to stacker lyke a drunken man.

The.xiij. Chapter.

1. Iob compareth his knowledge with the experience of his friends. 16. The penitent shal be saued, and the hypocrite condemned. 20. He prayeth vnto God, that he would not handle him rygorously.

1 LOe, (a) all (this) haue I seene with mine eye, heard with mine eare, and vnderstande it.

2 What ye know, that same do I knowe also, neyther am I inferiour vnto you.

3 Neuertheles, I talke with the almighty, and my desire is to comune with God.

4 As for you, ye are workemaisters of lies, and (b) vnprofitable physitians altogether.

5 Would God ye kept (c) your tongue, for then might ye be taken for wise men.

6 Nowe heare my (d) reasonyng, and ponder the argument of my lippes.

7 Will you speake wickedly for goddes (defence) and talke deceitfully for his (cause?)

8 Will ye accept the person of him? or will ye

a. Nothing is more detestable before god than arrogancie, wherewith the three men before named, were infected.
b. This spake Iob in the spirite of humilitie, or els it had not bene wel spoken.
c. As though he should say, no marueyle though I be scorned, for euen the godly are mocked.
d. That is, as he that despiseth the light in the night season may soone stomble, so they that refuse the afflicted which shyne before Gods face, doo get to themselues his wrath to their perill.
e. The robbers are in prosperitie, & iust men in aduersitie, which Iob meaneth by the Arabians, that robbed him of his cattell, as before is sayde.
f. The Hebrues read, to whom God hath brought in with his hand.
g. For euen the catayle and al creatures do declare Gods power, as it is sayde, The heauens declare the glory of God, &c. h. For God doth not onely create his creatures, but also nourisheth, cherisheth, and preserueth them still. i. Can not I discerne your wordes, as the meate is tried by the taste, and holsome counsel by hearyng of it. k. The answeare to Bildads obiection, Chap. 8. that though old men by experience growe wise, yet it is nothing in respect of gods wisedome. l. Here Iob proueth, that no thing is comparable to gods power, or can preuayle against it.

a. Meaning, I knowe the power of God aswel as you.
b. That is, you are vnmete for my disease, whiche seeke not the medicine to cure it, but rather to encreale it with your lies and tales to trouble me.
c. For the foole holdyng his peace, is counted wyse, as sayth Solomon.
d. Marke what I shal by

1 against you, for I blame you not in that yee declare Gods power, but because you faigne a carnal and humane iustice to be in him, and so of true things, ye conclude lies.

ye contende for God?
9 Shall that helpe you when he calleth you to reckonyng? For as one man mocketh an other, so dow ye mocke him.
10 He shal punishe you, and reprowe you, if ye dow secretely accept any person.
11 Shall not hys excellencie make you afrayde? Shal not his terrible feare fall vpon you?
12 Your (c) remembraunce is lyke vnto a " sparke, and your bodyes like the clay.
13 Holde your tongues for my sake, that I also may speake, and my sorow shal be the lesse.
14 Wherefore dow I (f) beare my flesshe in my teeth, and (g) put my soule in mine handes?
15 Loe, though he slay me, yet will I trust in hym: but I will reprowe mine owne wayes in his sight.
16 He shall be my saluation: for there may no (h) hypocrite come before hym.
17 Heare diligently my wordes, and ponder my sayings with your eares.
18 Behold, now haue I prepared my iudgement, and knowe that I shal be founde (i) righteous.
19 What is he that wyl (k) goe to law with me? If I now holde my (l) tongue, I die.
20 Neuertheleſſe, (m) graunt mee two thyngs, and then wyll I not hyde my selfe from thee:
21 Withdrawe thyne hande from mee, and let not the feareful dread of thee make mee afrayde.
22 Then call, and I will answeare: or let me speake, and gyue me then an answeare.
23 Howe many are my misdeedes and sinnes? lette me knowe my transgressions and offences.
24 Wherefore hydest thou thy face, and holdest me for thyne enimie?
25 Wylt thou breake a leafe dryuen to and fro? and wilt thou pursue the drie stubble?
26 For thou layest sharply to my charge, and punishest me for the sinnes of my youth.
27 Thou puttest my feete also in the stockes, and lookest narowly vnto all my pathes, and markest the " pynt thereof in the heeles of my feete:
28 And I as a rotten thing dow consume away, as a garment that is motheaten.

a. Which soone dieth, & goeth out of it selfe, as the memorie of the vniust shal. Or, ashes.
b. That is, sore vexed and tormented, as though I shoulde rent & teare my flesh with my teeth.
c. That is, to set my lyfe in great perils & dangers.
h. Here it appeareth, that Iobs trust and hope in God was not all perished, discharging himselfe of hypocrisie wherwith they charged him.
i. That is, not condemned for my sinnes, as you do reason.
k. To prooue that God plagueth me for mine offences.
l. That is, If I keepe silence, al men will cast me giltie, and so condempne me.
m. That is, graunt that I may be deliuered frō two things: the one is thy wrath: the other, the affliction: which two maketh vs afrayde of thy presence.
" or, the rootes

The, xiiij. Chapter.

1. Iob describeth the shortnesse and miserie of the lyfe, of man. 14. Hope sustayneth the godly. 22. The condition of mans lyfe.

1 MAn that is (a) borne of a woman, hath but a shorte tyme to liue, and is full of miserie.
2 He commeth vp, and is cut downe (b) like a flowre: he fleeth as it were a shadow, and neuer continueth in one state.
3 Doest thou (c) open thyne eyes vpon such one, and bryngest me into thy iudgement?
4 Who can make it cleane, that commeth of an vncleane thyng? no body.
5 The dayes of man surely are determined, the number of hys monethes are knowen onely vnto thee, thou hast appointed hym his bondes, whiche he can not go beyonde.
6 Goe from hym, that he may rest vntill his day come, whiche he loketh for, lyke as an hyrelyng doeth.
7 For if a tree be cut downe, there is (d) some hope yet that it wyl sproute and shoote forth the braunches agayne.
8 Though the rote of it be waxen old: and the stocke thereof be dead in the grounde:
9 Yet when it getteth the sent of water, it will budde and bryng forth bowes, lyke as a tree that is planted.
10 (e) But as for man, when he is dead, perished, and consumed away, what becommeth of hym?
11 As the waters passe from the sea, and as the floud decayeth and driethvp:
12 So man, after he is aslepe, ryseth not, he shall not wake, till the heauens be nomore, nor ryse out of his sleepe.
13 O that thou wouldest hyde mee in the graue, and keepe me secrete, vntil thy wrath were past, and to appoynt me a time wherein thou mightest remember me.
14 May a dead man lyue agayne? All the dayes of my lyfe, wyl I wayte still, till my changyng shal come.
15 Thou shalt (f) call (me) and I shall answeare thee, " despise not thou the worke of thine owne handes.
16 For nowe thou (g) numbrest all my goings, and giuest no delay vnto my sinne.
17 Mine iniquitie is sealed vp, as it were in a bagge, and thou addest (punishment) vnto my wickednesse.
18 The mountaynes fall away at the last, the rocke remoueth out of hys place.
19 The waters pearse through the very stones by litle and litle, the floudes washe away the grauel and earth: so shalt thou destroy the hope of man.
20 Thou preuaylest still against him, so that he passeth away: thou changest his " estate, and puttest him from thee.
21 And whether his children come to wor-

I
a. Here Iob describeth the miserie of ma.
b. This expresseth mans shortnesse of life, and the vnstablenesse thereof, being compared to a flowre, to a shadowe, and to the grasse in the fielde.
c. Meanyng, that seyng man is so fraile he shoulde not handle him so extreemely. Iob. 7. a
d. He sheweth mans miserie the more, in that he maketh it in worse state than the tree cut down, whereof there is some hope that he will spring againe: but man once dead, recouereth no more.
e. Iob sayeth for this as hauing no hope of immortalitie, but as one sore tormented.

C
f. Thou plagueste me now, yet when thou shalt call me vp at domes day, I shall answere thee, for thou art mercifull.
g. That is, thou haste all my deedes numbred, spare me therfore.
" or, face.

D
ship

thyp or no, he can not tell: and if they be men of lowe degree, he knoweth not.

22 But whyle his flesh is vpon him, it muste haue sorowe: and hys soule shall mourne within hym.

The.xv.Chapter.

1. Eliphas reprehendeth Iob, bycause he ascribeth wysedome and pureneſſe to hym selfe. 16. He describeth the curse that falleth on the wicked, reckoning Iob to be one of that number.

1 Then answeared Eliphas the Themanite, and sayde,

2 Shall a wyse mans answeare be as the wind, and fill a mans belly as it were with the (a) wynde of the east?

3 Shall he reprowue with a worde that is nothing worth, and speake the things which can do no good?

4 Surely thou haste casse off feare, and restraynest prayer before God.

5 For thy mouth setteth forth thyne owne iniquitie, seyng thou hast chosen the tong of the craftie.

6 (b) Thine owen mouth condemneth thee, and not I: yea, thyne owne lippes shape an answeare agaynst thee.

7 (c) Art thou the first man that euer was borne? or wast thou made before the hils?

8 Hast thou heard the secrete counsayle of God? and doest thou restrayne wisedome to thee?

9 What knowest thou, that we know not? and what understandest thou, but wee can the same?

10 With vs are bothe olde and aged men, yea suche as haue liued longer than thy father.

11 Thynkest thou it a small thyng of the consolations of God? with thee is a lying worde.

12 Why doeth thyne (d) harte so bewitche thee? And wherefore winckest thou with thine eyes,

13 That thy minde is so (e) pufft vp agaynst God, and lettest suche wordes gor out of thy mouth?

14 What is man, that he should be cleane? and he whiche is borne of a woman, wherby he might be righteous?

15 Beholde, he doeth not trust hys sainctes, yea the very heauens are not cleane in hys sight:

16 Howe muche more then an abominable and vile man, whiche drinketh wickednesse lyke water.

17 I wyll tell thee, heare mee, and I wyll (f) shewe thee that I haue seene:

18 Whiche wyse men haue tolde, and haue not hyd that whiche they receyued frō theyr fathers.

19 Unto whom alone the earth was giuen, and no stranger went among them.

20 The (g) vngodly sorroweth all the dayes of his life, as it were a woman with childe, and the (h) number of a tyrantes yeeres is vnknowen.

21 A fearefull sounde is (euer) in hys eares, and when he is in peace, the destroyer shall come vpon hym.

22 He beleeueth neuer to be deliuered (i) out of darkenesse: for the swoorde is alwaies before his eyes.

23 He wandreth abroade for bread where it is, knowyng that the (k) day of darkenesse is ready at his hande.

24 Trouble and anguishe wyll make hym afrayde, and compasse him aboute, as is a kyng in the middest of an armie.

25 For he hath stretched out his hand against God, and armed hym selfe agaynst the almightie.

26 He runneth proudely vpon him, and with a stiffe necke fighteth he agaynst him.

27 Wheras he (l) coureth his face with fatnesse, and maketh his body well liking.

28 Therefore shall his (m) dwellyng be in desolate cities, and in houses whiche no man inhabiteth, but are become heapes of stones.

29 He (n) shall not be riche, neyther shall his substance continue, neyther shall the prosperitie therof be prolonged vpon earth.

30 He shall neuer depart out of darkenesse, the flame (o) shall drye vp his branches, with the blast of the mouth (of God) shall he be taken away.

31 He beleeueth not that he erreth in vanitie, and yet vanitie shal be his recompence.

32 He shall perishe afore his time be worne out, and (p) his branche shal not be greene.

33 He shall be plucked off as an vntimely grape from the vine, and shal let his flowre fall as the Olyue doeth.

34 For the congregation of the hypocrites shal be desolate, & fyre shall consume the houses of such as are gredy to receiue gifts.

35 He cōceyueth trauayle, and beareth vanitie, and their body bringeth forth deceyte.

The.xvi.Chapter.

1. Iob moued by the importunacie of his frendes, 7. counteth in what extremitie he is, 19. and taketh God witnesse of his innocencie.

a. Woordes to no effect spoken, are likened to the east wynde, whiche drieth vp the moysture, as soone as it falleth: So foolish wordes vainly perishe, assoone as they be spoken.

b. Eliphas chargeth Iob vncharitably.

c. That is, art thou so auncient, that all wisedome is in thy head?

d. As one standing in thine owne conceite.

e. So reade, answering him at thy pleasure: the Hebrue is, answearyng him in thy spirite.

f. Eliphas endeuoureth to proue Iob wicked by the authoritie of the ancient fathers, bycause he is plagued as wicked men are wont.

g. Here he repeateth certein places of the Leuitical law for his proofe, which in deede the fathers spake, but did not vnderstād them as Eliphas did.

h. He shal be alwayes in feares, day and night, not knowyng any thing certaine.

i. That is, out of the troubles and feares, whiche fall vpon him.

k. The day of plagues and feares extreme.

l. That is, abundance of ryches hath made hym so proude, that he forgetteth God.

m. That is, he shal haue no certaine and sure place to dwel in.

n. Meanyng, though God permit him for a time to prosper, yet it shall not continue, but his prosperitie shal soone turne to miserie.

o. That is, such blessyng as God gaue him, shal be turned into cursing.

p. That is, His progenie or offpryng shall not continue.

16 Iob answeared, and sayde,
2 I haue oft tymes heard such things: (a) miserable gyuers of comfort are yee all the sort of you.
3 "Shal not vayne words come yet to an end? Or what maketh thee bolde so to answeare?
4 I could speake as ye dow also: but would God that your (b) soule were in my soules steede, then could I frame wordes for you, and shake my head at you:
5 I should comfort you with my mouth, and release your payne with the talkyng of my lippes.
6 For al my wordes, my sorow will not ceasse: and (c) though I holde my tongue, what am I eased?
7 But now that (God) hath sent me aduersitie, thou hast troubled al (d) my congregation.
8 And that thou (e) hast filled me with wrynkles my flesh is record, and my leanenesse riseth vp against me, and beareth witnesse thereof in my face.
9 His wrath hath torne (me,) he hateth me, and gnasheth vpon me with his teeth: mine enimie loketh fiercely vppon me with hys eyes.
10 They haue opened theyr mouthes wyde vpon me, and (f) smitten me vpon the cheeke dispytefully, they gather themselues together against me.
11 God hath shut me vp with the vngodly, and deliuered me (g) into the hands of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath all to shaken me, and set mee as a marke for himselfe,
13 His (h) archers compasse me round about, he woundeth my reynes, & doeth not spare, my bowels hath he powred vppon the grounde.
14 He hath giuen me one wounde vpon another, and is fallen vpon me lyke a giant.
15 I haue sowed a sackcloth vpon my skin, and wallowed my head in the dust.
16 My face is wythered with weepyng, and in myne eyes is the shadow of death.
17 Howbeit, there is (i) no wickednesse in my hands, but (k) my prayer is cleane.
18 O earth couer not thou my blood, and let (l) my crying finde no rome.
19 For loe, (m) my witnesse is in heaue, and he that knoweth me, is in the heyght.
20 My friendes gyue me many wordes to scorne, and myne eye powreth out teares vnto God.
21 O that a body might pleate with God, as one man doeth with another:
22 Yet the number of my yeeres is come, & the way that I must goe is at hande, from whence I shall not turne agayne.

a. For they more bite him with cruell wordes, than comfort him.
"or, wordes of wynde.
b. Woulde ye suffered that which I suffer.
c. For God will haue his pleasure ouer me.
d. My household, children, and substance.
e. Not by reason of yeeres, but by reason of my griefe, shewyng his extreeme leanes.
f. That is, dispitefully buffeted me, which striking on the cheeke signifieth.
g. To proue him, & not to destroy him.
h. His plagues and afflictions wherewith he vexeth me.
i. And therfore the cause of my affliction vnknowen to me.
k. That is, without hypocrisie.
l. No place to be hid, but be knowen to all men.
m. I take God to recorde that I am innocent, though man blame me.

The.xvij. Chapter.

1. Iob sayeth that he consumeth away, and yet doeth patiently abyde it. 10. He exhorteth his friends to repentance, 13. shewyng that he looketh but for death.

1 MY breath is corrupt, my dayes are shortned, I am harde at deaths dore.
2 (a) "Frowarde men are with mee, and mine eye must continue in the bitternesse of them.
3 O deliuer me, and (b) loke out one to be my suretie in thy sight: what is he that knoweth who will promyse for me?
4 For thou hast withholden their hartes (c) from vnderstandyng, therefore shalte thou not set (them) vp on high.
5 He that speaketh flatterie to his friende, the eyes of his chyldren shall fayle.
6 He hath made me a byworde of the people, where as afore I was theyr ioy.
7 Myne eye is dimme for very beauinesse, and al my strength is lyke a shadowe.
8 Vertuous men therfore shall well consider this, and the innocent shall take parte agaynst the hypocrite.
9 The righteous also wyll (d) keepe hys way, and he that hath cleane handes wil euer be stronger and stronger.
10 As for all you, turne you, and "get you hence (I pray you) seeyng I can not finde one wyse man among you.
11 My dayes are paste, and my counsayles and thoughtes of my harte are banished away,
12 (e) Changyng the night into day, and the light approchyng into darkenesse.
13 (f) Though I tarry neuer so muche, yet the graue is my house, & I haue made my bed in the darke.
14 I sayde to corruption, Thou art my father, and to the wormes, You are my mother: and my sister.
15 (g) Where is then now my hope? or who hath considered the thing that I loke for? These shall goe downe with me into the pit, and lie with me in the dust.

a. In al Iobs extreeme afflictions, yet this one made the rest most greeuous, that they that shoulde cherefully cõfort him, did cruelly vexe him & mocke him.
"or, mockers.
b. That is, make promise with me, O God, that I may talke with thee, for I will not reason with them, for they are fooles.
c. That they can not vnderstand the cause of my punishment, but iudge me wicked, not knowyng thy wisedome, whereby thou doest afflict thy children.
d. Though the godly see them selues afflicted of God as the wicked are, yet they dispayre not, knowyng that the iuste also are punished for proofe of them.
"or, come now
e. That is, the thoughts of my hart haue brought me sorowes in steede of ioy.
f. Though my former estate returne, wherwith you perswade me, yet wil it not continue, for death sone cõmeth & dispatcheth me
g. Seing I am but corruptiõ.

The.xviij. Chapter.

Bildad rehearseth the paynes of the vnfaythful and wicked.

1 THen answeared Bildad the Suhite, and sayde,

2 When

2 When will ye make an ende (a) of your wordes? Marke well, and then we wyll speake.

3 Wherefore are we counted as beastes, and reputed so vyle in your sight?

4 He destroyeth himselfe with his anger: Shall the earth be forsaken, or any stone remoued out of hys place, (b) because of thee?

5 Yea, the light of the vngodly shal be put out, and the sparke of his fire shal not shine.

6 The (c) light shal be darke in his dwellyng, and hys candle shall be put out with hym.

7 The steppes of his strength shall be restraigned, and his owne counsayle shal cast him downe:

8 For his feete are taken (as it were) in the net, and he walketh vpon the snares.

9 The grinne shall take hym by the heele, and it shall catche him that is thirstie of bloud.

10 The snare is layd for him in the ground, and a pitfall in the way.

11 Fearefulnesse shall make hym afrayde on euery side, and shal driue him to his feete.

12 (d) Hunger shal be his strength, and destruction shal be readie at hys side.

13 (e) It shall eate the strength of his owne skinne, euen the (f) first borne of death shall eate his strength.

14 His hope shal be rooted out of hys dwellyng, and shal bryng him to the (g) kyng of feare.

15 Other men shall dwell in hys house, and it shal be none of his, and brimstone shal be scattered vpon his habitation.

16 His rootes shal be dryed vp beneath, and aboue shal hys branche be cut downe.

17 His remembrance shall (h) perysshe from the earth, and he shall haue no man in the streete.

18 They shall dryue him from the (i) lyght into darkenesse, and chase him cleane out of the worlde.

19 He shal neyther haue "chyldren nor kinsfolke among his people, no nor any posteritie in hys dwellings.

20 They that come after hym, shall be astonied at (k) hys day, and "they that goe before, shal be afrayde.

21 Suche are nowe the dwellyngs of the wicked, and this is the place of hym that knoweth not God.

a. Wherein you account your selfe so wyse, and controll vs.

b. That is, shal God chãge the accustomed order of his operation for thee? and not afflict the wicked as his order is?

c. His wysedome shall perishe, and from this place vnto the ende of the chapter, Bildad goeth about to proue Iob wicked, bycause God plagueth him, as he doeth the wicked man.

d. That is, he shall not atteyne to that which he desireth, for all his power and might shal be taken away by hunger.

e. Meaning the vngodly shal be the destructiõ of the strength of his owne skinne, that is, of hys children and posteritie: Meaning that he & his posteritie shal be subiect to most greeuous diseases.

f. That is, a cruel disease, some take it for death that commeth before his tyme: and some for the first plages of death that come.

g. That is, to a thyng most terrible and ful of feares.

h. The wicked shall not onely be destroyed in body and goodes, but their name, and fame, and progenie shall vtterly perishe for euer.

i. From prosperitie, to aduersitie. "or, sonne, not nephewe. k. That is, at his fall. "or, elders, or, auncientes.

The.xix. Chapter.

1. Iob reproueth his friends, 15. and reciteth his miseries and greeuous paynes. 25. He assureth himselfe of the generall resurrection.

1 IOb answeared and sayde,

2 Howe long wyll ye vexe my soule, and trouble me with wordes?

3 Loe, (a) ten tymes haue ye reproched me, and are not ashamed, but haue laughed me to scorne.

4 Be it that I haue erred in deede, myne (b) errour then remayneth with my selfe.

5 But if ye will aduaunce your selues agaynst me, & rebuke me for the shame that is come vpon me:

6 Knowe this then, that it is God whiche hath ouerthrowen me, and hath compassed me with his net.

7 If I complayne of the violence that is done vnto me, I can not be heard: and if I cry, there is no sentence gyuen with me.

8 He hath bedged vp my way that (c) I can not passe, and he hath set darkenesse in my pathes.

9 He hath spoyled me (d) of myne honour, & (e) taken the crowne away from my head.

10 He hath destroyed me on euery side, and I am "gone: my hope hath he taken away, as a tree pluckt vp by the roote.

11 His wrath is kindled agaynst me, he taketh me as though I were his enimie.

12 (f) His menne of warre come together, whiche made theyr way ouer me, and besieged my dwellyng rounde about.

13 He hath put my brethren farre away from me, and mine acquaintance are also become strangers vnto me.

14 Myne owne kynsfolkes haue forsaken me, and my beste acquaynted haue forgotten me.

15 "The seruauntes and maydens of myne owne house toke me for a stranger, and I am become as an aliant in theyr sight.

16 I called my seruant, and he gaue me no answere: (no though) I prayed him with my mouth.

17 Myne owne wyfe mysght not abyde my breath, though I prayed hyr for the children sake of myne owne body.

18 Yea, the yong men despised me, and when I rose, they spake euill vpon me.

19 All my moste familiars abhorred me: and they whom I loued best, are turned agaynst me.

20 My (g) bone cleaueth to my skinne and to my flesh, onely there is left me the skinne about

I

a. That is, more thã need. For the nũber of them, is the number of cõsummation or finishyng.

b. As though he would say, what haue you to do with that, the fault is myne, and not yours.

B

c. That is, I can not goe from these my afflictions.

d. That is, of my ryches and substance.

e. That is, destroyed my childrẽ, for the crowne of the aged are children, as it is in the prouerbes.

"or, vndone.

f. That is, his great plagues layde on me.

C

"or, they that dwelt with me.

g. Serving all these miseries are come vpon me, saye not you that I myne am an hipocrite, specially you that shoulde be my cosi. Iaith

I

To testifie that he hath not blaspheamed God as they report.

Here is an other cõfession of Iobs faith with the assured hope of resurrectiõ.

That is, the iudgement of God, the reuenger of iniquitie: meaning, though I were wicked in behauiour to the vttermost now, yet God will hereafter consider him, and be reuenged of the same.

I

Because Iob suffered of his innocencie (as they thought) Sophar interpreted hys wordes as though he boasted in himselfe, for that God accepteth none but the penitent sinner.

For two causes Sophar reprehendeth Iob in declaryng his opinion. First bycause he semed his knowledge suffycient to answeare againe. Secondly Sophar euermore at the ende of his chapter alleageth true sentences, but misapplieth in the same to Iob in his impacient and hipocrite.

Iob desired to be pitied.

That is, for my cosi. Iaith

about my teeth.
21 Haue pitie vpon me, haue pitie vpon me, O ye my friends, for the hand of God hath touched me.
22 Why do ye perſecute me as God (doth) and are not ſatisfied with my fleſhe?
23 (h) O that my wordes were nowe written, O that they were put in a booke,
24 And grauen with an iron pen in lead, or in ſtone, to continue.
25 For I am ſure (i) that my redeemer liueth, and he ſhall rayſe vp at the latter day them that lye in the duſt:
26 And though after my ſkin the (wormes) deſtroy this body, yet ſhal I ſee God in my fleſhe:
27 Whom I my ſelf ſhal ſee, and mine eyes ſhal beholde, and none other for me, though my reynes are conſumed within me.
28 But ye ſayde, Why is he perſecuted? and there was a deepe matter in me.
29 (k) But beware of the ſwoorde: for the ſwoord wil be auenged of wickednelle, and be ſure that there is a iudgement.

The.xx. Chapter.

1. Sophar ſheweth that the wycked and the couetous ſhal haue a ſhort end, 22. though for a tyme they floriſh.

1 Then anſweared Sophar the Naamathite, and ſayde,
2 For the ſame cauſe dow (a) my thoughts compell me to anſweare, and therfore make haſt.
3 I haue ſufficiently heard the (b) checkyng of my reproofe, therefore the ſpirite of myne vnderſtandyng cauſeth me to anſwere.
4 Knoweſt thou not this of olde, and ſince God plagued man vpon earth,
5 (c) That the gladneſſe of the vngodly hath bene ſhorte, and that the ioy of hypocrites continued but the twinckelyng of an eye?
6 Though he be magnified vp to the heauen, ſo that hys head reacheth vnto the cloudes:
7 Yet at a (d) turne he periſheth for euer, in ſomuch that they whiche haue ſeene him, ſhal ſay, Where is he?
8 He ſhall vaniſhe as a dreame, ſo that he can no more be found, and ſhal paſſe away as a viſion in the night.
9 So that the eye whiche ſawe hym before, ſhall haue no more ſight of hym, and hys place ſhall "knowe hym no more.
10 His chyldren ſhal be fayne to agree with the poore, and hys handes ſhall reſtore theyr goodes.
11 From hys youth his bones are (e) full of pleaſures, but now ſhal it lye downe within hym in the "earth.
12 When wickednelle was (f) ſweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that would he not forſake, but kept it cloſe in hys throte.
14 The breade that hee dyd eate, is turned to the (g) poyſon of ſerpentes within hys body.
15 The ryches that he deuoured, ſhall he parbreake agayne: for God ſhall drawe them out of his belly.
16 He ſhal ſucke the (h) galle of ſerpents, and the adders tongue ſhall ſlay him:
17 So that he ſhal no more ſee the (i) riuers, and brookes of honie and butter.
18 The thyng he hath laboured for, ſhall he reſtore, and (k) ſhall not eate of it: greate trauayle ſhal he make for riches, but he ſhal not enioy them.
19 And why? hee hath oppreſſed the poore, and not helped them: houſes hath he ſpoyled, and not buylded them.
20 Becauſe he could not perceyue when his belly was well, through hys greedy deſire, he ſhall not eſcape.
21 There (l) ſhall none of his meate be left, therfore ſhall no man looke for hys goodes.
22 When he hadde plenteouſneſſe of euery thing, yet was he poore, though he was helped on euery ſide.
23 And it ſhall come to paſſe, that wherewith he purpoſed to fil hys belly, God ſhal powre the furie of hys wrath thereon, and ſhall cauſe hys indignation to raygne vpon hym, and vpon his meate.
24 He ſhall flee from the iron weapon, & the bowe of ſteele ſhal ſtryke hym through.
25 The (arrow) is taken forth, and gone out of the quyuer, and a glitterynge ſworde through the gal of him, ſo feare ſhall come vpon him.
26 All darkeneſſe ſhal be hyd in theyr ſecrete places, (m) an vnkyndeled fyre ſhall conſume hym: and looke what remayneth in his houſe, it ſhal be deſtroyed.
27 The heauen ſhall (n) declare his wickednelle, and the earth ſhall take part agaynſt hym.
28 The ſubſtance that he hath in hys houſe, ſhal be taken away, and periſhe in the day of the Lordes wrath.
29 This is the portion that the wicked man ſhall haue of God, and the heritage that he may looke for of GOD, becauſe of hys wordes.

e. Meaning the iniquitie of his youth. "or, duſt.
f. As hony by continuall taſt waxeth ſowre, and is vomited again: ſo pleaſant vice hath a deteſtable end.
g. The bleſſing of the wicked is turned into curſes, whereby that whiche to others is ſweete foode, to the it ſhalbe poyſon.
h. He ſhal receyue curſing. And here ill gotten goodes are lykened to the ſerpents galle, for Sophar falſly thought Iobs goodes to be ſuch
i. That is, he ſhal wat Gods bleſſyng, ſo that when all men haue abundance, he ſhall want.
k. For il gotten goodes God wyl ſoone take away, and reſtore to the from whom they were craftily ſpoyled & rauened.
l. That is, his heyres and executours ſhall gape in vayne.
m. That is fire from heauen: and here Sophar touchetl Iob for that his frieds and children were cõſumed with fire.
n. There is nothing hidde that ſhal not be opened, and the earth ſhall eyther be vnfruitful, or bring foorth things hurtful to the wicked.

The

The.xxi.Chapter.

1. Iob declareth howe the prosperitie of the wicked maketh them proude, 15. in so much that they blaspheme God. 16. Their destruction is at hande. 23. None ought to be iudged wicked for affliction, neyther good for prosperitie.

I 1 IOb answeared, and sayde,
2 HEare diligently my wordes, and that shal be in steede of your consolations,
3 Suffer me, that I may speake, and when I haue spoken, mocke on.
4 Is it for (a) mans sake that I make this disputation? which if it were so, should not my spirite then be in sore trouble?
5 Marke me (wel) and be abashed, and (b) lay your hande vpon your mouth.
6 For when I consider (my selfe) I am afrayde, and my flesh is smitten with feare.
7 Wherfore (c) doo wicked men lyue, come to theyr olde age, and encrease in ryches?
8 Theyr "chyldren lyue in theyr sight, and theyr generation before theyr eyes.
9 Theyr houses are safe from all feare, and the rod of God is not vpon them.
10 Theyr bullocke gendreth, and that not out of time, theyr cowe calueth, and is not vnfruitfull.
11 They sende forth theyr chyldre by flockes, and theyr sonnes (leade the) daunce.
12 They beare with them tabrets and harps, and reioyce in the sounde of the organs.
13 They spende theyr dayes in wealthynesse, but (d) sodaynely they goe downe to the graue.
14 They say also vnto God, (e) Goe frō vs, we desire not the knowledge of thy wayes.
15 Who is the almyghtie, that we shoulde serue hym? And what profite shoulde wee haue, if we should pray vnto hym?
16 Loe, there is vtterly no gowdnesse in theyr hande, therefore wyl I not haue to do with the counsayle of the vngodly.
17 How oft shal the (f) candle of the wicked be put out, and theyr destruction come vpon them? O what sorow shal God gyue them for theyr part in hys wrath?
18 Yea they shall be euen as hay before the wynde, and as chaffe that the storme carieth away.
19 God wyl lay vp the sorowe of the father for his chyldren: and when he rewarded hym, he shal know it.
20 Theyr owne miserie shall they see with theyr eyes, and drynke of the frarefull wrath of the almightie.
D 21 For what careth he for hys house after his death, when the (g) number of his moneths is cut short:
22 Seeyng God hath the hyghest power of al, who can teache hym any knowledge?
23 (h) One dieth in hys full strength, beyng in al ease and prosperitie,
24 His breastes are full of mylke, and hys bones runne full of marowe.
25 Another dyeth in the (i) bitternesse of his soule, and neuer eateth with pleasure.
26 They shall sleepe both alyke in the earth, and the wormes shall couer them.
27 Beholde, (k) I knowe what yee thynke, yea, and the subtiltie that ye imagine agaynst me.
28 For ye say, (l) Where is the princes palace? and where is the dwelling of the vngodly?
29 Haue ye not asked them that goe by the way? Doubtlesse ye can not denie theyr tokens.
30 That the wicked is kept vnto the day of destructiō, and the vngodly shal be brought forth to the day of wrath.
31 Who (m) dare declare his way to his face? who wyl reward hym for that he doth?
32 Yet shall he be brought to hys graue, and dwell among the heape (of the dead.)
33 Then shall the (n) slimie valley be sweete vnto him, al men also must folow hym, as there are innumerable gone before hym.
34 Howe vayne then is the comfort that yee giue me, seeyng falshod remayneth in all your answeares?

a. As though he should say, my cause is before God, whom I can not escape, and not before you.
b. That is, keepe silence.
c. Iob prooueth agaynst Sophar, that the wicked are in prosperitie, not meanyng to contēne the sentēces before which are true: but Sophars misconstruyng of them is opened.
"or, seede.
d. Not being plagued with long sickenesse.
e. They say this, not with tongue, but by the wickednes and impietie of their hart they seeme so to say
f. That is, theyr great felicitie and wealth.
g. For the wicked die wares, and uer indure course of dayes to the ende.
h. Meanyng the wicked where Iob faith, that not for m reason wil God why doeth thus plague the and prospe the vniust who can t God wisely
i. And this meaneth by the godly.
k. Howe ye think me w ked, because am plagued.
l. Thus the cal Iobs hon by scorning mocking at
m. For no ca iudge by th wicked mans prosperitie, what shal be come of them.
n. That is, shal be couered with a homely house of clay, whiche beyng was not contented with a kingly palace.

The.xxij.Chapter.

2. Eliphas affyrmeth that Iob is punished for his sinnes. 6. He accuseth him of vnmercyfulnesse, 13. and that he denied Gods prouidence. 21. He exhorteth him to repētance.

1 THO (a) Eliphas the Themanite gaue answeare, and sayde,
2 May a man be profitable vnto God, as he that is wyse may be profitable vnto him selfe?
3 Is it any aduantage to the almightie that thou art righteous? Or shal it profite hym that thou makest thy wayes perfect?
4 Is he afrayde to reproue thee, and to skip forth with thee into iudgement?
5 Is (b) not thy wickednesse great, and thy vngracious deedes innumerable?
6 For thou (c) hast taken the pledge from thy brother for nought, and robbed the naked of theyr clothyng.
7 To

I a. The whole course of this chapter is, that man compared to God, is vniust, and therefore ought to repent.
b. They knew not that Iob had so greatly offended: but they coniectured, because God so plagued him, which was not for his sinnes, so muche as for to proue hym, and therefore al theyr conclusions are falle.
c. Thou hast bene vnchariteable, and vniust.

B 7 To such as were weery, hast thou giuen no water to drinke, and hast withdrawen bread from the hungrie.
8 But the mightie man had the earth, and he that was in authoritie dwelt in it.
9 Thou hast sent widdowes away emptie, and the armes of the fatherlesse were broken.
10 Therefore art thou (d) compassed about with snares, and sodenly vexed with feare.
11 Shouldest thou then see no (e) darknesse? shoulde not the water flodde runne ouer thee?
12 Is not God on high in the heauen? behold the heygth of the starres how hye they are.
13 Wilt thou therfore say, Tush, how should God knowe? can he iudge through the darke cloude?
C 14 Tushe, the cloudes couer him that hee may not see, and hee walketh on the toppe of heauen.
15 Hast thou marked the way of the worlde, wherein wicked men haue walked?
16 Which were cut downe out of tyme, and whose (f) foundation was as an ouerflowing ryuer.
17 Whyche sayde vnto God, Goe from vs: and asked what the almightie could doe for them.
18 He fylled theyr houses with good thyngs: but the counsayle of the vngodly bee farre from me.
19 The righteous saw it, and were glad, and the innocent laughed them to scorne.
20 Is our substance hewen downe? Is for the remnant of them, (g) the fyre hathe consumed.
21 Therefore (h) reconcile thee vnto God and be at peace, so shall all things prosper wyth thee ryght well.
22 Receyue I pray thee ỹ lawe at his mouth, and lay vp his wordes in thyne hart.
23 For if thou wylte turne to the almightie, thou shalte bee buylt vp, and put all vnrygh-teousnesse from thy dwelling.
24 Thou shalt lay vp golde (as plentifull) as the dust, and the golde of Ophir as the stints of the ryuers.
25 Yea almightie God his owne selfe shall be thy defence, and thou shalt haue plentie of syluer.
26 Then shalte thou haue thy delyght in the almightie, and lyft vp thy face vnto God.
27 Then shalte thou make thy prayer vnto hym, and he shall heare thee, and thou shalte "keepe thy promises.
28 Thou shalte also decree a thyng, and hee shall establishe it vnto thee, and the (i) lyghte shall shyne in thy wayes.
29 When (the wicked) be cast downe, thou shalt say, I am lyfted vp, and God shall saue the humble person.
30 The innocent shall delyuer the Iland: (k) it shall be preserued by the pureneſse of thine handes.

d. Therefore are thou plagued euery way.
e. Trouble.
f. That is, vnsure and vnstable.
g. Meaning the euill and vngodly persons.
h. Eliphas exhorteth Iob to repentance by the great good welle that cometh thereof.
"or, vnder thy bowes.
i. That is, the fauour of God.
k. The place fareth the better, where the ryghteous are.

The.xxiij. Chapter.

Iob affyrmeth that hee both knoweth and feareth the power and sentence of the iudge, and that hee is not punished onely for his synnes.

1 IOb answered and sayde,
2 Thoughe my talke be this day in (a) bitternesse, and my plague greater than my groning.
3 O that I (b) myghte knowe him and fynde him, and that I might come before his seat.
4 I woulde pleade my cause before him, and fill my mouth with argumentes:
5 I would know what answere he would giue me, and vnderstande what he would say vnto me.
6 Will he pleade agaynst me with his great power? No, but hee wyll make mee the stronger.
7 There the righteous might dispute wyth him, so should I bee delyuered for euer from my iudge.
8 Beholde, though I goe forwarde, I finde him not: If I goe backewarde, I can get no knowledge of him:
9 If I goe on the left side where he doth hys worke, I can not attayne vnto him: Again, if I goe on the ryght syde he hydeth hymselfe, that I can not see hym.
10 But as for my way, hee knoweth it, and trieth me, ỹ as the golde I may come forth.
11 My (c) foote doeth keepe his path, his high way haue I holden, and wyll not goe out of it.
12 I wyll not forsake the commaundemente of hys lyppes, I haue esteemed the wordes of his mouth more thã mine appoynted food.
13 He is still at one poynte, and (d) who can turne him? He doeth as hym lysteth, and bringeth to passe what he wyll.
14 He (e) performeth the thyng that is appoynted for mee, and many suche thynges doeth he.
15 This is the cause that I shrinke at his presence, so that when I consyder hym, I am afrayde of hym.
16 For God maketh my hart (f) soft, and the almightie putteth me in feare.
17 Bycause I am not (g) cut off before the darkenesse, neyther hath he couered the (h) cloude from my face.

a. In this chapter is expressed how hard, yea how impossible it is to come to God, without a mediatour.
b. Iob beyng admonished before to returne to God, sayth, If I should come to hym, where is he, or where might I fynde hym to pleade my cause before hym.
c. That is, Gods wayes, proouing therfore hym selfe not to deserue such greeuous plagues and afflictions for his faultes.
d. For God is immutable, and his decrees stand fast.
e. That is, he hath decreed thus to punish me appoynted hereunto, although I can not attayne to the secrete iudgement of God therein, and therefore I do feare hys presence.
f. That is, maketh it so weak that it cannot but be in feare.
g. Out of paynes, troubles, and afflictions.
h. That is, cleared my eys that I may see the ende of my troubles.

The.xxiiij.Chapter.

1. Iob describeth the wyckednesse of men, and sheweth what curse belongeth to the wicked.
12. Howe all things are gouerned by Gods prouidence, 17. and the destruction of the wycked.

א

1 (a) COnsideryng then that there is no tyme hyd from the almightie, how happeneth it that they which know him, do not regarde hys dayes?

2 For some men remoue the lande markes, robbe men of theyr cattel, and feede of the same?

3 They driue away the Asse of the fatherlesse, and take the wyddowes oxe for a pledge:

4 They cause the poore to turne out of the way, so that the poore of the earth hyde themselues togither,

5 Beholde, as wylde (b) asses in the desart go they forth to theyr worke, and ryse betymes to spoyle: Yea the very (c) wyldernesse ministreth food for them and their children.

6 They reape the corne fielde that is not theyr owne, and let the vineyarde of the vngodly alone.

ב

7 They cause the naked to lodge without garment, & without couering in the colde.

8 They are wet with the showres of the mountaines, and embrace the rocke for want of a couerynge.

9 They plucke the fatherlesse from the breast, and take the pledge from the poore.

10 They let hym goe naked without clothyng, and haue taken away the sheafe of the hungrie.

11 The poore are fayne to labour in theyr oyle mylles, yea & to treade in theyr wine pressles, and yet to suffer thyrst.

12 Men out of the citie crye vnto the Lorde with syghing, the soules of the slayne also crye out, yet God regardeth not theyr complaynt.

13 Whereas they are conuersant among them that abhorre the light, they knowe not hys way, nor continue in hys pathes.

ג

14 The murderer ryseth early, and killeth the poore and needie, and in the nyght is as a theefe.

15 The (d) eye of the adulterer wayteth for the darkenesse, and sayth, There shall no eye see me: and disguyseth hys face.

16 In the darke they digge through houses, which they marked for themselues in the day tyme: they know not the light.

17 The morneng is to them euen as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 (The vngodly) is swifte vpon the water: their portion shall be cursed in the earth, and he shal not behold the way of the vineyards.

19 As the drye grounde and (e) heate consume the snowie waters: so shall the graue the sinners.

20 The (f) pitifull man shall forget him, he shall be sweete to the wormes, he shall be no more remembred, and hys wickednesse shall be broken as a tree.

21 He hath oppressed the barren that can not beare, and vnto the wyddowe hath he done no good.

22 He (g) drewe the mightie after hym with hys power, and when he was gotten vp, no man was sure of lyfe.

23 And though they gaue hym to be in safetie, yet hys eyes are vpon theyr wayes.

24 They are exalted for a litle, but (shortly) are gone, brought to pouertie, and taken out of the way, yea, and vtterly pluckt off, as the eares of corne.

25 Is (h) it not so? Who wyll then reproue me as a lyar, and say, that my wordes are nothyng worth?

a. This speaketh Iob in his extreeme passions, according to worldly wit in mans feeble nature, whiche is foolishnesse before god, wherby he wouldde proue, that God considereth not the times.

b. The cursed cruelties of tyrannes towarde the poore.

c. That is, by robberie and theft.

d. Not onely the tyrant, but also the adulterer escapeth free, and is not corrected,

e. Although such abominable sinners liue vncorrected in this world, yet at the length hel shal deuoure them sodenly.

f. Bycause they pitied not others, they shal not be pitied at al.

g. That is, whe they haue plagued and ouerrunne the poore & weak, they wil oppresse the strog & mighty also

h. Then I lye not, & none of you can reproue me.

The.xxv.Chapter.

Bildad proueth that no man is cleane, nor without sinne before God.

1 THen answeared Bildad the Suhite, and sayde,

2 Is there (a) power and feare with hym about, that maketh (b) peace sittyng in hys hyghnesse?

3 Is there any number of hys (c) armies, and vpon whom shall not hys light aryse?

4 (d) But howe may a man, compared vnto God, be iustified? Or howe can he be cleane that is borne of a woman?

5 Beholde, the Mone shyneth nothyng in comparyson to him, and the Starres are vncleane in his sight.

6 Howe muche more then man that is but corruption, and the sonne of man whiche is but a worme?

a. Bildad would proue here that God plagueth the iust, yet afterwarde he proueth the contrary: and because god dealt not so with Iob, he coclu-deth that he was wicked.

b. That is, ordreth & ruleth al things.

c. For he is called the God of Sabbaoth, that is, the God of hostes.

d. For the sun & moone are darke, cõpared to him, and how much more man, being borne in sinne and corruption, and beyng but a worme?

or, worme.

The.xxvi.Chapter.

Iob sheweth that man can not helpe God, and proueth it by his myracles.

א

1 IOb answeared, and sayde,

2 (a) Whom hast thou holpen? Hym that is without strength? sauest thou the arme that hath no strength?

3 Where is the counsell that thou shouldest giue him whiche hath no wisedome? Hast thou

a. Here Iob reprehendeth Bildad, for that he speaketh not inough to gods prayse, who needeth not mans woordes,

neyther comforteth him, beyng voyde of comfort.

thou shewed the way of right lyuing?

4 To whome hast thou spoken these wordes? who made the breathe to come out of thy mouth?

5 (b) Are not dead things shapen vnder the waters, and things by the waters syde?

6 (c) He is naked before him, and the very destruction it selfe can not be hidde out of hys syght.

7 He stretcheth out the North ouer the emptie place, and (d) hangeth the earth vpon nothyng.

8 Hee bindeth the water in his cloudes, and the cloude is not broken vnder them.

9 (e) He holdeth backe the face of his throne, and spreadeth his cloude before it.

10 He hathe compassed the waters with certayne boundes, (f) vntill the day and nyght come to an ende.

11 The (g) very pillers of heauen tremble and quake at his reproofe.

12 He stilleth the sea with his power, and thorough his wisedome smiteth he the strength thereof.

13 His spirite hath (h) garnished the heauens, and his hande hathe made (i) the crooked serpente.

14 Loe, this is nowe a (k) short summe of his wayes: but howe little a portion heare we of him? who can vnderstand the thunder of his power?

a. This was the order of the Hebrues to sweare.
b. My afflictions are so greeuous, that men iudge me only by outwarde shewe to be wicked.
c. That is, as long as I liue, I will not resist the trueth, & offend God contrary to my promise, though men for neuer so euill of mee.
d. That is, I will not confesse that God plagues mee for myne offence.
e. Of my former life past. f. That is, because they reprehended me vnworthyly, they rather myght be accompted wicked, and the plague shall lyghte on them and bee ridde from me.

b. That is, in the things are in the waters without life, as metals, and such lyke, wherein is expressed Gods great power.
c. That is, it is open and most playne in hys syght, for hee seeth all things.
d. The most excellent and mighty power of God.
e. His throne of maiestie which are the heauens, he couereth from vs.
f. That is, so long as the world endureth.
g. Not that heauen hathe pillers, but by the pillers, he vnderstandeth all things vnder heauen.
h. That is, the wind breaking the cloudes, the heauens are clere.
i. That is, circle in heauen, winding round lyke a serpent, called Lacteus circulus.
k. For though these few things of his power be wonderful, yet they are nothing in compatison of the rest of his works, which mās capacitie can not reach to.

The.xxvij. Chapter.

3. The constancie & perfectnesse of Iob. 13. The reward of the wicked, and of the tyrants.

1 MOreouer Iob proceeded and went forthe in his parable, saying,

2 (a) As God lyueth, which hath taken away my iudgement, and the almighty that hathe (b) vexed my minde:

3 Whyle my breath is in me, (c) and ỹ wind that God hath giuen me, is in my nostrels.

4 My lippes shal talke of no vanitie, and my tong shall speake no deceyt.

5 God forbid that I shoulde graunt youre cause to be right: as for me, vntill mine ende come, will (d) I neuer goe fro mine innocencie.

6 My righteous dealing keepe I fast, whiche I will not forsake: my hart shall not reproue me (e) of my dayes.

7 Therefore (f) mine enimie shall bee founde as the vngodly, and he that taketh parte agaynst me, as the vnrighteous.

8 For (g) what hope hathe the hypocrite though he haue great good, if God take away his soule?

9 Will (h) God heare his crie, when trouble commeth vpon him?

10 Hathe he suche pleasure and delight in the almighty, (i) that he dare alway call vppon God?

11 I will teache you in the "name of God, and the thing of the almighty will I not keepe from you.

12 (k) Beholde, all ye your selues haue seene it, why then do ye thus vanish in vanitie?

13 Saying, (l) This is the portion that the wicked haue of God, and the heritage that tyrantes shal receyue of the almightie.

14 If he geat many children, they shall perish with the sworde, and his posteritie shall haue scarsenesse of bread.

15 His remnant shall be buried in death, and his widowes shall not weepe.

16 Though he (m) heape vp syluer as ỹ dust, and prepare rayment as the clay:

17 He maye well prepare it, but the godly shall put it on, and the innocent shall deale out the money.

18 He (n) buyldeth his house as the moth, and as a booth that the watchman maketh.

19 When the rich man sleepeth, he shall not bee gathered (to his fathers,) they opened their eyes, and he was gone.

20 Terrour taketh holde vpon him (o) as a water flood, and the tempest stealeth him away in the night season.

21 A (p) vehement East winde carieth hym hence, and he departeth: a storme hurleth him out of his place.

22 God shal cast vpō him, & not spare, though he would fayne flee out of his hande.

23 Then clappe men their hands at him, and hisse at him out of his place.

g. What auayleth it a mā if he gaine all the world, and loose hys owne soule?
h. We haue no greater gift of God, than the spirite of prayer, whereby if we pray, God doeth here vs.
i. The hypocrite neyther trusteth nor praieth to god, yea though hee pray, God wyll not heare him.
" or, hande.
k. Gods secrete works is layde before you, and yet your blindnesse will not permit you to see it.
l. That is, not only the wicked shall be plagued, but also their posteritie shall be rooted out.
m. As it is said in the law, thou shalte build an house, and not dwell in it thy selfe, whych is the plague of the wicked.
n. Meaning it shal be weake, of small estimation: and being lothed, shall soone decay.
o. That is, most abundantly.
p. That is, he shall sodenly be blowen away by death, nor after death shall he be honorably buried: and this is the ende of the tyrantes.

The.xxviij. Chapter.

Iob sheweth that the wysedome of God is vnsearcheable.

1 THere is a (a) place where syluer is brought out of, and wher gold is tried.

2 Where iron is digged out of the grounde, and (b) stones resolued to metall.

3 (c) The darknesse shall once come to an ende: he can seeke out ỹ ground of al things, the stones, the darke, and the shadowe of death.

a. Iob prouoketh here, that though men attayne to many secretes of nature, yet they are neuer able to reache to the wisdom of God, whiche is vnsearcheable.

b. For brasse and lead groweth in the stones, which being mined vp, is called ore: and by vehemet fyre molten, the metall is separate from the stones.
c. Here he describeth Gods secret works, thereby meaning that all things shall haue an ende, saying the vnsearcheable wisedome of God.

4 Hee caused the floodes to breake out a-
gainste the inhabitante, and the waters for-
gotten of the foote, being higher than man,
are gone away.
5 (d) Out of the same earth commeth bread,
and vnder it as it were fyre is turned vp.
6 The (e) stones of it, are a place of Sa-
phires, and the dust of it is golde.
7 There is a way that the birdes knowe not,
that no vultures eye hath seene:
8 Wherein the Lions whelpes walke not,
and where no Lion commeth.
9 (There) (f) putteth he his hande vppon the
stonie rockes, and ouerthroweth the moun-
taynes by the rootes.
10 Riuers flowe out of the rockes, and looke
what is pleasant, his eye seeth it.
11 He bindeth the floodes that they do not o-
uerflowe: and the thing that is hid, bringeth
he to light.
12 Where then is wisedome found? and (g)
where is the place of vnderstanding?
13 Verily no man can tell how (h) worthy a
thing she is, neyther is she found in the lande
of them that lyue.
14 The deepe sayth, She is not in me: the sea
sayth, She is not with me.
15 She can not bee gotten for golde, neyther
may the price of hir be bought with any
syluer.
16 No (i) wedges of golde of Ophir, no pre-
tious (k) Onix stones, no Saphires may be
valued with hir.
17 No, neyther golde nor christall shall be e-
quall vnto it, nor hir exchange shall bee for
the plate of fine golde.
18 No mention shall be made of Coxall, nor
of the Gabis, for wisdome is more pretious
than pearles.
19 The (l) Topas of Ethiopia shall not bee
equall vnto it, neyther shall it bee valued
with the wedge of pure golde.
20 Whence then commeth wisedome? and
where is the place of vnderstanding?
21 She is hidde from the eyes of all men ly-
uing, yea and from the foules of the ayre.
22 Destruction and death say, We haue heard
the fame thereof with our eares.
23 But God seeth hir way, and knoweth hir
place.
24 For he beholdeth the ends of the worlde, &
loketh vpon all that is vnder heauen.
25 When he wayed the windes, and mea-
sured the waters:
26 When he made a decree for the rayne, and
a way for the lightnings of the thunder:
27 Then did hee see hir, then declared he hir,
prepared hir, and knew hir.
28 And vnto man he sayde, (m) To feare the
Lorde is wisedome, and to forsake euill, is
vnderstanding.

d. As the frute-
full fieldes til-
led and plowed
bringeth forth
corne: so it be-
ing deepely
digged, there
are found stones,
out of the whi-
che fyre is stro-
ken.
e. The Saphires
do shine wyth
golden points,
so that here by
Saphires is
meant cloddes
of golde. All
these things
are founde, but
Gods wisdome
who can reach?
f. Here he she-
weth Gods po-
wer: the earthe
may be digged,
hilles ouerthro-
wen, a fountayne made a-
mong stones,
riuers turned
from theyr
course: but
gods wisedome
is not to be
founde.
g. Gods wise-
dome is partly
seene in these
worldly things,
but his heauen-
ly wisedome
and secrete
iudgement, is
hidde and vn-
knowen to all
men.
h. That is, it
passeth mans
capacitie to at-
tayne to it.
i. Ophir is the
region by Gan-
ges the riuer of
India, so called
of Ophir the
sonne of Lake-
tan, who pos-
sessed the same
with his chil-
dren.
k. Thys stone
is found in Gā-
ges the riuer
of india.
l. Thus the wis-
dome of Gods
maiestie doth
farre excell all
things.
or, heauen.
m. Meaning by
this, that man
hath so muche
of this excelling
wisedome of
God, as he doth
shew in vertue
of liuing, due
obedience, and
feare of him.

The. xxix. Chapter.

1. Iob complayneth of the prosperitie of the time past. 7. His auethoritie, 12. iustice, and equitie.

1 MOreouer Iob proceeded, and wente forth in his parable, saying,
2 O that I were, as I was in the moneths
by past, and in the dayes when God preser-
ued me:
3 When his (a) lighte shined vpon my head,
when I wente after the same light and shi-
ning, euen through the darknesse.
4 Is it nowe with mee when I was yong,
when God prospered my house:
5 When the almightie was yet with mee,
when my children stood about me:
6 When my wayes (b) ranne ouer wyth
butter, and when the stonie rockes gaue mee
riuers of oyle:
7 When I went out to the gate, euen to the
iudgemente seate, and when I prepared my
seate in the streete:
8 The (c) yong men sawe mee, and hydde
them selues, and the (d) aged arose, and
stoode vp.
9 The (e) princes left off their talking, and
layd their hand to their mouth:
10 The mighty kepte still their voyce, and
theyr tongue cleaued to the roofe of theyr
mouth.
11 When the eare heard me, it blessed me: and
when the eye sawe mee, it gaue witnesse
to me:
12 For I (f) deliuered the powre when hee cri-
ed, and the fatherlesse, and him that had none
to help him.
13 The blessing of him that was ready to
perishe, came vpon me, and I caused the wy-
dowes hart to reioyce.
14 And why? I put vpon me righteousnesse,
whiche couered me as a (g) garment, and e-
quitie was my crowne.
15 I was an eye to the blinde, and a foote to
the lame.
16 I was a father to the powre: and when I
knewe not the cause, I sought it out dili-
gently.
17 I brake the (h) iawes of the vnrighte-
ous man, and pluckt the spoyle out of hys
teeth.
18 Then I sayde, I shall dye in my (i) nest:
and I shall multiplye my dayes as the
sande.

a. That is, whē
as his fauour
preserued me.
b. That is, whē
I had all thing
most abun-
dantly. For
milke and
oyle signifye
all plentiful-
nesse: and her
Iob describeth
his felicitie in
times past, to
the increase of
his griefe.
c. As abashed
at his counte-
nance, and a-
shamed of
their youthful
lightnesse.
d. Knowyng
both my wis-
dome and e-
stimation.
e. Onely to
beare him for
the great pati-
ence that ap-
peared in him,
excelling the,
caused theyr
tongues to be
in silence.
f. Bycause
Bildad and
Sophar did so
muche blame
him, he here
yeelded accōpt
of his life past.
g. Iustice is to
delyuer the
poore, and
iudgement is
to punish the
wicked: these
two are indeed
a kingly ve-
sture and gar-
ment.
h. That is, the
tyrannye.
i. That is, in
my bed. qui-
etly without
these plagues.

19 For

19 For my (k) rote was spread out by the water syde: and the (l) deawe lay vpon my "corne.

20 Myne honoure encreased more and more, and my bowe was" euer the stronger in my hande.

21 Vnto me men gaue eare, & they regarded, and with silence they taryed for my counsell.

22 After my wordes they replyed not, and my talke dropped vpon them.

23 They (m) waited for me as for the rayne: and gaped vpon me, as (the ground doeth to receyue) the latter shoure,

24 When I laughed, they beleeued it not, and the lyght of my countenance wouldе they not put out.

25 When I agreed vnto their way, I was the chiefe, and sate as a king with his armie about him: and when they were in heauines, I was theyr comfortour.

The.xxx. Chapter.

1. Iob complayneth that hee is contemned of the most contemptible, 11. 21. bycause of hys aduersitie and affliction. 23. Deathe is the house of all fleshe.

1 BVt (a) now they that are yonger than I haue me in derision: yea euen they whose fathers I would haue thought scorne to haue set with the dogges of my cattell.

2 For whereto myght the strength of (b) their handes haue serued me? for the time was but lost among them.

3 For very (c) miserie and hunger they fled into the wilderneſſe, a darke place, horrible, and waste,

4 Plucking vp nettles among the bushes, and the iuniper rootes for their meate.

5 And when they were driuen forth, men cryed after them, as it had bene after a thiefe.

6 Their (d) dwelling was in the clefts of brookes, yea in the caues and dennes of the earth.

7 Among the bushes wente they about crying, and vnder the thornes they gathered the selues tograther.

8 They were the chyldren of fooles and villaynes, which are more vile than the earth.

9 Now am I their (e) song, and am become their iesting stocke.

10 They abhorre me, and flee from mee, and staine my face with spittle.

11 Bycause God hathe losed my corde, and humbled mee, they haue losed the (f) bridle before me.

12 Vpon my (g) right hand rise the yong me against me, they haue hurt my feete, treading vppon me, as vpon the wayes of theyr destruction.

13 My (h) pathes haue they cleane marred, it was so easie for them to do me harme, that they needed no man to help them.

14 They fell vpon me, as it had bin the breaking in of waters, and came in by heapes to destroy me.

15 Feare is turned vpon me, and they pursue my soule as the winde, and my healthy passeth away as (i) a cloude.

16 Therefore is my soule nowe powred out vpon me, and the dayes of my trouble haue taken hold vpon me.

17 My bones are pearsed through in the nyghte season, and my sinowes take no reast.

18 For the vehemencie of sorowe is my garment changed, whiche compasseth me about as (k) the collor of my cote.

19 He hath cast me into the myre, and I am become lyke ashes and dust.

20 When (l) I crye vnto thee, thou doest not heare me: and though I stande before thee, yet thou regardest me not.

21 Thou art become myne enimie, and with thy violent hande, thou takest part agaynst mee.

22 (In times past) thou diddest (m) set me vp on high, to bee caried as it were aboue the winde, (but now) hast thou gyuen me a very sore fall.

23 Sure I am, that thou wilt bring me vnto death, euen vnto the (n) lodging that is due vnto all men lyuing.

24 Notwithstanding, thou wilte not (o) stretche out thyne hande agaynst him that is in the graue: shall men crie out against hym that is in destruction?

25 Did not I weepe with hym that was in trouble? had not my soule compassion vpon the poore?

26 Yet neuertheleſſe, where as I looked for good, euill came vnto me: and (p) where I wayted for lyght there came darkneſſe.

27 My bowels seethe in me withoute reast, for the dayes of my trouble are come vpon me.

28 I went mourning without beake, I stood vp in the congregation, and (q) communed

a. Before is declared howe greatly God coulde blesse the godly, and here is shewed how heauy a crosse he layth on them to beare them.

b. They nowe despise mee, which with all their power when I was in prosperitie could not haue hyng by me, it was to weake.

c. Here Iob declareth what effects they were that now reuiled hym, and sheweth that they are wicked lyke vnto theyr fathers, whyche dyed yet ere they came to age.

d. Shewyng wherby theyr lasciuelle and their pouertie, being suche

e. What greate griefe is thys, that Iob beeyng once in hygh authoritie, now to be in miserie, and mocked of suche vile vyllaynes.

f. That is, seeyng mee nowe in myserie, not able to correct them, they iest and scorne at me without measure, as vnbridled in theyr affections.

g. The right hand declareth felicitie, and the left hand affliction and miserie: so that Iob meaneth by the yong menne that rise agaynst him on the ryght hād, that they took away his substance and hys felicitie, as the Arabians did, as is before.

h That is, they ouerthrewe all my doings without help of any other.

i. That is, most swiftly.

k. It is the manner amōg the Hebrues, to haue their garments sowed round in euery part, saueing a hole only in the highest of it, to put foorth the necke.

l. Iob sayth not thys as blaming God, but greeuous affliction moued affection.

m. That is, thou diddest set me in high authoritie, and sodenly thou putdest me downe.

n. Meaning death, that shoulde bryng him to the graue.

o. He that is once dead, can no more be hurt.

p. In steede of comfort they gaue mee

q. My talke was so lamentable, and my crying so great, that I might well be called a companion of Dragons and Estriches.

with them.

29 But nowe I am a brother of Dragons, and a felow of Estriches.

r. With the heate of my sore troubles.

30 My skinne vppon me is (turned) to (r) blacke, and my bones are brent with heate.

31 My harp is turned to mourning, and my organs into the voyce of them that weepe.

The.xxxi.Chapter.

Iob reciteth the innocencie of his lyuing, and number of his vertues, whiche declareth what ought to be the life of the faythfull.

a. In this Chapter, Iob declareth his vpright liuing, not to boast against God, but to refell the false slaunder of his aduersaries.

b. The flesshe was obedient to the spirite, neyther was he led with carnal desire.

c. Iob heere sheweth that the feare of God did driue him from wickednesse.

d. Meaning, that before men hee was giltlesse, in obseruing all the precepts of the second table.

"or, plantes.

e. Let hir be a bond slaue to another man.

"or, bowdown vppon hir.

f. Though mās punishmente for adulterie be omitted, yet Gods plague will neuer reaste to consume and roote it out.

g. That is, if I in lawe haue reiected the complaint of my seruaunte, what should I do when God calleth me to the lawe?

h. Iob expresseth the cause why he did pitie his seruāts, for that they had one creator, and both made of the same substance

1 I Made a (a) couenant with myne eyes: why then (b) shoulde I loke vppon a mayden?

2 For howe greate a portion shall I haue of God? and what inheritance from the almightie on high?

3 Is not destruction to the wicked? and strange (c) punishmente to the workers of iniquitie?

4 Doeth not he see my wayes, and tell al my goings?

5 If I haue walked in (d) vanitie, or if my feete haue runne to deceyue:

6 Let me be wayed in an euen balance, that God may see mine innocencie.

7 If my steppe hath turned out of the way, and mine hart walked after mine eyes, and if any blotte haue cleaued to my handes:

8 Then shall I sowe, and an other eate: yea my "posteritie shall bee cleane rooted out.

9 If my hart haue bin deceyued by a womā, or if I haue layed wayte at my neyghbours dore:

10 Then let my wyfe (e) grinde vnto another man, and let other men "lye with hir.

f. Though mās punishmente for adulterie be omitted, yet Gods plague will neuer reaste to consume and roote it out.

11 For this is a wickednesse, and sinne that is worthy to be punished:

12 Yea a (f) fyre that vtterly should consume and roote out all my increase.

13 If I euer thought scorne to do right vnto my seruants and maydens, when they hadde any matter against me:

g. That is, if I in lawe haue reiected the complaint of my seruaunte, what should I do when God calleth me to the lawe?

14 When God (g) will syt in iudgemente, what shall I do? and when he will visit me, what answeare shall I giue him?

h. Iob expresseth the cause why he did pitie his seruāts, for that they had one creator, and both made of the same substance

15 He that (h) fashioned mee in my mothers wombe, made hee not him also? were wee not both shapt alike in our mothers bodies?

16 If I denied the poore of their desyre or haue caused the eyes of the widowe to wait in vayne:

17 If I haue eaten my (i) morsell alone, that the fatherlesse hath not eaten thereof:

18 (For from my youth it hathe growen vp with me as with a father, and from my mothers wombe I haue bene guyde to the (wydowe.)

i. Meaning, that he hath bin beneficiall to the poore, to the fatherlesse and widdowes.

19 If I haue seene any perishe for wante of clothyng, or any poore for lacke of rayment:

20 If his loynes haue not blessed mee, because he was warmed with the fleece of my sheepe,

21 If I haue lift vp mine hande against the fatherlesse, when I sawe that I might help him in the gate:

22 Then let myne arme fall from my shoulder, and mine arme holes be broken from the bone.

23 For I haue euer feared the vengeaunce and punishmente of God, and (knewe very wel that) I was not able to beare his burde.

24 Haue I put my trust in golde? or haue I sayd to the wedge of golde, Thou art my confidence:

25 Haue I reioyced because my power was greate, and because my hande gate so muche?

k. By the rising vp of the sun, and going downe of the moone, hee meaneth the prosperitie and felicitie that he was in.

26 Did I euer greatly regard the (k) rising of the sunne? or had I ỹ going downe of the moone in great reputation?

27 Hath my hart medled priuily with any deceyte? or dyd I euer (l) kysse mine owne hande?

l. That is, did I euer commit the workes of mine owne hande?

28 (That were a wickednesse worthy to be punished: for then should I haue denyed the God that is aboue.)

29 Haue I euer reioyced at the hurt of mine enimie? or was I euer glad that any harme happened vnto him? (Oh, no.)

m. That is, I did not feare to do iustice, eyther by geuing eare to the multitude, or to get the fauour of my friends and kinrede.

30 I neuer suffered my mouth to sinne, by wishing a curse to his soule.

n. Meaning, that he did not hold his peace, or keepe at home in the iust suite or cause of any.

31 Did not the men of mine owne household say, Who shall let vs to haue our belly full of his flesshe?

32 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.

33 Haue I kept secret my sinne, and hid mine iniquitie, as Adam did?

o. That is, I will carie the booke that the aduersarie shall make, vpon my shoulder, and will accept it for a great gaine, meaning, hee would confesse his fault, if he had offended.

34 Though I coulde haue made afearde a great (m) multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the (n) doore.

35 O that I had one which would heare me: beholde my signe, in the which the almighty shall answeare for me, though he that is my contrary partie, hathe written a booke against me.

36 Yet will I take it vpon my (o) shoulder, and as a garland bind it about my head.

p. That is, with great reuerence.

37 I will tell him the number of my goings, and goe vnto him as to a (p) prince.

38 But

38 But if case bee that my land (q) crie agaynſt mee, or that the (r) forowes thereof make any complaynt:

39 If I haue eaten the fruite thereof vnpayed for, yea if I haue greeued the ſoules of the maiſters thereof:

40 Then let thiſtles growe in ſteede of my wheate, and cockle for my barley.

q. That is, if the hyreling that hath laboured in the lande, haue bin defrauded of his wages by mee.

r. That is, if I haue by violence compelled my laade to be eared, and not geuen foode to the labourers.

Here ende the wordes of Iob.

The.xxxij. Chapter.

1. Elihu reproueth them of folly. 8. Age maketh not a man wyſe, but the ſpirite of God.

1 SO theſe three men ceaſſed to anſweare Iob, (a) becauſe hee held him ſelfe a righteous man.

2 But Elihu the ſonne of Barachel the (b) Buzite, of the kindred of Ram, was very ſore diſpleaſed at Iob, becauſe hee called him ſelfe iuſt before God.

3 And with Iobs three friendes he was angry alſo, becauſe, they hadde found no reaſonable aunſweare, and yet condemned Iob.

4 Nowe taried Elihu, till they had ended their communication with Iob: for why? they were elder than he.

5 So when Elihu ſawe that theſe three menne were not able to make Iob anſweare, he was miſcontent.

6 Therefore Elihu the ſonne of Barachel the Buzite anſweared, and ſaide (conſydering that) I am yong, and yee be men of age, I was afrayde, and durſt not ſhew forth my minde.

7 For I thoughte thus within my ſelfe: "It becommeth olde men to ſpeake, and the "aged to teache wiſedome.

8 Euery man no doubt hath a minde, but it is the inſpiration of the almightie, that gyueth vnderſtandyng.

9 Great men are not alway wyſe, neither doeth euery aged man vnderſtand "the thing that is lawful:

10 Therefore I ſay, heare me, and I wyll ſhewe you alſo myne vnderſtanding.

11 For when I had wayted till yee made an ende of your talking, & hearde your wyſedome, (c) what argumentes ye made in your communication,

12 Yea, when I hadde diligently pondered what ye ſaide I founde not one of you that made any good argumente agaynſte Iob, that directly coulde make anſweare vnto his woordes,

13 Leſt ye ſhoulde ſay, We haue founde out wyſedome, (d) God ſhall caſt him downe, and no man.

14 He hath not ſpoken vnto me, and I wyl not anſweare him as ye haue done.

15 For they were ſo abaſhed, that they could not make anſweare, nor ſpeake one woord.

16 When I had wayted (for they ſpake not, but ſtode ſtill, and anſweared no more:)

17 Then aunſweared I in my turne, and I ſhewed mine opinion.

18 For I am full of "matter, and the ſpirite within me compelleth me.

19 Beholde, my (e) belly is as the wine whiche hathe no vent, like the newe bottels that burſt.

20 (Therefore) will I ſpeake, that I maye haue a vente: I will open my lippes, and make anſweare.

21 I will (f) regarde no manner of perſon, no man will I ſpare.

22 For if I woulde goe about to (g) pleaſe men, I knowe not howe ſone my maker would take me away.

a. There is cauſe why ye ſhould not deſpiſe mee, although I bee yong: for I am as you are, made by Gods ſpirite, created of the earthe, and receyue life of him.

b. Iob before deſyred to plead his cauſe before God without feare, therefore ſayth Elihu, I am heere in Gods ſteede, whome thou needeſt not to feare: for I am made of the matter that thou art.

c. I haue heard thee boaſt of thy righteous life, that thou art innocent and iuſt, therefore will I not proue thee wicked of thy former life, but by theſe thy wordes.

d. And as though therefore it had bin wiſedome for them to holde their peace.

"or, words.

e. That is, I ſhould breake in the middes, if I ſhould not ſpeake, my mind is ſo hot within me.

f. I will ſay trueth, all things layde apart.

g. The Hebrue worde is, to alter the name, calling a rude man learned, or a wycked man iuſt.

The.xxxiij. Chapter.

5. Elihu accuſeth Iob of ignorance. 14. Hee ſheweth that God hathe diuers meanes to inſtruct man, and to drawe him from ſynne. 19. He afflicteth man, and ſodenly delyuereth him. 26. Man beyng delyuered, gyueth thãks to God.

1 WHerefore heare my woordes, O Iob, and hearken vnto all that I wyll ſaye:

2 Behold, I haue nowe opened my mouth, my tongue hathe ſpoken in my throte.

3 My hart doth order my words aright, and my lippes talke of pure wiſedome.

4 The (a) ſpirite of God hath made me, and the breath of the almightie hath gyuen mee my lyfe.

5 If thou canſt then giue mee aunſweare, prepare thy ſelfe, and ſtand before me face to face.

6 Beholde, (b) before God, I am euen as thou: for I am faſhioned and made, euen of the ſame molde.

7 Beholde, my terrour ſhall not feare thee, neyther ſhall my hand be heauy vpon thee.

8 (c) Nowe haſt thou ſpoken in myne eares, and I haue hearde the voyce of thy woordes:

9 I am cleane without any faulte, I am innocent, and there is no wickednes in mee.

10 But loe, he hath picked a quarell agaynſte me,

a. To proeue Iob plagued for his offences.

"or, the dayes ſhall ſpeake.

"or, the multitude of yeres ſhall.

"or, iudgement

me, and taketh me for his enimie.
11 He hathe put my fote in the stockes, and loketh narrowly vnto all my pathes.
12 Beholde, in this hast thou not done right, I will make answeare vnto thee, that God is greater than man.
13 And why doest thou then striue agaynste hym? for he shall not gyue thee accompts of all his wordes.
14 For God speaketh (d) once or twice, and yet man vnderstandeth it not.
15 In dreames and visions of the night, whē slumbring commeth vpon men, that they fal asleepe in their beddes,
16 He roundeth them in the eares, and sealeth their correction:
17 That he may withdraw man from euill enterprises, and delyuer hym from (e) pryde,
18 And keepe hys soule from the graue, and his lyfe from the swoorde.
19 He chastneth him with sickneste vpon hys bedde, he layeth sore punishment vppon hys bones:
20 So that his (f) life may away with no bread, and his soule abhorreth to eate anye daintie meate:
21 (g) In so muche, that his body is cleane consumed away, and hys bones appeare, which before were not seene.
22 His soule draweth vnto the graue, and his lyfe to " death.
23 Nowe (h) if there be a messenger, one among a thousande, sente for to speake vnto man, and to shewe him the right way:
24 Then the Lorde is mercifull vnto hym, and sayth, Hee shall bee delyuered, that he fall not downe to the graue: for I am sufficiently reconciled.
25 Then shall his (i) flesche bee as freshe as a chyldes, and shall returne as in the dayes of his youth.
26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see hys face with (k) ioy, for he will render vnto mā hys righteousnesse.
27 I respect hathe hee vnto men, let man then say, I haue offended, I dyd vnrighteously, and (l) it hath done me no good:
28 Yea, he hath delyuered my soule from destruction, and (m) my lyfe shall see the lyght.
29 Loe, all these worketh God alway with man:
30 That hee bring backe his soule from the graue to the light, yea the lyght of the lyuing.
31 Marke well, O Iob, and heare me: holde thee still, and I will speake.
32 But if thou hast any thing to say, then (n) answeare me, and speake: for I desyre to iustifie thee.
33 If thou hast nothing, then heare mee, and hold thy tong, and I shall teach thee wysedome.

d. God speaketh two maner of wayes vnto men, eyther by sleepe, or by hys rod of sickneste, & other plages.

e. For to beate downe the pride of man, God sendeth hys plages.

f. That is, sickneste that decayeth lyfe, can take no sustenance.
g. Heere speaketh he of the second way, whereby God speaketh to man by afflictions.
" or, to the buriers.
h. If there be a messenger seene to declare Gods wyl truely, & shew his benefytes one of a thousand, and man regardeth the same: then will God haue mercy.
i. The health of the body, is the blessing of God.
k. Hee shall feele the comfort of the holy ghost.
l. But it prouoked Gods wrath vpon me
m. That is, my soule shall appeare cleare in the land of the lyuing.

n. That is, to shewe thy selfe iust, and not wicked.

The. xxxiiij. Chapter.

5. Elihu chargeth Iob, that hee calleth hymselfe ryghteous. 12. Hee sheweth that God is iust in iudgementes. 24. God destroyeth the myghtie. 30. By hym the hypocrite raigneth.

1 ELihu proceeding in his answeare, sayd,
2 Heare my wordes, O yee (a) wyse men, hearken vnto me, yee that haue vnderstandyng:
3 For the eare discerneth wordes, and the mouth tasteth the meates.
4 As for (b) iudgemente, let vs seeke it out among our selues, that we may knowe what is good.
5 (And why?) Iob hathe sayde, I am ryghteous, and God hathe (c) taken away my iudgement.
6 In my right, I should be a lyer: my woūd is incurable without my fault.
7 Where is there suche a one as Iob, that (d) drinketh vp scornefulnesse like water?
8 Why che goeth in the company of wycked doers, and walketh with vngodly men?
9 For he hathe sayde, It profiteth a man nothyng that he should walke with God.
10 Therfore hearken vnto mee, yee that haue vnderstanding: farre be it from God, that he should meddle with wickednesse, and farre bee it from the almightie, that he shoulde meddle with vnrighteous dealing.
11 For he shall reward man after his workes, and cause euery man to fynde accordyng to hys wayes.
12 Sure it is, that God wyll not doe wyckedly, neyther will the almightie peruert iudgement.
13 Who ruleth the earth but he? or who hathe placed the whole worlde?
14 If he set his hart vpon (man,) and gather vnto hym selfe hys spirit and his breath,
15 All flesh shall come to nought at once, and all men shall turne agayne vnto dust.
16 If thou nowe haue vnderstanding, heare what I say, and hearken to the voyce of my wordes:
17 May he be a (e) ruler that loueth not right? or may he that is a very innocent man doe vngodly?
18 Is it reason thou shouldest say to ỹ kyng, Thou art wicked, or thou art vngodly, and that before the princes?
19 God hathe no respect vnto the persons of the

a. Here Elihu prooueth that God can not be vniust, by-cause he is the iudge of the world, the gouernour and creator of all.
b. Let vs seeke the cause by reasonyng in order of iustice
c. That is, he hathe not dealt with me, according to the equitie of my cause.
d. That is, for his foolishnesse, he beareth the scornfull reproches of the mockers

e. As though Elihu woulde say, is it meete that the vniust and wicked shall be rulers, or innocents commit wickednesse, or inferiours to controle princes, or subiects to resist the king: howe much lesse ought thou to do so to god the king of all kyngs?

the lordly, and regardeth not the rich more than the poore: for they bee all the worke of his handes.

f. That is, sodenly before they are aware of it.

20 In the (f)twinkling of an eye shall they dye, and at midnighte when the people and the tyrantes rage, then shall they perish, and be taken away without handes.

21 For his eyes loke vpon the ways of man, and he seeth all his goings.

22 There is no darkenesse nor shadowe of death, that can hyde the wicked doers from him.

23 For God will not laye vpon man, more than he hath sinned, that he should enter into(g)iudgement with him.

g. For mannes frayle nature can not reache to Gods insearchable secrets and therfore must leaue thē with all humilitie.

24 He shall destroye the mightie without seeking, and shall set other in their (h) steade.

h. God exalteth one, and humbleth an other, as the foure monarches of the worlde for example, that is, of the Assyrians, of the Persians, of the Grecians, & of the Romanes: as God doeth mightily, so doth he iustly.

25 Therefore shall hee declare their workes: he shall (i)turne the nyght, and they shall be destroyed.

i. That is, he shal bring to light, that whiche lay in darknesse.

26 The vngodly doth he punishe(k)openly.

k. That is, in the sight of all men.

27 Bicause they turned backe from him, and woulde not consider all his wayes.

28 In so much that they haue caused the voyce of the(l) poore to come vnto him, and nowe he heareth the complaynte of suche as are in trouble.

l. Through their cruel and vnmercifull hādling of thē.

29 When he giueth quietnesse, who can make trouble? and when he hydeth his face, who can beholde him? whether it be vppon nations or vpon one man onely:

m. Elihu doth not wishe to Iob any euill, but desireth God that he may acknowledge his office whiche can not be brought to passe, but by affliction.

30 Bicause the hypocrite doth raigne, bicause the people are snared.

31 Surely, of God onely it can be sayde, I haue pardoned, I will not destroy.

32 If I haue gone amisse, enfourme thou me: if I haue done wrong, I will leaue off.

33 Will he perfourme the thing through thee, for thou haste reproued his iudgement, thou also hast thyne owne mynd, and not I: but speake on what thou knowest.

34 Let men of vnderstanding tell me, and let a wyse man hearken vnto me.

35 Iob hath not spoken of knowledge, neyther were his wordes according to wysdome.

36 O (m)father, let Iob be "well tryed, bycause he hath answered for wicked men:

" or, tried vnto the ende.

37 Yea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes against God.

The. xxxv. Chapter.

6. Neyther doeth godlynesse profite, or vngodlinesse hurt God, but man. 18. The wicked crie vnto God, and are not heard.

a. Iob holding his peace, Elihu went on in his talke.

1 Elihu (a) spake moreouer, and sayde,

2 Thinkest thou it right that thou saist, I am more righteous than God.

3 For thou sayest, What aduantage will it be vnto thee, and what profite shall I haue of my sinne?

4 Therfore will I giue answere vnto thee, and to thy (b)companions with thee.

5 Loke vnto the (c) heauen, and beholde it, consider the cloudes, whych are higher than thou.

6 If thou halle (d) sinned, what halle thou done againste him? If thyne offences be many, what hast thou done vnto him?

7 If thou bee (e) righteous, what gyuest thou him? or what will hee receiue of thine hande?

8 Thy wickednesse (may hurt) a man as thou art, and thy righteousnesse (may profite) the sonne of man.

9 They whiche are oppressed, crie out vpon the multitude, yea, they crye out for the power of the mightie:

10 But (f) none sayeth, Where is God that made mee? and that giueth vs " occasion to prayse him in the night?

" or, songs.

11 Whiche teacheth vs more than the beastes of the earthe, and giueth vs more wisedome than the foules of heauen.

12 If any (g)such complayne, no man giueth answere, and that bycause of the wickednesse of proude tyrantes.

13 For God wyll not heare vanitie, neyther will the almightie regarde it.

14 Although thou sayest (to God) thou wylte not regarde it: yet iudgement is before him, trust thou in him.

15 But nowe bycause his anger hath not (h) visited, neyther called men to accompt with great extremitie:

16 Therfore doth Iob open his mouth but in vayne, and he maketh many wordes without knowledge.

b. To suche as are like to thee in obstinacie, not leauing thy great errour.

c. If the clouds be higher than thou, how muche more is God excelling thee in all.

d. It doth nothing aduantage God, whether wee bee good or euill, for he needeth not mans help, he is moste mightie, his maiestie is most glorious.

e. As though he wold saye, if we doe good, it is our owne: if we doe euil, it is ours also.

f. Iob said before, that God seemed not to haue care of mortal things: by profe, bicause that the wicked are in prosperitie, & the godlie are afflicted. But Elihu refelleth that, saying, The cause of their plague is for that they cal not to god nor pray, nor trust in him.

g. That is, God heareth them not, bycause they pray not heartily to him in fayth.

h. For if God shoulde plague Iob according to his deserte, he were not able to speake: but bicause God is fauourable, Iob speaketh so vnwysely.

The. xxxvi. Chapter.

1. Elihu sheweth the power of God, 6. and his iustice, 9. and wherefore hee punisheth. 13. The propertie of the wicked.

1 Elihu also proceeded, and sayde,

2 Hold thee stil a little, & I shal shewe thee what I haue yet to speake on Gods behalfe.

3 I will open vnto thee yet far higher knowledge, and will ascribe righteousnesse vnto my maker.

4 And truly my wordes shall not be vayne, seeyng he is with thee, that is (a) perfecte in knowledge.

a. And therefore credit my sayings, for I come to pleade for gods cause.

5 Beholde, the greate God casteth away no man, for he him selfe is (b) mightie in power and wisedome.
6 As for the vngodly hee shall not preserue him, but shall helpe the poore to their ryghte.
7 He shall not turne his eyes away from the ryghteous, but as (c) kyngs shall they bee in their throne, hee shall stablish them for euer, and they shall be exalted.
8 But if they be layde in chaynes, or bounde with the bondes of trouble,
9 Then wyll he (d) shewe them their worke and their sinnes which haue ouercome them.
10 He with punishing and nurturing of the, roundeth them in the eares, warneth them to leaue off from their wickednesse, and to amende.
11 If they now wyl take heede and serue him, they shall weare out their dayes in prosperitie, and their yeeres in pleasure.
12 But if they will not hearken, they shall goe through the swoorde, and perish or euer they be aware.
13 As for (e) hypocrites in harte, they shall heape vp wrath (for them selues) for they call not vpon hym, though they be his prysoners.
14 Thus shall theyr soule perish in "folyshnesse, and their life among the fornicatours.
15 The poore shall hee delyuer out of hys affliction, and "round them in the eare when they be in trouble.
16 Euē so would he take thee out of ỹ straite place, into a broade place in the whiche there is no straitnesse: yea, and make thy table quiet, replenished with fatnesse.
17 Neuertheless, (f) thou hast commended the iudgement of the vngodly, and euen such a iudgement and sentence shalt thou suffer.
18 And seeing there is (g) wrath with God, beware least he take thee away in thy wrath, and all that thou hast to redeeme thee, can not delyuer thee.
19 Thynkest thou that hee wyll regarde thy richesse? hee shall not care for golde, nor for all them that excell in strength.
20 (h) Spende not the nyghte in carefull thoughts, how he destroyeth some, and bringeth other in their place.
21 But beware that thou turne not aside to wickednesse and synne, which hytherto thou hast chosen more than affliction.
22 Beholde, (i) God is of a mightie hyghe power: where is there such a guyde, and law gyuer as he?
23 Who wyll reproue hym of his way? who wyll say vnto him, Thou hast done wrong?
24 Remember that thou doe magnifye hys worke which men doe prayse,
25 All men see it, yea men do beholde it a farre off.
26 Beholde, so greate is God, that he passeth our knowledge, (k) neyther can the number of his yeeres be searched out.
27 Sometime hee restrayneth the rayne, and agayne he sendeth rayne by his cloudes:
28 Whiche rayne the cloudes do droppe, and let fall abundantly vpon men.
29 Who can consyder the (l) spreadyngs out of hys cloudes, the coueringes of his tabernacle?
30 Beholde, he doeth stretche his lyght vppon it, and couereth the bottome of the sea.
31 For by these gouerneth he his people, and gyueth them abundance of meate.
32 With the cloudes he hideth the lyghte, and at his commaundement it breaketh out:
33 Which dashing vpō the next cloudes, shew tokens of wrath.

b. And therefore he wil not destroy the iust, the wise, and the godly, seeing they are therin like vnto hym.
c. So God doeth exalt the godly, and they that loue him.
d. If he shall plage the righteous, he wyll declare the cause of the same.
e. Hypocrites that confesse God in theyr mouthes, and not in theyr hartes, wil not acknowledge theyr offence, and so runne in to desperation, and confusion.
"or, youthfulnesse.
"or, opē theyr eare.
f. Thou hast alowed the counsayle of the wicked, and layde aside the counsayle of God as vniust.
g. Meanyng, thou shalt be in paynes whiche can not be released for any price.
h. That is, do not wickedly, wayting a time to do euill, as the robbers in the night, or muse not when thou art solitarie in the nyghte, why some people do perish, and some do not, for therein thou offendest, bycause it belongeth to the secrecie of Gods maiestie.
i. What lawe maker then is more iust than he, for he gaue the holy and immaculate law, who durst then to call him vniust?
k. For he is God from euerlasting, without beginning or ending.
l. Gods maiestie is wonderfully declared in hys creatures.

The.xxxvij. Chapter.

2. Elihu prooueth that the vnsearcheable wisedome of God is manifest by his works, 4. as by thunders, 6. the snowe, 9. the whyrle winde, 11. and the rayne.

1 AT (a) this also my hart is astonied, and mooued out of hys place.
2 Heare (b) then the sound of his voyce, and the noyse that goeth out of his mouth.
3 He directeth it vnder the whole heauen, and his lyght vnto the endes of the world.
4 A roaring voyce followeth it, for his glorious maiestie gyueth a thunderclap, and hee will not stay when his voyce is heard.
5 God thundreth marueylously wyth hys voyce, great things doeth he, whyche we can not comprehende.
6 He commaundeth the snowe, and it falleth vpon earth: he gyueth the rayne a charge, and the showres haue theyr strength, and fall downe.
7 With the force of the rayne he shutteth men vp, that all men may know his (c) workes.
8 The beastes (d) creepe into theyr dennes, and remayne in their places.
9 Out of the south commeth the tempest, and cold out from the north winde.
10 At the (e) breath of God the hoare frost is gyuen, and the broade waters are frosen.
11 He maketh the (f) cloudes to labour in giuing moystnesse, and agayne with hys (g) lyght he dryueth away the cloude.
12 He turneth the heauens about by hys gouernemente, that they maye doe whatsoeuer he

a. That is, at Gods wonderfull creatures, as the thunder, and such lyke.
b. As though he woulde say, the thunder is the dreadfull voyce of God.
c. Whiche workes are as it were a confirmation of Gods maiestie: for as soon as the thunder commeth, they flee for feare, wherein they shewe their owne weakenesse, and do witnesse a maiestie of God on high.
d. Not only man, but beastes also are witnesses of Gods power and maiesty, whē they runne to theyr dennes for feare of the thunder.
e. Meaning, the winter which are called the breath of God, which as they blowe hot or colde, so they frise or thawe the waters, making the lesser & greater.
f. That is, to gather vapeurs from the earthe and to powre them downe at Gods pleasure, to the watering of the same.
g. That is, I see scatereth the clouds abrode with the lightnigs that are inclosed in this.

he (h) commaundeth them vppon the whole worlde,

13 Whether it be for punishmente, or for hys land, or to do good to them that seeke him.

14 Hearken vnto this, O Iob, stand still, and consyder the wonderous workes of God.

15 Diddest thou knowe when God disposed them? and caused the lyght of (i) his cloudes to shyne?

16 Hast thou knowen ỹ varietie of ỹ clouds, and the wonderous workes of him, whyche is perfect in knowledge,

17 And howe thy clothes are warme, when the land is still through the south winde?

18 Hast thou helped him to spread out the heauens, whiche are strong and bright as a (k) loking glasse?

19 Teache vs what wee shall say vnto hym: for we are vnmeete to frame our talke, because of (l) darknesse.

20 Shall it be tolde him what I say? Shall man speake when he shall be destroyed?

21 For men see not the lyght that shineth in the cloudes: but the wind passeth and cleanseth them.

22 The fayre weather commeth out of the North, the prayse thereof is to God, who is terrible.

23 It is the almightie, we can not fynde him out: he is excellent in power and iudgemẽt, and abundant in iustice: he afflicteth not.

24 Let men therefore (m) feare him: for there shall no man see him, that is wise in his own conceyte.

h. Gods creatures are all at his becke to do his pleasure either to plage any lande of his, or to doe good to any.

i. That is, the lightning.

k. For the clearenesse or brightnesse of them.

l. That is, of our ignorance.

The xxxviij. Chapter.

God speaketh to Iob, and declareth the weakenesse of man in the consyderation of his creatures, by whose excellencie, the power, iustice, and prouidence of the creator is knowen.

1 Then answeared the Lord vnto Iob, out of the (a) whyrle winde, and sayde,

2 What is he that (b) darkneth his counsell by words without knowledge?

3 Gyrd vp thy (c) loynes lyke a man: for I will question with thee, see thou gyue mee a direct answeare.

4 Where wast thou when I (d) layde the fundations of the earthe? Tell playnely, if thou hast vnderstandyng.

5 Who hath measured it, knowest thou? or who hath (e) spread the lyne vpon it?

6 Wherevpon are the (f) foundations set? or who hath layd the (g) corner stone thereof?

7 Where wast thou when ỹ morning starres praysed me togeather, and all the children of God reioyced triumphantly?

8 Who (h) shut the sea with doores, when it brake forth as out of the wombe?

9 Whẽ I made the cloudes (to be) a couering for it, (i) and swadled it with the darke:

10 When I gaue it my commaundemente, makyng dores and barres for it,

11 Saying, Hitherto shalt thou come, but no further: and here shalte thou lay downe thy proude and hye wanes.

12 Hast thou gyuen the morning hys charge since thy dayes, and shewed the day spryng his place,

13 That it myght take holde of the "corners of the earth, and that the vngodly might bee shaken out of it?

14 (k) They are fashioned as the clay wyth the seale, and all stand vp as a garmente.

15 The vngodly shall bee disappoynted of their lyght, and "the arme of the proud shall be broken.

16 (l) Camest thou euer into the "ground of the sea, or walkedst in the lowe corners of the deepe?

17 Haue the gates of deathe bin opened vnto thee? or hast thou seene the dores of the shadowe of death?

18 Hast thou also perceyued howe brode the earth is? if thou hast knowledge of all thys:

19 Then shewe mee the way where lighte dwelleth, & where is the "place of darknes,

20 That thou shouldest receyue it in the boundes thereof, and knowe the pathes to their houses?

21 Knewest thou afore thou wast borne, how olde thou shouldest be?

22 (m) Wentest thou euer into the treasures of the snowe, or hast thou seene the secrete places of the hayle,

23 Which I haue prepared against the time of trouble, against the time of battayle and warre?

24 By what way is the light parted? and into what land breaketh the East winde?

25 Who diuideth ỹ waters into diuers chanels? or who maketh a way for the lightning and thunder,

26 To cause it to rayne on the earthe where no man is, and in the wyldernesse where none inhabiteth,

27 To satisfie the desolate and wast ground, and to cause the bud of the hearbe to spring forthe?

28 Who is the (n) father of the rayne? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath gendred the "coldnesse of the ayre,

30 That

a. To shew his maiestie, and to instruct Iob, before whome he spake.

b. That speaketh so couertely & obscurely

c. That is, prepare thee selfe to answeare.

d. Inferring by this, that if he could not conceyue Gods wonderfull workes, muche lesse his vnsearchable wisedome.

e. That is, compassed the earthe with his bondes.

f. Meaning the kinds of God, which hold vp as a pillor the heauens and the earth, that it falleth not.

g. That is, who layde the foundations of the earth, and made it so stedfast that it falleth not?

h. That is, who after the creation shut vp the seas within their limits, as with doores.

i. As though the huge seas were but a weake child in Gods hand, to rule at his pleasure.

" or, wynges.

k. Though the vngodly trust in their estate to endure lõg, yet they shall be as weake as clay, and as a garment shall soone perishe.

" or, the hygh arme.

l. A iudge ought to bee skilfull in the cause that hee iudgeth: but seeing thou knowest none of these things that are visible, why wilt thou presume to iudge of things inuisible?

" or, bottome.

m. No man can goe in the place where the snowe is gendred: muche lesse may Iob clime vp to heauen to knowe Gods secretes.

n. Meanyng God is the creator and maker of al thõgs.

" or, frost of the heauen.

30 That the waters are "hid as(with)a stone, and lye congealed about the deepe?
31 Wilt thou bynder the sweete influences of the seauen starres? or lose the bandes of Orion?
32 Canst thou bryng forthe Mazzaroth in theyr tyme? Canst thou also guide Arcturus with his sonnes?
33 Knowest thou the course of heauen, that thou mayest set vp (o) the ordinance thereof vpon the earth?
34 Moreouer, canst thou lift vp thy voyce to the cloudes, that they may powre downe great rayne vpon thee.
35 Canst thou sende the lightnings also, that they may goe their way and be obedient vnto thee, saying, Loe here are we?
36 Who hathe put wisedome in the reynes? or who hath giuen the hart vnderstandyng?
37 Who nombreth the cloudes in wisedome? who stilleth the vehement "waters of the heauen,
38 (p) To cause the earth to grow into hardnesse, and the clots to cleaue fast togeather?
39 (q) Wilt thou hunt the pray for the Lion? or fyll the appetite of the Lions whelpes,
40 When they couche in theyr places, and tarie in the couert to lye in wayte?
41 Who prouydeth meate for the Rauen, when his yong ones crie vnto God, and flee about for lacke of meate.

The. xxxix. Chapter.

The bountie and prouidence of God, whiche extendeth euen to beastes, gyueth man full occasion to put his confidence in God.

1 KNowest thou the tyme when the wilde goates bring forthe their yong among the stonie rockes? or (a) layest thou wait whē the Hyndes vse to calue?
2 Canst thou number the moneths that they goe with yong? or knowest thou the tyme when they bring forth?
3 They lye downe, they calue their yong ones, and they are delyuered of theyr trauell and payne:
4 Yet their yong ones growe vp, and waxe fatte through good feeding with corne: they goe forthe, and returne not agayne vnto them.
5 Who letteth the wyld Asse to goe free? or who loseth the bonds of the wild Mule?
6 Euen I whiche haue giuen the wyldernesse to be their house, and the (b) vntilled land to be their dwelling.
7 They (c) force not for the multitude of people in the citie, neyther regard the crying of the driuer:
8 But seeke their pasture about the mountaynes, and folow the greene grasse.
9 Will the (d) Unicorne doe thee seruice, or abyde still by thy cribbe?
10 Canst thou bynde the yoke about the Unicorne in the forowe, to make hym plowe after thee in the valleyes?
11 Wayest thou trust hym bicause he is strōg, or committhy labour vnto him?
12 Wayest thou beleeue him that hee wyll bring home thy "corne, or carie any thyng vnto thy barne?
13 Gauest thou the fayre wings vnto ỹ Pecockes, or wings and feathers vnto the Estriche?
14 For she leaueth hir egges in the earth, and C heateth them in the dust.
15 She remembreth not that they myghte be troden with feete, or broken with some wild beast.
16 So harde is shee vnto hir yong ones, as though they were not hers, and (e) laboureth in vayne without any feare.
17 And that bycause God hath (f) taken wisdome from hir, and hath not gyuen hir vnderstanding.
18 When hir time is that shee stirreth vp on hygh, she careth neyther for the horse, nor the ryder.
19 (g) Hast thou giuen the horse his strength, or learned him to ney courageously?
20 Canst thou make him afrayde as a Grashopper? where as the stoute neying that hee maketh is fearefull.
21 Hee breaketh the ground with the hookes of his feet, he reioiceth chearfully in his strēgth, and runneth to meete the harnest men.
22 He layeth afyde all feare, his stomacke is not abated, neyther starteth he backe for any swoorde.
23 Though the quyuers rattle vppon hym, though the speare and swoord glyster:
24 Yet rusheth hee in fiercely, beating the grounde, he thynketh it not the noyse of the trumpettes:
25 But when the trumpets make most noise, he sayth, "Tushe, for he smelleth the battell a farre off, the noyse of the captaynes, and the shouting.
26 Commeth it through thy wisedome that the Goshauke fleeth to ward the (h) South?
27 Doeth the Eagle mount vp, and make his nest on high at thy commaundement?
28 He abydeth in stonie rockes, and dwelleth vpon the high toppes of mountaynes:
29 From whence he seeketh his pray, and loketh farre about with his eyes.
30 Hys yong ones also sucke vp blood: and where any dead body lyeth, there is he.

The

" Some reade harde.

o. The influence.

" or, bottels.
p. For so groweth the earth by the want of rayne.
q. After he had shewed hys maruayles aboue, he commeth to the earthly creatures, as though God woulde say, The thigs in the cloudes are vnknowen to thee, yea euen things on earthe thou durst not doe, how muche lesse then durst thou to reache to Gods secrete wisedome.

a. Hee chiefly reciteth these beasts, for they bryng foorthe their yonglings with greatest payne.

b. Some reade, salte places, meanyng barrayne ground.
c. For the wild Asse is of all beastes most vntameable.

d. If thou canst not rule the Vnicorne, canst thou knowe Gods secrete or appointe hir to do thy will?

" or, seede.

e. The Ethrich when she hath hatched hir egges, hydeth them in the sande, and by the heate of the sunne, the young are brought forth, but she leaueth the egges as careleste, forgetting the place where she put them, and so hir labour is vayne.
f. To be natrall towarde hir owne.
g. Thus in all creatures, the glory of God maiestie is declared.

" or, hyde.

h. That is, flee into the regions that are hot when colde commeth.

The.xl. Chapter.

2. How weake mans power is, being compared to the woorkes of God, 10. whose power appeareth in the creation and gouerning of the great beastes.

א 1 MOreouer the Lorde spake vnto Iob, and sayde,

2 Shall hee whome the almightie will chasten, contende with him? Shoulde not hee whiche disputeth with God, giue hym an answeare?

a. Here Iob confesseth hys offence, and durste not speake for when God doth reprehend, who can aunsweare?

3 Then Iob (a) answeared the Lord, saying.

4 Behold, I am vyle, what shall I answere thee, (therefore) I will lay my hand vppon my mouth.

5 Once haue I spoken, but I will say, no more: yea twise, but I will proceede no further.

6 Then aunsweared the Lorde vnto Iob out of the whirle wynde, and sayde,

ב 7 Gyrde vp thy loynes nowe lyke a man: I wyll demaunde of thee, and make thou answeare.

b. Meanyng, him for a man to accompt him selfe iust, to accuse God for vniust or, arme.

8 Wilt thou (b) disanull my iudgemente? or wilt thou condemne me, that thou mayest be righteous?

9 Is thy power then lyke the power of god? maketh thy voyce a sound as his doeth?

10 Decke thy selfe now with excellencie and maiestie, and aray thy selfe with (c) beautie and glory:

c. Whiche no man is able to do, for these things are only perteyning to God,

11 Cast abroade the indignation of thy wrath, and beholde euery one that is proude, and abase hym:

12 Loke on euery one that is arrogante, and bring him lowe, and destroy the wicked in their place.

ג 13 Hyde them in the dust togeather, and couer their faces in (d) secrete:

d. That is, shale them to dye, if it fyr in my power.

14 Then will I confesse vnto thee also, that (e) thine owne right hande shall saue thee.

e. Which God onely do, and therefore trusting in hys owne strength, thou compareste with God.

15 Beholde the beast (f) Behemoth, whom I made with thee, which eateth hay as an oxe:

f. The Hebrues say, Behemoth signifieth an Oxe, so called of his bygnesse, by the whiche may be vnderstande the deuil.

16 Loe howe his strength is in his loynes, and what power he hath in the nauil of hys body.

17 When hee will, hee spreadeth out his tayle lyke a Cedar tree, all his sinowes are stiffe.

18 His bones are lyke pypes of brasse, yea hys bones are like staues of iron.

19 He is the chiefe of the wayes of God, hee that made him, will make his sword to approch vnto him.

20 Surely the mountaynes bring him forth grasse, where all the beastes of the fielde take their pastime.

ד 21 He resteth him in the shade, in the couerte of the reede and fennes.

22 The trees couer him with their shadowe, and the wyllowes of the broke compasse him about.

23 Beholde, he drinketh vp whole riuers, and feareth not, he thinketh that he can drawe vp Iordane into his mouth.

24 He taketh it with his eyes, and yet ỹ hunter putteth (g) a bridle into his nose.

g. Meaning, he is inuisible amongst men, yet God can bruise him.

25 Canst thou drawe out Leuiathan (h) with a hooke? or bind his tong with a corde.

h. Leuiathan is a whale.

26 Canst thou put an hooke in the nose of him, or bore his iawe through with a "naule?

"or, angle.

27 Will hee make many fayre wordes wyth thee (thinkest thou) or flatter thee?

ה 28 Will hee make a couenant with thee? or wilte thou take him for a seruant for-euer?

29 Wilt thou take thy passime with hym? as with a byrde, wilte thou binde him for thy maydens?

30 That thy companions may make a refection of him: or shall he be parted among the marchantes?

31 Canst thou fyll the basket with his skinne? or the fisshe (i) pannier with his head?

i. For it is dangerous to truste Satan in any thing, yea it is hurtfull to touch him, for Leuiathan representeth Sathan.

32 Lay thine hande vpon him, remember the battayle, and do no more so.

33 Beholde, his hope is in vayne: for shall not one perish euen at the syght of hym?

The.xli. Chapter.

By the greatnesse of this monster Leuiathan, God sheweth his greatnesse and his power, which nothing can resist.

א 1 NO (a) man is so fierce that dare stirre him vp: who is able to stand before me?

a. If the creature can not be resisted, who can compare with the creator?

2 Or who hath giuen me any thing afore hand, that I may reward him agayne? all things vnder heauen are mine.

3 I will not keepe secrete his great strength, his power, nor his comely proportion.

4 Who can discouer the face of his garment? or who shall come to him wyth a double bridle?

5 Who (b) shall open the dores of his face? for he hath horrible teeth round about.

b. That is, who dare looke in his mouth?

6 His scales are as it were strong shieldes, so fastned togeather as if they were sealed:

7 One is so ioyned to another, that no ayre can come in?

ב 8 Yea one hangeth so vppon another, and sticketh so togeather, that they can not be sundred.

9 His (c) neesings make a glistering like fyre, and his eyes lyke the "morning shyne.

c. That is, he spouteth out flames of fyre out of hys mouth.

"or, eye lids of the morning.

10 Out of his mouth goe torches, and sparks of fyre leape out.

11 And out of his nosthrilles there goeth a smoke, lyke as out of an hot seething pot, or caldron.

12 His

12 His breath maketh the coales burne, and the flame goeth out of his mouth.
13 In his (d) necke there remayneth strength, and nothing is too laborous for hym.
14 The members of his body are ioyned (so straight one to another,) and cleaue so fast togeather, that he can not be moued.
15 His (e) hart is as harde as a stone, and as fast as the "stithie that the Smyth smyteth vpon.
16 When hee goeth, the mightie are afrayde, and feare troubleth them.
17 If any man drawe out a sword at him, it shall not hurt him, there may neyther speare, iauelin, nor brestplate, abyde hym.
18 He setteth as much by iron as by a strawe, and as much by brasse, as by a rotten sticke.
19 He starteth not away from him that bendeth the bowe: and as for sling stones, hee careth as much for stubble as for them.
20 He counteth the dartes no better than a strawe, he laugheth hym to scorne that shaketh the speare.
21 (f) Sharp stones are vnder him like pot-sheardes, and he lyeth vppon sharp things as vpon the soft myre.
22 Hee maketh the (g) deepe to boyle like a potte, and stirreth the sea togeather like an oyntment.
23 He maketh the (h) path to bee seene after hym, and he maketh the deepe to seeme all hoarie.
24 Vppon earth there is no power like vnto his: for he is so mad that he feareth not.
25 He beholdeth all the high things, (i) he is a king ouer all the children of pryde.

d. For Satan is the prince of the world, who ouercame by action: but Christ ouerthrewe hys kingdome by his passion.
e. Satan is called hard of hart, bycause he is vnmercifull, cruel, and vntreatable.
"or, the neather millstone.
f. For the hard resse of his skin is suche, that he lyeth vpon it without payne, as in the softe myre.
g. He spouteth out the water in suche sorte, that the seas seeme to boyle
h. With a white froth vpon the water.
i. He despiseth all, & is proudest of all.

The. xlij. Chapter.

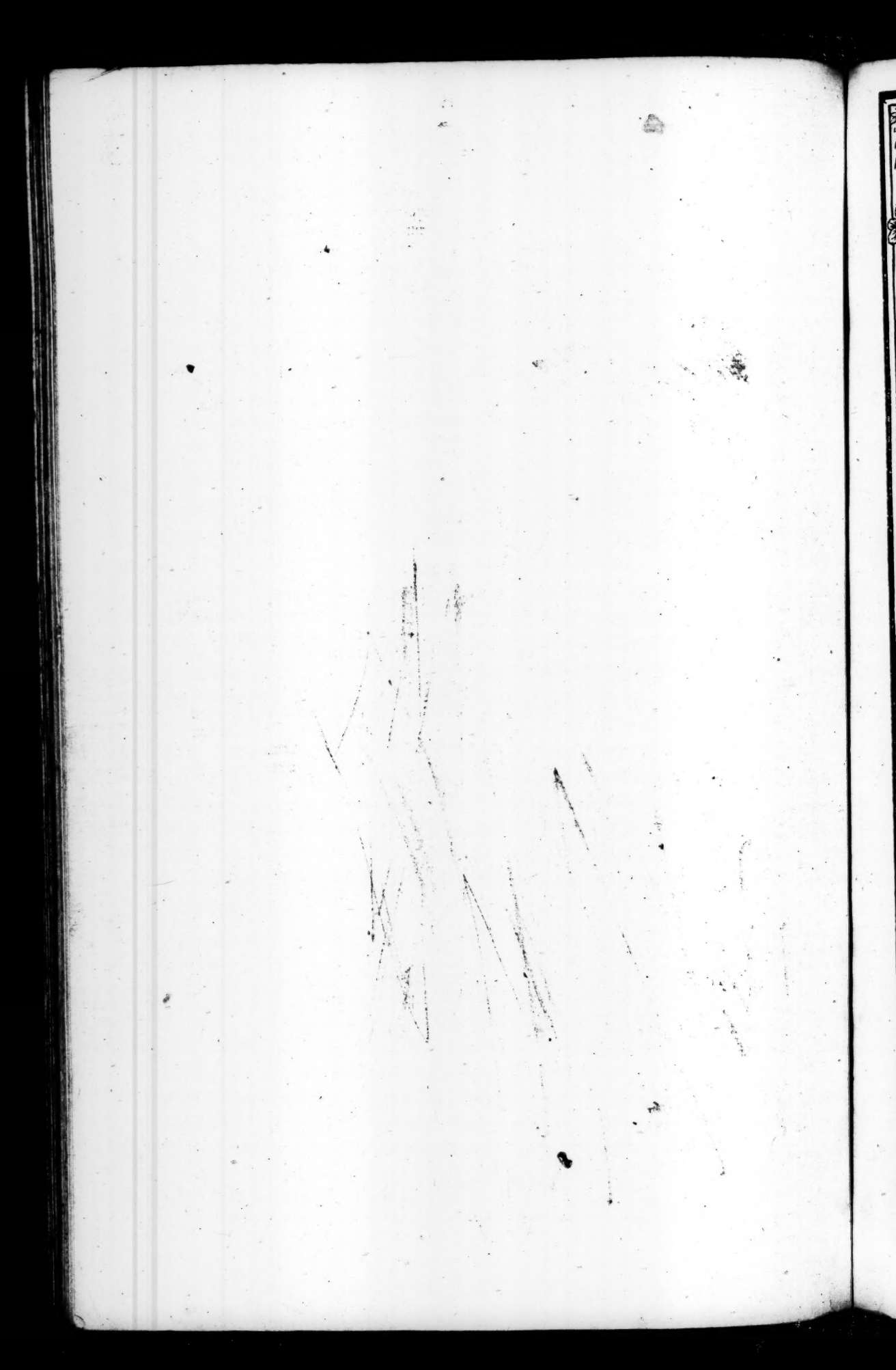
6. The repentance of Iob. 9. He prayeth for his friendes, 12. and his goodes are restored double vnto him.

1 Then Iob aunswered the Lorde, and sayde,
2 I knowe that thou hast (a) power ouer all things, and that there is no thought hid vnto thee.
3 For who can keepe his owne counsell so secrete, but it shall be knowen? Therefore haue I spoken that I vnderstoode not, euen the things that are too wonderfull for mee, and passe mine vnderstandyng.
4 O (b) hearken thou vnto me also, and let me speake: answeare vnto the thing that I will aske thee.
5 I haue heard of thee by the hearing of the eare, but nowe myne eye (c) seeth thee.
6 Wherefore, I gyue myne owne selfe the blame, and take (d) repentance in the dusse and ashes.
7 Nowe when the Lorde hadde spoken these wordes vnto Iob, it came to passe that the Lorde sayde to Eliphas the Themanite, I (e) am displeased with thee, and thy two friendes: for yee haue not spoken of mee the thing that is right, like as (f) my seruant Iob hath done.
8 Therefore take yee nowe seuen oxen, and seuen rammes, and goe (g) to my seruaunte Iob, and offer vp for your selues a burnt offering, and my seruaunte Iob shall pray for you: him will I accept, and not deale with you after your foolishnesse, in that yee haue not spoken of me the thing which is ryghte, like as my seruant Iob hath done.
9 So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went and did according as the Lorde commaunded them: the Lord also accepted "the person of Iob.
10 And the Lorde (h) turned the captiuitie of Iob when he prayed for his friendes: yea the Lord gaue Iob twice as much as he had afore.
11 And then came there vnto him all hys (i) brethren, all his sisters, and all they that had bin of his acquayntance afore, and did eate bread with him in his house, and had compassion on him, and comforted him ouer all trouble that the Lord had brought vpō hym, euery man also (k) gaue him a certayne sum of money, and a "iewell of golde.
12 So the Lord blessed the last dayes of Iob, more than the first, for he had fourteene thousande Sheepe, syxe thousande Cammels, a thousand yoke of Oxen, and a thousand shee Asses:
13 Hee hadde seuen sonnes also, and three daughters.
14 The fyrst daughter called he (l) Iemima, the second (m) Kezia, and the third (n) Kerenhapuch.
15 In all the land were no women founde so fayre as the daughters of Iob: and their father gaue them inheritance among their brethren.
16 After this lyued Iob an hundred and fortie yeeres: so that he sawe his children, and his childrens children, into the fourth generation.
17 And so Iob dyed, being olde, and "of a perfect age.

a. Iob confesseth the omnipotencie of God, and bewayleth hys offence, that he spake hee wist not what.
b. Iob desireth to learne of God.
c. He saw hym not but by his word, which is the face and image of God as Christe.
d. As the manner of mourners was then that repented.
e. Bycause they defended the iustice of God with carnall reasons.
f. For Iob defended of ignorance.
g. Reconcile your selues to hym, in that yee haue done hys offence, & then will I heare him for you.
"or, the fact.
h. He rid hym from his troubles & plagues.
i. That is, all they that were of his kinred.
k. Here is the exceeding great blessings of God towards the godly, and they that vnfeignedly trust in him.
"or, an earring.
l. Passing in beautie as the day, and long liuing.
m. As sweete as Casia, or fine spices.
n. The chiefe of beautie.
Exo. 20. d. Tobi. 14. d. Psal. 128. c.
"or, full of dayes.

The ende of the booke of Iob. *A. P. C.*

Andrew Perne, Perhaps of Cambridge



1575.

The thirde parte of the Bible, conteining theſe Bookes.

The Pſalter.
Eccleſiaſtes.
The Prouerbes.
Cantica canticorum.

The Prophetes.

Eſai.
Ieremie.
Ezechiel.
Daniel.
Oſee.
Ioel.
Amos.
Abdi.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophoni.
Aggeus.
Zacharie.
Malachi.

God ſaue the Queene.

A Prologue of S. Basill the great, vpon the Psalmes.

DAVID that notable King and Prophet, a man singularly chosen of Almightie God after his owne heart, being indued both with the knowledge of his Creator, and with the knowledge of himself, and being throughly exercised in the whole state of his lyfe with the experience of the worlde: vttereth his sundry affections (as his occasions serued him) in this his booke of Psalmes, a booke set out with dyuers names, but sounding all to one thing. The Hebrues name it Tehillim ספר תלים & ספתלים *that is to say, a booke of laudes and hymnes: The Grecians expresse it by the name of a Musical instrument* ψαλτηριον *so called. Our sauiour Christ calleth it a boke of Psalmes, (as his disciple Peter doth the same.) Some entitle it,* Liber Contemplationum siue Soliloquiorum, *A booke of contemplations, or secrete Meditations, whereby the godlie speaketh solitarily and alone to almightie God: A booke of holie Scripture, no doubt most comfortable in doctrine, high in mysterie, and profound in sense: but yet familiar and readie to be vnderstanded of the true christian hart. To the diligent vsing of which booke, the holy Apostle saint Paule by graue aduisement, no lesse than in two of his Epistles, exhorteth vs, saying in the one thus: Let the worde of Christ dwell in you richely, in all wisedome (thereof) teaching and admonishing your selues in Psalmes and hymnes and spiritual songs, singing with grace in your hearts vnto the Lord. An admonition so serious ought not to be contemned. Now forasmuch as the vse of the Psalmes hath a special peculiar grace aboue al other parts of scripture, therefore it ought of all other chiefly to be esteemed, and duely to be vsed, as euermore in the Churche of God, aswell of the olde people of Israell, as of the new people of the Christians, it hath bin in most frequent vse and reuerence. Furthermore, al maner of scripture, for that it is inspired from God aboue (as necessarie for instruction) is expressed by the determination of the holy ghost, to the intēt that al men in cōmon should gather out therof (as out of a storehouse of Physike for the soule) peculiar remedies, euery one of vs for our owne infirmities: for such physike (as one writeth) wil restraine great and many sinnes. Now wheras the prophets haue doctrine proper to themselues, and the bookes of the diuine histories matter by themselfe: the lawe hath his peculiar forme of teaching, and the prouerbiall bookes haue their seueral kinde of exhortations. The booke of the Psalmes comprehends in it self the whole cōmoditie of al their doctrines aforesaid, for it prophecieth of things to come, it reciteth the histories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done: and to be short, it is a cōmon storehouse of all good doctrine, which doth aptely distribute matter to euery man peculiar to himself: for it healeth not only olde festured wounds of the soule, but also can giue quick remedie to such as be newly made. It stayeth and cōforteth that member which is sicke and corrupt, and preserueth that which is whole and sound: it plucketh vp by the roote, (as much as is possible) all such euill affections as do raigne so tyrannically in the whole course of mans life, which effect it worketh as it were with agreable delectation, instilling pleasantly into our heart all sober honestie. For where as the holie Ghost perceiued that mankinde was hardly trayned to vertue, and that we be verie negligent in thinges concerning the true life in deed, by reason of our inclination to worldly pleasures and delectations: What hath he inuented? He hath mixt in his forme of doctrine, the delectation of musike, to the intent that the cōmoditie of the doctrin might secretly steale into vs, while our eares be touched with the pleasantnesse of the melodie. Euen much like as expert Physitions vse to do when they minister their bitter potions to suk children, least they should abhorre their health for the bitternesse of their drinkes, for the most part they anoynt the brinkes of the cups with honie. And for this ende be these sweete and harmonious songs deuised for vs, that suche as be children either by age, or children by maners, should in deed haue their soules holsomly instructed, though for the time they seme but to sing only. Furthermore, we see cōmonly that they which be of the vulgar people, or of rude and grosse nature, can not readily beare away and keepe in minde the graue precepts of the Apostles, or Prophets, where yet the diuine Psalmes they sing at home in their houses, and abroade they can record them. And certainly though a man were neuer so furiously raging in ire and wrath, yet as soone as he heareth the sweete tunes of the psalmes, straightway is he assuaged of his furie, and must depart more quiet in mynde by reason of the melodie. The psalm is the rest of the soule, the rod of peace, it stilleth & pacifieth the raging bellows of the mind, for it doth assuage & mollifie that ireful power and passion of the soule, it inducth chastitie where raigned wantonnesse, it maketh amitie where was discord, it knitteth friends togither, it returneth enimies to an vnitie again. For who can long repute him as an enimie, with whō he ioyneth himself in lifting vp his voyce to God in prayer? So that the song of the psalme worketh charitie, which is the greatest tresure of all goodnes that can be, deuising by the enducemēt of cōcord singing, the knot and bond of vnitie, so ioyning the people togither after the similitude of a quier in their vnitie of singing. The psalme is an introduction to beginners, it is a furtherer to them whiche goe forward to vertue, it is to the perfect mā a stable fundatiō to rest on, it is the swete voyce, the only mouth of the spouse of Christ the Church. The psalme doth cheere the feastful day the better to reioyce, it worketh that same heuinesse, which is heuines to godward: For the psalme is able to pluck out teares of any mās heart, though it be neuer so stonie hard. O wise & maruellous deuice of our heuenly scholemaister, who could inuent that we should both pleasantly sing, & therwith profitably learne, wherby wholsome doctrine might be the deper printed in vs: for that which with violēce and force is lerned of vs, is not wont to abide long: but that which entreth into vs with plesure, & by louing grace, it cōtinueth the longer in our harts, it sticketh the faster in our memories. Now as for the matter and cōtent of the Psalme, What is there but that a man may learn it there? Is not there to be lerned the valiantnes of fortitude, the righteousnes of iustice? the soberneſſe of temperāce? the perfection of prudēce, the forme of penance, the mesure of pacience? Yea and whatsoeuer soundeth to vertue or perfection, is it not there taught? In the psalme is cōteined absolute diuinitie, both prophecie of Christes cōming in the flesh, the threatful warnings of the iudgement, the hope of our rising again, the feare of Gods punishments, the promises of euerlasting ioy, the reuelation of all misteries: all these be layd and couched vp in the Psalter booke, as in a great treasure house cōmen to all men. Which booke the prophet Dauid framed most aptly (among many instrumentes of musike) to agree with the instrument called the Psalterie: signifying thereby (as I can iudge) the grace of God to come from aboue by the inspiration of the holie Ghost. For this only instrument of all other hath the cause of his sound from his vpper part, where the Harpe or the Lute by their wrests, haue their sound comming foorth out of the lower part of them: but the Psalterie puts forth the swetenes of his harmonious melodie from the vpper, teaching vs thereby, that we shoulde sette our whole studie and meditation in heauenly things aboue, and not by the swetenesse of the tunes to be borne downe to the sensuall affections and delectations of the flesshe.*

A.d.iij.

Iam.v.

Morning prayer.

Ephe.5. Col.3.

Basil.

Beatus vir qui non abijt. Pſal.j.

Morning prayer.

A 1 BLeſſed is the man that hath not walked in the counſell of the vngodlye, nor ſtande in the way of ſinners: and hath not ſit in ỹ ſeat of the ſcornful.

2 But his delight is in the lawe of the Lord: and in his law wil he exercyſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not whither: & loke what ſo euer he doth, it ſhall proſper.

5 As for the vngodly it is not ſo with thē: but they are like the chaffe which the wind ſcattereth away (frō the face of the earth.)

B 6 Therefore the vngodly ſhall not be able to ſtand in the iudgement: neyther the ſinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt gentes. Pſalm.ij.

A 1 WHy doe the Heathen ſo furiouſlye rage togither: and why do the people imagine a vayne thing?

2 The Kings of the earth ſtande vp, and the rulers take counſell togither: againſt the Lord, and againſt his annoynted.

3 Let vs breake their bondes aſunder: and caſt away theyr cordes from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

5 Then ſhall he ſpeake vnto them in his wrath: & vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my king: vpon my holy hyll of Sion.

B 7 I will preach the law, whereof the Lord hath ſayde vnto me: thou art my ſonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee, the Heathen for thine inheritance: & the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruyſe them with a rodde of iron: and breake them in peeces like a potters veſſell.

10 Be wyſe now therfore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kyſſe the ſonne leaſt he be angry, and ſo ye periſhe from the right way: if his wrath be kindled (yea but a litle) bleſſed are all they that put theyr truſt in him.

Domine quid multiplicati. Pſal.iij.

A 1 LOrde how are they increaſed that trouble mee: many are they that ryſe againſt me.

2 Many one there be that ſay of my ſoule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did cal vpō the Lord with my voyce: and he heard me out of his holy hill.

5 I layde me down and ſlept, and roſe vp againe: for the Lord ſuſteyned me.

6 I will not be afrayde for ten thouſands of people: that haue ſet themſelues againſt me rounde about.

7 Up Lord, and help me, O my God: for B thou ſmyteſt all mine enimies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy bleſſing is vpon the people.

Cum inuocarem. Pſal.iiij.

A 1 HEare mee when I call, O God of my righteouſneſſe: thou haſt ſet mee at libertie when I was in trouble, haue mercie vpon mee, and hearken vnto my prayer.

2 O ye Sonnes of men, how long wil ye blaſpheme mine honour: & haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call vpon the Lorde, he will heare me.

4 Stand in awe and ſinne not: commune with your owne hart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lorde.

6 There be many that ſay: who wil ſhew vs any good?

7 Lord lift thou vp: the light of thy countenaunce vpon vs. B

8 Thou haſt put gladneſſe in my harte: ſince the time that their corne and wine and oyle increaſed.

9 I will lay me downe in peace, and take my reſt: for it is thou Lorde onely that makeſt me dwell in ſafetie.

Verba mea auribus. Psal.v.

A 1 PVnder my words, O Lord: consider my meditation.
2 O harken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.
3 My voyce shalt thou heare betymes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.
4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.
5 Such as be foolish shall not stande in thy sight: for thou hatest all them that worke vanitie.
6 Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloudthirstie and deceytfull man.
B 7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship towarde thy holy temple.
8 Lead me, O Lord, in thy righteousnesse, because of mine enimies: and make thy way plaine before my face.
9 For there is no faithfulnes in his mouth: their inward partes are verie wickednesse.
10 Their throte is an open sepulchre: they flatter with their tongues.
11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.
12 And let all them that put their truste in thee reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.
13 For thou lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defende him, as with a shielde.

Domine ne in furore. Psal.vi.

A 1 O Lorde rebuke mee not in thine indignation: neyther chasté me in thy displeasure.
2 Haue mercie vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.
3 My soule is also sore troubled: But Lord howe long wilt thou punish me?
4 Turne thee, O Lord, & deliuer my soule: Oh saue me for thy mercies sake.
5 For in death no man remembreth thee: & who will giue thee thanks in the pit?
6 I am weerie of my groning, euery night washe I my bedde: and water my couch with my teares.
7 My beautie is gone for verie trouble: and B worne away because of all mine enimies.
8 Away from me al ye that worke vanity: for the Lorde hath heard the voyce of my weeping.
9 The Lorde hath heard my petition: the Lorde will receyue my prayer.
10 All mine enimies shalbe confounded and sore vexed: they shall be turned backe and put to shame soodenly.

Domine deus meus. Psal.vij.

1 O Lorde my God, in thee haue I put my truste: saue me from all them that persecute me, and deliuer me. A
2 Lest he deuour my soule like a Lion, and teare it in peeces: while there is none to helpe.
3 O Lorde my God, if I haue done any such thing: or if there be any wickednesse in my handes.
4 If I haue rewarded euill vnto him that dealt friendly with me: yea I haue deliuered him that without any cause is mine enimie.
5 Then let mine enimy persecute my soule, and take mee: yea let him treade my lyfe downe vpon the earth, and lay mine honour in the dust.
6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignations of mine enimies, arise vp for me in the iudgement that thou hast commaunded.
7 And so shall the congregation of the peo- B ple come about thee: for their sakes therefore lift vp thy selfe againe.
8 The Lorde shall iudge the people, giue sentence with me, O Lorde: according to my righteousnesse, and according to the innocencie that is in me.
9 Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.
10 For the righteous God: tryeth the very hartes and reynes.
11 My helpe commeth of God: which preserueth them that are true of heart.
12 God is a righteous iudge, strong and patient: and God is prouoked euery day.
13 If a man will not turne, hee will whet his swoorde: hee hath bent his bowe, and made it readie.
14 He hath prepared for him the instruments C of death: he ordeyneth his arrowes agaynst the persecutors.
15 Behold, he trauayleth with mischiefe: he hath conceyued sorrow, and brought forth vngodlinesse.
16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he

Euening prayer.

Mornyn prayer.

he made for other.

17 For his trauayle ſhall come vpon his owne head: and his wickednesse ſhall fall vpon his owne pate.

18 I will giue thankes vnto the Lorde, according to his righteousnesse: and will prayse the name of the Lorde the moſt high.

Domine dominus noſter. Pſal.viij.

¶ 1 O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that haſt ſet thy glorie aboue the heauens.

2 Out of the mouth of very babes and ſuckelings haſte thou ordeyned ſtrength, bycauſe of thine enimies: that thou mighteſt ſtill the enimie, and the auenger.

3 For I will conſider the Heauens, euen the workes of thy fingers: the Moone and the Starres whiche thou haſt ordeyned.

4 What is man that thou art ſo mindefull of him: and the Sonne of man that thou viſiteſt him.

5 Thou makeſt him lower than the Angels: to crowne him with glorie and worſhip:

6 Thou madeſt him to haue dominion of the workes of thy handes: and thou haſte put all things in ſubiection vnder his feete.

¶ 7 All ſheepe and oxen: yea, and the beaſtes of the fielde.

8 The foules of the ayre, and the fiſhe of the ſea: & whatſoeuer walketh through the pathes of the ſeas.

9 O Lorde, our gouernour: how excellent is thy name in all the worlde?

Confitebor tibi. Pſalm.ix.

¶ 1 I Will gyue thankes vnto thee, O Lord, with my whole hart: I will ſpeake of all thy marueylous workes.

Mornyng prayer.

2 I will be glad and reioyce in thee: yea, my ſongs will I make of thy name, O thou moſt higheſt.

3 Whyle mine enimies are driuen backe: they ſhall fall, and periſhe at thy preſence.

4 For thou haſt mainteyned my right, and my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the Heathen, & deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enimie, deſtructions are come to a perpetuall ende: euen as the cities whiche thou haſt deſtroyed, their memoriall is periſhed with them.

¶ 7 But the Lorde ſhall endure for euer: he hath alſo prepared his ſeate for iudgement.

8 For he ſhall iudge the worlde in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lorde alſo wyll be a defence for the oppreſſed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name will put their truſt in thee: for thou Lorde haſte neuer fayled them that ſeeke thee.

11 O prayſe the Lord which dwelleth in Sion: ſhew the people of his doynges.

12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaynt of the poore.

13 Haue mercy vpon me, O Lorde, conſider the trouble whiche I ſuffer of them that hate me: thou that lyfteſt me vp from the gates of death.

14 That I may ſhew all thy prayſes within the ℂ portes of the daughter of Sion: I will reioyce in thy ſaluation.

15 The Heathen are ſunke downe in the pit that they made: in the ſame net which they hid priuily, is their owne foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his own hands.

17 The wicked ſhal be turned into Hell: and all the people that forget God.

18 For the poore ſhall not alway be forgotten: the patient abiding of the meeke ſhall not periſh for euer.

19 Vp Lorde, and lette not man haue the vpper hande: lette the Heathen be iudged in thy ſight.

20 Put them in feare (O Lorde:) that the Heathen may know themſelues to be but men.

Vt quid Domine. Pſal.x.

¶ 1 WHy ſtandeſt thou ſo farre of (O Lorde:) and hydeſt thy face in the needefull tyme of trouble? ℣

2 The vngodly for his owne luſt dothe perſecute the poore: let them be taken in the craftie wylineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hartes deſire: and ſpeaketh good of the couetous whom God abhorreth.

4 The vngodly is ſo proude, that he careth not for God, neither is God in al his thoughtes.

5 His wayes are alway greeuous: thy iudgements are farre aboue out of his ſight, and therfore deſieth he all his enimies.

6 For he hath ſayde in his harte, tuſhe, I ſhall neuer be caſt downe: there ſhall no harme happen vnto me.

7 His mouthe is full of curſing, deceyte and ℣ fraude: vnder his tongue is vngodlyneſſe and vanitie.

8 He ſitteth lurking in the thieuiſhe corners

of the streetes: and priuily in his lurking dens doth he murther the innocent, his eyes are set agaynst the poore.

9 For he lieth wayting secretly: euen as a Lion lurketh he in his denne, that he may ravisshe the poore.

10 He doth ravish the poore: when he getteth him into his net.

11 Hee falleth downe, and humbleth himselfe: that the congregation of the poore may fall into the hande of his Captaynes.

12 He hath sayd in his heart tush, God hath forgotten: hee hydeth away his face, and he will neuer see it.

13 Arise (O Lorde God) and lift vp thine hand: forget not the poore.

C 14 Wherefore shoulde the wicked blaspheme God: while he doth say in his heart, tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlynesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodlye and malicious: take away his vngodlynesse, and thou shalt finde none.

18 The Lorde is king for euer and euer: and the Heathen are perished out of the lande.

19 Lorde thou hast heard the desyre of the poore: thou preparest their heart, and thine eare harkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted agaynst them.

A *In Domino confido. Psal.xi.*

1 IN the Lorde put I my trust: how say ye then to my soule, that she shoulde flee as a birde vnto the hill?

2 For loe, the vngodly bende their bowe, and make readie their arrowes within the Quiuer: that they may priuily shoote at them whiche are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lorde is in his holy temple: the Lords seate is in heauen.

5 His eyes consider the poore: and his eie liddes tryeth the children of men.

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

B 7 Upon the vngodly hee shall raine snares, fire, and brimstone, storme and tempest: this shal be their portion to drinke.

8 For the righteous Lorde loueth righteousnesse: his countenaunce will beholde the thing that is iust.

Saluum me fac. Psal.xij.

1 HElpe me Lorde for there is not one godly man left: for the faythfull are minished from among the children of men. A Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and dissemble in their double heart.

3 The Lorde shall roote oute all deceytefull lippes: and the tongue that speaketh prowde thinges.

4 Which haue sayde, with our tongue will we prevaile: we are they that ought to speake, who is Lorde ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lorde:) and will helpe euerie one from him that swelleth agaynst him, and will set them at rest.

7 The wordes of the Lorde are pure wordes: B euen as the siluer which from the earth is tryed, and purified seuen tymes in the fire.

8 Thou shalt keepe them (O Lorde:) thou shalt preserue them, from this generation for euer.

9 The vngodly walke on euery syde: when they are exalted, the children of men are put to rebuke.

Vsquequo domine. Psal.xiij.

1 HOwe long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me? A

2 How long shal I seeke counsaile in my soule, and bee so vexed in my heart: howe long shall mine enimies triumph ouer me?

3 Consider and heare me, O Lorde my God: lighten mine eyes that I sleepe not in death.

4 Least mine enimie say, I haue prevayled agaynst him: for if I bee cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with mee: yea, I will prayse the name of the Lorde most highest.

Dixit insipiens. Psal.xiiij.

1 THe fole hath sayd in his heart: there is no God. A

2 They are corrupt and become abhominable in their doings: there is none that doeth good (no not one.)

3 The Lorde looked downe from heauen vpon the children of men: to see if there were anye that woulde vnderstande and seeke after God

God.

4 But they are all gone oute of the way: they are altogither become abhominable, there is none that doth good, no not one.

5 Their throte is an open ſepulchre, with their tongues haue they deceyued: the poyſon of Aſpes is vnder their lippes.

6 Their mouth is ful of curſing and bitternesſe: their feete are ſwift to ſhed bloud.

B 7 Deſtruction and vnhappineſſe is in theyr wayes, and the waye of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all ſuch workers of miſchiefe: eating vp my people as it were bread?

9 And call not vppon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counſail of the poore: becauſe he putteth his truſt in the Lorde.

11 Who ſhall giue ſaluation vnto Iſraell out of Sion? when the Lorde turneth the captiuitie of his people, then ſhall Jacob reioyce, and Iſraell ſhall be glad.

Domine quis habitabit. Pſal.xv.

A 1 LOrde who ſhall dwell in thy tabernacle: who ſhall reſt vpon thy holy hill?

Morning prayer.

2 Euen he that ledeth an vncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath vſed no deceyte in his tongue, nor done euil to his neighbour: and hath not ſlaundered his neighbours.

4 He that ſetteth not by himſelfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

B 5 Hee that ſweareth vnto his neighbour, and diſappoynteth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vſury: nor taken reward agaynſt the innocent.

7 Who ſo doth theſe things: ſhall neuer fall.

Conſerua me. Pſal.xvi.

A 1 PReſerue me, O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſayde vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

3 All my delighte is vppon the Saintes that are in the earth: and vppon ſuche as excell in vertue.

4 But they that runne after another God: ſhall haue great trouble.

5 Their drinke offerings of bloud will I not offer: neither make mention of their names within my lippes.

6 The Lorde himſelfe is the portion of mine inheritaunce, and of my cuppe: thou ſhalt mainteyne my lot.

7 The lotte is fallen to me in a fayre ground: yea, I haue a goodly heritage. B

8 I will thanke the Lorde for giuing me warning: my reynes alſo chaſten mee in the night ſeaſon.

9 I haue ſet God alwayes before me: for he is on my right hande, therefore ſhall I not fall.

10 Wherfore my heart was glad, and my glorie reioyced: my fleſh alſo ſhall reſt in hope.

11 For why: thou ſhalt not leaue my ſoule in hell: neither ſhalt thou ſuffer thine holy one to ſee corruption.

12 Thou ſhalt ſhewe me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hande there is pleaſure for euermore.

Exaudi domine iuſtitiam. Pſal.xvij.

A 1 HEare the right, O Lord, conſider my complaint: and hearken vnto my prayer, that goeth not out of feyned lippes.

2 Let my ſentence come forth from thy preſence: and let thine eyes looke vppon the thing that is equall.

3 Thou haſt proued and viſited mine heart in the nighte ſeaſon, thou haſte tryed mee, and ſhalt finde no wickednesſe in mee: for I am vtterly purpoſed that my mouthe ſhall not offende.

4 Becauſe of mens workes that are done againſt the wordes of my lippes: I haue kept me from the wayes of the deſtroyer.

5 O holde thou vp my goings in thy pathes: that my footeſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueylous louing kindeneſſe, thou that art the ſauiour of them whiche putte their truſt in thee: from ſuch as reſiſt thy right hande. B

8 Keepe me as the apple of an eye: hide mee vnder the ſhadow of thy wings.

9 From the vngodly that trouble me: mine enimies compaſſe me rounde about, to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proude things.

11 They lye wayting in our waye on euerie ſyde: turnyng theyr eyes downe to the grounde.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in ſe-

crete places.

13 Up Lorde, disappoynt him, and cast him downe: deliuer my soule from the vngodlye which is a sworde of thine.

14 From the men of thy hande, O Lorde, from the men I say, and from the euill worlde: which haue their portion in this life, whose bellyes thou fillest with thy hid treasure.

B 15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. xviij.

A 1 Euening prayer.

I Will loue thee (O Lorde) my strength, the Lorde is my stonie rocke and my defence: my sauiour, my GOD, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lorde, which is worthie to bee prayed: so shall I bee safe from myne enimies.

3 The sorrowes of death compassed mee: and the ouerflowings of vngodlinesse made mee afrayde.

4 The paynes of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So shall he heare my voyce out of his (holy) temple: and my complaint shall come before him, it shall enter euen into his eares.

B 7 The earth trembled and quaked: the verie foundations also of the hilles shooke, and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flee: he came flieing vpon the wings of the winde.

11 He made darkenesse his secrete place: his pauilion rounde about him, with darke water and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes removed: haylestones and coales of fyre.

13 The Lorde also thundered out of heauen, and the highest gaue his thunder: haylestones and coales of fire.

C 14 He sent out his arrowes, and scattered them: hee caste forth lightninges, and destroyed them.

15 The springs of waters were seene, and the foundations of the rounde worlde were discouered at thy chyding, O Lorde: at the blasting of the breath of thy displeasure.

16 He shall sende downe from the high to fetche me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enimie, and from them which hate me: for they are to mightie for me.

18 They preuented me in the day of my trouble: but the Lorde was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lorde shall rewarde me after my righteous dealing: according to the cleannesse of my handes shall he recompence me.

21 Because I haue kept the wayes of the Lord: D and haue not forsaken my God as the wicked doth.

22 For I haue an eye vnto all his lawes: and will not cast out his cõmaundements from me.

23 I was also vncorrupt before him: and eschued mine owne wickednesse.

24 Therefore shall the Lorde rewarde me after my righteous dealing: and according vnto the cleannesse of my handes in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the frowarde thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lorde E my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way, the worde of the Lorde also is tryed in the fyre: he is the defender of all them that put their trust in him.

31 For who is God, but the Lorde: or who hath any strength, except our God?

32 It is God that gyrdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like Hartes feete: and setteth me vp on high.

34 He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

35 Thou hast giuen me the defence of thy sal- F uation: thy right hande also shall holde me vp, and thy louing correction shall make mee great.

36 Thou shalt make rome ynough vnder mee for to go: that my fotesteppes shall not slide.

37 I will follow vpon mine enimies, and ouertake them: neyther will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to

to ſtande: but fall vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the battaile: thou ſhalt throw downe mine enimies vnder me.

40 Thou haſt made mine enimies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

G 41 They ſhall crie, but there ſhall be none to helpe them: yea, euen vnto the Lorde ſhal they crie, but he ſhall not heare them.

42 I will beat them as ſmall as the duſt before the winde: I will caſt them out as the clay in the ſtreetes.

43 Thou ſhalt deliuer me from the ſtryuings of the people: and thou ſhalt make me the head of the heathen.

44 A people whome I haue not knowne: ſhall ſerue me.

45 As ſoone as they heare of me, they ſhall obey me: but the ſtraunge children ſhall diſſemble with me.

46 The ſtraunge children ſhall faile: and be afrayed out of their priſons.

47 The Lorde lyueth, and bleſſed be my ſtrong helper: and prayſed bee the God of my ſaluation.

48 Euen the God which ſeeth that I bee auenged: and ſubdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enimies, and ſetteth mee vp aboue mine aduerſaries: thou ſhalt ridde me from the wicked man.

50 For this cauſe I will giue thankes vnto thee (O Lord) among the Gentiles: and ſing prayſes vnto thy name.

51 Great proſperitie gyueth he vnto his king: and ſheweth louing kyndenelle vnto Dauid his annoynted, and vnto his ſeede for euermore.

Cœli enarrant. Pſal. xix.

I 1 THe heauens declare the glorie of GOD: and the firmament ſheweth his handie worke.

Morning prayer.

2 One day telleth another: and one night certifyeth an other.

3 There is neyther ſpeache nor language: but their voyces are heard among them.

4 Their ſound is gone out into all landes: and their wordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſunne: whiche commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his courſe.

6 It goeth forth from the vttermoſt part of heauen, and runneth aboute vnto the ende of it agayne: and there is nothing hidde from the heate thereof.

7 The lawe of the Lorde is an vndefiled lawe, B conuerting the ſoule: the teſtimonie of the Lorde is ſure, and gyueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lorde are right, and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogither.

10 More to bee deſired are they than golde, yea, than much fine golde: ſweeter alſo than honie, and the honie combe.

11 Moreouer by them is thy ſeruaunt taught: and in keeping of them there is greate reward.

12 Who can tell how oft he offendeth? O clenſe thou me from my ſecrete faultes.

13 Keepe thy ſeruaunt alſo from preſumptuous ſinnes, leaſt they get the dominion ouer me: ſo ſhall I bee vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: bee (alway) acceptable in thy ſight,

15 O Lorde: my ſtrength and my redeemer.

Exaudiat te dominus. Pſal. xx.

1 THe Lorde heare thee in the day of trou- I ble: the name of the God of Jacob defende thee.

2 Sende thee helpe from the ſanctuarie: and ſtrength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Graunt thee thy hartes deſire: and fulfill all thy minde.

5 We will reioyce in thy ſaluation, and triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

6 Nowe knowe I that the Lorde helpeth his annoynted, and will heare him from his holye heauen: euen with the wholſome ſtrength of his right hande.

7 Some put their truſt in Charettes, and ſome B in horſes: but we will remember the name of the Lorde our God.

8 They are brought downe and fallen: but we are ryſen, and ſtande vpright.

9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Pſal. xxi.

1 THe king ſhall reioyce in thy ſtrength, O I Lorde: exceeding glad ſhall he bee of thy ſaluation.

2 Thou haſt giuen him his hartes deſire: and haſt not denyed him the requeſt of his lippes.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure golde vpon his heade.

4 He asked life of thee, and thou gauest him a long life euen for euer and euer.

5 His honour is great in thy saluation: glorie and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

B 7 And why? bycause the king putteth his trust in the Lord: and in the mercie of the most highest, he shall not miscarie.

8 All thine enimies shal feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalte make them lyke a fierie Ouen in tyme of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou rote out of the earth: and their seede from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make readie against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and prayse thy power.

Deus deus meus. Psal.xxij.

A 1 Euening prayer. Y God, my God (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israell.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not cõfounded.

6 But as for mee, I am a Worme: and no man: a verie scorne of men, and the outcast of the people.

B 7 All they that see mee, laugh mee to scorne: they shoote out their lips, and shake their heade, saying.

8 He trusted in God that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe, thou wast my hope when I hanged yet vpon my mothers brealtes.

10 I haue bene leaft vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is harde at hande: and there is none to helpe me.

12 Many Oxen are come aboute me: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am poured out like water, and all my bones are out of ioynt: my heart also in the midst of my bodie, is euen like melting waxe. C

15 My strength is dryed vp like a potshard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) Dogges are come aboute me: and the counsell of the wicked layeth siege against mee.

17 They pearced my handes and my feete, I may tell all my bones: they stande staring and loking vpon me.

18 They part my garments among them: and cast lottes vpon my vesture.

19. But be not thou farre from mee, O Lorde: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the swoorde: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard mee also from among the hornes of the Unicornes. D

22 I will declare thy name vnto my brethren: in the myddes of the Congregation will I prayse thee.

23 O prayse the Lorde yee that feare hym: magnifie him all ye of the seede of Jacob and feare him all ye of the seede of Israell.

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when hee called vnto him, hee heard him.

25 My prayse is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate, and be satisfied: they that seeke after the Lorde, shall prayse him, your hart shall liue for euer.

27 All the endes of the worlde shall remember themselues, and be turned vnto the Lorde: and all the kinreds of the Nations shall worshippe before him.

28 For the kingdome is the Lordes: and he is the gouernour among the people. E

29 All such as be fatte vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust, shall kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lorde for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shal be

Morny prayer.

be borne whom the Lorde hath made.

Dominus regit me. Pſal.xxiij.

A 1 THe Lorde is my ſhepeheарde : therefore can I lacke nothing.
2 He ſhall feed me in a greene paſture: and lead me forth beſides the waters of comfort.
3 Hee ſhall conuert my ſoule : and bring mee forth in the pathes of righteouſneſſe, for hys names ſake.
4 Yea though I walke through the valley of the ſhadow of death, I will feare no euill : for thou art with me, thy rodde and thy ſtaffe comfort me.
B 5 Thou ſhalte prepare a Table before mee, againſt them that trouble mee : thou haſt annoynted my heade with Oyle, and my cuppe ſhall be full.
6 But thy louing kindneſſe and mercie ſhall follow me all the dayes of my life : and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal.xxiiij.

A 1 THe earth is the Lordes and al that therein is : the compaſſe of the worlde, and they that dwell therein.
Morning prayer.
2 For he hath founded it vpon the ſeas : and prepared it vpon the floods.
3 Who ſhall aſcende into the hill of the Lorde : or who ſhall riſe vp in his holy place ?
4 Euen he that hath cleane handes, and a pure heart : and that hath not lift vp his minde vnto vanitye, nor ſworne to deceyue his neighbour.
5 Hee ſhall receyue the bleſſing from the Lord: and righteouſneſſe from the GOD of his ſaluation.
6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.
B 7 Lift vp your heades, O ye gates, and be yee lift vp ye euerlaſting dores : and the king of glorie ſhall come in.
8 Who is the king of glorie : it is the Lorde ſtrong and mightie : euen the Lorde mightie in battaile.
9 Lift vp your heades, O ye gates, and bee ye lift vp yee euerlaſting dores : and the king of glorie ſhall come in.
10 Who is the king of glorie : euen the Lord of hoſtes, he is the king of glorie.

Ad te domine. Pſal.xxv.

A 1 VNto thee, O Lord, will I lift vp my ſoule, my God I haue put my truſt in thee : O let me not be confounded, neither let mine enimies triumph ouer me.
2 For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.
3 Shewe mee thy wayes, O Lorde : and teache me thy pathes.
4 Lead me forth in thy truth, and learne me : for thou art the God of my ſaluation : in thee hath bene my hope all the day long.
5 Call to remembraunce, O Lorde, thy tender mercies : and thy louing kindeneſſe which haue bene euer of olde.
6 Oh remember not the ſinnes and offences of my youth : but according to thy mercie thinke thou vpon me (O Lorde) for thy goodneſſe.
7 Gracious and righteous is the Lorde : therefore will he teach ſinners in the way. B
8 Them that be meeke, ſhall he guide in iudgement : and ſuche as bee gentle, them ſhall hee learne his way.
9 All the pathes of the Lorde are mercie and truth : vnto ſuch as keepe his couenant and his teſtimonies.
10 For thy names ſake, O Lorde : be mercyfull vnto my ſinne, for it is great.
11 What man is he that feareth the Lorde : him ſhall he teach in the way that he ſhall chooſe.
12 His ſoule ſhall dwell at eaſe : and his ſeede ſhall inherite the lande.
13 The ſecrete of the Lorde is among them that feare him : and hee will ſhewe them hys couenant.
14 Mine eies are euer looking vnto the Lorde: for he ſhall plucke my feete out of the net. C
15 Turne thee vnto me, and haue mercie vpon me : for I am deſolate, and in miſerie.
16 The ſorrowes of my heart are enlarged: O bring thou me out of my troubles.
17 Looke vpon mine aduerſitie and miſery : and forgiue me all my ſinne.
18 Conſider myne enemies how many they are : and they beare a tyrannous hate againſt me.
19 O keepe my ſoule, and deliuer me : let me not be confounded, for I haue put my truſt in thee.
20 Let perfectneſſe & ryghtuous dealing wayte vpon me: for my hope hath bene in thee.
21 Deliuer Iſraell, O God: out of all his troubles.

Iudica me domine. Pſal.xxvi.

BE thou my iudge, O Lord, for I haue walked innocently : my truſte hath bene alſo in the Lorde, therefore ſhall I not fall. I
2 Examine me, O Lorde, and proue me : trie out my reynes and my heart.
3 For thy louing kindneſſe is euer before mine eyes : and I will walke in thy truth.
4 I haue not dwelt with vaine perſons: neither will I haue felowſhip with the deceytfull.
5 I haue hated the Congregation of the wicked;

ked: and will not ſit among the vngodly.
6 I will waſhe my handes in innocencie, O Lord: and ſo will I go to thyne aulter.
B 7 That I may ſhew the voice of thankſgiuing: and tell of all thy wondrous workes.
8 Lorde, I haue loued the habitation of thy houſe: and the place where thyne honour dwelleth.
9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloudthirſtie.
10 In whoſe handes is wickednesſe: and their right hand is full of gyftes.
11 But as for me, I will walke innocently: O Lord deliuer me, and be mercyfull vnto me,
12 My foote ſtandeth ryght: I will prayſe the Lorde in the congregations.

A *Dominus illuminatio. Pſal.xxvij.*

Euening prayer.

THe Lorde is my light, and my ſaluation, whome then ſhall I feare? the Lorde is the ſtrength of my life, of whom then ſhall I be afrayde?
2 When the wicked, (euen myne enimies and my foes) came vpon me to eate vp my fleſhe: they ſtumbled and fell.
3 Though an hoſt of me were layd againſt me, yet ſhall not my heart be afrayde: and though there roſe vp warre againſt me, yet will I put my truſt in him.
4 One thing haue I deſired of the Lord, which I will require: euen that I maye dwell in the houſe of the Lorde all the dayes of my life, to beholde the fayre beautie of the Lorde, and to viſite his temple.
5 For in the time of trouble he ſhall hide me in his tabernacle: yea in the ſecrete place of his dwelling ſhall he hyde me, and ſet me vp vpon a rocke of ſtone.
6 And nowe ſhall he lift vp myne heade: aboue myne enimies rounde about me.
B 7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing, and ſpeake prayſes vnto the Lorde.
8 Hearken vnto my voyce, O Lorde, when I crye vnto thee: haue mercie vpon me, and heare me.
9 My heart hath talked of thee, ſeeke ye my face: thy face Lorde will I ſeeke.
10 O hyde not thou thy face from me: nor caſte thy ſeruant away in diſpleaſure.
11 Thou haſt bene my ſuccour, leaue me not: neither forſake me, O God, of my ſaluation.
12 When my father and my mother forſake me: the Lorde taketh me vp.
13 Teache me thy way, O Lord: and leade me in the right way, becauſe of myne enimies.
C 14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes ryſen vp againſt me, and ſuch as ſpeake wrong.
15 I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lorde, in the lande of the liuing.
16 O tarie thou the Lordes leyſure: be ſtrong, and he ſhall comforte thine heart, and put thou thy truſt in the Lorde.

Ad te Domine. Pſal.xxviij.

VNto thee will I crye, O Lord, my ſtrength: thinke no ſcorne of me, leaſt if thou make as though thou heareſt not, I become lyke them that goe downe into the pyt.
2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde the mercy ſeate of thy holy temple.
3 O plucke me not away (neyther deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbors, but imagine miſchiefe in their hearts.
4 Reward them accordyng to their deedes: and accordyng to the wickednesſe of their owne inuentions.
5 Recompence them after the worke of their hands: pay them that they haue deſerued.
6 For they regarde not in their mind the works of the Lorde, nor the operation of his handes: therefore ſhall he breake them downe, and not builde them vp.
7 Prayſed be the Lorde: for he hath hearde the B voyce of my humble petitions.
8 The Lorde is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart daunceth for ioye, and in my ſong will I prayſe him.
9 The Lorde is my ſtrength: and he is the wholſome defence of his annoynted.
10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feede them, and ſet them vp for euer.

Afferte domino. Pſal.xxix.

BRing vnto the Lorde (O ye mightie) bryng I
yong Rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.
2 Giue the Lorde the honor due vnto his name: worſhip the Lorde with holy worſhip.
3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lorde that ruleth the ſea, the voyce of the Lorde is mightie in operation: the voice of the Lorde is a glorious voyce.
5 The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.
6 He made them alſo to ſkyppe like a Calfe: Libanus alſo and Syrion like a yong Unicorne.
7 The voyce of the Lorde deuideth the flames B

of

B 7 The voyce of the Lorde dryueth the flambes of fire, the voyce of the Lorde shaketh the wildernesse: yea the Lorde shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hinds to bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lorde sitteth aboue the water flood: and the Lorde remayneth a king for euer.

10 The Lorde shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo te domine. Pſal.xxx.

A 1 I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

Morning prayer.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that go downe into the pit.

4 Sing prayses vnto the Lord (O ye saintes of his:) and giue thankes vnto him for a remembrance of his holinesse.

5 For his wrath endureth but the twincklinge of an eye, and in his pleasure is lyfe: heauinesse may indure for a night, but ioy commeth in the Morning.

6 And in my prosperitie I sayd, I shal neuer be remoued: thou Lorde of thy goodnesse hadst made my hill so strong.

B 7 Thou diddest turne thy face (fro mee:) and I was troubled.

8 Then cryed I vnto thee O Lorde: and gate me vnto my Lorde right humbly.

9 What profite is there in my bloud: when I go downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy truth?

11 Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and gyrded me with gladnesse.

13 Therefore shall euery good man sing of thy prayse without ceasing: O my God, I will giue thankes vnto thee for euer.

In te domine ſperaui. Pſal.xxxi.

A 1 IN thee, O lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make hast to deliuer me.

3 And bee thou my strong rocke, and the house of defence: that thou mayst saue me.

4 For thou art my strong rock, and my castle: be thou also my guide and leade me for thy names sake.

5 Drawe me out of the net that they haue layde priuilye for mee: for thou arte my strength.

6 Into thy handes I commend my spirite: for thou hast redeemed me, O Lorde, thou God of truth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lorde. B

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enimie: but hast set my feete in a large rowme.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule & my bodie.

11 For my life is waren olde with heauynesse: and my yeares with mourning.

12 My strength fayleth me, bycause of mine iniquitie: and my bones are consumed.

13 I became a reprowfe among all mine enimies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see mee without, conueyed themselues from me.

14 I am cleane forgotten as a deade man C out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euerie syde, while they consspire togither agaynst me, & take their counsaile to take away my life.

16 But my hope hath bene in thee, O Lord: I haue sayde, thou art my God.

17 My time is in thy hande, deliuer mee from the hande of mine enimies: and from them that persecute me.

18 Shewe thy seruaunt the lighte of thy countenaunce: and saue me for thy mercies sake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and bee put to silence in the graue.

20 Let the lying lippes bee put to silence: which cruelly, disdeynfully, and dispitefully speake agaynst the righteous.

21 O how plentiful is thy goodnesse which D thou hast layde vp for them that feare thee: and that thou hast prepared for them that putte theyr trust in thee, euen before the sonnes of men.

22 Thou shalt hyde them priuily by thine owne presence, from the prouoking of all men:

men: thou ſhalt keepe them ſecretely in thy tabernacle from the ſtrife of tongues.

23 Thankes be to the Lord: for he hath ſhewed me marueylous great kindenelle in a ſtrong Citie.

24 And when I made haſt, I ſayde: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde all ye his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhal ſtabliſh your hart: all ye that put your truſt in the Lorde.

Beati quorum. Pſal.xxxij.

A BLeſſed is he whoſe vnrighteouſneſſe is forgiuen: & whoſe ſinne is couered.

Euening prayer.

2 Bleſſed is the man vnto whom the Lord imputeth no ſin: and in whoſe ſpirite there is no guile.

3 For while I helde my tongue: my bones conſumed away, through my dayly complayning.

4 For thy hande is heauy vpon me day and night: and my moyſture is like the drought in Sommer.

5 I will knowledge my ſinne vnto thee: & my vnrighteouſneſſe haue I not hid.

6 I ſayde, I will confeſſe my ſinnes vnto the Lorde: and ſo thou forgaueſt the wickedneſſe of my ſinne.

B 7 For this ſhall euery one that is godly make his prayer vnto thee, in a time when thou mayſt be found: but in the great water floudes, they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongs of deliuerance.

9 I will enforme thee, and teache thee in the way wherein thou ſhalt go: and I wil guide thee with mine eie.

10 Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bitte and bridle, leaſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lorde, mercie embraceth him on euery ſide.

12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of hart.

Exultate iuſti. Pſal.xxxiij.

A 1 REioyce in the Lord, O ye righteous: for it becommeth well the iuſt to bee thankfull.

2 Prayſe the lord with harpe: ſing pſalmes vnto him with the lute, and inſtrument of ten ſtrings.

3 Sing vnto the Lorde a new ſong: ſing prayſes luſtily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faythfull.

5 He loueth righteouſneſſe and iudgement: the earth is ful of the goodneſſe of the lord.

6 By the worde of the Lorde were the heauens made: and all the hoſtes of them by the breath of his mouth.

7 He gathereth the waters of the Sea together as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe. B

8 Let all the earth feare the Lord: ſtande in awe of him, all ye that dwell in the world.

9 For he ſpake, and it was done: he commaunded, and it ſtode faſt.

10 The Lorde bringeth the counſaile of the heathen to naught: and maketh the deuiſes of the people to be of none effecte, (and caſteth out the counſailes of Princes.)

11 The counſaile of the Lorde ſhall endure for euer: and the thoughtes of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lorde Iehoua: and bleſſed are the folke that he hath choſen to him to bee his inheritance.

13 The Lorde looked downe from heauen, and beholde all the children of men: from the habitation of his dwelling, he conſidereth all them that dwell in the earth.

14 He faſhioneth all the hartes of them: and C vnderſtandeth all their workes.

15 There is no king that can bee ſaued by the multitude of an hoſt: neyther is anye mightie man deliuered by much ſtrength.

16 An horſe is counted but a vaine thing to ſaue a man: neyther ſhall hee deliuer any man by his great ſtrength.

17 Beholde, the eye of the Lorde is vppon them that feare him: and vpon them that put their truſt in his mercie.

18 To deliuer their ſoules from death: and to feede them in the time of dearth.

19 Our ſoule hath patiently taryed for the Lorde: for he is our helpe, and our ſhield.

20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy name.

21 Let thy mercifull kindneſſe (O Lord) be vpon vs: like as we haue put our truſt in thee.

Benedicam dominum. Pſal.xxxiiij.

1 I Will alwaye giue thankes vnto the Lorde: his prayſe ſhall euer be in my mouth.

Morning prayer.

2 My ſoule ſhall make hir boaſt of the Lord: the humble ſhall heare therof, and be glad.
3 O prayſe the Lorde with me: and let vs magnifie his name together.
4 I ſought the Lorde, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.
6 Loe, ỹ poore crieth, & the Lord heareth him: yea, and ſaueth him out of all his troubles.
B 7 The angell of ỹ Lord tarieth round about them that feare him: and deliuereth them.
8 O taſte and ſee how gratious the Lord is: bleſſed is the man that truſteth in him.
9 O feare the Lord ye that be his ſaintes: for they that feare him, lacke nothing.
10 The Lions doe lacke, and ſuffer hunger: but they that ſeeke the Lord, ſhall wante no manner of thing that is good.
11 Come ye children, and hearken vnto me: I will teach you the feare of the Lorde.
12 What man is hee that luſteth to liue, and would fayne ſee good dayes: keepe thy tong from euill, and thy lippes that they ſpeake no guile.
13 Eſchewe euill, and doe good: ſeeke peace, and enſue it.
C 14 The eyes of the Lord are ouer the righteous: & his eares are open vnto their prayers.
15 The countenance of the Lord is againſte them that do euill: to rote out the remembraunce of them from the earth.
16 The righteous crie, and the Lorde heareth them: & deliuereth thẽ out of al their troubles.
17 The Lord is nigh vnto them that are of a contrite hart: and will ſaue ſuch as be of an humble ſpirite.
18 Greate are the troubles of the righteous: but the Lord deliuereth him out of all.
19 He keepeth all his bones: ſo that not one of them is broken.
20 But miſfortune ſhall ſlay ỹ vngodly: and they that hate the righteous ſhall be deſolate.
21 The Lord deliuereth the ſoules of his ſeruauntes: and all they that put their truſt in him, ſhall not be deſtitute.

Iudica domine nocentes. Pſal. xxxv.

A 1 Morning prayer.

Leade thou my cauſe, O Lord, with them that ſtriue wt̃ me: & fight thou againſt them that fight againſt me.
2 Lay hand vpon ỹ ſhelde and buckler: and ſtande vp to help me.
3 Bring forth the ſpeare, and ſtoppe the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.
4 Let them be confounded and put to ſhame that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine miſchiefe for me.
5 Let them be as the duſt before the winde: and the angell of the Lord ſcattering them.
6 Let their way be darke and ſlipperie: and let the angell of the Lord perſecute them.
7 For they haue priuily layd their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule. B
8 Let a ſodayne deſtruction come vpon hym vnawares, and his net that he hath layd priuily, catch him ſelfe: that he may fall into his owne miſchiefe.
9 And my ſoule be ioyfull in the Lorde: it ſhall reioyce in his ſaluation.
10 All my bones ſhall ſay, Lord, who is lyke vnto thee, whiche deliuereſt the poore from him that is to ſtrong for him: yea, the poore, and him that is in miſerie, from hym that ſpoyleth him.
11 False witneſſe did riſe vp: they layde to my charge things that I knew not.
12 They rewarded me euill for good: to the great diſcomfort of my ſoule.
13 Neuertheleſſe, when they were ſicke, I put on ſackcloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.
14 I behaued my ſelfe as though it had bin my friend, or my brother: I went heauily, as one that mourneth for his mother. C
15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſte mee vnawares, making mowes at me, and ceaſſed not.
16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teeth.
17 Lord, how long wilt thou looke vpõ this: O deliuer my ſoule from the calamities whiche they bring on me, and my darling from the Lions.
18 So will I giue thee thankes in the greate congregatiõ: I will prayſe thee amõg much people.
19 O let not them that are mine enimies triumph ouer me vngodly: neyther lette them winke with their eyes that hate me without a cauſe.
20 And why? their communing is not for peace: but they imagine deceytefull wordes againſt them that are quiet in the lande.
21 They gaped on mee with their mouthes, and ſayd: fye on thee, fye on thee, we ſawe it with our eyes.
22 Thys thou haſt ſeene, O Lorde: holde not thy tong then, goe not far frõ me, O Lord.
23 Awake and ſtand vp to iudge my quarell: auenge thou my cauſe, my God & my Lord.

24 Iudge

D 24 Iudge me, O Lord my God, according to thy righteouſneſſe: and let them not triumph ouer me.

25 Let them not ſay in their harts, ther, there, ſo would we haue it: neyther let them ſay, we haue deuoured him.

26 Let them be put to confuſion and ſhame together that reioice at my trouble: let them be clothed with rebuke and diſhonour, that boaſt them ſelues againſt me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them ſaye alway, bleſſed be the Lorde whiche hath pleaſure in the proſperitie of his ſeruaunt.

28 And as for my tōg it ſhal be talking of thy righteouſneſſe: & of thy prayſe al ỳ day lōg.

Dixit iniuſtus. Pſal.xxxvi.

I 1 MY hart ſheweth me the wickedneſſe of the vngodlie: that there is no feare of God before his eyes.

2 For he flattereth himſelf in his owne ſight: vntill his abhominable ſinne be found out.

3 The wordes of his mouth are vnrighteous, and full of deceit: he hathe left off to behaue him ſelfe wiſely, and to do good.

4 He imagineth miſchiefe vpon his bed, and hathe ſet him ſelfe in no good way: neyther doth he abhorre any thing that is euil.

5 Thy mercy (O Lord) reacheth vnto ỳ heauen: and thy faythfulneſſe vnto the cloudes.

6 Thy righteouſnes ſtādeth like ỳ ſtrōg moū taynes: thy iudgemēts are like ỳ great deepe.

B 7 Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatiſfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy louing kindnes vnto them that knōw thee: and thy righteouſneſſe vnto them that are true of hart.

11 O let not ỳ fote of pride come againſt me: & let not ỳ hād of ỳ vngodly caſt me down.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not be able to ſtand.

Noli emulari. Pſal.xxxvij.

Euening prayer.

A 1 FRet not thy ſelfe, bycauſe of the vngodly: neither be ỳ enuious againſt ỳ euil doers.

2 For they ſhall ſone be cut downe lyke the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fedde.

4 Delight thou in the Lord: and he ſhal giue thee thy harts deſire.

5 Cōmit thy way vnto ỳ Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſnes as cleare as ỳ light: and thy iuſt dealing as ỳ noone day.

B 7 Hold thee ſtill in the Lord, and abide patiently vpon him: but greeue not thy ſelfe at him whoſe way dothe proſper, againſte the man that doth after euill counſayles.

8 Leaue off from wrath, and let goe diſpleaſure: fret not thy ſelfe, els ſhalt thou be moued to do euill.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherite the land.

10 Yet a little whyle, and the vngodly ſhall be cleane gone: thou ſhalte looke after his place, and he ſhall be away.

11 But ỳ meeke ſpirited ſhall poſſeſſe ỳ earth: and ſhal be refreſhed in ỳ multitude of peace

12 The vngodly ſeketh counſayle againſt ỳ iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for he hath ſeene that his day is comming.

14 The vngodly haue drawen out the ſword, C and haue bended their bowe: to caſt downe the poore and needie, and to ſlay ſuch as be of a right converſation.

15 Their ſword ſhall go through their owne hart: and their bowe ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the vngodly.

17 For ỳ armes of the vngodly ſhal be broke: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: & their inheritance ſhall endure for euer.

19 They ſhal not be confounded in ỳ perilous time: and in the days of the dearth they ſhall haue ynough.

20 As for ỳ vngodly they ſhal periſh, & the enimies of ỳ Lorde ſhall conſume as ỳ fat of lambs: yea euen as the ſmoke ſhal they conſume away.

21 The vngodly borroweth, and payeth not a- D gayn: but ỳ righteous is merciful & liberall.

22 Such as be bleſſed of god, ſhal poſſeſſe the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: & maketh his way acceptable to him ſelfe.

24 Though he fall, he ſhall not be caſt away, for the Lord vpholdeth him with his hande.

25 I haue bin yong, and now am olde, and yet ſaw I neuer the righteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer merciful & lendeth:

and

and his ſeede is bleſſed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhall be puniſhed: as for the ſeede of the vngodly, it ſhall be rooted out.

30 The righteous ſhall inherite the lande: and dwell therein for euer.

31 The mouth of the righteous is exerciſed in wiſedome: and his tongue will be talking of iudgement.

32 The lawe of his God is in his heart: and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hande: nor condemne him when he is iudged.

35 Hope thou in the Lorde, and keepe his way, and he ſhall promote thee, that thou ſhalt poſſeſſe the lande: when the vngodly ſhall perish, thou ſhalt ſee it.

36 I my ſelfe haue ſeene the vngodly in great power: and flouriſhing like a greene bay tree.

37 And I went by, & lo, he was gone: I ſought him, but his place could no where be founde.

38 Keepe innocencie, and take heede vnto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhall periſh together: and the ende of the vngodly is, they ſhal be rooted out at the laſt.

40 But the ſaluation of the righteous commeth of the Lorde: which is alſo their ſtrength in the time of trouble.

41 And the Lorde ſhall ſtande by them, and ſaue them: he ſhall deliuer them from the vngodly, and ſhal ſaue them, bycauſe they put their truſt in him.

Domine ne in furore. Pſal. xxxvij.

1 Morning prayer. PUT mee not to rebuke (O Lorde) in thyne anger: neyther chaſten me in thy heauie diſpleaſure.

2 For thine arrowes ſticke faſt in me: and thy hande preſſeth me ſore.

3 There is no health in my fleſhe, bycauſe of thy diſpleaſure: neyther is there any reſt in my bones, by reaſon of my ſinne.

4 For my wickednesſes are gone ouer my head: and are lyke to a ſore burthen to heauie for me to beare.

5 My wounds ſtinke and are corrupt: through my foliſhneſſe.

6 I am brought into ſo great trouble and miſerie: that I go mourning all the day long.

7 For my loynes are filled with a ſore diſeaſe: and there is no whole part in my bodie.

8 I am feeble and ſore ſmitten: I haue roared for the verie diſquietneſſe of my heart.

9 Lorde thou knoweſt all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath fayled me: and the light of mine eies is gone from me.

11 My louers and my neighbours did ſtande looking vpon my trouble: and my kinſmen ſtood a farre off.

12 They alſo that ſought after my lyfe, layde ſnares for mee: and they that went about to do me euill talked of wickednesſe, and ymagined deceyte all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproues.

15 For in thee, O Lorde, haue I put my truſt: thou ſhalt anſwere for mee, O Lorde my God.

16 I haue required that they (euen mine enimyes) ſhoulde not tryumph ouer me: for when my foote ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I will confeſſe my wickednesſe: and be ſorie for my ſinne.

19 But mine enimies liue, and are mightie: and they that hate mee wrongfully are manye in number.

20 They alſo that rewarde euill for good, are againſt me: bycauſe I followe the thing that good is.

21 Forſake me not, O Lorde my God: be not thou farre from me.

22 Haſt thee to helpe me: O Lord God of my ſaluation.

Dixi cuſtodiam. Pſal. xxxix.

1 I SAYDE, I will take heede to my wayes: that I offende not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my ſight.

3 I held my tongue and ſpake nothing: I kept ſilence, yea euen from good wordes, but it was paine and greefe to mee.

4 My hart was whote within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lorde let me knowe mine ende, and the number of my dayes: that I may be certified howe long I haue to liue.

6 Beholde thou haſt made my dayes as it were a ſpanne long: and mine age is euen as nothing in reſpect of thee, and verily euery man liueth altogether vanitie.

7 For man walketh in a vaine ſhadowe, and

disquieteth himselfe in vaine: hee heapeth vp
ryches, and can not tell who shall gather
them.
8 And nowe Lord what is my hope: truly my
hope is euen in thee.
9 Deliuer me from al mine offences: and make
me not a rebuke vnto the foolish.
10 I became dumbe, and opened not my mouth:
for it was thy doing.
11 Take thy plague away from mee: I am
euen consumed by the meanes of thy heauie
hande.
12 When thou with rebukes doest chasten man
for sinne, thou makest his beautie to consume a-
way, like as it were a moth fretting a garment:
euery man therefore is but vanitie.
13 Heare my prayer, O Lorde, and with thine
eares consider my calling: holde not thy peace
at my teares.
℣ 14 For I am a straunger with thee, and a so-
iourner: as all my fathers were.
15 Oh spare me a little, that I may recouer my
strength: before I goe hence, and bee no more
seene.

Expectans expectaui. Psal. xl.

℟ 1 I Wayted pacientlie for the Lorde: and hee
enclined vnto me, and heard my calling.
2 He brought me also out of the horrible pit:
out of the myre and clay: and set my feete vpon
the rocke, and ordered my goings.
3 And he hath put a newe song in my mouth:
euen a thanke sgiuing vnto our God.
4 Many shall see it, and feare: and shall put
their trust in the Lorde.
5 Blessed is the man that hath set his hope in the
Lorde: and turned not vnto the proude, and to
such as go about with lyes.
6 O Lorde my God, great are thy wonderous
workes which thou hast done: lyke as bee also
thy thoughtes whiche are to vs warde, and
yet there is no man that ordereth them vnto
thee.
℟ 7 If I woulde declare them and speake of
them: they shoulde be more than I am able to
expresse.
8 Sacrifice and meate offering thou wouldest
not haue: but mine eares thou hast opened.
9 Burnt offerings and sacrifice for sinne hast
thou not required: then sayde I, loe, I come.
10 In the volume of the booke it is written of
me, that I shoulde fulfill thy will, O my God:
I am content to doe it, yea, thy lawe is with-
in my heart.
11 I haue declared thy righteousnesse in the great
congregation: loe, I will not refrayne my
lippes, O Lorde, and that thou knowest.
12 I haue not hid thy righteousnesse within my
heart: my talking hath beene of thy truth, and
of thy saluation.
13 I haue not kept backe thy louing mercie and
truth: from the great congregation.
14 Withdrawe not thou thy mercie from mee, ℭ
O Lorde: let thy louing kindnesse and thy truth
alway preserue me.
15 For innumerable troubles are come about
me, my sinnes haue taken such holde vpon me,
that I am not able to looke vp: yea, they are mo
in number than the heares of myne heade, and
my heart hath fayled me.
16 O Lorde, let it be thy pleasure to deliuer me:
make haste (O Lorde) to helpe me.
17 Let them bee ashamed and confounded to-
gether that seeke after my soule to destroy it:
let them be driuen backwarde, and put to rebuke
that wish me euill.
18 Let them bee desolate and rewarded wyth
shame, that say vnto mee: fie vpon thee, fie
vpon thee.
19 Let all those that seeke thee, bee ioyfull and
glad in thee: and let suche as loue thy saluati-
on, say alway the Lorde be praysed.
20 As for me, I am poore and needie: but the ℣
Lorde careth for me.
21 Thou art my helper and redeemer: make no
long tarying, O my God.

Beatus qui intelligit. Psal. xli.

1 BLessed is he that considereth the I
poore (and needie:) the Lorde Euenyng
shall deliuer him in the time of prayer.
trouble.
2 The Lord preserue him and
keepe him aliue, that he may bee blessed vpon
earth: and delyuer not thou him into the wyll
of his enimies.
3 The Lorde comfort him when he lyeth sicke
vpon his bedde: make thou all his bedde in his
sickenesse.
4 I sayde, Lorde be mercyfull vnto mee: heale
my soule for I haue sinned agaynst thee.
5 Mine enimies speake euill of me: when shall
he die, and his name perishe?
6 And if he come to see me, he speaketh vanitie:
and his heart conceyueth falsehode within him-
selfe, and when hee commeth forth, hee tel-
leth it.
7 All mine enimies whisper togyther agaynst ℣
me: euen agaynst me doe they imagine thys
euill.
8 Let the sentence of gyltinesse proceede a-
gainst him: and nowe that hee lyeth, let him
rise vp no more.
9 Yea, euen mine owne familiar friend (whom
I trusted:) which did also eate of my breade,
hath layde great wayte for me.
10 But bee thou mercifull vnto me, O Lorde:
rayse

rayſe thou me vp againe, and I ſhall reward them.

11 By this I know̄e thou fauourest me: that mine enimie doth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lorde God of Iſrael: world without ende. Amen.

Quemadmodum. Pſal. xlij.

1 LIke as the Harte deſyreth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is a thirſt for God, yea euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bene my meate day and night: while they dayly ſay vnto mee, where is now̄e thy God?

4 Now̄e when I thinke therevpon, I poure out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God?

5 In the voyce of prayſe and thankeſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauineſſe (O my ſoule:) and why art thou ſo vnquieted within me?

B 7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My GOD, my ſoule is vexed within mee: therefore will I remember thee concerning the lande of Iordane, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water Pipes: all thy waues and ſtormes are gone ouer me.

10 The Lorde hath graunted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten me: why go I thus heauily, while the enimie oppreſſeth me?

12 My bones are ſmitten aſunder, as with a ſworde: while mine enimies (that trouble me) caſt me in the teeth.

13 Namely, while they ſaye dayly vnto mee: where is now̄e thy God?

C 14 Why art thou ſo vexed (O my ſoule:) and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I wil yet thanke him: which is the helpe of my countenance, and my God.

Iudica me deus. Pſal. xlij.

1 GIue ſentence with me, O God, and defende my cauſe againſte vngodly people: O deliuer me from the deceytfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heauily, while the enimie oppreſſeth me?

3 O ſende out thy light and thy truth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the aulter of God, euen vnto the God of my ioy and gladneſſe: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou ſo heauie, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. xliij.

1 WE haue heard with oure eares, O GOD, our fathers haue told vs: what thou haſt done in their tyme of olde. Morning prayer.

2 Howe thou haſt driuen oute the heathen with thy hande, and planted them in: howe thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the lande in poſſeſſion through their owne ſworde: neyther was it their owne arme that helped them.

4 But thy right hande, and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my king (O God:) ſend helpe vnto Iacob.

6 Through thee will wee ouerthrowe our enimies: and in thy name will we treade them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not B my ſworde that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enimie: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and will prayſe thy name for euer.

10 But now̄e thou art farre off, and putteſt vs to confuſion: and goeſt not forth with oure armies.

11 Thou makeſt vs to turne our backes vpon our enimies: ſo that they which hate vs, ſpoyle our goodes.

12 Thou letteſt vs be eaten vp like ſheepe: & haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neigh- C bours: to be laughed to ſcorne and had in derriſion of them that are rounde aboute vs.

15 Thou makeſt vs to bee a byworde among

the Heathen: and that the people shake theyr heades at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slaunderer and blasphemer: for the enimie and the auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neyther our steppes gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

D 21 If we haue forgotten the name of our God, and holden vp our handes to any straunge God: shall not God search it out? for he knoweth the verie secretes of the heart.

22 For thy sake also are wee killed all the day long: and are counted as sheepe appoynted to be slaine.

23 Vp Lorde, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hydest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low, euen vnto the dust: our bellie cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercyes sake.

Eructauit cor meum. Psal. xlv.

A 1 MY heart is inditing of a good matter: I speake of the things which I haue made vnto the king.

2 My tongue is the penne: of a readie writer.

3 Thou art fayrer than the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Gyrde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the worde of truth, of meekenesse, and righteousnesse, and thy right hande shall teach thee terrible things.

6 Thine arrowes are verie sharpe, and the people shall be subdued vnto thee: euen in the mids among the kings enimies.

B 7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath annoynted thee with the Oyle of gladnesse aboue thy fellowes.

9 All thy garmentes smell of Myrre, Aloes, and Casia: out of the Ivorie Palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with diuerse colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for hee is thy Lorde (God) and worship thou him.

13 And the daughter of Tyre shall bee there with a gyft: lyke as the riche also among the people shall make theyr supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde. C

15 She shall be brought vnto the king in rayment of needle worke: the virgins that bee her fellowes shall beare her companie, and shall be brought vnto thee.

16 With ioy and gladnesse shal they be brought: and shall enter into the kings palace.

17 In steade of thy fathers, thou shalt haue children: whom thou mayest make princes in all landes.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thankes vnto thee worlde without ende.

Deus noster refugium. Psal. xlvi.

GOD is our hope and strength: a verie present helpe in trouble. I

2 Therefore will not we feare though the earth be moued: and though the hilles be caryed into the middes of the Sea.

3 Though the waters thereof rage and swell: and though the Mountaynes shake at the tempest of the same.

4 The Riuers of the floud thereof shall make glad the Citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The Heathen make muche a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lorde of hostes is with vs: the God of B Jacob is our refuge.

8 O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to ceasse in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariottes in the fire.

10 Be still then and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lorde of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Psal.xlvij.

¶ Euening prayer.

O Clap your hands together, (al ye people:) O sing vnto God with the voyce of melodie.
2 For the Lord is high, and to be feared: he is the greate king vpon all the earth.
3 He shall subdue the people vnder vs: and the nations vnder our feete.
4 He shall chose out an heritage for vs: euen the worship of Jacob whome he loued.
5 God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.
6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our king.
¶ 7 For God is the king of all the earthe: sing ye prayses with vnderstanding.
8 God raigneth ouer the Heathen: God sitteth vpon his holy seate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defende the earth, as it were with a shielde.

Magnus dominus. Psal.xlviij.

¶ GReat is the Lorde, and highly to be praysed: in the citie of our God, euen vpon his holy hyll.
2 The hyll of Sion is a fayre place, and the ioye of the whole earth: vppon the north side ligth the citie of the great king, God is well knowen in his palaces, as a sure refuge.
3 For loe, the kynges of the earthe: are gathered and gone by together.
4 They marueyled to see such things: they were astonyed, and sodainely fell downe.
5 Feare came there vpon them, and sorow: as vpon a woman in hir trauayle.
6 Thou shalte breake the shippes of the Sea: through the east winde.
¶ 7 Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of oure God: God vpholdeth the same for euer.
8 We wayte for thy louing kindnes (O God:) in the middes of thy temple.
9 O God, according to thy name, so is thy prayse vnto the worldes ende: thy right hande is full of righteousnesse.
10 Let the Mount Sion reioyce, and the daughters of Juda be gladde: because of thy iudgementes.
11 Walke about Sion, and go round about it: and tell the towres thereof.
12 Marke well hir Bulwarkes, set vp hir houses: that ye may tell them that come after.
13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal.xlix.

1 GHeare ye this all ye people: ponder it with ¶ youre eares, all yee that dwell in the worlde.
2 High and lowe, riche and poore: one with another.
3 My mouth shall speake of wisedome: and my hart shall muse of vnderstanding.
4 I will encline mine eare to the parable: and shew my darke speach vpon the Harpe.
5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heels compasseth me round about?
6 There bee some that put their trust in their goodes: and boast themselues in the multitude of their riches.
7 But no manne maye deliuer his brother: nor make agreement vnto God for him.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, thoughe hee liue long: and see not the graue.
10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolishe, and leaue their riches for other.
11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne name.
12 Neuertheles, man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.
13 This is their foolishnesse: and their posteritie prayse their saying.
14 They lie in the hell like sheepe, deathe gnaweth vppon them, and the righteous shall haue dominatiō of them in the morning: their beautie shall consume in the sepulchre, out of their dwelling. ¶
15 But God shall deliuer my soule from the place of hell: for he shall receyue me.
16 Be not thou afrayde though one bee made rich: or if the glory of his house be encreased.
17 For hee shall cary nothing away with hym when he dyeth: neyther shall his pompe followe him.
18 For while he liued, hee counted him selfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.
19 He shal folow the generations of his fathers: and shall neuer see light.
20 Man being in honour, hath no vnderstāding: but is compared vnto the beastes that perishe.

Deus deorum. Psal.l.

1 THe Lorde, euen the most mightie God, ¶ hath spoken: and called the worlde, from the rysing of the Sonne, vnto the Morning prayer.

going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred up rounde about him.

4 He shall cal the Heathen from aboue: and the earth, that he may iudge his people.

5 Gather my saints togither vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

B 7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor bee Goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I knowe all the foules vpon the Mountaynes: and the wilde beastes of the fielde are in my sight.

12 If I be hungrie, I will not tell thee: for the whole worlde is mine, and all that is therein.

13 Thinkest thou that I will eate Bulles flesh: and drinke the bloud of Goates?

C 14 Offer vnto GOD thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the tyme of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly sayde God, why doest thou preach my lawes: and takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceyte.

20 Thou satest and spakest against thy brother: yea and hast slaundered thine owne mothers sonne.

D 21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there bee none to deliuer you.

23 Who so offereth me thankes and praise, hee honoureth me: and to him that ordereth his conuersation right, will I shewe the saluation of God.

Miserere mei deus. Psal. li.

1 HAue mercie vpon mee (O God) after thy great goodnesse: according vnto the multitude of thy mercyes, doe awaye mine offences. I

2 Washe me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceyued me.

6 But loe, thou requirest truth in the inwarde partes: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge mee with Hysope, and I B shall be cleane: thou shalt washe me, and I shal be whyter than snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart (O God:) and renue a right spirite within me. Euening prayer.

11 Cast mee not away from thy presence: and take not thy holy spirite from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirite.

13 Then shall I teache thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Delyuer mee from bloud-gyltinesse, O C GOD, thou that arte the GOD of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes, O Lorde: and my mouth shall shewe thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirite: a broken and a contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: builde thou the walles of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine aultar.

Quid gloriaris. Psal. lij.

1 WHy boastest thou thy selfe, thou tyrannt: I that thou canst doe mischiefe?

Whereas

2 Whereas the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vngraciousnesse more than goodnesse: and to talke of lyes more than righteousnesse.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee oute of thy dwelling, and rote thee out of the lande of the liuing.

B 7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that toke not God for his strength: but trusted vnto the multitude of his richesse, and strengthned himselfe in his wickednesse.

9 As for me, I am like a greene Olyue tree in the house of God: my trust is in the tendermercie of God for euer and euer.

10 I will alway giue thanks vnto thee for that thou hast done: and I will hope in thy name, for thy saintes like it well.

Dixit insipiens. Psal. liij.

A 1 THe foolishe bodie hath sayde in his heart: there is no God.

Euening prayer.

2 Corrupt are they and become abhominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vppon the children of men: to see if there were any that would vnderstande, and seeke after God.

4 But they are all gone out of the way, they are altogither become abhominable: there is also none that doth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people, as if they would eate breade, they haue not called vpon God.

B 6 They were afrayde where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israell out of Sion: oh that the Lorde would deliuer his people out of captiuitie.

8 Then should Jacob reioice: and Israel should be right glad.

Deus in nomine tuo. Psal. liiij.

A 1 SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 He shall reward euill vnto myne enimies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, B and prayse thy name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eie hath seene his desire vpon mine enimies.

Exaudi deus. Psal. lv.

A 1 HEare my prayer, O God: and hide not I thy selfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed E me.

6 And I sayde, O that I had wings lyke a Doue: for then would I flee away and be at rest.

7 Lo then would I get me away farre off: and B remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) and diuide them: for I haue spyed vnrighteousnesse and strife in the Citie.

10 Day and night they goe about within the walles thereof: mischiefe also and sorrowe are in the middes of it.

11 Wickednesse is therein: deceyte and guile go not out of their streetes.

12 For it is not an open enimie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie ỳ did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my C guide, and mine owne familiar friend.

15 We toke sweete counsaile together: and walked in the house of God as friendes.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lorde shall saue me.

18 In the Euening and Morning, and at noone

day will I pray, and that instantly: and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was agaynst me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

D 21 He layde his handes vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer than Butter, hauing warre in his heart: his wordes were smoother than Oyle, and yet they be drie swordes.

23 O call thy burthen vpon the Lorde, and hee shal nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud thirstie and deceytfull men shall not liue out halfe their dayes: neuertheles, my trust shall be in thee, O Lorde.

Miserere mei deus. Psal. lvi.

A 1 BE mercifull vnto me, O God, for man goeth about to deuour me: he is dayly fighting and troubling me.

Mornyng prayer.

2 Myne enimies are dayly in hand to swallow me vp: for they be many that fight agaynst me, O thou most highest.

3 Neuertheles though I am sometime afrayd: yet put I my trust in thee.

4 I will prayse God, because of his worde: I haue put my trust in God, and will not feare what flesh can do vnto me.

5 They dayly mistake my wordes: all that they imagine, is to do me euill.

6 They holde altogither, and keepe themselues close: and marke my steppes, when they lay in wayte for my soule.

B 7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enimies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords worde will I comfort me.

11 Yea in God haue I put my trust: I will not be afrayde what man can do vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei deus. Psal. lvij.

A 1 BE mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadowe of thy winges shall bee my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most highe God: euen vnto the GOD that shall performe the cause which I haue in hande.

3 Hee shall sende from heauen: and saue mee from the reproofe of him that woulde eate me vp.

4 God shall sende forth his mercie and truth: my soule is among Lions.

5 And I lye euen among the Children of men (that are sette on fyre:) whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

7 They haue layde a Nette for my feete, and B pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.

9 Awake vp my glorie, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lorde, among the people: and I will sing vnto thee among the Nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy truth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si vere vtique. Psal. lviij.

A 1 ARe your mindes sette vpon righteousnesse, O yee Congregation: and doe ye iudge the thing that is righte, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are frowarde euen from their mothers wombe: as sone as they be borne, they go astray, and speake lyes.

4 They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, B smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away lyke a snayle, and be lyke the vntimely fruite of a woman: and let them not see the sunne.

8 Or euer your pottes be made whot with thorneys: so let indignation vexe hym, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeaunce: he shall washe his foote steppes in the bloud of the vngodly.

10 So that a man shall say, verely there is a reward for the ryghteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. lix.

1 Deliuer me from myne enimies (O God:) defende me from them that ryse vp agaynste me. Euening prayer.

2 O delyuer me from the wicked doers: and saue me from the bloud thirstie men.

3 For loe, they lye wayting for my soule: the myghtie men are gathered agaynst mee, without any offence or fault of me, O Lorde.

4 They runne and prepare them selues without my fault: arise thou therefore to helpe me, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite al the heathen: and be not mercyfull vnto them that offende of malicious wickednesse.

6 They goe to and fro in the euening: they grin lyke a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth and swordes are in theyr lyppes: for who dothe heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laughe all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentcously: and God shall let me see my desyre vpon myne enimies.

11 Slay them not, lest my people forget it: but scatter them abrode among thy people, and put them downe, O Lorde, our defence.

12 For the sinne of theyr mouth, & for the wordes of theyr lyppes, they shalbe taken in theyr pryde: and why? theyr preaching is of cursyng and lyes.

13 Consume them in thy wrath, consume them that they may perysshe: and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde.

14 And in the euenyng they wyll returne: and grinne lyke a dogge, and wyll goe about the citie.

15 They wyl runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I wil sing of thy power, and wil prayse thy mercy betimes in the morning: for thou hast bin my defence, and refuge in the day of my trouble.

17 Vnto thee (O my strength) wyll I syng: for thou, O God, art my refuge, and my mercyful God.

Deus repulisti nos. Psal. lx.

1 O God, thou hast cast vs out, & scattered vs abrode: thou hast also bin displeased, O turne thee vnto vs agayne.

2 Thou hast moued the lande, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people harde thynges: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for suche as feare thee: that they maye triumph bycause of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holynesse, I wyl reioyce and diuide Sichem: and meate out the valley of Succoth.

7 Gilead is mine, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawgeuer.

8 Moab is my washpot, ouer Edom wyll I cast out my shoe: Philistia be thou glad of me.

9 Who wyll leade me into the strong Citie: who wyll bryng me into Edom?

10 Hast thou not cast vs out, O God: wylt not thou, O God, go out with our hostes?

11 O be thou our helpe in trouble: for vayne is the helpe of man.

12 Thorough God shall we doe greate actes: for it is he that shall treade downe our enimies.

Exaudi deus. Psal. lxi.

1 Heare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth wyll I call vnto thee: when my harte is in heauinesse.

3 Oh set me vp vpon the rocke that is hygher than I: for thou hast bene my hope, and a strong towre for me against the enimie.

4 I will dwell in thy tabernacle for euer: and my truste shal bee vnder the coueryng of thy wyngs.

5 For thou, O Lorde, hast heard my desyres: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the kyng a long life: that his yeeres may endure throughout al generations.

7 He shal dwel before God for euer: O prepare

thy louing mercy and faithfulneſſe, that they may preſerue him.

8 So wyl I alway ſing prayſe vnto thy name: that I may dayly perfoꝛme my vowes.

Nonne deo. Pſal.lxij.

Morning prayer.

1 MY ſoule truly wayteth ſtill vpon God: foꝛ of him commeth my ſaluation.

2 He beryly is my ſtrength & my ſaluation: he is my defence ſo that I ſhall not greatly fal.

3 Howe long will ye imagine miſchiefe againſt euery man, ye ſhalbe ſlayne al the ſoꝛt of you: yea as a totteryng wal ſhal ye be, and lyke a bꝛoken hedge.

4 Their deuice is only howe to put him out whō God will exalt: theyꝛ delyght is in lyes, they geue good woꝛdes with theyꝛ mouth, but curſe with their heart.

5 Neuertheleſſe, my ſoule wayte thou ſtyl vpon God: foꝛ my hope is in hym.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not fal.

B 7 In God is my health and my glozy: the rock of my myght, and in GOD is my truſt.

8 O put your truſt in him alway (ye people:) poure out your hearꝛtes beſoꝛe hym, foꝛ God is our hope.

9 As foꝛ the children of mẽ, they are but bayne: the children of mẽ are deceitful vpō ỹ weights, they are altogether lighter than vanitie it ſelfe.

10 O truſt not in wꝛong and robbery, giue not your ſelues vnto vanitie: if ryches encreaſe, ſet not your hart vpon them.

11 God ſpake once and twyce: I haue alſo hard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercyfull: foꝛ thou rewardeſt euery man accoꝛdyng to his woꝛke.

Deus deus meus. Pſal.lxiij.

A 1 O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth foꝛ thee, my fleſhe alſo longeth after thee: in a barreine and dꝛye lande, where no water is.

3 Thus haue I loked foꝛ thee in holineſſe: that I myght beholde thy powꝛer and glozy.

4 Foꝛ thy louyng kindneſſe is better thā the life it ſelfe: my lippes ſhall pꝛaiſe thee.

5 As long as I liue wil I magnifie thee on this manner: and lyft vp my handes in thy name.

6 My ſoule ſhalbe ſatiſfied euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyful lyppes.

B 7 Haue I not remembꝛed thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt bin my helper: therefoꝛe vnder the ſhadowe of thy wynges will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeek the hurt of my ſoule: they ſhal goe vnder the earth.

11 Let them fall vpon the edge of the ſwoꝛde: that they may be a poꝛtion foꝛ Foxes.

12 But the kyng ſhall reioyce in God, al they alſo that ſweare by him, ſhalbe commended: foꝛ the mouth of them that ſpeake lyes, ſhalbe ſtopped.

Exaudi deus. Pſal.lxiv.

1 HEare my voyce, O God in my prayer: I beſeeche thee preſerue my life from feare of the enimie.

2 Hide me from the gatheryng together of the frowarde: and from the inſurrection of wicked doers.

3 Whiche haue whet theyꝛ tongue like a ſwoꝛde: and ſhoote out theyꝛ arrowes, euen bytter woꝛds.

4 That they may priuily ſhoote at hym whiche is perfect: ſuddenly do they hytte hym, and feare not.

5 They courage them ſelues in myſchiefe: and commune among them ſelues howe they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickednelle, and practiſe it: that they keepe ſecret among themſelues euery man in the deepe of his hart.

7 But God ſhall ſuddenly ſhoote at them with B a ſwyft arrowe: that they ſhalbe wounded.

8 Yea theyꝛ owne tongues ſhal make them fal: inſomuche that who ſo ſeeth them, ſhall laugh them to ſcoꝛne.

9 And al men that ſee it, ſhal ſay, this hath God done: foꝛ they ſhal perceiue that it is his woꝛke.

10 The ryghteous ſhal reioyce in the Lord, and put his truſt in him: and al they that are true of hart ſhalbe glad.

Te decet hymnus. Pſal.lxv.

1 THou, O God, art prayſed in Sion: and vnto thee ſhall the vowe be perfoꝛmed in Ieruſalem. Euening prayer.

2 Thou that heareſt the prayer: vnto thee ſhal al fleſh come.

3 My miſdeeds pꝛeuaile againſte me: oh be thou mercyfull vnto our ſinnes.

4 Bleſſed is the man whome thou chooſeſt and receiueſt vnto thee: he ſhall dwell in thy coukte, and ſhalbe ſatiſfied with the pleaſures of thy houſe, euen of thy holy temple.

5 Thou ſhalt ſhewe vs wonderfull thinges in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of al the ends of the earth, and of them that remaine in the bꝛoade ſea.

6 Whiche in his ſtrength ſetteth faſt the mountaynes: and is gyꝛded about with powꝛer.

7 Whiche

B 7 Whiche ſtylleth the ragyng of the ſea, and the noyſe of his waues: and the madneſſe of hys people.

8 They alſo that dwell in the vttermoſt partes of the earth, ſhalbe afrayde at thy tokens: thou that makeſt the outgoyngs of the morning and euening to prayſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The ryuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt hir forowes, thou ſendeſt raine into the litle valleyes thereof: thou makeſt it ſoft with the drops of rayne, and bleſſeſt the encreaſe of it.

12 Thou crowneſt the yeere with thy goodneſſe: and thy cloudes drop fatneſſe.

13 They ſhall drop vpon the dwellyngs of the wyldernesſe: and the lytle hylles ſhall reioyce on euery ſyde.

14 The foldes ſhalbe full of ſheepe: the valleyes alſo ſhall ſtande ſo thicke with corne, that they ſhal laugh and ſing.

Iubilate deo. *Pſal.lxvi.*

A 1 BE ioyful in God, al ye landes: ſyng prayſes vnto the honour of his name, make hys prayſe to be glorious.

2 Say vnto God, O howe wonderfull art thou in thy workes: through the greatneſſe of thy power ſhall thyne enimies be founde lyers vnto ther.

3 For all the worlde ſhall worſhip thee: ſing of thee, and prayſe thy name.

4 O come hither, and behold ẏ workes of God: howe wonderfull he is in his doyng, towarde the children of men.

5 He turned the ſea into drye lande: ſo that they went through the water on foote, there dyd we reioyce therof.

6 He ruleth with his power for euer, his eyes beholde the people: and ſuche as will not beleeue, ſhal not be able to exalt themſelues.

B 7 O prayſe our God (ye people:) and make the voyce of his prayſe to be heard.

8 Which holdeth our ſoule in lyfe: and ſuffereth not our feete to ſlyppe.

9 For thou (O God) haſt proued vs: thou alſo haſt tryed vs, like as ſiluer is tryed.

10 Thou broughteſt vs into the ſnare: and laydſt trouble vpon our loynes.

11 Thou ſuffereſt men to ryde ouer our heads: we wēt through fire and water, & thou broughteſt vs out into a wealthie place.

12 I wil go into thine houſe with burnte offerings: and will pay thee my vowes which I promiſed with my lippes, and ſpake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I wil offer bullockes and goates.

14 O come hither and hearken, all ye that feare god: and I will tell you what he hath done for my ſoule. C

15 I called vnto him with my mouth: and gaue hym prayſes with my tongue.

16 If I encline vnto wickednelle with my hart: the Lorde wyl not heare me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Prayſed be God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. *Pſal.lxvij.*

1 GOD be mercyful vnto vs, and bleſſe vs: A and ſhewe vs ẏ light of thy countenaunce, and be mercyful vnto vs.

2 That thy way may be knowen vpon earth: thy ſauing health among al nations.

3 Let the people praiſe thee, O God: yea let al the people prayſe thee.

4 O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.

5 Let the people prayſe thee, O God: let al the people prayſe thee,

6 Then ſhall the earth bring forth hir encreaſe: and God, euen our own God, ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs, and all the endes of the worlde ſhal feare him.

Exurgat deus. *Pſal.lxviij.*

1 ET God aryſe, and let his A enimies be ſcattered: let thē Morning also that hate him, flee be- prayer.
fore him.

2 Lyke as the ſmoke vaniſheth, ſo ſhalte thou dryue them away: and like as waxe melteth at the fire, ſo let the vngodly periſhe at the preſence of God.

3 But let the righteous be glad, and reioyce before GOD: let them alſo be merry and ioyful.

4 O ſing vnto God, and ſing prayſes vnto his name: magnifie him ẏ rideth vpon the heauens, as it were vpō an horſe, prayſe him in his name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the wyddowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarcenesſe.

7 O God, when thou wenteſt forth before thy B people: when thou wenteſt through the wilder-

neſſe

nesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai, also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sendest a gracious rayne vpon thyne inheritaunce: and refreshedst it when it was wearie.

10 Thy congregation shall dwel therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lorde gaue the worde: great was the company of the preachers.

12 Kinges with their armies dyd flee, and were discomfited: and they of the household deuided the spoile.

13 Though ye haue lien among the pottes, yet shal ye be as the wings of a Doue: that is couered with siluer wings, and hir feathers lyke golde.

℣ 14 When ỹ almightie scattered kynges for their sake: then were they as white as snowe in Salmon.

15 As the hyl of Basan, so is Gods hil: euen an high hil, as the hil of Basan.

16 Why hoppe ye so, ye high hilles? this is Gods hil, in the which it pleaseth him to dwel: yea, the Lorde will abyde in it for euer.

17 The charrets of God are twentie thousand, euen thousandes of angels: and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gonne vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thine enimies, that ỹ Lord God might dwel among them.

19 Praysed bee the Lorde dayly: euen the God whiche helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whom cõmeth saluation: God is the Lorde, by whom we escape death.

℣ 21 God shall wounde the head of his enimies: and the hearie scalpe of suche a one as goeth on styl in his wickednesse.

22 The Lord hath sayd, I wil bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dypped in the bloud of thine enimies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, howe thou goest: howe thou my God and king goest in the sanctuarie.

25 The singers goe before, the minstrelles followe after: in ỹ middest are the damsells playing with the tymbrelles.

℣ 26 Giue thanks, O Israel, vnto God ỹ Lord in the congregations from ỹ ground of the hart.

27 There is lyttle Beniamin their ruler, and the princes of Iuda their counsayle: the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath sent foorth strength for thee: ℣ stablishe ỹ thyng, O God, ỹ thou hast wrought in vs.

29 For thy temples sake at Ierusalem: so shall kings bring presentes vnto thee.

30 When the company of the spearmen, and multitude of the mightie, are scattered abroade among the beastes of the people (so that they humbly bring peeces of syluer:) and when hee hath scattered the people that delight in warre.

31 Then shal the princes come out of Egypt: the Mozians land shal sone stretch out hir handes vnto God.

32 Syng vnto God, O ye kyngdomes of the earth: O sing prayses vnto the Lorde.

33 Whiche sytteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worshyp and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Saluum me fac deus. *Psal. lxix.*

1 SAue me, O God: for the waters are come in, euen vnto my soule. Enemys prayer.

2 I sticke fast in the deep mire, where no grõd is: I am come into deepe waters, so that the flouds ranne ouer me.

3 I am weerie of crying, my throte is dryer: my syght fayleth me for wayting so long vpon my God.

4 They that hate me without a cause, are more than the heares of my head: they that are myne enimies, and would destroy me giltlesse, are mightie.

5 I payde them the thinges that I neuer toke: God, thou knowest my simplenesse, and my faultes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lorde God of Israel.

7 And why? for thy sake haue I suffered reprofe: ℣ shame hath couered my face.

8 I am become a straunger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thine house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chastened my selfe with fasting: and that was turned to my reprofe.

11 I put

11 I put on a sackcloth also: and they iested vpon me.
12 They that syt in the gate, speake agaynst me: and the drunkards make songs vpon me.
13 But Lorde, I make my prayer vnto thee: in an acceptable tyme.
14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.
15 Take me out of the myre, that I synke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water floud drowne me, neither let the deepe swallowe me vp: and let not the pyt shut hir mouth vpon me.
17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy seruaunt for I am in trouble: oh haste thee, and heare me.
19 Drawe nigh vnto my soule, and saue it: oh deliuer me, because of mine enimies.
20 Thou hast knowen my reproche, my shame, & my dishonour: mine aduersaries are all in thy syght.
21 Thy rebuke hath broken my hart, I am full of heauinesse: I loked for some to haue pitie on me, but there was no man, neyther found I any to comfort me.
22 They gaue me gal to eate: and when I was thirstie, they gaue me vineger to drinke.
23 Let their table be made a snare to take them selues withall: and let the thinges (that shoulde haue ben for their wealth) be vnto them an occasion of falling.
24 Let their eyes be blynded, that they see not: and euer bowe downe their backes.
25 Powre out thyne indignation vpon them: and let thy wrathfull displeasure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their tentes.
27 For they persecute him whom thou hast smitten: and they talke howe they may vexe them whom thou hast wounded.
28 Let them fal from one wyckednesse to another: and not come into thy righteousnesse.
29 Let them be wyped out of the booke of the liuyng: and not be wrytten among the righteous.
30 As for me, when I am powre, and in heauines: thy helpe (O GOD) shal lifte me vp.
31 I will prayse the name of God with a song: and magnifie it with thankesgiuyng.
32 This also shall please the Lorde: better than a Bullocke that hath hornes and hoofes.
33 The humble shall consider this, and be glad: seeke ye after God, and your soule shal liue.
34 For the Lorde heareth the powre: and dispiseth not his prisoners.
35 Let heauen and earth prayse him: the sea, and al that moueth therein.
36 For God wil saue Sion, and builde the cities of Iuda: that men may dwel there, and haue it in possession.
37 The posteritie also of his seruauntes shal inherite it: & they that loue his name, shal dwel therein.

Deus in adiutorium. Psal. lxx.

1 HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde. I
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backwarde, and put to confusion that wisshe me euil.
3 Let them (for their reward) be soone brought to shame: that cry ouer me, there, there.
4 But let al those that seeke thee, bee ioyful and glad in thee: and let all such as delight in thy saluation, say alway, the Lorde be praysed.
5 As for me, I am powre, and in miserie: haste thee vnto me (O God.) or
6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te domine. Psal. lxxi

1
IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rydde me, and deliuer me, in thy righteousnesse, encline thine eare vnto me, and saue me. I Morning prayer.
2 Be thou my strong holde (whereunto I may alway resort:) thou hast promysed to helpe me, for thou art my house of defence and my castel.
3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous & cruel man.
4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.
5 Through thee haue I bin holden vp euer since I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alway of thee.
6 I am become as it were a monster vnto many: but my sure trust is in thee.
7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour all the day long. B
8 Cast me not away in the time of age: forsake me not when my strength faileth me.
9 For mine enimies speak against me, and they that lay waite for my soule, take their counsaile togither, saying: God hath forsaken hym, persecute him, and take him, for there is none to deliuer him.
10 Goe not farre fro me, O God: my God, haste

ther

thee to helpe me.

11 Let them be confounded and perysshe, that are againste my soule: let them bee couered with shame and dishonour that seeke to doe mee euil.

12 As for me, I will patiently abide alway: and wil prayse thee more and more.

13 My mouth shall dayly speake of thy ryghteousnesse and saluation: For I knowe no ende thereof.

℄ 14 I will goe forth in the strength of the Lord God: and will make mention of thy ryghteousnesse only.

15 Thou O God, hast taught me from my youth vp vntil nowe: therefore wil I tel of thy wonderous workes.

16 Forsake me not, O God, in my olde age, whē I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great thynges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, and yet didst thou turne and refresh me: yea, and broughtest me frō the deepe of the earth agayne.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore wil I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musycke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

D 21 My lips will bee fayne when I sing vnto thee: and so wyl my soule whom thou hast delyuered.

22 My tongue also shall talke of thy righteousnesse al the day long: for they are confounded and brought vnto shame, that seeke to do mee euyl.

Deus iudicium. Psal. lxxij.

A i GIue the king thy iudgementes (O God:) and thy righteousnesse vnto the kynges sonne.

2 Then shal he iudge the people according vnto right: and defende the poore.

3 The mountaines also shall bryng peace, and ỹ litle hylles righteousnesse vnto the people.

4 He shall keepe the symple folke by theyr right: defende the children of the poore, and punishe the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 He shall come downe lyke the rayne into a fleece of wool: euen as the droppes that water the earth.

B 7 In his tyme shall the righteous florysshe: yea and aboundance of peace so long as the moone endureth.

8 His dominion also shal bee from the one sea to the other: and frō the floude vnto the worldes ende.

9 They ỹ dwel in the wyldernesse shall kneele before him: his enimies shal licke the dust.

10 The kinges of Tharsis, and of the Iles, shall giue presentes: the kinges of Arabia and Saba, shall bryng giftes.

11 All kinges shal fal downe before him: all nations shall do hym seruice.

12 For he shall delyuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the symple & needy: and shall preserue the soules of the poore.

14 He shall delyuer theyr soules from falsehod ℄ and wrong: and deare shall theyr bloude bee in his sight.

15 He shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shal be made euer vnto him, and dayly shall he be praysed.

16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shal shake lyke Libanus, & shalbe greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shal remayne vnder the sunne among the posterities: whiche shall be blessed through him, & al the heathen shal prayse him.

18 Blessed be ỹ Lord God, euen the God of Israel: which only doth wonderous things.

19 And blessed be the name of his maiestie for euer: and al the earth shall be fylled with his maiestie. Amen. Amen.

Quam bonus Israel. Psal. lxxiij.

1 TRuely God is louing vnto Israel: euen vnto such as are of a cleane hart. Euening prayer.

2 Neuertheless, my feete were almost gone: my treadings had welnygh slypt.

3 And why? I was greeued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Theyr eyes swel with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: theyr talking is against the moste highest.

9 For they stretch forth theyr mouth vnto the heauen: and theyr tongue goeth through the worlde.

10 Therefor

10 Therfore fal the people vnto them: and there-
out ſucke they no ſmal aduauntage.
11 Tuſhe (ſay they) howe ſhoulde God perceiue
it: is there knowledge in the moſte hyghеſt?
12 Loe, theſe are the vngodly, theſe proſper in the
worlde: and theſe haue ryches in poſſeſſion: and
I ſayd, then haue I cleanſed my hart in vayne,
and waſhed my handes in innocencie.
13 All the day long haue I bene punyſhed: and
chaſtened euery morning.
℣ 14 Yea and I had almoſt ſayd euen as they: but
loe, then ſhoulde I haue condemned the gene-
ration of thy children.
15 Then thought I to vnderſtande this: but it
was to hard for me.
16 Until I went into the ſanctuarie of God: the
vnderſtoode I the ende of theſe men.
17 Namely howe thou doeſt ſet them in ſlyp-
perie places: and caſteſt them downe, and de-
ſtroyeſt them.
18 Oh howe ſuddenly do they conſume: peryſhe,
and come to a fearefull ende?
19 Yea, euen like as a dreame whē one awaketh:
ſo ſhalt thou make their image to vaniſh out
of the citie.
20 Thus my harte was greeued: and it went
euen through my reynes.
℣ 21 So fooliſhe was I and ignorant: euen as
it were a beaſt before thee.
22 Neuertheleſſe, I am alway by thee: for thou
haſt holden me by my ryght hande.
23 Thou ſhalt guide me with thy counſell: and
after that receiue me with glory.
24 Whom haue I in heauen but thee: and
there is none vpon earth that I delyte in com-
pariſon of thee.
25 My fleſhe and my hart fayleth: but God is
the ſtrength of my harte, and my portion for
euer.
26 For loe, they that forſake thee, ſhall peryſhe:
thou haſt deſtroyed all them that commit fornī-
cation agaynſt thee.
27 But it is good for me to holde mee faſt by
God, to put my truſt in the Lorde God: and to
ſpeake of al thy workes (in the gates of ỹ daugh-
ter of Sion.)

Vt quid deus. Pſal. lxxiij.

1 O God, wherefore art thou abſent from vs
ſo long: why is thy wrath ſo hot agaynſt
the ſheepe of thy paſture?
2 O thinke vpon thy congregation: whom thou
haſt purchaſed and redeemed of olde.
3 Thinke vpon the tribe of thine inheritaunce:
and mounte Sion, wherein thou haſte
dwelt.
4 Lyfte vp thy feete, that thou mayeſt vtter-
ly deſtroy euery enimie: which hath done euyl
in thy ſanctuarie.
5 Thyne aduerſaries roare in the myddeſt of thy
congregations: and ſet vp theyr banners for
tokens.
6 He that hewed tymber afore out of the thycke
trees: was knowen to bring it to an excellent
worke.
7 But nowe they breake downe all the carued B
worke therof: with axes and hammers.
8 They haue ſet fyre vpon thy holy places: and
haue defiled ỹ dwellyng place of thy name, euen
vnto the grounde.
9 Yea, they ſayde in theyr hartes, let vs make
hauocke of them altogether: thus haue they
burnt vp all the houſes of God in the land.
10 We ſee not our tokens, there is not one pro-
phete more: no not one is there among vs that
vnderſtandeth any more.
11 O God, howe long ſhal the aduerſary do this
diſhonour: how long ſhal the enimie blaſpheme
thy name, for euer?
12 Why withdraweſte thou thy hande: why
pluckeſt not thou thy right hand out of thy bo-
ſome to conſume the enimie?
13 For God is my king of olde: the helpe that is
done vpon the earth, he doth it him ſelfe.
14 Thou diddeſt diuide the ſea through thy po- ℣
wer: thou breakeſt the heades of the dragons in
the waters.
15 Thou ſmoteſt the heades of Leuiathan in pe-
ces: and gaueſt him to be meate for the people in
the wilderneſſe.
16 Thou broughteſt out fountaines and waters
out of the harde rockes: thou dryedſt vp migh-
tie waters.
17 The day is thine, and the night is thine: thou
haſt prepared the light and the ſunne.
18 Thou haſt ſet al the borders of the earth: thou
haſt made ſommer and winter.
19 Remember this, O Lorde, how the enimie
hath rebuked: and howe the fooliſhe people haue
blaſphemed thy name.
20 O delyuer not the ſoule of thy Turtle doue
vnto the multitude of the enemies: and forget
not the congregation of the poore for euer.
21 Loke vpon the couenaunt: for al the earth is D
ful of darkneſſe, and cruel habitations.
22 Oh let not the ſimple go away aſhamed:
but let the poore and needie giue prayſe vnto
thy name.
23 Aryſe, O God, mayntayne thine owne cauſe:
remember howe the fooliſhe man blaſpheмeth
thee dayly.
24 Forget not the voyce of thine enimies: the
preſumption of them that hate thee, encreaſeth
euer more and more.

Com

Confitebimur tibi. Psal.lxxv.

Morning prayer.

1 VNto thee (O God) do we giue thankes: vnto thee do we giue thankes.
2 Thy name also is so nigh: and that doe thy wonderous woꝛkes declare.
3 When I receiue ẏ congregation: I shal iudge accoꝛding vnto right.
4 The earthe is weake, and all the inhabiters therof: I beare vp the pillers of it.
5 I sayde vnto the fooles, deale not so madly: and to the vngodly, set not vp youꝛ hoꝛne.
6 Set not vp youꝛ hoꝛne on hygh: and speake not with a stiffe necke.
B 7 Foꝛ pꝛomotion commeth neyther from the east, noꝛ from the west: noꝛ yet from the south.
8 And why? God is ẏ iudge: he putteth downe one, and setteth vp another.
9 Foꝛ in the hand of the Loꝛde there is a cuppe, and the wine is red: it is ful mixt, & he powꝛeth out of the same.
10 As foꝛ the dꝛegges therof: al the vngodly of the earth shal dꝛinke them, and sucke them out.
11 But I will talke of the God of Jacob: and pꝛayse him foꝛ euer.
12 Al the hoꝛnes of the vngodlye also will I bꝛeake: and the hoꝛnes of the ryghteous shal bee exalted,

Notus in Iudea. Psal.lxxvi.

1 IN Iurie is God knowen: his name is gꝛeat in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There bꝛake he the aꝛꝛowes of the bowe: the shielde, the swoꝛd, and the battayle.
4 Thou aꝛt moꝛe honour and might: than the hilles of the ꝛobbers.
5 The pꝛoude aꝛe ꝛobbed, they haue slept theiꝛ sleepe: and al the men (whose hands were mighty) haue found nothing.
6 At thy ꝛebuke (O God of Jacob:) both the chaꝛꝛet and hoꝛse is fallen.
B 7 Thou, euen thou aꝛt to bee feaꝛed: and who may stande in thy sight when thou aꝛt angry?
8 Thou diddest cause thy iudgemente too bee heaꝛde fꝛom heauen: the eaꝛth tꝛembled, and was still.
9 When God aꝛose to iudgement: and to helpe al the meeke vpon eaꝛth.
10 The fieꝛcenesse of man shall tuꝛne to thy pꝛayse: and the fieꝛcenesse of them shalte thou ꝛestꝛayne.
11 Pꝛomyse vnto the Loꝛde youꝛ God, and kepe it, all ye that bee ꝛounde about hym: bꝛyng pꝛesentes vnto hym that ought to bee feaꝛed.
12 He shall ꝛestꝛayne the spiꝛite of pꝛynces: and is wonderfull among the kynges of the eaꝛth.

Voce mea ad dominum. Psal.lxxvij.

1 I Wil cꝛye vnto God with my voyce: euen vnto God wil I cꝛye with my voyce, and he shal heaꝛken vnto me.
2 In the time of my tꝛouble I sought the Loꝛd: my soꝛe ranne and ceased not, in the night season my soule ꝛefused comfoꝛt.
3 When I am in heauinesse, I wyl thynke vpon God: when my hart is vexed, I wyl coꝛplayne.
4 Thou holdest mine eyes waking: I am so feeble that I can not speake.
5 I haue considered the dayes of olde: and the yeeres that are past.
6 I call to ꝛemembꝛaunce my song: and in the night I commune with mine owne hart, and seaꝛche out my spiꝛites.
7 Will the Loꝛde absent himselfe foꝛ euer: and B wil he be no moꝛe entꝛeated?
8 Is his meꝛcy cleane gone foꝛ euer: and is his pꝛomise come vtteꝛly to an ende foꝛ euermoꝛe?
9 Hath god foꝛgotten to be gꝛatious: and will he shut vp his louing kindnesse in displeasuꝛe?
10 And I saide, it is mine owne infiꝛmitie: but I will ꝛemembeꝛ the yeeres of the ꝛight hande of the most hyghest.
11 I will ꝛemembeꝛ the woꝛkes of the Loꝛde: and call to mynde thy wonders of old time.
12 I will thinke also of al thy woꝛkes: and my talking shalbe of thy doings.
13 Thy way, O God, is holy: who is so gꝛeat a God, as ouꝛ God?
14 Thou aꝛt the God that doth wonders: and C hast declaꝛed thy powꝛeꝛ among people.
15 Thou hast mightily deliueꝛed thy people: euen the sonnes of Jacob, and Joseph.
16 The waters sawe thee, O God, the waters sawe thee, and were afꝛayde: the deapthes also were tꝛoubled.
17 The cloudes powꝛed out water, the ayꝛ thundꝛed: and thine aꝛꝛowes went abꝛode.
18 The voyce of thy thundeꝛ was heaꝛde ꝛound about: the lyghtnynges shone vppon the gꝛounde, the eaꝛthe was moued, and shoke withall.
19 Thy way is in the sea, and thy pathes in the gꝛeate waters: and thy footesteppes aꝛe not knowen.
20 Thou leddest thy people like sheepe: by the hande of Moses and Aaꝛon.

Attendite popule. Psal.lxxviij.

1 HEaꝛe my lawe, O my people: I encline youꝛ eaꝛes vnto ẏ wꝛoꝛds of my mouth. Euenyng prayer.
2 I will open my mouth in a paꝛable: I will declaꝛe haꝛd sentences of olde.

3 Which

3 Whiche we haue heard and knowen: and such as our fathers haue tolde vs.
4 That we should not hyde them from the children of the generation to come: but to shew the honour of the Lorde, his mightie and wonderfull workes that he hath done.
5 He made a couenaunt with Jacob, and gaue Israel a lawe: which he commaunded our forefathers to teache their children:
6 That their posteritie might knowe it: and the children which were yet vnborne.
B 7 To the intent that when they came vp: they might shewe their children the same.
8 That they might put their trust in God: and not forget the workes of God, but to keepe his commaundementes.
9 And not to be as their forefathers, a faythlesse and stubborne generation: a generation that set not their hart aright, and whose spirite cleaueth not stedfastly vnto God.
10 Lyke as the chyldren of Ephraim: which being harnessed and carying bowes, turned themselues back in the daye of battayle.
11 They kept not the couenaunt of God: and would not walke in his lawe.
12 But forgate what he had done: and the wonderfull worke that he had shewed for them.
13 Maruelous thinges did hee in the sight of our forefathers in the lande of Egypt: euen in the fielde of Zoan.
C 14 He deuided the sea, and let them goe through: he made the waters to stande on an heape.
15 In the day time also he led the with a cloud: and al the night through with a light of fyre.
16 He claue the harde rockes in the wyldernesse: and gaue them drynke thereof, as it had bin out of the great deapth.
17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for al this they sinned more against him: and prouoked the most highest in the wildernesse.
19 They tempted God in their hartes: and required meat for their lust.
20 They spake against God also, saying: shall God prepare a table in the wyldernesse?
D 21 He smote the stony rocke in deede, that the waters gushed out and the streames flowed withall: but can he giue breade also, or prouide flesh for his people?
22 When the Lord hearde this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauy displeasure against Israel.
23 Bycause they beleeued not in God: and put not their trust in his helpe.
24 So he commaunded the cloudes aboue: and opened the doores of heauen.
25 He rayned down Manna also vpon them for to eate: and gaue them foode from heauen.
26 So man dyd eate angels foode: for he sent them meate ynough.
27 He caused the East winde to blowe vnder the heauen: and through his power he brought in the Southwest wynde.
28 He rayned flesshe vpon them as thicke as dust: and feathered foules like as the sand of the sea.
29 He let it fall among their tentes: euen round about their habitation.
30 So they did eate and were fylled: for he gaue E them their owne desyre, they were not disapointed of their lust.
31 But whyle the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slew the wealthiest of them: yea and smote downe the chosen men that were in Israel.
32 But for al this, they sinned yet more and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When hee slewe them, they sought hym: and turned them early, and enquired after God.
35 And they remembred that GOD was their strength: and that the high God was their redeemer.
36 Neuertheless, they dyd but flatter him with their mouth: and dissembled with him in their tongue.
37 For their hart was not whole with him: neyther continued they stedfast in his couenant.
38 But he was so mercyful: that he forgaue their misdeedes, and destroyed them not.
39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to aryse.
40 For he considered that they were but flesshe: and that they were euen a wynde that passeth away, and commeth not agayne.
41 Many a time did they prouoke him in the F wyldernesse: and greeued hym in the desert.
42 They turned backe and tempted God: and moued the holy one in Israel.
43 They thought not of his hande: & of the day when he deliuered the frō the hād of the enimie.
44 How he had wrought his miracles in Egipt: and his wonders in the fielde of Zoan.
45 He turned their waters into bloud: so that they might not drinke of the riuers.
46 He sent lyce among them, and deuoured the vp: and frogges to destroy them.
47 He gaue their fruites vnto the Caterpiller: and their labour vnto the Grassehopper.
48 He destroyed their vines with haylestones: and their Mulbery trees with the frost.
49 He smote their cattell also with haylestones: and their flockes with hot thunder bolles.
50 He cast vpon them the furiousnesse of his

wrath, anger, diſpleaſure, and trouble: & ſent euyll angels among them.

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the fyrſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like ſheepe: and caried them in the wyldernesſe lyke a flocke.

54 He brought the out ſafely, that they ſhold not feare: and ouerwhelmed their enimies with the ſea.

55 And brought them within the borders of his ſanctuarie: euen to his mountayne whiche hee purchaſed with his right hande.

56 He caſt out the heathen alſo before them: cauſed their lande to bee diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tentes.

57 So they tempted and diſpleaſed the moſt high God: and kepte not his teſtimonies.

58 But turned their backes, and fell away like their forefathers: ſtarting aſyde lyke a broken bowe.

59 For they greued him with their hyl aultres: and prouoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and toke ſoare diſpleaſure at Iſrael.

61 So that he forſoke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enimies hande.

63 He gaue his people ouer alſo vnto the ſwoord: and was wroth with his inheritaunce.

64 The fyre conſumed their young men: and their maydens were not giuen to mariage.

65 Their prieſtes were ſlayne with the ſwoord: and there were no widowes to make lamentation.

66 So the Lorde awaked as one out of ſleepe: and like a Giaunt refreſhed with wine.

67 He ſmote his enimies in the hinder parters: and put them to a perpetuall ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

69 But choſe the tribe of Juda: euen the hil of Sion which he loued.

70 And there he builded his temple on high: and layd the fundation of it, like the ground whiche he hath made continually.

71 He choſe Dauid alſo his ſeruaunt: and toke him away from the ſheepe foldes.

72 As he was folowyng the Ewes great with young ones, he toke hym: that he might feede Jacob his people, and Iſrael his inheritaunce.

73 So he fedde them with a faithfull and true hart: and ruled them prudently with all his power.

Deus venerunt. *Pſal. lxxix.*

1 O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jeruſalem an heape of ſtones. I Morning prayer.

2 The dead bodyes of thy ſeruauntes haue they giuen to bee meate vnto the foules of the ayre: and the fleſhe of thy ſaintes vnto the beaſtes of the lande.

3 Their blood haue they ſhed lyke water on euery ſyde of Jeruſalem: and there was no man to burie them.

4 We are become an open ſhame to our enimies: a very ſcorne and deriſion vnto them that are rounde about vs.

5 Lord how long wilt thou be angry: ſhall thy gelouſie burne lyke fyre for euer?

6 Powre out thine indignation vpon the heathē that haue not known thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layd waſt his dwelling place. B

8 O remember not our olde ſinnes, but haue mercy vpon vs, and that ſoone: for we are come to great miſerie.

9 Helpe vs, O God of our ſaluation, for the glory of thy name: O deliuer vs, and be mercyfull vnto our ſinnes for thy names ſake.

10 Wherefore do the heathen ſay: where is now their God?

11 O let the vengeaunce of thy ſeruauntes blood that is ſhed: bee openly ſhewed vpon the heathen in our ſight.

12 O let ẏ ſorowful ſighing of ẏ priſoners come before thee: according to the greatneſſe of thy power, preſerue thou thoſe that are appoynted to dye.

13 And for the blaſphemie (wherewith our neybours haue blaſphemed thee:) reward thou the O Lord, ſeuen folde into their boſome. C

14 So we that be thy people and ſheepe of thy paſture, ſhall giue thee thanks for euer: and wil alway be ſhewing forth thy prayſe, from generation to generation.

Qui regis Iſrael. *Pſal. lxxx.*

1 HEare, O thou ſhepheарde of Iſraell, thou that leadeſt Joſeph like a ſheepe: ſhew thy ſelfe alſo, thou that ſitteſt vpon the Cherubims. I

2 Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come and help vs.

3 Turne

3 Turne vs agayne, O GOD: ſhewe the light of thy countenaunce, and we ſhalbe whole.
4 O Lord God of hoſtes: how long wylt thou be angry with thy people that prayeth?
5 Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.
6 Thou haſt made vs a very ſtrife vnto our neighbours: and our enimies laughe vs to ſcorne.
℣ 7 Turne vs againe, thou God of hoſtes: ſhewe the lyght of thy countenaunce, and we ſhal be whole.
8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the Heathen, and planted it.
9 Thou madeſt rome for it: and when it had taken rote, it fylled the land.
10 The hylles were couered with the ſhadowe of it: and the boughes thereof were lyke the goodly Cedar trees.
℣ 11 She ſtretched out hir braunches vnto the ſea: and hir boughes vnto the riuer.
12 Why haſt thou then broken down hir hedge: that all they whyche goe by plucke of hir grapes?
13 The wylde Boze out of the woodde dothe rote it vp: and the wylde beaſtes of the fielde deuoure it.
14 Turne thee agayne thou God of hoſtes, looke downe from heauen: beholde, and viſite this vine.
15 And the place of the vineyarde that thy right hande hath planted: and the branche that thou madeſt ſo ſtrong for thy ſelfe.
16 It is burnt with fire and cut downe: and they ſhall periſhe at the rebuke of thy countenaunce.
17 Let thy hande bee vpon the man of thy ryght hande: and vpon the ſonne of man whom thou madeſt ſo ſtrong for thyne owne ſelfe.
18 And ſo will not we goe backe from thee: O let vs liue, and we ſhall call vpon thy name.
19 Turne vs againe: O Lorde God of hoſtes: ſhewe the light of thy countenaunce, and wee ſhalbe whole.

Exultate deo. Pſal. lxxxi.

℣ 1 SIng we merily vnto God our ſtrength: make a chearefull noyſe vnto the God of Jacob.
2 Take the Pſalme, bring hither the Tabret: the mery Harpe, with the Lute.
3 Blowe vp the trumpet in the newe moone: euen in the tyme appoynted, and vpon our ſolemne feaſt day.
4 For this was made a ſtatute for Iſrael: and a lawe of the God of Jacob.
5 This he ordeyned in Joſeph for a teſtimonie: when hee came out of the lande of Egypt, and had heard a ſtraunge language.
6 I eaſed his ſhoulder from the burden: and his handes were deliuered from makyng the pots.
7 Thou calledſt vpon me in troubles, and I de- ℣ liuered thee: and hearde thee what tyme as the ſtorme fell vpon thee,
8 I proued thee alſo: at the waters of ſtrife.
9 Heare, O my people, and I will aſſure thee, O Iſrael: if thou wilt harken vnto me.
10 There ſhall no ſtraunge god be in thee: neyther ſhalt thou worſhip any other God.
11 I am the Lord thy God, which brought thee out of the lande of Egypt: open thy mouth wyde, and I ſhal fill it.
12 But my people would not heare my voyce: and Iſrael woulde not obey me.
13 So I gaue them vp vnto theyr owne hartes luſt: and let them folowe their owne imaginations.
14 O that my people woulde haue harkened ℣ vnto mee: for if Iſrael had walked in my wayes.
15 I ſhoulde ſoone haue put downe theyr enimies: and turned my hande agaynſt theyr aduerſaries.
16 The haters of the Lord ſhould haue bin found lyers: but theyr tyme ſhould haue endured for euer.
17 He ſhoulde haue fedde them alſo with the fineſt wheat flowre: and with honie out of the ſtonie rocke ſhould I haue ſatiſfied thee.

Deus ſtetit in ſynagoga. Pſal. lxxxij.

℣ 1 GOD ſtandeth in the congrega- ℣ Euening prayer.
tion of princes: he is iudge among gods.
2 How long will ye giue wrong iudgement: and accept the perſons of the vngodly?
3 Defende the poore and fatherleſſe: ſee that ſuch as be in neede and neceſſitie haue right.
4 Deliuer the outcaſt and poore: ſaue them from the hande of the vngodly.
5 They will not be learned, nor vnderſtand, but walke on ſtyl in darkneſſe: all the foundations of the earth be out of courſe.
6 I haue ſayde, ye are Gods: and ye all are children of the moſt higheſt.
7 But ye ſhall dye lyke men: and fall like one ℣ of the princes.
8 Ariſe, O God, and iudge thou the earth: for thou ſhalte take all the Heathen to thine inheritaunce.

Deus quis ſimilis. Pſal.lxxxij.

A 1 HOlde not thy tongue, O God, keepe not ſtyll ſilence: refrayne not thy ſelfe, O God.
2 For loe, thyne enimies make a murmuryng: and they that hate thee, haue lyfte vp theyr head.
3 They haue imagined craftily againſt thy people: and taken counſaile agaynſt thy ſecret ones.
4 They haue ſayde, Come, and let vs rote them out, that they be no more a people: and that the name of Iſrael may bee no more in remembraunce.
5 For they haue call their heades together with one conſent: and are confederated agaynſte thee.
6 The tabernacles of the Edomites and the Iſmaelites: the Moabites, and Hagarenes.
B 7 Gebal and Ammon, and Amelech: the Philiſtines, with them that dwell at Tyre.
8 Aſſur alſo is ioyned vnto them: and haue holpen the chyldren of Lot.
9 But do thou vnto them as vnto the Madianites: vnto Siſera, & vnto Jabin, at the broke of Kiſon.
10 Which periſhed at Endor: and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.
12 Whiche ſay, let vs take to our ſelues: the houſes of God in poſſeſſion.
13 O my God, make them lyke vnto a wheele: and as the ſtubble before the winde.
C 14 Lyke as the fyre that burneth vp the wood: and as the flame that conſumeth the mountaynes.
15 Perſecute them euen ſo with thy tempeſt and make them afrayd with the ſtorme.
16 Make their faces aſhamed, O Lorde: that they may ſeeke thy name.
17 Let them be confounded and vexed euer more and more: let them bee put to ſhame, and periſhe.
18 And they ſhal knowe, that thou (whoſe name is Iehouah:) art only the moſt hygheſt ouer all the earth.

Quam dilecta. Pſal.lxxxiij.

A 1 HOw amiable are thy dwellinges: thou Lordes of hoſtes?
2 My ſoule hath a deſyre and longing to enter into the courtes of the Lorde: my hart and my fleſh reioyce in the liuing God.
3 Yea the ſparowe hath founde hir an houſe, and the ſwalowe a neſt, where ſhe may lay hir young: euen thine aulters, O Lord of hoſtes, my king, and my God.
4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.
5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe hart are thy wayes.
6 Whiche going through the vale of miſerye, vſe it for a well: and the poles are fylled with water.
7 They wyll go from ſtrength to ſtrength: and B vnto the God of gods appeareth euery one of them in Sion.
8 O Lord God of hoſtes, heare my prayer: hearken, O God of Jacob.
9 Beholde, O God, our defender: and loke vpon the face of thine annoynted.
10 For one day in thy courtes: is better than a thouſande.
11 I had rather be a dore keeper in the houſe of my G O D: than to dwell in the tentes of vngodlyneſſe.
12 For the Lorde God is a light and defence: the Lorde will giue grace and worſhyp, and no good thing ſhal he withholde from them that liue a godly life.
13 O Lord God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti domine. Pſal.lxxxv.

A 1 LOrde thou art become gratious vnto thy land: thou haſt turned away the captiuitie of Jacob.
2 Thou haſt forgiuen the offence of thy people: and couered al their ſinnes.
3 Thou haſt taken away al thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.
4 Turne vs then, O God our ſauiour: and let thine anger ceaſſe from vs.
5 Wylt thou bee diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?
6 Wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?
7 Shewe vs thy mercy, O Lorde: and graunt B vs thy ſaluation.
8 I will hearken what the Lorde G O D wil ſay concerning me: for he ſhal ſpeake peace vnto his people, and to his ſaintes, that they turne not agayne.
9 For his ſaluation is nigh them that feare him: that glorie may dwel in our land.
10 Mercie and truth are met together: righteouſneſſe and peace haue kyſſed eche other.
11 Truthe ſhall floriſhe out of ỹ earth: and righteouſneſſe hath loked downe from heauen.
12 Yea, the Lorde ſhal ſhewe louing kindneſſe: and our land ſhal giue hir increaſe.
13 Righteouſneſſe ſhal go before him: & he ſhall

direct

direct his going in the way.

Inclina domine. *Pſal.lxxxvi.*

Morning prayer.

A 1 BOwe downe thyne eare, O Lorde, and heare me: for I am poore and in miſerie.
2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt that putteth his truſt in thee.
3 Be mercyfull vnto me, O Lorde: for I will call dayly vpon thee.
4 Comfort the ſoule of thy ſeruaunt: for vnto thee (O Lorde) do I lyft vp my ſoule.
5 For thou Lorde art good and gratious: and of great mercy vnto all them that cal vpon thee.
6 Giue eare Lorde vnto my prayer: and ponder the voyce of mine humble deſyres.
B 7 In the tyme of my trouble I wil cal vpon thee: for thou heareſt me.
8 Among the goddes there is none like vnto thee (O Lorde:) there is not one that can do as thou doeſt.
9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy name.
10 For thou art great, and doeſt wonderous thinges: thou art God alone.
11 Teache me thy way (O Lorde) and I will walke in thy truth: O knit my hart vnto thee, that I may feare thy name.
12 I will thanke thee, O Lorde my God, with al my harte: and will prayſe thy name for euermore.
13 For great is thy mercy towarde me: and thou haſt deliuered my ſoule from the nethermoſt hell.
C 14 O God, the proude are riſen againſt me, and the congregations of noughtie men haue ſought after my ſoule, and haue not ſet thee before their eyes.
15 But thou (O Lorde God) art ful of compaſſion and mercy: long ſuffering, plenteous in goodnes and truth.
16 O turne thee then vnto me, and haue mercy vpon me: giue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thine handmayde.
17 Shewe ſome good token vpon me for good, that they whiche hate me may ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta eius. *Pſal.lxxxvij.*

A 1 HER foundations are vpon the holy hylles: the Lorde loueth the gates of Sion, more than al the dwellings of Jacob.
2 Very excellent things are ſpoken of thee: thou citie of God.
3 I will thinke vpon Rahab and Babylon: with them that knowe me.
4 Beholde ye the Philiſtines alſo: and they of Tyre, with the Morians, loe, there was he borne.
5 And of Sion it ſhalbee reported that he was borne in hir: and the moſte high ſhal ſtabliſhe hir.
6 The Lord ſhal rehearſe it when he writeth vp the people: that he was borne there.
7 The ſingers alſo and trumpetters ſhal be rehearſe: al my freſhe ſprings ſhal be in thee.

Domine deus. *Pſal.lxxxviij.*

A 1 O Lord God of my ſaluation, I haue cryed day and nyght before thee: O let my prayer enter into thy preſence, encline thine eare vnto my calling.
2 For my ſoule is full of trouble: and my lyfe draweth nigh vnto hell.
3 I am counted as one of them that goe downe vnto the pit: and I haue bin euen as a man that hath no ſtrength.
4 Free among the dead, lyke vnto them that be wounded and lye in the graue: whiche be out of remembraunce, and are cut away from thy hande.
5 Thou haſt layde mee in the loweſt pit: in a place of darkneſſe, and in the deepe.
6 Thyne indignation lyeth harde vpon me: and thou haſt vexed me with all thy ſtormes.
7 Thou haſt put away mine acquayntaunce B farre from me: and made me to be abhorred of them.
8 I am ſo faſte in priſon: that I can not get forth.
9 My ſight fayleth for very trouble: Lorde I haue called dayly vpō thee: I haue ſtretched out my handes vnto thee.
10 Doeſt thou ſhewe wonders among the dead: or ſhall the dead ryſe vp agayne and prayſe thee?
11 Shall thy louyng kyndneſſe bee ſhewed in the graue: or thy faythfulneſſe in deſtruction?
12 Shall thy wonderous workes be knowen in the darke: and thy righteouſneſſe in the lande where al things are forgotten?
13 Unto thee haue I cryed, O Lorde: and early ſhal my prayer come before thee.
14 Lord, why abhorreſt thou my ſoule: and hi- C deſt thou thy face from me?
15 I am in miſerie, and like vnto him that is at the pointe to dye: (euen from my youth vp) thy terrours haue I ſuffered with a troubled mynde.
16 Thy wrathfull diſpleaſure goeth ouer mee: and the feare of thee hath vndone me.
17 They came rounde about me dayly lyke water: and compaſſed me together on euery ſyde.

18 My louers and friendes hast thou put away from me: and hydde myne acquaintaunce out of my syght.

Misericordias domini. Psal.lxxxix.

Euenyng prayer.

I 1 Y song shalbe alway of the louing kindnesse of the Lord: with my mouth wyll I euer be shewyng thy truthe, from one generation to another.

2 For I haue sayde, mercy shalbe set vp for euer: thy truth shalt thou stablish in the heauens.

3 I haue made a couenaunt with my chosen: I haue swoorne vnto Dauid my seruaunt.

4 Thy seede will I stablishe for euer: and set vp thy throne from one generation to another.

5 O Lorde, the very heauens shall prayse thy wonderous workes: and thy truth in the congregation of the saintes.

6 For who is he among the cloudes: that shalbe compared vnto the Lorde?

B 7 And what is he among the goddes: that shal be like vnto the Lorde?

8 God is very greatly to be feared in the counsayle of the saintes: and to be had in reuerence of all them that are about him.

9 O Lorde God of hostes, who is lyke vnto thee: thy truth (most mightie Lorde) is on euery syde.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they aryse.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thyne enimies abroode with thy mightie arme.

12 The heauens are thyne, the earth also is thine: thou hast layde the foundation of the rounde worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy name.

C 14 Thou hast a mightie arme: strong is thy hand and hygh is thy right hande.

15 Righteousnesse and equitie is the habitation of thy seat: mercy and truth shal go before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the lyght of thy countenaunce.

17 Their delight shalbe dayly in thy name: & in thy righteousnesse shal they make their boast.

18 For thou art the glory of their strength: and in thy louyng kindnesse thou shalt lyft vp our hornes.

19 For the Lorde is our defence: the holy one of Israel is our king.

20 Thou spakest sometyme in visions vnto thy saintes, and saidest: I haue layd helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruaunt: with my D holy oyle haue I annoynted him.

22 My hande shal holde hym fast: and my arme shal strengthen him.

23 The enimie shal not be able to do him violence: the sonn: of wyckednesse shall not hurte him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercie shalbee with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hande in the fluddes.

27 He shal cal me, thou art my father: my God, and my strong saluation.

28 And I will make him my eyrst borne: higher E than the kinges of the earth.

29 My mercy wil I keepe for him for euermore: and my couenaunt shal stande fast with him.

30 His seede also wil I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my iudgementes.

32 If they breake my statutes, and kepe not my commaundementes: I wil visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnes wil I not vtterly take from him: nor suffer my truthe to fayle.

34 My couenaunt wil I not breake, nor alter the thing that is gone out of my lippes: I haue swoorne once by my holynesse, that I will not fayle Dauid.

35 His seede shall endure for euer: and his seate F is like as the sunne before me.

36 He shal stand fast for euermore as the moone: and as the faithful witnesse in heauen.

37 But thou hast abhorred and forsaken thine annoynted: and art displeased at him.

38 Thou hast broken the couenaunt of thy seruaunt: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke vnto his neighbours.

41 Thou hast set vp the right hand of his enimies: and made all his aduersaries to reioyce.

42 Thou haste taken away the edge of his G sword: and giuest him not victorie in the battayle.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lorde, how long wylt thou hyde thy selfe for euer: and shall thy wrathe burne lyke fyre?

46 O, remember how short my time is: wherefore

fore haſt thou made al men for nought?

47 What man is he that liueth, and ſhal not ſee death: and ſhall he deliuer his owne ſoule from the hande of hell?

48 Lord where are thine olde louing kindneſſes: whiche thou ſwarſt vnto Dauid in thy trueth?

49 Remember Lorde the rebuke that thy ſeruauntes haue: how I do beare in my boſome the rebukes of many people.

50 Wherwith thine enimies haue blaſphemed thee, and ſlaundered the footeſteppes of thyne annoynted: praiſed bee the Lord for euermore, Amen, Amen.

Domine refugium. Pſal.xc.

1 Morning prayer.

LOrde thou haſt ben our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſting, and worlde without ende.

3 Thou turneſt man too deſtruction: agayne thou ſayeſt, come agayne yee chyldren of men.

4 For a thouſande yeeres in thy ſyght, are but as yeſterday: ſeeyng that is paſte as a watche in the nyght.

5 Aſſone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſodaynely lyke the graſſe.

6 In the morning it is greene and groweth vp: but in the euenyng it is cut downe, dryed vp, and wythered.

B 7 For we conſume away in thy diſpleaſure: and and are afrayde at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecrete ſinnes in the ſyght of thy countenaunce.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The daies of our age are threeſcore yeeres and tenne, and though men be ſo ſtrong that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorow, ſo ſone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen there-after as a man feareth, ſo is thy diſpleaſure.

12 O teache vs to number our dayes: that wee may apply our hartes vnto wiſdome.

13 Turne thee againe (O Lorde) at the laſt: and be gratious vnto thy ſeruauntes.

C 14 O ſatiſfie vs with thy mercie, and that ſone: ſo ſhal we reioyce and be glad all the dayes of our lyfe.

15 Comfort vs agayne nowe after the time that thou haſt plagued vs: and for the yeeres wherein we haue ſuffered aduerſitie.

16 Shewe thy ſeruauntes thy worke: and their children thy glory.

17 And the glorious maieſtie of the Lorde our God be vpon vs: proſper thou the worke of our handes vpon vs, O proſper thou our handy worke.

Qui habitat. Pſal.xci.

1 WHo ſo dwelleth vnder the defence of the moſt hygh: ſhall abide vnder the ſhadow of the almightie.

2 I wyll ſay vnto the Lorde, thou art my hope, and my ſtrong hold: my God, in him wyll I truſt.

3 For he ſhal deliuer thee from the ſnare of the hunter: and from the noiſome peſtilence.

4 He ſhal defende thee vnder his winges, and thou ſhalt be ſafe vnder his feathers: his faythfulneſſe and trueth ſhalbee thy ſhielde and buckler.

5 Thou ſhalt not bee afrayde for any terrour by nyght: nor for the arrow that fleeth by day.

6 For the peſtilence that walketh in the darkneſſe: nor for the ſyckneſſe that deſtroyeth in the none day.

7 A thouſande ſhall fall beſyde thee, and tenne thouſande at thy ryght hande: but it ſhal not come nygh thee.

8 Yea, with thine eyes ſhalt thou beholde: and ſee the rewarde of the vngodly.

9 For thou Lorde art my hope: thou haſt ſet thyne houſe of defence very hygh.

10 There ſhall no euyll happen vnto thee: neyther ſhall any plague come nygh thy dwelling.

11 For he ſhall giue his angels charge ouer thee: to keepe thee in all thy wayes.

12 They ſhall beare thee in their handes: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt goe vpon the Lion and Adder: the young Lion and the Dragon ſhalt thou treade vnder thy feete.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp, becauſe he hath knowen my name. C

15 He ſhall call vpon me, and I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

16 With long lyfe will I ſatiſfie him: and ſhew him my ſaluation.

Bonum eſt confiteri. Pſal.xcij.

1 IT is a good thing to giue thankes vnto the Lorde: and to ſing prayſes vnto thy name, O moſt higheſt. B

2 To tell of thy louing kindneſſe early in the morning: and of thy trueth in the night ſeaſon,

3 Upon an instrument of ten strings, and vpon the Lute: vpon a loude instrumẽt, and vpon the Harpe.
4 For thou Lorde hast made me glad thorowe thy worckes: and I wil reioyce in giuing praise for the operations of thy handes.
5 O Lorde, how glorious are thy worckes: and thy thoughtes are very deepe.
6 An vnwise man doth not wel consyder this: and a fole doth not vnderstande it.
B 7 When the vngodly are greene as the grasse, and when all the workes of wickednesse doe florishe: then shall they bee destroyed for euer, but thou Lorde art the moste highest for euermore.
8 For loe thine enimies (O Lorde) loe thine enimies shal perishe: and all the workers of wickednesse shalbe destroyed.
9 But my horne shalbe exalted lyke the horne of an Unicorne: for I am annoynted with fresh oyle.
10 Myne eye also shall see his lust of myne enimies: and mine eare shal heare his desyre of the wicked that rise vp against me.
11 The righteous shal florish lyke a Palme tree: & shall spread abrode like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shall florishe in the courtes (of the house) of our God.
13 They shall also bring foorth more fruite in their age: and shalbe fat and well liking.
C 14 That they may shewe how true the Lorde my strength is: and that there is no vnrighteousnesse in hym.

Dominus regnauit. Psal.xciij.

A 1 THE Lorde is king, and hath put on glorious apparel: the Lord hath put on his apparel, & girded him selfe to strength.
Euening prayer.
2 He hath made the round world so sure: that it can not be moued.
3 Euer since the worlde began hath thy seate bin prepared: thou art from euerlasting.
4 The fluddes are ryssen (O Lorde) the fluddes haue lyfte vp theyr voyce: the fluddes lyft vp their waues.
5 The waues of the sea are myghtie, and rage horribly: but yet the Lorde that dwelleth on high, is mightier.
6 Thy testimonies, O Lorde, are very sure: holynesse becõmeth thine house for euer.

Deus vltionum. Psal.xciiij.

A 1 O Lorde God, to whom vengeance belongeth: thou God to whõ vengeance belongeth, shewe thy selfe.
2 Arise thou iudge of the worlde: and rewarde the proude after theyr deseruing.
3 Lord, how long shal the vngodly: how long shal the vngodly triumph?
4 How long shall al wycked doers speake so disdaynefully: and make suche proude bosting?
5 They smyte downe thy people, O Lord: and trouble thine heritage.
6 They murder ỹ widow and the stranger: and put the fatherlesse to death.
7 And yet they say, tushe, the Lord shal not see: B neyther shal the God of Jacob regard it.
8 Take heede, ye vnwise among ỹ people: O ye foles, when wil ye vnderstande?
9 He that planted the eare, shall he not heare: or he that made the eye, shal he not see?
10 Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shall hee not punyshe?
11 The Lorde knoweth the thoughtes of man: that they are but vayne.
12 Blessed is the man whom thou chastenest (O Lorde:) and teachest him in thy lawe.
13 That thou mayest giue him patience in time of aduersitie: vntil the pit be dygged vp for the vngodly.
14 For the Lorde wil not fayle his people: neyC ther wil he forsake his inheritance.
15 Until righteousnesse turne agayne vnto iudgement: all suche as be true in hart shall folowe it.
16 Who wil rise vp with me against ỹ wicked: or who will take my parte against the euill doers?
17 If the Lorde had not helped me: it had not fayled but my soule had bin put to silence.
18 But when I sayde, my foote hath slypped: thy mercy (O Lorde) helde me vp.
19 In the multitude of the sorowes that I had in my hart: thy comfortes haue refreshed my soule.
20 Wilte thou haue any thing to doe with the D stoole of wickednesse: whiche imagineth mischiefe as a lawe?
21 They gather them together agaynst the soule of the ryghteous: and condemne the innocent bloud.
22 But the Lorde is my refuge: and my God is the strength of my confidence.
23 He shall recompence them theyr wickednesse, and destroy them in theyr owne malice: yea, the Lorde our God shall destroy them.

Venite, exultemus. Psal.xcv.

1 O Come, let vs sing vnto the Lord: I let vs hartely reioyce in the strength of our saluation. Morning prayer.
2 Let vs come before his presence with thankesgiuing: and shewe our selues glad in hym with Psalmes.

3 For

3 For the Lorde is a great God: and a great king aboue all Gods.
4 In his hande are all the corners of the earth: and the strength of the hilles is his also.
5 The sea is his, and he made it: and his hands prepared the drie lande.
6 O come, let vs worship and fall downe: and kneele before the Lorde our maker.
B 7 For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.
8 To day if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: proued me, and saw my workes.
10 Fortie yeares long was I grieued with this generation, and sayde: it is a people that doe erre in their heartes, for they haue not knowne my wayes.
11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate domino. Psal. xcvi.

A 1 O Sing vnto the Lorde a newe song: sing vnto the Lorde all the whole earth.
2 Sing vnto the Lorde, and prayse his name: be telling of his saluation from day to day.
3 Declare his honour vnto the Heathen: and his wonders vnto all people.
4 For the Lorde is great, and cannot worthily be prayed: he is more to be feared than all Gods.
5 As for the Gods of the heathen, they be but Idols: but it is the Lord that made the heauens.
6 Glorie and worship are before him: power and honour are in his Sanctuarie.
B 7 Ascribe vnto the Lorde (O ye kinreds of the people:) ascribe vnto the Lorde worship and power.
8 Ascribe vnto the Lorde the honour due vnto his name: bring presentes, and come into his Courtes.
9 O worship the Lorde in the beautie of holynesse: let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the rounde worlde so fast that it can not be moued, and how that he shall iudge the people righteously.
11 Let the heauens reioyce, and let the earth be glad: let the Sea make a noyse, and all that therein is.
12 Let the fielde be ioyfull, and all that is in it: then shall al the trees of the wood reioyce before the Lorde.
13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal. xcvij.

A 1 The Lorde is king, the earth may bee glad thereof: yea the multitude of the Iles may be glad thereof.
2 Cloudes and darknesse are round about him: righteousnesse and iudgement are the habitation of his seate.
3 There shall go a fire before him: and burne vp his enimies on euery side.
4 His lightnings gaue shine vnto the worlde: the earth saw it, and was afrayde.
5 The hilles melted like waxe at the presence of the Lorde: at the presence of the Lorde of the whole earth.
6 The heauens haue declared his righteousnesse: and all the people haue seene his glorie.
7 Confounded bee all they that worship carued B Images: and that delite in vaine Gods, worship him all ye Gods.
8 Sion heard of it, and reioiced: and the daughters of Iuda were glad, because of thy iudgements, O Lorde.
9 For thou Lorde art higher than all that are in the earth: thou art exalted farre aboue all Gods.
10 O ye that loue the Lorde, see that ye hate the thing which is euill: the Lorde preserueth the soules of his saintes, he shall deliuer them from the hande of the vngodly.
11 There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true harted.
12 Reioyce in the Lorde ye righteous: and giue thankes for a remembrance of his holynesse.

Cantate domino. Psal. xcvij.

1 O Sing vnto the Lorde a newe song: for hee hath done marA Euening prayer. uellous things.
2 With his owne right hand, and with his holy arme: hath he gotten him selfe the victorie.
3 The Lorde declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.
4 He hath remembred his mercie and truth towarde the house of Israell: and all the endes of the worlde haue seene the saluation of oure God.
5 Shew your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and giue thankes.
6 Prayse the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.
7 With Trumpets also and Shaulmes: O B shewe your selues ioyfull before the Lorde the king.
8 Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

9 Let the flo:ds clap theyr handes, and let the hilles be ioyfull togither before the Lo:de: for he is come to iudge the earth.

10 With righteousnesse shal he iudge the world: and the people with equitie.

Dominus regnauit. Psal.xcix.

A 1 THe Lo:de is king, bee the people neuer so vnpacient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lo:de is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy name: which is great, wonderfull, and holy.

4 The kings po:wer loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lo:de our God: and fall do:wne before his fo:testoole, for he is holy.

6 Moses and Aaron among his priestes, and Samuell among such as call vpon his name: these called vpon the Lo:de, and he heard them.

B 7 He spake vnto them out of the cloudie piller: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them (O Lo:de our God:) thou forgauest them, O God, and punishedst ther o:wne inuentions.

9 O magnifie the Lo:de our God, and wo:rship him vpon his holy hill: for the Lo:de our God is holy.

Iubilate deo. Psal.C.

A 1 GBe ioyfull in the Lo:rd all ye landes: serue the Lo:de with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lo:de he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thankesgiuing, and into his Courtes with prayse: bee thankefull vnto him, and speake good of hys name.

4 For the Lo:de is gracious, his mercie is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal.Ci.

A 1 MY song shal be of mercie and iudgement: vnto thee, O Lo:de, will I sing.

2 O let me haue vnderstanding: in the waye of godlinesse.

3 When thou wilt come vnto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall depart from me: I will not know a wicked person.

6 Who so priuily slaundereth his neighbo:r: him will I destroy.

7 Who so hath also a proude loke and high so- B
macke: I will not suffer him.

8 Mine eyes loke vnto such as bee faythfull in the lande: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes shall not tarie in my sight.

11 I shall soone destroy all the vngodly that are in the lande: that I may rote out all wicked doers from the Citie of the Lo:de.

Domine exaudi. Psal.Cij.

1
EAre my prayer, O Lo:rd: and let my crying come vnto thee. I Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are brent vp as it were a firebrand.

4 My heart is smitten do:wne, and withered like grasse: so that I forget to eate my breade.

5 For the voyce of my groning: my bones wil scarce cleaue to my flesh.

6 I am become like a Pellican in the wildernesse: and like an O:wle that is in the desert.

7 I haue watched, and am euen as it were a B
Sparro:we: that sitteth alone vpon the house toppe.

8 Mine enimies reuile me all the day long: and they that are madde vpon mee, are sworne togither agaynst me.

9 For I haue eaten asshes as it were breade: and mingled my drinke with weeping.

10 And that bycause of thine indignation and wrath: for thou hast taken me vp, and cast me do:wne.

11 My dayes are gone lyke a shado:we: I am withered like grasse.

12 But thou (O Lo:rde) shalt endure for:euer: and thy remembrance throughout all generations.

13 Thou shalt arise, and haue mercie vpon Sion: for it is time that thou haue mercie vpon hir, yea the time is come.

14 And why? thy seruauntes thinke vpon hir stones: and it pitieth them to see hir in the dust. C

15 The heathen shall feare thy name, O Lo:de: and all the kings of the earth thy maiestie.

16 When the Lo:de shall builde vp Sion: and when his glorie shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after:

ter: and the people which ſhall bee borne, ſhall prayſe the Lorde.

19 For he hath looked downe from his ſanctuarie: out of the heauen did the Lorde beholde the earth.

20 That he might heare the mournings of ſuche as be in captiuitie: and deliuer the children appoynted vnto death.

D 21 That they may declare the name of the Lord in Sion: and his worſhip at Ieruſalem.

22 When the people are gathered togyther: and the kingdomes alſo to ſerue the Lorde.

23 He brought downe my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſayd, O my God, take me not away in the middes of mine age: as for thy yeares, they endure throughout all generations.

25 Thou Lorde in the beginning haſt layd the foundation of the earth: and the heauens are the worke of thy handes.

26 They ſhal periſh, but thou ſhalt endure: they all ſhall ware olde as doth a garment.

27 And as a veſture ſhalt thou chaunge them, and they ſhall bee chaunged: but thou art the ſame, and thy yeares ſhall not fayle.

28 The children of thy ſeruants ſhall continue: and their ſeede ſhall ſtande faſt in thy ſight.

Benedic anima mea. Pſal. Ciij.

A 1 PRayſe the Lord, O my ſoule: and all that is within me prayſe his holy name.

2 Prayſe the Lorde, O my ſoule: and forget not all his benefites.

3 Which forgiueth all thy ſinne: and healeth al thine infirmities.

4 Which ſaueth thy life from deſtruction: and crowneth thee with mercy & louing kindneſſe.

5 Which ſatisfieth thy mouth with good things: making thee yong and luſtie as an Eagle.

6 The Lord executeth righteouſneſſe & iudgement: for all them that are oppreſſed with wrong.

B 7 He ſhewed his wayes vnto Moſes: his works vnto the children of Iſraell.

8 The Lorde is full of compaſſion and mercy: long ſuffering, and of great goodneſſe.

9 He will not alway be chyding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our ſinnes: nor rewarded vs according to our wickedneſſe.

11 For loke how high the heauen is in compariſon of the earth: ſo great is his mercie alſo towarde them that feare him.

12 Loke howe wide alſo the eaſt is from the weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, lyke as a father pitieth his owne children: euen ſo is the Lorde mercifull vnto them that feare him.

C 14 For he knoweth whereof we be made: hee remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for he flouriſheth as a floure of the fielde.

16 For as ſoone as the winde goeth ouer it, it is gone: & the place thereof ſhall know it no more.

17 But the mercifull goodneſſe of the Lorde endureth for euer and euer vpon them that feare him: and his righteouſneſſe vpon childers children.

18 Euen vpon ſuch as keepe his couenant: and thinke vpon his commaundements to do them.

19 The Lord hath prepared his ſeate in heauen: and his kingdome ruleth ouer all.

20 O prayſe the Lorde, ye Angels of his, yee that excell in ſtrength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.

21 O prayſe the Lorde, O ye his hoſtes: ye ſeruants of his that do his pleaſure.

22 O ſpeake good of the Lorde all ye workes of his, in all places of his dominion: prayſe thou the Lorde, O my ſoule.

Benedic anima mea. Pſal. Ciij.

1 PRayſe the Lord, O my ſoule: A O Lorde my God, thou art Euening become exceeding glorious, prayer. thou art clothed with maieſtie and honour.

2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his Chariot, and walketh vppon the winges of the winde.

4 He maketh his Angels ſpirites: and his miniſters a flaming fire.

5 He layde the foundations of the earth: that it ſhould neuer moue at any tyme.

6 Thou couereſt it with the deepe, like as with a garment: the waters ſtande in the hilles.

7 At thy rebuke they flee: at the voyce of thy B thunder they are afrayde.

8 They go vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou haſt appoynted for them.

9 Thou haſt ſet them their boundes which they ſhall not paſſe: neyther turne againe to couer the earth.

10 He ſendeth the ſpringes into the ryuers: which runne among the hilles.

11 All beaſtes of the field drinke thereof: and the wilde Aſſes quench their thirſt.

12 Beſide them ſhall the foules of the ayre haue their habitation: and ſing among the branches.

13 He waterth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 He bringeth forth graſſe for the cattell: and C greene hearbe for the ſeruice of men.

15 That

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strength mans heart.

16 The trees of the Lorde also are full of sappe: euen the Cedars of Libanus, whiche hee hath planted.

17 Wherein the byrds make theyr nests: and the Fyrre trees are a dwelling for the Storke.

18 The highe hilles are a refuge for the wilde Goates: and so are the stonie Rockes for the Conies.

19 He appointeth the Mone for certaine seasons: and the Sunne knoweth hys going downe.

20 Thou makest darkenesse that it may be night: wherein all the beastes of the Forrest doe moue.

D 21 The Lions roaring after their pray: do seeke their meate at God.

22 The Sunne ariseth, and they get them away togither: and lay them downe in their dennes.

23 Man goeth forth vnto his worke, and to his labour: vntill the Euening.

24 O Lorde, howe manyfolde are thy workes: in wisedome hast thou made them all, the earth is full of thy ryches.

25 So is the great and wyde sea also: wherein are things creeping innumerable, both smal and great beastes.

26 There go the shippes, and there is that Leuiathan: whome thou hast made to take hys pastime therein.

27 These wayte all vpon thee: that thou mayst giue them meate in due season.

E 28 When thou giuest it them, they gather it: and when thou openest thine hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they dye, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touche the hilles they shall smoke.

33 I will sing vnto the Lorde as long as I liue: I will prayse my God while I haue my being.

34 And so shall my wordes please him: my ioy shall be in the Lorde.

35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lord, O my soule, prayse the Lorde.

Confitemini domino. Psal. cv.

1 O Giue thankes vnto the Lorde, I and call vpon his name: tell the people what things he hath done. Morning prayer.

2 O let your songes be of him, and prayse him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.

4 Seeke the Lorde and his strength: seeke his face euermore.

5 Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth.

6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lorde our God: his iudgementes B are in all the worlde.

8 He hath bene alway mindfull of his couenant and promise: that he made to a thousande generations.

9 Euen the couenant that he made with Abraham: and the oth that he sware vnto Isahac.

10 And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

11 Saying, vnto thee will I giue the lande of Canaan: the lot of your inheritance.

12 When there was yet but a fewe of them: and they straungers in the lande.

13 What time as they went from one Nation to another: from one kingdome to an other people.

14 He suffered no man to doe them wrong: but C reproued euen kings for their sakes.

15 Touche not mine annointed: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the lande: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph, which was solde to be a bond seruant.

18 Whose feete they hurt in the stockes: the iron entered into his soule.

19 Untill the tyme came that his cause was knowne: the worde of the Lorde tryed him.

20 The king sent and deliuered him: the prince of the people let him go free. Euening prayer.

21 He made him Lorde also of his house: and D ruler of all his substance.

22 That he might enfourme his princes after his will: and teach his Senatours wisedome.

23 Israell also came into Egypt: and Jacob was a straunger in the lande of Ham.

24 And he increased his people exceedingly: and made them stronger than their enimies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.
27 And theſe ſhewed his tokens among them: and wonders in the lande of Ham.
℣ 28 He ſent darkneſſe, and it was darke: and they were not obedient vnto his woꝛde.
29 He turned their waters into bloud: and ſlue their fiſhe.
30 Their lande bꝛought foꝛth Frogges: yea euen in their kings Chambers.
31 He ſpake the woꝛde and there came all maner of flies: and lice in all their quarters.
32 Hee gaue them haileſtones foꝛ raine: and flames of fire in their lande.
33 He ſmote their vines alſo, and figge trees: and deſtroyed the trees that were in their coaſtes.
34 Hee ſpake the woꝛde and the Graſhoppers came, and Caterpillers innumerable: and did eate vp all the graſſe in the lande, and deuoured the fruite of their grounde.
℣ 35 He ſmote all the firſt boꝛne in their lande: euen the chiefe of all their ſtrength.
36 He bꝛought them foꝛth alſo with ſiluer and golde: there was not one feeble perſon among their trybes.
37 Egypt was glad at theyꝛ departing: foꝛ they were afrayde of them.
38 He ſpread out a cloude to be a couering: and fire to giue light in the night ſeaſon.
39 At their deſire he bꝛought Quayles: and he filled them with the bꝛead of heauen.
40 He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the dꝛie places.
41 Foꝛ why? he remembꝛed his holy pꝛomiſe: and Abꝛaham his ſeruant.
42 And he bꝛought foꝛth his people with ioy: and his choſen with gladneſſe.
43 And gaue them the landes of the heathen: and they toke the labours of the people in poſſeſſion.
44 That they might keepe his ſtatutes: and obſerue his lawes.

Confitemini domino. Pſal. C vi.

Euening prayer.

℣ 1 GIue thankes vnto the Loꝛde, foꝛ hee is gracious: and his mercie endureth foꝛ euer.
2 Who can expꝛeſſe the noble actes of the Loꝛde: oꝛ ſhewe foꝛth all his pꝛayſe?
3 Bleſſed are they that alway keepe iudgement: and do righteouſneſſe.
4 Remember me, O Loꝛde, accoꝛding to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.
5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and giue thankes with thine inheritance.
6 We haue ſinned with our fathers: we haue done amiſſe, and dealt wickedly.
7 Our fathers regarded not thy wonders in ℣ Egypt, neyther kept they thy great goodneſſe in remembꝛance: but were diſobedient at the ſea, euen at the red ſea.
8 Neuertheleſſe, he helped them foꝛ his names ſake: that he might make his power to bee knowen.
9 He rebuked the red ſea alſo, and it was dꝛied vp: ſo he led them thꝛough the deepe, as thꝛough a wildeꝛneſſe.
10 And hee ſaued them from the aduerſaryes hande: and deliuered them from the hand of the enimie.
11 As foꝛ thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his woꝛdes: and ſang pꝛayſe vnto him.
13 But within a while, they foꝛgat his woꝛkes: and would not abide his counſaile.
14 But luſt came vppon them in the wilder- ℭ neſſe: and they tempted God in the deſert.
15 And hee gaue them theyꝛ deſire: and ſent leannеſſe withall into their ſoule.
16 They angred Moſes alſo in the tentes: and Aaron the ſaint of the Loꝛde.
17 So the earth opened and ſwallowed vp Dathan, and couered the Congregation of Abiram.
18 And the fire was kindled in their companie: the flame burnt vp the vngodly.
19 They made a Calfe in Hoꝛeb: and woꝛſhipped the molten Image.
20 Thus they turned their gloꝛie: into the ſimilitude of a Calfe that eateth hay.
21 And they foꝛgate God their ſauiour: which ℣ had done ſo great things in Egypt.
22 Wonderous woꝛkes in the land of Ham: and fearefull things by the red ſea.
23 So he ſayde he would haue deſtroyed them, had not Moſes his choſen ſtande befoꝛe him in the gappe: to turne away his wꝛathfull indignation, leaſt he ſhould deſtroy them.
24 Yea, they thought ſcoꝛne of that pleaſant lande: and gaue no credence vnto his woꝛde.
25 But murmured in their tentes: and hearkened not vnto the voyce of the Loꝛde.
26 Then lift he vp his hande againſt them: to ouerthꝛow them in the wildeꝛneſſe.
27 To caſt out their ſeede among the Nations: and to ſcatter them in the landes.
28 They ioyned themſelues vnto Baal Peoꝛ: ℭ and ate the offerings of the deade.
29 Thus they pꝛouoked him vnto anger with their owne inuentions: and the plague was great among them.
30 Then ſtoode vp Phinees, and pꝛayed: and ſo the

the plague ceaſſed.

31 And that was counted vnto him for righteouſneſſe: among all poſteritiyes for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirite: ſo that he ſpake vnadviſedly with his lippes.

34 Neyther deſtroyed they the heathen: as the Lorde commaunded them.

F 35 But were mingled among the heathen: and learned theyr workes.

36 Inſomuch that they worſhipped their idols, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto diuels.

37 And ſhedde innocent bloud, euen the bloud of their ſonnes and of their daughters: whome they offered vnto the Idols of Canaan, and the lande was defiled with bloud.

38 Thus were they ſtayned with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hande of the heathen: and they that hated them were Lords ouer them.

G 41 Their enimies oppreſſed them: and had them in ſubiection.

42 Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

43 Neuertheleſſe, when he ſaw their aduerſitie: he heard their complaint.

44 He thought vpon his couenaunt, and pitied them accoꝛding vnto the multitude of his mercies: yea, he made all thoſe that had ledde them away captiue to pitie them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make oure boſt of thy prayſe.

46 Bleſſed be the Lorde God of Iſraell, from euerlaſting, and worlde without ende: and let all the people ſay, Amen.

Confitemini domino. Pſal. Cvij.

A 1 O Giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

Morning prayer.

2 Let the giue thanks whom the Lord hath redeemed: and deliuered from the hande of the enimie.

3 And gathered them out of the landes: from the eaſt, and from the weſt, from the north, and from the ſouth.

4 They went aſtray in the wildernes out of the way: and found no citie to dwell in.

5 Hungrie and thirſtie: their ſoule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their diſtreſſe.

7 He led them forth by the right way: that they B might go to the Citie where they dwelt.

8 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that he doth for the childꝛen of men.

9 For he ſatisfieth the emptie ſoule: and filleth the hungrie ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death: being faſt bounde in miſerie and yron.

11 Becauſe they rebelled againſt the wordes of the Lord: and lightly regarded the counſaile of the moſt high.

12 He alſo brought downe their heart through heauineſſe: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: hee deliuered them oute of their diſtreſſe.

14 For he brought them out of darkeneſſe, and C out of the ſhadowe of death: and brake theyr bondes in ſunder.

15 O that men would therefore prayſe the Lorde for his goodneſſe: and declare the wonders that he doth for the childꝛen of men.

16 For he hath broken the gates of Braſſe: and ſmitten the barres of yron in ſunder.

17 Fooliſhe men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred all maner of meate: and they were euen hard at deathes doꝛe.

19 So when they cryed vnto the Lorde in their trouble: hee delyuered them oute of their diſtreſſe.

20 Hee ſent his worde and healed them: and they were ſaued from their deſtruction.

21 O that men woulde therefore prayſe the Lord D for his goodneſſe: and declare the wonders that he doth for the childꝛen of men.

22 That they woulde offer vnto him the ſacrifice of thankeſgiuing: and tell out his workes with gladneſſe.

23 They that go downe to the Sea in ſhips: and occupie their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lorde: and his wonders in the deepe.

25 For at his worde the ſtormie winde ariſeth: which lifteth vp the waues thereof.

26 They are caryed vp to the heauen, and downe againe to the deepe: their ſoule melteth away, becauſe of the trouble.

27 They reele to and fro, & ſtagger like a drunken man: and are at their wittes ende.

28 So when they crye vnto the Lorde in their E trouble: he deliuereth them out of their diſtreſſe.

29 For

29 For he maketh the storme to ceasse: so that the waues thereof are still.

30 Then are they glad, because they be at rest: so bee bringeth them to the hauen where they would be.

31 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation of the people: and prayse him in the seate of the elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitfull lande maketh he barren: for the wickednesse of them that dwell therein.

F 35 Againe hee maketh the wildernesse a standing water: & water springs of a drie ground.

36 And there he setteth the hungrie: that they may builde them a Citie to dwell in.

37 That they may sowe their lande, and plant vineyardes: to yeelde them fruites of increase.

38 Hee blesseth them, so that they multiplie exceedingly, and suffereth not their cattell to decrease.

39 And agayne, when they are minished and brought lowe: through oppression, through any plague or trouble.

G 40 Though he suffer them to be euill entreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth hee the poore oute of miserie: and maketh him housholdes like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstande the louing kindnesse of the Lorde.

Paratum cor meum. Psal. Cvij.

I 1 O God, my heart is readie, my hart is readie: I will sing and gyue prayse with the best member that I haue. *Morning prayer.*

2 Awake thou Lute and Harp: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater than the heauens: and thy truth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glorie aboue all the earth.

6 That thy beloued may be deliuered: let thy right hande saue them, and heare thou me.

K 7 God hath spoken in his holynesse: I will reioyce therefore, and diuide Sichem, and meate out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my heade.

9 Iuda is my lawe giuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God go forth with our hostes?

12 O helpe vs agaynst the enimie: for vaine is the helpe of man.

13 Through God we shall do great actes: and it is he that shall treade downe our enimies.

Deus laudem. Psal. Cix.

1 HOld not thy tongue, O God of my prayse: for the mouth of the vngodly, yea and the mouthe of the deceytefull is opened vpon mee.

2 And they haue spoken agaynst mee with false tongues: they compassed me aboute also with wordes of hatred, and fought agaynst me without a cause.

3 For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stande at his right hande.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer bee turned into sinne.

7 Let his dayes be fewe: and let an other take L his office.

8 Let his children be fatherlesse: and his wife a wydow.

9 Let his children bee vagabondes, and begge their breade: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the straunger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterite be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lorde: and let not the sinne of his mother be done away.

14 Let them alway be before the Lorde: that M he may rote out the memoriall of them from of the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slea him that was vexed at the heart.

16 His delite was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 He

17 Hee clothed himſelfe with curſing, like as with a rayment: and it ſhall come into hys bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloke that hee hath vpon him: and as the gyrdle that he is alwaye gyrded withall.
19 Let it thus happen from the Lorde vnto mine enimies: and to thoſe that ſpeake euill agaynſt my ſoule.
20 But deale thou with me (O Lorde God) according vnto thy name: for ſweete is thy mercie.
D 21 O deliuer me for I am helpeleſſe and poore: and my heart is wounded within me.
22 I go hence like the ſhadowe that departeth: and am driuen away as the Graſſhopper.
23 My knees are weake through faſting: my fleſh is dried vp for want of fatneſſe.
24 I became alſo a rebuke vnto them: they that loked vpon me, ſhaked their heades.
25 Helpe me (O Lorde my God:) O ſaue me according to thy mercy.
26 And they ſhall knowe howe that this is thy hande: and that thou Lorde haſt done it.
27 Though they curſe, yet bleſſe thou: and let them be confounded that riſe vp agaynſt me, but let let thy ſeruaunt reioyce.
E 28 Let mine aduerſaries be clothed with ſhame: and let them couer themſelues with their owne confuſion, as with a cloke.
29 As for me, I will giue great thankes vnto the Lorde with my mouth: and prayſe him among the multitude.
30 For he ſhall ſtande at the right hande of the poore to ſaue hys ſoule from vnrighteous Iudges.

Dixit dominus. Pſal. Cx.

A 1 THe Lord ſaid vnto my Lord: ſitte thou on my right hande vntill I make thine enimyes thy footeſtoole.
Morning prayer.
2 The Lorde ſhall ſende the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enimies.
3 In the day of thy power ſhall the people offer thee free will offerings with an holy worſhip: the deawe of thy byrth is the wombe of the morning.
4 The Lorde ſware, and will not repent: thou art a prieſt for euer after the order of Melchiſedech.
5 The Lorde vpon thy right hand: ſhall wound euen kings in the day of his wrath.
B 6 He ſhall be iudge among the heathen, he ſhall fill the places with deade bodies: and ſmite in ſunder the heades ouer diuers countreys.
7 Hee ſhall drinke of the broke in the way: therefore ſhall he lift vp his heade.

Confitebor tibi. Pſal. Cxi.

1 I Will giue thankes vnto the Lorde with my whole heart: ſecretely among the faithfull, and in the congregation. A
2 The workes of the Lorde are great: ſought out of all them that haue pleaſure therein.
3 His worke is worthie to be prayſed, and had in honour: and his righteouſneſſe endureth for euer.
4 The mercifull and gracious Lorde hath ſo done his marueilous workes: that they ought to be had in remembrance.
5 Hee hath giuen meate vnto them that feare him: he ſhall euer be mindefull of his couenant.
6 He hath ſhewed his people the power of his workes: that he may giue them the heritage of the heathen.
7 The workes of his handes are veritie and iudgement: all his commaundementes are true. B
8 They ſtande faſt for euer and euer: and are done in truth and equitie.
9 He ſent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.
10 The feare of the Lorde is the beginning of wiſedome: a good vnderſtanding haue all they that doe thereafter, the prayſe of it endureth for euer.

Beatus vir. Pſal. Cxij.

1 BLeſſed is the man that feareth the Lorde: he hath great delight in his commaundements. A
2 His ſeede ſhall be mightie vpon earth: the generation of the faythfull ſhall be bleſſed.
3 Riches and plenteouſneſſe ſhall bee in his houſe: and his righteouſneſſe endureth for euer.
4 Vnto the godly there aryſeth vp light in the darkeneſſe: hee is mercifull, louing, and righteous.
5 A good man is mercifull and lendeth: and will guide his wordes with diſcretion.
6 For he ſhall neuer be moued: and the righteous ſhall bee had in an euerlaſting remembrance.
7 Hee will not bee afrayde for anye euill tydings: for his heart ſtandeth faſt, and beleeueth in the Lorde. B
8 His heart is ſtabliſhed, and will not ſhrinke: vntill he ſee his deſire vpon his enimies.
9 He hath diſperſed abroade: giuen to the poore: and his righteouſneſſe remayneth for euer, his horne ſhall be exalted with honour.
10 The vngodly ſhall ſee it, and it ſhall greeue him: he ſhall gnaſhe with his teeth, and conſume

Euening prayer.

ſume awaye, the deſire of the vngodly ſhall perish.

Laudate pueri. Pſal.Cxiij.

A 1 PRayſe the Lord (ye ſeruantes:) O prayſe the name of the Lorde.
2 Bleſſed be the name of the Lorde: from this time forth for euermore.
3 The Lordes name is prayſed: from the ryſing vp of the Sunne, vnto the goyng downe of the ſame.
4 The Lorde is high aboue all Heathen: and his glorie aboue the heauens.
5 Who is lyke vnto the Lorde our God, that hath his dwelling ſo highe: and yet humbleth himſelfe to beholde the thinges that are in heauen and earth?
6 He taketh vp the ſimple out of the duſt: and lifteth the poore out of the myre.
B 7 That he may ſet him with the princes: euen with the princes of his people.
8 He maketh the barren woman to keepe houſe: and to be a ioyfull mother of children.

In exitu Iſrael. Pſal.Cxiiij.

A 1 WHen Iſrael came out of Egipt: and the houſe of Jacob from among the ſtraunge people.
Euening prayer.
2 Juda was his ſanctuarie: and Iſraell his dominion.
3 The ſea ſawe that and fled: Jordane was driuen backe.
4 The mountaynes ſkipped like rammes: and the little hilles like yong ſheepe.
5 What ayleth thee, O thou ſea, that thou fleddeſt: and thou Jordane, that thou waſt driuen backe?
6 Ye mountaynes that ye ſkipped like rammes: and ye little hilles like yong ſheepe?
B 7 Tremble thou earth at the preſence of the Lorde: at the preſence of the God of Jacob.
8 Which turned the harde rocke into a ſtanding water: and the flint ſtone into a ſpringing Well.

Non nobis domine. Pſal.Cxv.

A 1 NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayſe: for thy louing mercie, and for thy truthes ſake.
2 Wherefore ſhall the Heathen ſay: where is nowe their God?
3 As for our God he is in heauen: he hath done whatſoeuer pleaſed him.
4 Their Idolles are ſiluer and golde: euen the worke of mens handes.
5 They haue mouthes, and ſpeake not: eyes haue they, and ſee not.
6 They haue eares, and heare not: noſes haue they, and ſmell not.
7 They haue handes, and handle not, feete haue they, and walke not: neyther ſpeake they through their throte.
8 They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.
9 But thou houſe of Iſraell truſt thou in the Lorde: he is their ſuccour and defence.
10 Yee houſe of Aaron put your truſt in the Lorde: he is their helper and defender.
11 Ye that feare the Lorde, put your truſt in the Lorde: he is their helper and defender.
12 The Lorde hath bene mindfull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſraell, he ſhall bleſſe the houſe of Aaron.
13 Hee ſhall bleſſe them that feare the Lorde: both ſmall and great.
14 The Lord ſhal encreaſe you more and more: C you and your children.
15 Ye are the bleſſed of the Lorde: which made heauen and earth.
16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.
17 The dead prayſe not thee, O Lorde: neither all they that go downe into the ſilence.
18 But we will prayſe the Lorde: from this time forth for euermore. Prayſe the Lorde.

Dilexi quoniam. Pſal.Cxvi.

A 1 I Am well pleaſed: that the Lorde hath hearde the voyce of my prayer. Morning prayer.
2 That he hath enclyned his eare vnto me: therefore will I call vpō him as long as I liue.
3 The ſnares of death cōpaſſed me round about: and the paynes of hell gate holde vpon me.
4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the name of the Lord: O Lord, I beſeech thee deliuer my ſoule.
5 Gracious is the Lorde and righteous: yea our God is mercyfull.
6 The Lorde preſerueth the ſimple: I was in miſerie, and he helped me.
7 Turne againe then vnto thy reſt, O my ſoule: B for the Lorde hath rewarded thee.
8 And why? thou haſt deliuered my ſoule from death: mine eies from teares, and my feete from falling.
9 I will walke before the Lorde: in the land of the liuing.
10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſayde in my haſte, all men are lyers.
11 What reward ſhall I gyue vnto the Lorde: for all the benefites that hee hath done vnto me?
12 I will receyue the cup of ſaluation: and call vpon the name of the Lorde.
13 I will pay my vowes nowe in the preſence

of all his people: right deare in the ſight of the Lorde, is the death of his Saintes.

C 14 Beholde (O Lorde) how that I am thy ſeruant: I am thy ſeruant and the ſonne of thine handemayde, thou haſt broken my bones in ſunder.

15 I will offer to thee the ſacrifice of thankes gyuing: and will call vppon the name of the Lorde.

16 I will pay my vowes vnto the Lorde, in the ſight of all his people: in the courtes of the Lordes houſe, euen in the middes of thee, O Ieruſalem. Prayſe the Lorde.

Laudate dominum. Pſal. Cxvij.

A 1 O Prayſe the Lorde all ye heathen: prayſe him all ye nations.

2 For his mercifull kindeneſſe is euer more and more towarde vs: and the truth of the Lorde endureth for euer. Prayſe the Lorde.

Confitemini domino. Pſal. Cxviij.

A 1 O Giue thankes vnto the Lorde, for hee is gracious: bycauſe his mercie endureth for euer.

2 Let Iſraell now confeſſe that he is gracious: and that his mercie endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lorde confeſſe: that his mercie endureth for euer.

5 I called vpon the Lorde in trouble: and the Lorde heard me at large.

6 The Lorde is on my ſide: I will not feare what man doth vnto me.

B 7 The Lorde taketh my part with them that helpe me: therefore ſhall I ſee my deſire vpon mine enimies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lorde: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the name of the Lorde will I deſtroy them.

11 They kept me in on euerie ſide, they kept mee in (I ſay) on euery ſide: but in the name of the Lorde will I deſtroy them.

12 They came about me lyke Bees, and are extinct euen as the fire among the Thornes: for in the name of the Lorde I will deſtroye them.

13 Thou haſt thruſt ſore at me, that I might fal: but the Lorde was my helper.

C 14 The Lorde is my ſtrength and my ſong: and is become my ſaluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hande of the Lorde bringeth mightie things to paſſe.

16 The right hande of the Lorde hath the preheminence: the right hande of the Lorde bringeth mightie things to paſſe.

17 I ſhall not die, but liue: and declare the workes of the Lorde.

18 The Lorde hath chaſtened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteouſneſſe: that I may go into them, and giue thankes vnto the Lorde.

20 This is the gate of the Lorde: the righteous ſhall enter into it.

21 I will thanke thee, for thou haſt heard me: D and art become my ſaluation.

22 The ſame ſtone which the builders refuſed: is become the heade ſtone of the corner.

23 This is the Lordes doyng: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me nowe, O Lorde, O Lorde, ſend vs now proſperitie.

26 Bleſſed be he that commeth in the name of the Lorde: we haue wiſhed you good lucke, ye that be of the houſe of the Lorde.

27 God is the Lord which hath ſhewed vs light: bind the ſacrifice with cordes, yea euen vnto the hornes of the aulter.

28 Thou art my God, and I will thanke thee: E thou art my God, and I will prayſe thee.

29 O giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Pſal. Cxix.

A 1 BLeſſed are thoſe that are vndefiled in the way: and walke in the lawe of the Lorde. Euening prayer

2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.

3 For they which do no wickednelle: walke in his wayes.

4 Thou haſt charged: that we ſhall diligently keepe thy commaundements.

5 O that my wayes were made ſo direct: that I might keepe thy ſtatutes.

6 So ſhall I not be confounded: while I haue B reſpect vnto all thy commaundements.

7 I will thanke thee with an vnfeyned heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.

8 I will keepe thy ceremonies: O forſake me not vtterly.

In quo corrigit.

1 WHerewithall ſhall a yong man cleanſe A his way: euen by ruling himſelfe after thy worde. Euening prayer.

2 With my whole heart haue I ſought thee: O let me not go wrong out of thy commaundements.

dements.

3 Thy wordes haue I hid within mine heart: that I should not sinne agaynst thee.

4 Blessed art thou, O Lorde: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

B 6 I haue had as great delight in the way of thy testimonies: as in all maner of ryches.

7 I will talke of thy commaundements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy worde.

Retribue seruo tuo.

I 1 GDoe well vnto thy seruant: that I may liue, and keepe thy worde.

2 Open thou mine eyes: that I may see the wonderous things of thy lawe.

3 I am a straunger vpon earth: O hyde not thy commaundements from me.

4 My soule breaketh out: for the verie feruent desire that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundements.

B 6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake agaynst mee: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaylers.

Adhesit pauimento.

I 1 MY soule cleaueth to the dust: O quicken thou me according to thy worde.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commaundementes: and so shall I talke of thy wonderous workes.

4 My soule melteth away for verie heauinesse: comfort thou me according vnto thy worde.

5 Take from mee the way of lying: and cause thou me to make much of thy lawe.

B 6 I haue chosen the way of truth: and thy iudgements haue I layde before me.

7 I haue stycken vnto thy testimonies: O Lord confounde me not.

8 I wil run the way of thy commaundements: when thou hast set my hart at libertie.

Legem pone.

I 1 TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende.

Domine preter.

2 Giue me vnderstanding, and I shall keepe thy lawe: yea I shall keepe it with my whole heart.

3 Make me to go in the path of thy commaundements: for therein is thy desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, least they beholde banitie: and quicken thou me in thy way.

6 O stablish thy worde in thy seruant: that I B may feare thee.

7 Take away the rebuke that I am afrayd of: for thy iudgements are good.

8 Beholde, my delight is in thy commaundementes: O quicken mee in thy righteousnesse.

Et veniat super me.

1 LEt thy louing mercie come also vnto me, A O Lorde: euen thy saluation, according vnto thy worde.

2 So shall I make answere vnto my blasphemers: for my trust is in thy worde.

3 O take not the worde of thy truth vtterly out of mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea for euer and euer.

5 And I will walke at libertie: for I seeke thy commaundements.

6 I will speake of thy testimonies also euen B before kings: and will not be ashamed.

7 And my delight shall be in thy commaundements: which I haue loued.

8 My handes also will I lift vp vnto thy commaundements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

1 GThinke vpon vpon thy seruant as concer- A ning thy worde: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy worde hath quickened me.

3 The proude haue had mee exceedingly in derision: yet haue I not shrinked from thy lawe.

4 For I remembred thine euerlasting iudgements, O Lorde: and receyued comfort.

5 I am horribly afrayde: for the vngodly that forsake thy lawe.

6 Thy statutes haue beene my songes: in the B house of my pilgrimage.

7 I haue thought vpon thy name, O Lorde, in the night season: and haue kept thy law.

8 This I had: because I kept thy commaundements.

Portio mea domine.

1 THou art my portion, O Lorde: I haue B promised to keepe thy law.

2 I made my humble petition in thy preſence with my whole heart: O be mercifull vnto me, according to thy worde.
3 I called mine owne wayes to remembrance: and turned my feete vnto thy teſtimonies.
4 I made haſt, and prolonged not the time: to keepe thy commaundements.
5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy law.
B 6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgementes.
7 I am a companion of all them that feare thee: and keepe thy commaundements.
8 The earth, O Lorde, is full of thy mercie: O teach me thy ſtatutes.

Bonitatem feciſti.

A 1 O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy worde.
2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy commaundements.
3 Before I was troubled I went wrong: but now haue I kept thy worde.
4 Thou art good and gracious: O teache mee thy ſtatutes.
5 The proude haue imagined a lye againſt me: but I will keepe thy commaundements with my whole heart.
B 6 Their hart is as fatte as brawne: but my delight hath bene in thy law.
7 It is good for me that I haue beene in trouble: that I may learne thy ſtatutes.
8 The law of thy mouth is dearer vnto mee: than thouſands of golde and ſiluer.

Manus tuæ fecerunt me.

A 1 Thy handes haue made mee, and faſhioned mee: O giue me vnderſtanding, that I may learne thy commaundements.
Euening prayer.
2 They that feare thee, will be glad when they ſee me: becauſe I haue put my truſt in thy worde.
3 I know (O Lorde) that thy iudgements are right: and that thou of verie faythfulneſſe haſt cauſed me to be troubled.
4 O let thy mercyfull kindeneſſe bee my comforte: according to thy worde vnto thy ſeruaunt.
5 O let thy louing mercies come vnto me, that I may liue: for thy lawe is my delight.
B 6 Let the proude be confounded, for they goe wickedly about to deſtroy me: but I will bee occupied in thy commaundements.
7 Let ſuch as feare thee, and haue knowne thy teſtimonies: be turned vnto me.
8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

I My ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy worde.
2 Mine eyes long ſore for thy worde: ſaying, O when wilt thou comfort me?
3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.
4 Howe many are the dayes of thy ſeruaunt: when wilt thou be auenged of them that perſecute me?
5 The proude haue digged pittes for me: which are not after thy lawe.
6 All thy commaundements are true: they perſecute me falſely, O be thou my helpe. B
7 They had almoſt made an ende of me vpon earth: but I forſooke not thy commaundements.
8 O quicken me after thy louing kindneſſe: and ſo ſhall I keepe the teſtimonies of thy mouth.

In æternum domine.

I O Lorde: thy worde endureth for euer in heauen.
2 Thy truth alſo remayneth from one generation to another: thou haſt layde the foundation of the earth, and it abydeth.
3 They continue this day according to thine ordinance: for all things ſerue thee.
4 If my delight had not beene in thy lawe: I ſhould haue periſhed in my trouble.
5 I will neuer forget thy commaundements: for with them thou haſt quickened me.
6 I am thine, oh ſaue me: for I haue ſought thy commaundements. B
7 The vngodly layde wayte for mee to deſtroy me: but I will conſider thy teſtimonies.
8 I ſee that all things come to an ende: but thy commaundement is exceeding broade.

Quomodo dilexi.

I O Lorde, what loue haue I vnto thy law: all the day long is my ſtudie in it.
2 Thou through thy commaundements haſt made mee wyſer than mine enimies: for they are euer with me.
3 I haue more vnderſtanding than my teachers: for thy teſtimonies are my ſtudie.
4 I am wyſer than the aged: becauſe I keepe thy commaundements.
5 I haue refrayned my feete from euery euill way: that I may keepe thy worde.
6 I haue not ſhronke from thy iudgements: for thou teacheſt me.
7 O how ſweete are thy words vnto my throte: yea, ſweeter than honie vnto my mouth. B

8 Through thy commaundements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

א 1 THy worde is a Lanterne vnto my feete: and a light vnto my pathes.
Morning prayer.
2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.
3 I am troubled aboue meaſure: quicken mee (O Lorde) accoꝛding vnto thy worde.
4 Let the freewill offerings of my mouth pleaſe thee, O Lorde: and teache me thy iudgements.
5 My ſoule is alway in my hande: yet doe I not forget thy lawe.
ב 6 The vngodly haue layde a ſnare for me: but yet I ſwarued not from thy commaundements.
7 Thy teſtimonies haue I claymed as mine heritage for euer: and why, they are the verie ioy of my heart.
8 I haue applyed mine heart to fulfill thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

א 1 I Hate them that imagine euill things: but thy lawe doe I loue.
2 Thou art my defence and ſhielde: and my truſt is in thy worde.
3 Away from me ye wicked: I will keepe the commaundements of my God.
4 O ſtabliſhe mee accoꝛding vnto thy worde, that I may liue: and let me not be diſappoynted of my hope.
5 Holde thou me vp, and I ſhall be ſafe: yea my delight ſhall be in thy ſtatutes.
ב 6 Thou haſt troden downe all them that depart from thy ſtatutes: for they imagine but deceyte.
7 Thou puttеſt awaye all the vngodly of the earth lyke droſſe: therefore I loue thy teſtimonies.
8 My fleſhe trembleth for feare of thee: and I am afrayde of thy iudgements.

Feci iudicium.

א 1 I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſours.
2 Make thou thy ſeruaunt to delight in that whiche is good: that the proude doe mee no wrong.
3 Myne eyes are waſted away with loking for thy health: and for the worde of thy righteouſneſſe.
4 Deale with thy ſeruaunt accoꝛding vnto thy louing mercy: and teach me thy ſtatutes.
5 I am thy ſeruant, O graunt me vnderſtanding: that I may know thy teſtimonies.
6 It is time for thee Lord to lay to thine hand: for they haue deſtroyed thy lawe. ב
7 For I loue thy commaundementes: aboue golde and precious ſtone.
8 Therefore holde I ſtreight all thy commaundements: and all falſe wayes I vtterly abhoꝛre.

Mirabilia.

א 1 THy teſtimonies are wonderfull: therefore doth my ſoule keepe them.
2 When thy worde goeth forth: it giueth light and vnderſtanding vnto the ſimple.
3 I opened my mouth and drew in my breath: for my delight was in thy commaundements.
4 O loke thou vpon mee, and bee mercyfull vnto mee: as thou vſeſt to doe vnto thoſe that loue thy name.
5 Order my ſteppes in thy worde: and ſo ſhall no wyckednеſſe haue dominion ouer mee.
6 O deliuer me from the wrongfull dealings of men: and ſo ſhall I keepe thy commaundements. ב
7 Shewe the light of thy countenaunce vpon thy ſeruant: and teach me thy ſtatutes.
8 Mine eyes guſhe out with water: becauſe men keepe not thy law.

Iuſtus es domine.

א 1 RIghteous art thou, O Lorde: and true is thy iudgement.
2 The teſtimonies that thou haſt commaunded: are exceeding righteous and true.
3 My zeale hath euen conſumed mee: becauſe mine enimies haue forgotten thy wordes.
4 Thy worde is tryed to the vttermoſt: and thy ſeruant loueth it.
5 I am ſmall and of no reputation: yet do not I forget thy commaundements.
6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy law is the truth. ב
7 Trouble and heauineſſe hath taken holde vpon mee: yet is my delight in thy commaundements.
8 The righteouſneſſe of thy teſtimonyes is euerlaſting: O graunt me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo.

ה 1 I Call with my whole heart, heare me, O Lord: I wil kepe thy ſtatutes.
Euening prayer.
2 Yea euen vpon thee do I call: helpe me, and I ſhal keepe thy teſtimonies.

3 Earely in the morning doe I crie vnto thee: for in thy worde is my truſt.
4 Mine eies preuent the night watches: that I might be occupied in thy wordes.
5 Heare my voyce, (O Lorde) according vnto thy louing kindneſſe: quicken me according as thou art wont.
B 6 They drawe nighe that of malice perſecute me: and are farre from thy lawe.
7 Be thou nigh at hande, O Lorde: for all thy commaundements are true.
8 As concerning thy teſtimonies: I haue knowne long ſince, that thou haſt grounded them for euer.

Vide humilitatem.

A 1 CConſider mine aduerſitie, and deliuer me: for I do not forget thy lawe.
2 Auenge thou my cauſe, and deliuer me: quicken me according vnto thy worde.
3 Health is farre from the vngodly: for they regarde not thy ſtatutes.
4 Great is thy mercy, O Lorde: quicken mee as thou art wont.
5 Many there are that trouble me, and perſecute mee: yet doe I not ſwarue from thy teſtimonies.
B 6 It greeueth mee when I ſee the tranſgreſſours: bycauſe they keepe not thy lawe.
7 Conſider, O Lorde, howe I loue thy commaundementes: O quicken mee according to thy louing kindneſſe.
8 Thy worde is true from euerlaſting: all the iudgementes of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

A 1 PRinces haue perſecuted mee without a cauſe: but my heart ſtandeth in awe of thy wordes.
2 I am as glad of thy worde: as one that findeth great ſpoyles.
3 As for lyes, I hate and abhorre them: but thy lawe do I loue.
4 Seuen times a day doe I prayſe thee: bicauſe of thy righteous iudgements.
5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.
B 6 Lorde I haue loked for thy ſauing health: and done after thy commaundements.
7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.
8 I haue kept thy commaundements and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

A 1 LEt my complaint come before thee, O Lorde: giue me vnderſtanding according to thy worde,
2 O let my ſupplication come before thee: deliuer me according to thy worde.
3 My lippes ſhall ſpeake of thy prayſe: when thou haſt taught me thy ſtatutes.
4 Yea, my tongue ſhall ſing of thy worde: for all thy commaundements are righteous.
5 Let thine hande helpe me: for I haue choſen thy commaundements.
6 I haue longed for thy ſauing health, O Lord: B and in thy lawe is my delight.
7 Oh let my ſoule liue, and it ſhall prayſe thee: and thy iudgements ſhall helpe me.
8 I haue gone aſtray lyke a ſheepe that is loſt: oh ſeeke thy ſeruant, for I doe not forget thy commaundements.

Ad dominum. Pſal.Cxx.

1 WHen I was in trouble, I cal- A Morning prayer.
led vppon the Lorde: and he hearde me.
2 Deliuer my ſoule, O Lord from lying lippes: and from a deceytfull tongue.
3 What reward ſhall bee giuen or done vnto thee thou falſe tongue: euen mightie and ſharpe arrowes, with hote burning coales.
4 Woe is mee that I am conſtrayned to dwell with Meſech: and to haue mine habitation among the tentes of Ceder.
5 My ſoule hath long dwelt among them: that B be enimies vnto peace.
6 I labour for peace: but when I ſpeake vnto them thereof, they make them readie to battaile.

Leuaui oculos. Pſal.Cxxi.

1 I Will lift vp mine eyes vnto the hilles: A from whence commeth my helpe.
2 My helpe commeth euen from the Lorde: which hath made heauen & earth.
3 He will not ſuffer thy foote to be moued: and he that keepeth thee will not ſleepe.
4 Beholde, he that keepeth Iſraell: ſhall neyther ſlumber nor ſleepe.
5 The Lorde himſelfe is thy keeper: the Lorde is thy defence vpon thy right hande.
6 So that the ſunne ſhal not burne thee by day: B neyther the Mone by night.
7 The Lorde ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.
8 The Lorde ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Letatus ſum. Pſal.Cxxij.

1 I Was glad when they ſayde vnto me: we A will go into the houſe of the Lorde.
2 Our feete ſhall ſtande in thy gates: O Ieruſalem.

Ieruſalem.
3 Ieruſalem is buylded as a citie: that is at vnitie in it ſelfe.
4 For thyther the tribes goe vp, euen the tribes of the Lorde: to teſtifie vnto Iſrael, to giue thankes vnto the name of the Lord.
5 For there is the ſeate of iudgement: euen the ſeate of the houſe of Dauid.
B 6 O pray for the peace of Ieruſalem: they ſhall proſper that loue thee.
7 Peace be within thy walles: and plentifulneſſe within thy palaces.
8 For my brethren and companions ſakes: I wil wiſh thee proſperitie.
9 Yea, becauſe of the houſe of the Lorde our God: I will ſeeke to do thee good.

Ad te leuaui. *Pſal.Cxxiij.*

I 1 VNto thee lyft I vp myne eyes: O thou that dwelleſt in the heauens.
2 Beholde, euen as the eyes of ſeruauntes looke vnto the hand of their maiſters, and as the eyes of a mayden vnto the hande of hir maiſtreſſe: euen ſo our eyes wayte vpon the Lord our God, vntyll he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly deſpiſed.
4 Our ſoule is filled with the ſcornefull reproſe of the wealthy: and with the diſpitefulneſſe of the proude.

Niſi quia dominus. *Pſal.Cxxiiij.*

I 1 IF the Lorde him ſelfe had not bin on our ſide (nowe may Iſrael ſay:) if the Lorde himſelfe had not bin on our ſide when men roſe vp againſt vs.
2 They had ſwalowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.
3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoule.
4 The deepe waters of the proude: had gone euen ouer our ſoule.
5 But praiſed be the Lorde: which hath not giuen vs ouer for a praye vnto their teeth.
6 Our ſoule is eſcaped, euen as a birde out of the ſnare of the fowler: the ſnare is broken, and we are deliuered.
7 Our helpe ſtandeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. *Pſal.Cxxv.*

I 1 THey that put their truſt in the Lord, ſhalbe euen as the mount Sion: which may not be remoued, but ſtandeth faſt for euer.
2 The hylles ſtande about Ieruſalem: euen ſo ſtandeth the Lorde rounde about his people, from this tyme forth for euermore.
3 For the rod of the vngodly commeth not into the lot of the righteous: leaſt the righteous put their hands vnto wickednelle.
4 Do wel, O Lorde: vnto thoſe that be good and true of hart.
5 As for ſuche as turne backe vnto their owne wickednelle: the Lorde ſhall leade them forth with the euyll doers, but peace ſhal bee vpon Iſrael.

In conuertendo. *Pſal.Cxxvi.*

I 1 WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euenyng prayer.
2 Then was our mouth filled with laughter: and our tongue with ioy.
3 Then ſayd they among the Heathen: the Lord hath done great things for them.
4 Yea, the Lorde hath done great thinges for vs alredy: whereof we reioyce.
5 Turne our captiuitie, O Lorde: as the ryuers in the South.
6 They that ſowe in teares: ſhall reape in ioy. B
7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doutleſſe come againe with ioy, and bring his ſheaues with him.

Niſi dominus. *Pſal.Cxxvij.*

I 1 EXcept the Lorde buylde the houſe: their labour is but loſt that builde it.
2 Except the Lorde keepe the citie: the watchman waketh but in vayne.
3 It is but loſt labour that ye haſt to ryſe vp early, and ſo late take reſt, and eate the breade of carefulneſſe: for ſo he giueth his beloued ſleepe.
4 Loe, chyldren, and the fruite of the wombe: are an heritage and gyft, that commeth of the Lorde.
5 Lyke as the arrowes in the hande of the Giaunt: euen ſo are the young chyldren. B
6 Happy is the man that hath his quyuer full of them: they ſhall not bee aſhamed when they ſpeake with their enimies in the gate.

Beati omnes. *Pſal.Cxxviij.*

I 1 BLeſſed are al they that feare the Lord: and walke in his wayes. I
2 For thou ſhalte eate the labours of thyne handes: O well is thee and happy ſhalt thou be.
3 Thy wife ſhalbe as the fruitfull vine: vpon the walles of thine houſe.
4 Thy children like the Oliue braunches: round about thy table.
5 Loe, thus ſhal the man be bleſſed: that feareth the Lorde.
6 The Lorde from out of Sion ſhall ſo bleſſe

thee: that thou ſhalt ſee Jeruſalem in proſperitie all thy life long.

7 Yea, that thou ſhalt ſee thy childers childzen: and peace vpon Iſraell.

Sepe expugnauerunt. Pſal.Cxxix.

A 1 MAny a tyme haue they fought agaynſte mee from my youth vp: (may Iſraell now ſay.)

2 Yea, many a tyme haue they vexed me from my youth vp: but they haue not preuayled agaynſt me.

3 The plowers plowed vpon my backe: and made long furowes.

4 But the righteous Lozde: hath hewen the ſnares of the vngodly in peeces.

5 Let them bee confounded and turned backeward: as many as haue euill will at Sion.

B 6 Let them be euen as the graſſe growing vpon the houſe toppes: which withereth before it bee plucked vp.

7 Whereof the mower filleth not his hande: neyther he that bindeth vp the ſheaues his boſome.

8 So that they which go by, ſay not ſo much as the Lozde proſper you: we wiſh you good luck in the name of the Lozde.

De profundis. Pſal.Cxxx.

A 1 OVt of the deepe haue I called vnto thee (O Lozde:) Lozde heare my voyce.

2 Oh let thine eares conſider well: the voyce of my complaint.

3 If thou Lozd wilt be extreeme to mark what is done amiſſe: oh Lozde who may abide it?

4 Foz there is mercie with thee: therefoze ſhalt thou be feared.

5 I loke foz the Lozde, my ſoule doth wayte foz him: in his wozde is my truſt.

B 6 My ſoule fleeth vnto the Lozde: before the morning watche, I ſaye, before the morning watche.

7 O Iſraell truſt in the Lozde, foz with the Lozde there is mercie: and with him is plenteous redemption.

8 And he ſhall redeeme Iſraell: from all his ſinnes.

Domine non eſt. Pſal.Cxxxi.

A 1 LOzde, I am not high mynded: I haue no proude lokes.

2 I do not exerciſe my ſelfe in great matters: which are to high foz me.

3 But I refrayne my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea my ſoule is euen as a weaned childe.

4 O Iſraell truſt in the Lozd: from this time forth foz euermoze.

Memento domine. Pſal.Cxxxij.

1 LOzde remember Dauid: and all his trouble. Morning prayer.

2 Howe he ſware vnto the Lozde: and vowed a vowe vnto the almightie God of Jacob.

3 I will not come within the tabernacle of my houſe: noz climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, noz mine eie lyddes to ſlumber: neyther the temples of my head to take any reſt.

5 Untill I finde out a place foz the temple of the Lozde: an habitation foz the mightie God of Jacob.

6 Loe, we heard of the ſame at Ephzata: and founde it in the wood.

7 Wee will goe into his tabernacle: and fall B lowe on our knees before his footeſtoole.

8 Ariſe, O Lozde, into thy reſting place: thou, and the Arke of thy ſtrength.

9 Let thy prieſts be clothed with righteouſnes: and let thy ſaints ſing with ioyfulneſſe.

10 Foz thy ſeruant Dauids ſake: turne not away the preſence of thine annoynted.

11 The Lozde hath made a faythfull othe vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruite of thy bodie: ſhall I ſit vpon thy ſeate.

13 If thy childzen will keepe my couenant and my teſtimonies that I ſhall learne them: theyr childzen alſo ſhal ſit vpon thy ſeat foz euermoze.

14 Foz the Lozde hath choſen Sion to bee C an habitation foz himſelfe: hee hath longed foz hir.

15 This ſhall be my reſt foz euer: here will I dwell, foz I haue a delight therein.

16 I will bleſſe hir victayles with increaſe: and will ſatiſfie hir poze with breade.

17 I will decke hir prieſtes with health: and hir ſaints ſhall reioyce and ſing.

18 There ſhall I make the hozne of Dauid to flouriſh: I haue ordeyned a lanterne foz mine annoynted.

19 As foz his enimyes, I ſhall cloth them with ſhame: but vpon hymſelfe ſhall his crowne flouriſh.

Ecce quam bonum. Pſal.Cxxxiij.

1 BEholde howe good and ioyful a thing it is: B brethren to dwell togither in vnitie.

2 It is like the precious oyntment vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the ſkirts of his clothing.

3 Like as the dewe of Hermon: which fell vpon the hill of Sion.

4 For there the Lorde promised his blessing: and lyfe for euermore.

Ecce nunc benedicite. Psal.Cxxxiiij.

1 BEholde (nowe) prayse the Lorde: al ye seruauntes of the Lorde.
2 Ye that by night stande in the house of the Lord: euen in ỳ courts of ỳ house of our god.
3 Lyft vp your hands in the sanctuary: and prayse the Lord.
4 The Lorde that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal.Cxxxv.

1 GPrayse the Lorde, laude ye the name of the Lord: prayse it, O ye seruauntes of the Lord.
2 Ye that stande in the house of the Lord: in the courtes of the house of our God.
3 O prayse the Lorde, for the Lorde is gratious: O sing prayses vnto his name, for it is louely.
4 For why? the Lorde hath chosen Jacob vnto him selfe: and Israel for his owne possession.
5 For I knowe that the Lorde is great: and that our Lord is aboue al gods.
6 Whatsoeuer the Lorde pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.
7 He bringeth forth the cloudes from the ends of the worlde: and sendeth forth lightnings with the rayne, bringyng the windes out of his treasures.
8 Hee smote the fyrst borne of Egypt: both of man and beast.
9 He hath sent tokens & wonders into the myddst of thee, O thou lande of Egypt: vpon Pharao and al his seruauntes.
10 He smote diuers nations: and slue myghtie kinges.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.
12 And gaue their lande to be an heritage: euen an heritage vnto Israel his people.
13 Thy name O Lorde, endureth for euer: so doth thy memoriall, O Lorde, from one generation to another.
14 For the Lord wil auenge his people: and be gratious vnto his seruauntes.
15 As for the images of the heathen, they are but syluer and golde: the worke of mens handes.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are al they that put their trust in them.
19 Prayse the Lord, ye house of Israel: prayse the Lord yee house of Aaron.
20 Prayse the Lord yee house of Leui: yee that feare the Lorde, prayse the Lorde.
21 Praysed be the Lorde out of Sion: whiche dwelleth at Jerusalem.

Confitemini domino. Psal.Cxxxvi.

1 GIue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer. A Euening prayer.
2 O giue thankes vnto the God of al gods: for his mercie endureth for euer.
3 O thanke the Lorde of all lordes: for his mercy endureth for euer.
4 Whiche only doth greate wonders: for his mercy endureth for euer.
5 Whiche by his excellent wisdome made the heauens: for his mercy endureth for euer.
6 Which layd out the earth aboue the waters: for his mercy endureth for euer.
7 Whiche hath made great lyghtes: for his mercy endureth for euer. B
8 The sunne to rule the day: for his mercy endureth for euer.
9 The mone and the starres to gouerne the night: for his mercy endureth for euer.
10 Which smote Egypt with their fyrst borne: for his mercy endureth for euer.
11 And brought out Israel from among the: for his mercy endureth for euer.
12 With a mightie hande, and stretched out arme: for his mercy endureth for euer.
13 Whiche deuided the red sea in two partes: for his mercy endureth for euer.
14 And made Israel to go through the myddest of it: for his mercy endureth for euer. C
15 But as for Pharao and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.
16 Which led the people through the wildernesse: for his mercy endureth for euer.
17 Which smote greate kinges: for his mercy endureth for euer.
18 Yea and slue mightie kinges: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercy endureth for euer.
20 And Og the king of Basan: for his mercye endureth for euer. &
21 And gaue away their land for an heritage: D for his mercy endureth for euer.
22 Euen for an heritage vnto Israel his seruaunt: for his mercy endureth for euer.
23 Whiche remembred vs when wee were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enimies:

for his mercie endureth for euer.
25 Which giueth foode to all fleſhe: for his mercie endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.
27 O giue thankes vnto the Lorde of Lordes: for his mercie endureth for euer.

Super flumina. Pſal.Cxxxvij.

℣ 1 BY the waters of Babilon we ſate downe and wept: when wee remembred (thee) O Sion.
2 As for our harpes we hanged them vp: vpon the trees that are therein.
3 For they that ledde vs away captiue, required of vs then a ſong and melodie in our heauineſſe: ſing vs one of the ſongs of Sion.
4 How ſhall we ſing the Lordes ſong: in a ſtraunge lande.
5 If I forget thee, O Jeruſalem: let my right hande forget hir cunning.
℣ 6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Jeruſalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſayd downe with it, downe with it euen to the ground.
8 O daughter of Babilon, waſted with miſerie: yea happie ſhall he be that rewardeth thee, as thou haſt ſerued vs.
9 Bleſſed ſhall hee be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal.Cxxxviij.

℣ 1 I Will giue thankes vnto thee, O Lorde, with my whole heart: euen before the Gods will I ſing prayſe vnto thee.
2 I will worſhip towarde thy holy temple, and prayſe thy name, becauſe of thy louing kindneſſe and truth: for thou haſt magnified thy name, and thy worde aboue all things.
3 When I called vpon thee, thou heardeſt me: and endueſt my ſoule with much ſtrength.
4 All the kings of the earth ſhall prayſe thee, O Lorde: for they haue heard the wordes of thy mouth.
5 Yea they ſhall ſing in the wayes of the Lord: that great is the glorie of the Lorde.
6 For though the Lord be high: yet hath he reſpect vnto the lowly: as for the proude he beholdeth them a farre off.
℣ 7 Though I walke in the middes of trouble, yet ſhalt thou refreſhe mee: thou ſhalt ſtretche forth thine hande vpon the furiouſneſſe of mine enimies, and thy right hande ſhall ſaue me.
8 The Lorde ſhall make good his louing kindneſſe towarde mee: yea, thy mercie, O Lorde, endureth for euer, deſpiſe not then the workes of thine owne handes.

Domine probaſti. Pſal.Cxxxix.

1 O Lorde, thou haſt ſearched me out, and knowne me: thou knoweſt my downe ſitting and mine vpriſing, thou vnderſtandeſt my thoughtes long before. Morn prayer
2 Thou art about my path, and about my bed: and ſpyeſt out all my wayes.
3 For lo, there is not a worde in my tongue: but thou, O Lorde, knoweſt it altogither.
4 Thou haſt faſhioned me behinde and before: and layde thine hande vpon me.
5 Such knowledge is to wonderfull and excellent for me: I cannot attaine vnto it.
6 Whither ſhall I go then from thy ſpirite: or whither ſhall I go then from thy preſence?
7 If I climbe vp into heauen, thou art there: ℣ if I go downe into hell thou art there alſo.
8 If I take the wings of the morning: and remaine in the vttermoſt partes of the Sea.
9 Euen there alſo ſhall thy hande leade me: and thy right hande ſhall holde me.
10 If I ſay, peraduenture the darkneſſe ſhall couer me: then ſhal my night be turned to day.
11 Yea, the darkeneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.
12 For my reynes are thine: thou haſt couered me in my mothers wombe.
13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.
14 My bones are not hid from thee: though ℣ I be made ſecretely, and faſhioned beneath in the earth.
15 Thine eyes did ſee my ſubſtance, yet beyng vnperfect: and in thy booke were all my members written.
16 Which day by day were faſhioned: when as yet there was none of them.
17 Howe deare are thy counſayles vnto me, O God: O how great is the ſumme of them?
18 If I tell them, they are mo in number than the ſande: when I wake vp, I am preſent with thee.
19 Wilt thou not ſlea the wicked, O God? depart from me ye bloud thirſtie men.
20 For they ſpeake vngraciouſly againſt thee: and thine enimies take thy name in vaine.
21 Do not I hate them, O Lorde, that hate ℣ thee: and am not I grieued with thoſe that riſe vp againſt thee?
22 Yea I hate them right ſore: euen as though they were mine enimies.
23 Trie me, O God, and ſeeke the grounde of my heart: proue me and examine my thoughts.
24 Looke wel if there be any way of wickednelle in me: and leade me in the way euerlaſting.

Eripe

Eripe me domine. Pſal.Cxl.

A 1 DEliuer me, O Lorde, from the euill man: and preſerue me from the wicked man.
2 Which imagine miſchiefe in their harts: and ſtyrre vp ſtrife al the day long.
3 They haue ſharpened their tongues like a ſerpent: Adders poyſon is vnder their lippes.
4 Kepe me, O Lorde, from the hands of the vngodly: preſerue me from the wicked men which are purpoſed to ouerthrowe my goings.
5 The proude haue laide a ſnare for me, and ſpread a net abroade with cordes: yea and ſet traps in my way.
6 I ſayd vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lord.
B 7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battayle.
8 Let not the vngodly haue his deſyre, O Lord: let not his miſcheuous imagination proſper, leſt they be too proude.
9 Let the miſchiefe of their owne lyppes fal vpon the head of them: that compaſſe me about.
10 Let hot burning coales fall vpon them: let them be caſt into the fyre, and into the pit, that they neuer riſe vp agayne.
11 A man full of wordes, ſhal not proſper vpon the earth: euyll ſhall hunt the wicked perſon to ouerthrowe him.
12 Sure I am that the Lorde will auenge the poore: and maynteyne the cauſe of the helpeleſſe.
13 The righteous alſo ſhall giue thankes vnto thy name: and the iuſt ſhall continue in thy ſight.

Domine clamaui. Pſal.Cxli.

A 1 LOrd I cal vpon thee, haſte thee vnto me: and conſyder my voyce, when I crye vnto thee.
2 Let my prayer bee ſet forth in thy ſight as the incenſe: and let the lyfting vp of my handes be an euening ſacrifice.
3 Set a watch (O Lorde) before my mouth: and keepe the dore of my lyppes.
4 O let not mine hart bee inclined to any euyll thing: let me not be occupyed in vngodly workes with the men that worke wickednelle, leſt I eate of ſuch things as pleaſeth them.
5 Let the righteous rather ſmite me frendly: and reproue me.
6 But let not their pretious baulmes breake myne head: yea, I will pray yet againſt their wickednelle.
B 7 Let their iudges bee ouerthrowne in ſtonie places: that they may heare my wordes, for they are ſweete.
8 Our bones lye ſcattered before the pit: lyke as when one breaketh and heweth wood vpon the earth.
9 But mine eies looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.
10 Kepe me from the ſnare whiche they haue layde for me: and from the trappes of the wicked doers.
11 Let the vngodly fall into their owne nettes togither: and let me euer eſcape them.

Voce mea ad dominum. Pſal.Cxlij.

1 I Cryed vnto the Lorde with my voyce: yea euen vnto the Lord did I make my ſupplication. A Morning prayer.
2 I powred out my complaints before him: and ſhewed him of my trouble.
3 When my ſpirite was in heauineſſe thou kneweſt my path: in the way wherin I walked haue they priuily layde a ſnare for me.
4 I looked alſo vpon my right hande: and ſee, there was no man that would know me.
5 I had no place to flee vnto: and no man cared for my ſoule.
6 I cryed vnto thee, O Lorde, and ſayde: thou art my hope, and my portion in the lande of the liuing.
7 Conſider my complaynt: for I am brought B very lowe.
8 O deliuer me from my perſecuters: for they are too ſtrong for me.
9 Bring my ſoule out of priſon, that I may giue thankes vnto thy name: which thing if thou wilt graunte me, then ſhall the righteous reſort vnto my company.

Domine exaudi. Pſal.Cxliij.

1 HEare my prayer, O Lorde, and conſider my deſire: harken vnto me for thy truth and righteouſneſſe ſake. A
2 And enter not into iudgement with thy ſeruaunt: for in thy ſight ſhal no man liuing be iuſtified.
3 For the enimie hath perſecuted my ſoule, he hath ſmitten my life downe to the ground: he hath layd me in the darkneſſe, as the men that haue bin long dead.
4 Therefore is my ſpirite vexed within me: and my hart within me is deſolate.
5 Yet do I remember the time paſt, I muſe vpon all thy workes: yea, I exerciſe my ſelfe in the workes of thy handes.
6 I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſtie lande.
7 Heare me, O Lorde, and that ſone, for my B ſpirit waxeth faint: hide not thy face from me, leſt I be like vnto them ý goe down into ý pit.
8 O let me heare of thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhewe thou mee the way that I ſhould walke

in,

in, for I lyfte vp my soule vnto thee.

9 Deliuer me, O Lorde, from myne enimies: for I flee vnto thee to hide me.

10 Teache me to do the thing that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth into the land of righteousnesse.

11 Quicken me, O Lorde, for thy names sake; and forthy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slea mine enimies, and destroy all them that vexe my soule: for I am thy seruaunt.

Benedictus dominus. Psal.cxliij.

A Morning prayer.

1 BLessed be the Lorde my strength: whiche teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lorde what is the man that thou hast suche respect vnto him: or the sonne of man that thou so regardest hym?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens O Lorde & come downe: touche the mountaines, and they shall smoke.

6 Caste forth thy lyghtning, and feare them: shoote out thine arrowes, and consume them.

7 Send downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hand of straunge children.

B 8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou that giuest victorie vnto kings: and hast deliuered Dauid thy seruaunt from the peryl of the swoord.

11 Saue me and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

12 That our sonnes may growe vp as the yong plantes: and that our daughters may be as the pollyshed corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheepe may bryng forth thousandes, and ten thousands in our streetes.

14 That our Oxē may be strong to labour, that there be no decay: no leading into captiuitie, and no complaynyng in our streetes.

C 15 Happy are the people that be in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Exaltabo te deus. Psal.cxlv.

1 I Will magnifie thee, O God, my king: and I will prayse thy name for euer and euer. I

2 Euery day will I giue thankes vnto thee: and prayse thy name for euer and euer.

3 Great is the Lorde and marueilous worthy to be praysed: there is no ende of his greatnesse.

4 One generation shall prayse thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worshyp: thy glory, thy prayse, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousnesse. B

8 The Lorde is gratious and mercyful: long sufferyng, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercy is ouer al his workes.

10 All thy workes prayse thee, O Lord: and thy saintes giue thankes vnto thee.

11 They shewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorye, & mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlastyng kingdome: and thy dominiō endureth throughout al ages. C

14 The Lord vpholdeth al such as fal: and lifteth vp al those that be downe.

15 The eyes of al waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thyne hande: and fyllest all thinges liuing with plenteousnesse.

17 The Lorde is righteous in al his wayes: and holy in al his workes.

18 The Lord is nygh vnto al them that call vpon him: yea al such as cal vpon him faythfully.

19 He will fulfill the desire of them that feare hym: he also will heare their crye, and wil help them.

20 The Lord preserueth al them that loue him: but scattereth abrode al the vngodly.

21 My mouth shal speake the prayse of the Lord: and let all flesshe giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal.cxlvi. I

1 PRayse the Lorde, O my soule, while I liue will I prayse the Lorde: yea as long as I haue any being I will sing prayses vnto my God.

2 O put not your trust in princes, nor in any chylde of man: for there is no helpe in them.

3 For whē the breath of man goeth forth, he shal turne agayne to his earth: and then all hys thoughts

thoughtes periſhe.

4 Bleſſed is he that hath the God of Jacob for his helpe: and whoſe hope is in the Lorde his God.

5 Whiche made heauen and earth, the ſea, and al that therin is: whiche keepeth his promiſe for euer.

6 Which helpeth the to right that ſuffer wrong: which feedeth the hungry.

B 7 The Lord loſeth men out of priſon: the Lord giueth ſight to the blynd.

8 The Lorde helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtraungers, he defendeth the fatherleſſe and wydow: as for the way of the vngodly, he turneth it vpſide downe.

10 The Lorde thy God, O Sion, ſhal bee king for euer more: throughout all generations.

Laudate dominum. Pſal. Cxlvij.

I 1 PRayſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea a ioyfull and pleaſaunt thing it is to bee thankefull.

Beenyng prayer.

2 The Lord doth builde vp Jeruſalem: and gather togither the outcaſtes of Iſrael.

3 He healeth thoſe that are broken in harte: and giueth medicine to heale their ſickneſſe.

4 He telleth the number of the ſtarres: and calleth them al by their names.

5 Great is our Lord, and great is his power: yea and his wiſdome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the grounde.

B 7 O ſing vnto the Lorde with thankeſgeuing: ſing prayſe vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the graſſe to growe vpon the mountaynes, and hearbe for the vſe of men.

9 Whiche giueth fodder vnto the cattell: and feedeth the young Rauens that call vppon him.

10 Hee hath no pleaſure in the ſtrength of an horſe: neyther delighteth hee in any mannes legges.

11 But the Lordes delight is in them that feare him: and put their truſt in his mercy.

12 Prayſe the Lorde O Jeruſalem: prayſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

B 14 He maketh peace in thy borders: and fylleth thee with the flower of wheat.

15 Hee ſendeth forth his commaundement vpon earth: and his worde runneth verye ſwyftly.

16 He giueth ſnowe lyke wooll: and ſcatereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſelles: who is able to abyde his froſt?

18 He ſendeth out his worde, and melteth them: hee bloweth with his winde, and the waters flowe.

19 He ſheweth his worde vnto Jacob: his ſtatutes and ordinaunces vnto Iſrael.

20 Hee hathe not dealt ſo with any nation: neyther haue the heathen knowledge of his lawes.

Laudate dominum. Pſal. Cxlviij.

I 1 GPrayſe the Lorde of heauen: prayſe hym in the heigth.

2 Prayſe him all ye angels of his: prayſe him al his hoſt.

3 Prayſe him Sunne and Moone: prayſe him all ye ſtarres and light.

4 Prayſe him all yee heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the name of the Lorde: for he ſpake the worde, and they were made, he commaunded, and they were created.

6 Hee hath made them faſt for euer and euer: he hath giuen them a lawe, whiche ſhall not bee broken.

7 Prayſe the Lord vpon earth: ye dragons, and B all deepes.

8 Fyre and haile, ſnowe and vapours: wind and ſtorme, fulfillyng his worde.

9 Mountaines and al hylles: fruitful trees, and all Cedars.

10 Beaſtes and al cattel: wormes and feathered foules.

11 Kinges of the earth, and all people: princes, and al iudges of the world.

12 Young men and maidens, old men and children prayſe the name of the Lord: for his name only is excellent, and his prayſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his ſaintes ſhall prayſe him: euen the children of Iſrael, euen the people that ſerueth him.

Cantate domino. Pſal. Cxlix.

I 1 GSing vnto the Lorde a newe ſong: let the congregation of ſaintes prayſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyful in their king.

3 Let the praiſe his name in the daunce: let them ſing prayſes vnto him with Tabret and Harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke harted.

5 Let the ſaintes be ioyful with glory: let them reioyce in their beddes.

6 Let the prayſes of God be in their mouth: and B a two edged ſword in their handes.

7 To

7 To be auenged of the heathen: and to rebuke the people.
8 To bynde their kings in chaines: and their nobles with lynkes of iron.
9 That they may be auenged of them, as it is written; such honour haue all his saintes.

Laudate dominum. Pſal.cl.

1 GPrayſe God in his holyneſſe: prayſe him in the firmament of his power.
2 Prayſe him in his noble actes: prayſe him accordyng to his excellent greatneſſe.
3 Prayſe him in the ſound of the trumpet: prayſe him vpon the Lute and Harpe.
4 Prayſe him in the Cymbales and daunces: prayſe him vpon the ſtrings and pype.
5 Prayſe him vpon the well tuned Cymbales: prayſe him vpon the loude Cymbales.
5 Lette euery thing that hath breath: praiſe the Lord.

¶ *Here endeth the Pſalmes of Dauid.*

Numerus ſecundum Hebræos.

120 Ad dominum cum tri.
25 Ad te domine leuaui.
28 Ad te domine clamaui.
123 Ad te leuaui.
29 Afferte domino.
78 Attendite populе.
49 Audite hæc omnes.

1 Beatus vir.
32 Beati quorum.
41 Beatus qui intelligit.
112 Beatus vir qui.
119 Beati immaculati.
128 Beati omnes, qui.
34 Benedicam dominum.
85 Benedixiſti.
103 Benedicite omnia. j.
104 Benedicite omnia. ij.
144 Benedictus dominus.
92 Bonum eſt confiteri.

96 Cantate domino. j.
98 Cantate domino. ij.
149 Cantate domino iij.
19 Cœli enarrant.
9 Confitebor. j.
111 Confitebor. ij.
138 Confitebor. iij.
75 Confitebimur.
105 Confitemini domino. j.
106 Confitemini domino. ij.
107 Confitemini domino. iij.
118 Confitemini domino. iiij.
136 Confitemini domino. v.
16 Conſerua me.
116 Credidi propter.
4 Cum inuocarem.

130 De profundis.
22 Deus deus meus.
44 Deus auribus.
46 Deus noſter refugium.
50 Deus deorum.
54 Deus in nomine.
60 Deus repuliſti.
63 Deus deus meus ad te.
67 Deus miſereatur.
70 Deus in adiutorium.
72 Deus iudicium.
79 Deus venerunt.
82 Deus ſtetit.
83 Deus quis ſimilis.
94 Deus vltionum.
109 Deus laudem.
116 Dilexi quoniam.
18 Diligam te.
110 Dixit dominus domino.
14 Dixit inſipiens. j.
53 Dixit inſipiens ij.
39 Dixi cuſtodiam.
36 Dixit iniuſtus
3 Domine quid.
6 Domine ne in furore. j.
38 Domine ne in furore. ij.
7 Domine deus meus, in te.
8 Domine dominus noſter.
15 Domine quis habitabit.
21 Domine in virtute.
88 Domine deus ſalutis.
90 Domine refugium.
102 Domine exaudi.
131 Domine non eſt exal.
139 Domine probaſti.
141 Domine clamaui.
143 Domine exaudi.
23 Dominus regit me.
24 Domini eſt terra.
27 Dominus illuminatio.
93 Dominus regnauit dicorē
117 Dominus regnauit exul.
119 Dominus regnauit iraſcāt

134 Ecce nunc benedicite.
133 Ecce quam bonus.
59 Eripe me de inimicis.
140 Eripe me domine.
45 Eructauit cor.
145 Exaltabo te deus.
30 Exaltabo te domine.
55 Exaudi deus orationem.
61 Exaudi deus deprecatio.
64 Exaudi deus oratio. meam
17 Exaudi domine iuſticiam.
20 Exaudiat te dominus.
40 Expectans expectaui.
81 Exultate deo.
33 Exultate iuſti.
68 Exurgat deus.

87 Fundamenta eius.

86 Inclina domine.
126 In conuertendo.
11 In domino confido.
114 In exitu Iſrael.
31 In te domine ſperaui.
66 Iubilate deo.
100 Iubilate domino.
35 Iudica domine.
43 Iudica me deus.
26 Iudica me domine.
71 In te domine ſperaui, non.
146 Lauda anima mea.
147 Lauda Ieruſalem.
113 Laudate pueri.
117 Laudate dominū omnes.
121 Leuaui oculos.
122 Lætatus ſum.
135 Laudate nomen.
147 Laudate dominum.
148 Laudate domi. de cœlis.
150 Laudate dominum.

48 Magnus dominus.
51 Miſerere mei deus. j.
56 Miſerere mei deus. ij.
57 Miſerere mei deus. iij.
89 Miſericordias.
101 Miſericordiam & iudic.
132 Memento domine.

37 Noli emulari.
62 Nonne deo ſubiecta.
76 Notus in Iudea.
115 Non nobis domine.
124 Niſi quia dominus.
127 Niſi dominus edifi.

47 Omnes gentes.

180 Paratum cor.

2 Quare fremuerunt.
42 Quemadmodum.
52 Quid gloriaris.
73 Quam bonus Iſrael.
80 Qui regis Iſrael.
84 Quam dilecta.
92 Qui habitat in adiu.
125 Qui confidunt.

12 Saluum me fac domine.
58 Si vere vtique.
69 Saluum me fac deus.
129 Sepe expugnauerunt.
137 Super flumina.

65 Te decet hymnus.

5 Verba mea.
10 Vt quid domine.
13 Vſque quo domine.
74 Vt quid deus
77 Voce mea ad dominum.
95 Venite exultemus.
142 Voce mea ad dom. clama

The Prouerbes of Solomon.

The first Chapter.

1. The power and vse of the worde of God. 7. Of the feare of God and knowledge of his word. 10. We may not consent to the intisinges of sinners. 20. Wisdome complayneth that shee is contemned. 24. The punishment of them that contemne hir.

A 1 THe prouerbes of Solomon ẏ son of Dauid, king of Israel.

2 Too learne wisdome and instruction, and to perceiue ẏ wordes of vnderstãding.

3 To receiue the instruction of wisedome, iustice, iudgement, and equitie.

4 To giue wit vnto the simple, & that ẏ yong mẽ might haue knowledge & vnderstãding.

5 The wise man will giue eare, & will come by more wisdome, and he that is endued with vnderstanding, shal atayne vnto (wise) counsayles.

6 To vnderstande a parable, and the interpretation therof, the wordes of the wise, and their darke speaches.

B 7 The feare of the Lord is the beginnyng of knowledge: but fooles dispise wisdome and instruction.

Iob.28.b. Eccle.1.c Psal.116.b Prou.9.c

8 My sonne, heare thy fathers doctrine, and forsake not the "lawe of thy mother:

"or, instruction.

9 For they shalbe an increase of grace vnto thy head, and (as) a chayne about thy necke.

10 My sonne if sinners "entice thee, consent not vnto them.

"or leade thee out of the way.

11 If they say, Come with vs, let vs lay wait for blood, and lurke priuily for the innocent without a cause:

Psal.24.a

12 Let vs swalowe them vp like the graue quicke and whole, as those that go downe into the pit:

13 So shal we finde all manner of costly ryches, and fyll our houses with spoyles:

C 14 Cast in thy lot among vs, and let vs all haue one purse.

15 My sonne, walke not thou with them, refrayne thy foote from their wayes.

Psal.14.a

16 For their feete runne to euyl, and are hastie to shed blood.

17 But (as) in vayne, the net is layde forth before the birdes eyes:

18 So these lay wayte for the blood of them, and lye priuily for their lyues.

19 Such (are) the wayes of euery one that is greedy of gaine, who taketh away the life of the owner thereof.

20 Wisedome cryeth without, and putteth forth hir voyce in the streetes: Prou.8.a

21 She calleth before the congregation in the open gates, and sheweth hir wordes through the citie, saying. D

22 O ye children, how long wil ye loue childishnesse? how long will the scorners delight in scornyng, and the vnwise hate knowledge?

23 O turne you at my correction: loe I wil expresse my mynde vnto you and make you vnderstande my wordes.

24 Bycause I haue called, and ye refused, I haue stretched out my hande, and no man regarded: Esai.65 Ier.7.a

25 But all my counseles haue ye despised, and set my correction at nought:

26 Therefore will I also laugh at your destruction, and mocke you, when the thing that you feare commeth vpon you.

27 Euen when the thing that ye bee afrayde of falleth in sodaynely like a storme, and your miserie like a tempest, yea when trouble and heauinesse commeth vpon you. E

28 Then shall they call vpon me, but I will not aunsweare: they shall seke me early, but they shal not fynde me:

29 And that bycause they hated knowledge, and did not chose the feare of the Lord.

30 They woulde none of my counsayle, but despised al my correction.

31 Therefore shall they eate of the fruite of their owne way, and bee fylled with their owne inuentions.

32 For the turning away of the vnwise shall slay them, and the prosperitie of fooles shall destroy them.

33 But who so hearkeneth vnto mee, shall dwel safely, & be sure from any feare of euil. Prou.1.d

The .ij. Chapter.

1. Wisdom exhorteth to obey hir. 5. She teacheth the feare of God. 6. She is giuen of God. 10. She preserueth from wickednesse.

1 MY son, if thou wilt receiue my wordes, and lay vp my commaundementes within thee,

2 That

2 That ỹ wilt encline thine eares vnto wisdome: applie thine hart thẽ to vnderstãding.
3 For if thou cryest after wisdome, and criest for knowledge:
4 If thou seekest for hir as for syluer, and searchest for hir as for treasures:
5 Then shalt thou vnderstande the feare of the Lord, and fynde the knowledge of God.
Iacob.1.a Eccl.1.a. and.7.c. 1.Re.3.b. and.4.d.
6 For the Lorde giueth wisdome, out of his mouth commeth knowledge and vnderstanding.
7 He stirreth vp health for the righteous, and defendeth them that walke vprightly,
B 8 That they may keepe the right path: and he preserueth the way of such as do serue him with godlinesse.
9 Then shalt thou vnderstand righteousnesse, and iudgement, and equitie, yea and euery good path.
10 When wisedome entreth into thyne harte, and thy soule delighteth in knowledge:
11 Then shal counsayle preserue thee, and vnderstanding shall keepe thee,
12 That thou mayest bee deliuered from the euil way, and from the man that speaketh frowarde thinges:
13 From suche as leaue the wayes of ryghteousnesse to walke in the wayes of darknesse:
C 14 Which reioyce in doyng nought, and delight in the wickednesse of the euil:
15 Whose wayes are crooked, and they froward in their pathes.
16 That thou mayest be deliuered also from the straunge woman, and fro hir that is not thine own, which giueth sweete wordes,
Pro.5.a. and.7.a.
17 Forsaketh the husbande of hir youth, and forgetteth the couenaunt of hir God.
18 For hir house is inclined vnto death, and hir pathes vnto hel.
19 Al they that goe in vnto hir, come not again, neither take they holde of ỹ way of lyfe
20 Therefore walke thou in the way of suche as be vertuous, and keepe the pathes of the righteous.
D 21 For the iust shall dwell in the lande, and they that be perfect shall remaine in it.
22 But ỹ vngodly shalbe cut of frõ the earth: and the wicked doers shalbe rooted out of it.

The.iij.Chapter.

1. The word of God giueth life. 5. Trust in God. 7. Feare him. 9. Honour him. 11. Suffer his correction. 22. To them that folowe the word of God, all thinges shall succeede well.

A 1 My sonne, forget not thou my lawe, but
Deut.11.a see that thine hart keepe my commaundementes:
2 For they shal prolong the dayes and yeeres of thy lyfe, and bring thee peace.
3 Let mercie and faythfulnesse neuer goe from thee: binde them about thy necke, and write them in the tables of thyne hart:
4 So shalt thou finde fauour and good vnderstanding in the sight of God and men.
5 Put thy trust in God with all thine hart: and leane not vnto thyne owne wit.
6 In al thy wayes acknowledge him, and he shall order thy goynges.
7 Be not wise in thyne owne conceit: but feare the Lord, and depart from euyl:
B Esai.5.c.
8 So shall thy (a) nauel bee whole, and thy bones strong.
Rom.12.c
a. That is, the whole body
9 Honour the Lord with thy substaunce, and with the firstlings of all thyne encrease:
10 So shall thy barnes be fylled with plenteousnesse, and thy presses shall flowe ouer with sweete wine.
Tobi.4.b. Deut.26.a Mala.4.b
11 My sonne, refuse not the chastening of the Lord, neyther fainte when thou art corrected of him:
Exod.23.c Exod.34.c
12 For whom the Lorde loueth, him he chasteneth, and yet delighteth in him, euen as a father in his owne sonne.
Hebr.12.b Apoc.3.d.
13 Well is him that findeth wisedome, and getteth vnderstanding:
14 For the marchaundise of it, is better than the marchaundise of siluer, and the gayne thereof (is better) than golde.
C
15 She is more worth than precious stones: and all the thinges that thou canst desire, are not to be compared vnto hir.
Pro.8.a.
16 In hir right hande is long life, and in hir left hand riches and honour.
17 Hir wayes are pleasaunt wayes, and al hir pathes are peaceable.
18 She is a tree of lyfe to them that lay hold vpon hir: & blessed is he that keepeth hir fast.
Gene.2.b.
19 With wisdome hath the Lord layde the foundation of the earth, and thorow vnderstanding hath he stablished the heauens.
20 Thorow his knowledge the deapthes are broken vp, and the cloudes drop downe the deawe.
21 My sonne, let not these things depart from thyne eyes, but keepe wisedome and vnderstanding:
D
22 So they shall bee lyfe vnto thy soule, and grace vnto thy mouth.
23 Then shalt thou walke safely in thy way, and thy foote shal not stumble.
24 If thou sleepest, thou shalt not be afraid: but shalt take thy rest, and sleepe sweetly.
Prou.1.d
25 Thou shalt not be afrayde of any sodaine feare, neither for the violent rushing in of the vngodly when it commeth.
26 For the Lord shall stande by thy side, and

keepe thy fote, that thou be not taken.
27 Withdrawe no good thing fro them that haue neede, so long as thine hande is able to do it.
28 Say not vnto thy neyghbour, Goe thy way, & come again, & to morow wyl I giue thee: where as thou haste now to giue him.
29 Intende no hurt against thy neyghbour, seeing he hopeth to dwell in rest by thee.
30 Striue not with any manne without a cause, where as he hath done thee no harme.
Pro.1.a. 31 Folow not a wicked man, and chose none of his wayes:
32 For the Lorde abhorreth the froward: but his "counsayle is among the righteous.
"or, secret.
33 The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellinges of the righteous.
34 As for the scornefull, doth he not laugh thē to scorne? but he giueth grace vnto ỹ lowly.
35 The wise shall haue honour in possession: but shame is the promotion that fooles shall haue.

The.iiij.Chapter.

1. VVisdome and hir fruites ought to bee searched. 14. The way of the wicked muste be refused. 20. By the word of God, the hart, eyes, and course of life must be guided.

A 1 HEare, O ye children, a fatherly instruction, and take good heede, that yee may learne vnderstanding.
2 For I haue giuen you a good doctrine, forsake not ye my lawe.
3 For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother.
Deut.6.b 4 He taught me also, and sayd vnto me, Let thyne hart receiue my wordes, keepe my cōmaundementes, and thou shalt liue.
u.c.32.g. 5 Get thee wisdome, & get thee vnderstanding: forget not the wordes of my mouth, & thynke not from them.
6 Forsake hir not, and she shall preserue thee, loue hir, and she shal keepe thee.
B 7 The chiefe poynte of wisdome, is to possesse wisdome: and before al thy goodes, to get the vnderstanding.
Deut.26.D 8 Make muche of hir, and she shall promote thee, yea if thou imbrace hir, she shall bring thee vnto honour:
9 She shall beautifie thy head wt manyfolde graces, & garnish thee wt a crowne of glory.
10 Heare my sonne, and receiue my wordes and the yeeres of thy life shal be many.
11 I haue shewed thee the way of wisdome and led the into thee right pathes.
12 So that if thou goest in them, there shall no straitnesse hinder thee: and when thou runnest, thou shalt no fal.
13 Take fast hold of doctrine, and let hir not goe: keepe hir, for she is thy lyfe.
C Psal.1.a. and.27.a.
14 Come not in the pathe of the vngodly, and walke not in the way of the wicked:
15 Abhorre it, and goe not therein, depart a-syde, and passe ouer by it.
16 For they sleepe not except they haue done mischiefe: and sleepe is taken from them, vntil they haue done harme.
17 For they eate the bread of wickednesse, and drynke the wine of robberie.
18 The pathe of the righteous shineth, as the light that is euer brighter and brighter vnto the perfect day.
19 But the way of the vngodly is as ỹ darknesse, they knowe not where they fall.
20 My sonne, marke my wordes, and encline thine eare vnto my sayings:
Deut.6.b and.11.c.
21 Let them not depart from thine eyes, but
D keepe them euen in the middest of thine hart.
22 For they are lyfe vnto those that fynde thē and health vnto all their bodies.
23 Keepe thyne heart with all diligence, for out of it issueth lyfe.
24 Put away from thee a froward mouth, and let the lippes of slaunder be farre frō thee.
25 Let thine eyes beholde that thing that is right, and let thyne eye lyddes looke straight before thee.
26 Ponder the pathe of thy feete, and let all thy wayes be ordered aright.
27 Turne not asyde, neyther to the right hād, Deut.5.b and.17.b.
nor to the lefte: but withholde thy fote frō euyl.

The.v.Chapter.

3. VVhooredome forbydden, 9. and prodigalitie. 15. He willeth a man to lyue on his labour, and too helpe others. 18. To loue his wife. 22. The wicked taken in theyr own wickednes.

1 MY sonne, giue heede vnto my wisdome, and bow thine eare vnto my "prudence:
A "or knowledge.
That thou mayest regarde good counsel, and that thy lyppes may keepe knowledge.
Pro.2.b and.6.a.
3 For the lyppes of a straunge woman are a dropping hony combe, and hir throte is more glistering than oyle:
4 But at the last she is as bitter as wormewood, and as sharpe as a two edged swoorde,
5 Hir feete go downe vnto death, and hir steppes pearce thorowe vnto hel.
6 Perchaunce thou wilt ponder the pathe of hir lyfe: so vnstedfast are hir ways, that thou canst not know them.
7 Heare me now therfore, O ye children, and
B depart

depart not from the wordes of my mouth.
8 Keepe thy way farre from hir, and come not
B nigh the dores of hir house:
9 That thou giue not thy honour vnto other,
and thy yeeres to the cruel:
10 That other men bee not fylled with thy
vertues, and that thy labours come not in a
straunge house.
11 Yea, that thou mourne not at the last, when
thou hast spent thy body and lustie youth,
and then say,
12 Alas, why hated I nurture? why did my
hart dispise correction?
13 Wherefore was not I obedient vnto the
voyce of my teachers, and harkened not vn-
to them that enfourmed me?
14 I was come almost into al misfortune, in
C the middest of ỹ multitude & congregation.
15 (a) Drinke of the water of thine owne wel, a. Content,
and of the riuers that run out of thine owne thy selfe with thy own wife, and defyre not other.
spring.
16 Let thy welles flow out abrode, that there
may be riuers of water in the streetes:
17 But let them be onely thyne owne, and
not straungers with thee.
18 Let thy well be blessed, and be glad with
the wife of thy youth.
19 Let hir be as the louing Hinde, and plea-
saunt Roe: let hir breasts alway satisfie thee,
and holde thee euer content with hir loue.
20 Why wylt thou my sonne haue pleasure
in a straunge woman, and embrace the bo-
some of a straunger?
D 21 For euery mans wayes are open in the
Iob.31.a. and.34.c. sight of the Lorde, and he pondereth all their
goings.
22 The wickednesse of ỹ vngodly shal catche
him selfe, and with the snares of his owne
sinne shal he be trapped.
w, instructiõ 23 He shall dye without "amendmẽt, and for
his great foolishnesse he shal go astray.

The.vi.Chapter.

1. Instruction for sureties. 6. The slouthfull and sluggishe is stirred to worke. 12. He describeth the nature of the wicked. 16. The thinges that god hateth. 20. To obserue the word of God. 24. To flee adulterie.

A 1 MY son, if thou be suretie for thy neygh-
Prou.16.c. and.20.c. bour, and hast fastened thyne hande for
w, surety. another man:
2 Thou art "bound with thine owne wordes,
and taken with thine owne speache.
3 Therefore my sonne do this, and thou shalt
be discharged: when thou art come into thy
neighbours daunger, goe thy wayes then son,
humble thy self, and with thy friends intreat
w, neighbour (thy "creditour.)
4 Let not thyne eye sleepe, nor thyne eye lyds
slumber.
5 Saue thy selfe as a Doe from the hand of
the (hunter) and as a bird from the hande of
the fowler.
6 Go to the Emmet thou sluggarde, cõsyder
hir wayes, and learne to be wise:
7 She hath no guide, nor ouerseer, nor ruler,
8 Yet in the sommer she prouideth hir meat,
and gathereth hir food together in ỹ haruest.
9 How long wilt thou sleepe thou sluggishe Prou.13.d.
man? When wilt thou arise out of thy sleep?
10 Yea, sleepe on styl a little, slumber a little,
folde thine handes together yet a little, that Prou.24.
thou mayest sleepe.
11 So shall pouertie come vnto thee as one
that trauayleth by the way, and necessitie
like a weaponed man.
12 An vngodly person, a wicked man, goeth
with a frowarde mouth.
13 He winketh with his eyes, he tokeneth with
his feete, he teacheth with his fingers.
14 He is euer imagining mischiefe and fro-
wardnesse in his hart, and casteth discorde.
15 Therefore shal his destruction come hasti-
ly vpon him, sodaynely shall he be all to bro-
ken, and not be healed.
16 These sixe things doth the Lord hate, and Prou.12.c.
the seuenth he vtterly abhorreth:
17 A proude loke, a lying tongue, hands that
shed innocent bloud,
18 An hart that goeth about wicked imagi- Psal.14.a.
nations, feete that bee swift in running to Prou.1.a.
mischiefe,
19 A false witnesse that bringeth vp lyes, and
him that soweth discord among brethren.
20 My sonne, keepe thy fathers commaunde-
ment, and forsake not ỹ lawe of thy mother:
21 Tye them continually in thine hart, and D
bynde them about thy necke.
22 That shall leade thee when thou goest,
preserue thee when thou art a sleepe, and whẽ
thou awakest talke with thee.
23 For the commaundement is a lanterne, Psal.119.d.
and the lawe a light: yea chastening and
nurture is the way of lyfe:
24 That they may keepe thee from the euyll
woman, and from the flattering tongue of Prou.5.a. and.7.a.
the straunge woman.
25 Lust not after hir beautie in thine hart, lest
thou be taken with hir fayre lokes.
26 By an harlot (a man is brought) to begge
his bread, and a woman will hunt for the
precious life of a man.
27 May man take fyre in his bosome, and his
clothes not be brent?
28 Or can one go vpon hotte coles, and his
feete not be brent?
29 Euen so, whosoeuer goeth into his neigh-

bours wife, and toucheth hir, can not be vngyltie.

Eccl.22.a. 30 Men do not vtterly despise a theefe that stealeth to satisfie his soule, when he is hungrie:

31 But if hee may bee gotten, he restoreth againe seuentimes as much, or else hee maketh recompēce with al the good of his house.

32 But who so committeth aduulterie with a woman, lacketh vnderstanding: and he that doth it, destroyeth his owne soule.

33 He getteth him selfe a plague and dishonour, and his reproche shal neuer be put out:

34 For the iealousie and wrath of the man wil not be entreated,

35 No though thou wouldst offer him great gyftes to make amendes, he will not receiue them.

The.vij. Chapter.

1. An exhortation to wisdome, and to the word of God. 5. VVhiche will preserue vs from the harlot. 6. VVhose maners are discribed.

I 1 MY sonne, keepe my wordes, and lay vp
Deut.6.b. and.11.a. my commaundementes by thee.

2 Keepe my commaundements and my law, euen as the apple of thyne eye: and thou shalt lyue.

3 Binde them vpon thy fingers, and write them in the table of thyne hart.

4 Say vnto wisdome, Thou art my sister: and cal vnderstanding thy kynswoman.

5 That they may keepe thee frō the straunge
Prou.2.b. and.11.a. woman, and from the forrayne woman which giueth sweete wordes.

6 For at the windowe of my house I loked throughe the windowe,

7 And beheld among the simple people, and
B among ỹ children, a yong man voyd of wit,

8 Goyng ouer the streete by the corner in the way toward hir house,

9 In the twilight of the euening, when it began nowe to be night and darke:

10 And beholde, there met him a womā with
Eccle.9.a. open tokens of an harlot, onely hir hart was hyd:

11 She was full of loude wordes, and redy to dally, whose feete could not abide in ỹ house:

12 Now is she without, now in the streetes, and lyeth in waite at euery corner.

13 She caught him, and kissed him, and was not ashamed, saying,

C 14 I had a vow of peace offrings to pay, and this day I perfourme it:

15 Therefore came I forth to meete thee, that I might seeke thy face, and so haue I found thee.

16 I haue decked my bedde with couerynge of tapestarie, and clothes of Egypt.

17 My bed haue I made to smell of Myrre, Aloes, and Cinamom.

18 Come let vs take our fyll of loue vntil the morning, and let vs solace our selues with the pleasures of loue.

19 For the good man is not at home, he is gon farre of.

20 He hath taken the bagge of money with him, and will returne at the appointed solemne feast.

21 Thus with many sweete wordes she ouer- D
came him, and with hir flattering lippes she enforced him.

22 Sodaynely hee folowed hir, as it were an oxe led to the slaughter, and like as it were a foole (that laugheth) when hee goeth to the stockes to be punished,

23 So long till shee had wounded his liuer with hir dart: like as if a birde hasted to the snare, not knowing that the peril of his lyfe lyeth therevpon.

24 Heare me nowe therefore O my chylde, and marke the wordes of my mouth:

25 Let not thyne hart wander in hir wayes, and be not thou deceiued in hir pathes.

26 For many one hath she wounded and cast downe, yea many a strong man hathe bin slayne by the meanes of hir.

27 Hir house is the way vnto hell, and bryng men downe into the chambers of death.

The.viij. Chapter.

1. VVisdome declareth hir excellēcie. 11. Riches. 15. Power. 22. Eternitie. 32. She exhorteth al to loue and folow hir.

I 1 DOth not wisdome crye? doth not vn-
Prou.11. derstandyng put forth hir voyce?

2 She standeth in the toppe of high places, by the way in the place of the pathes:

3 She crieth at the gates of the citie at the entrie of the doores:

4 Vnto you, O ye mē (sayth she) whō I cal, vnto ỹ children of mē do I lift vp my voice.

5 Take heede vnto knowledge, O ye ignoraunt, be ye wise in hart, O ye fooles.

6 Giue eare, for I wyll speake of great matters, and open my lippes to tell things that be right.

7 For my mouth shal be talking of the truth, B
and my lippes abhorre vngodlynesse.

8 All the wordes of my mouth are righteous, there is no frowardnesse or falshod in them.

9 They are al playne to such as will vnderstand, and right to thē that find knowledge.

10 Receiue my doctrine, and not syluer, and knowledge

knowledge rather, than fyne golde:
11 For wisedome is more worth than pretious stones, yea all things that thou canst desire, may not be compared vnto it.
12 I wisdome dwel with counsel, and fynd out knowledge and vnderstanding.
13 The feare of the Lord abhorreth wickednesse, pryde, disdayne, and the euil way, and a mouth that speaketh wicked thinges I vtterly abhorre.
14 Counsell is mine, and direction, I am vnderstanding, and I haue strength.
15 Through me kinges raigne, and princes make iust lawes.
16 By me princes beare rule, and noble men do iudge the earth.
17 I am louing vnto those that loue me: and they that seeke me early, shall finde me.
18 Riches and honour are with me, yea durable riches and righteousnesse.
19 My fruite is better than gold and precious stones, and myne encrease more worth than fyne siluer.
20 I wil guyde thee in the way of righteousnesse, and in the middest of the pathes of iudgement.
21 That I may stablish the inheritaunce of them that loue me, and encrease their treasure.
22 The Lorde himselfe had me in possession in the beginning of his wayes, or euer he began his workes afore time.
23 I haue bin ordayned from euerlastyng, and from the begynning or euer the earthe was made.
24 When I was borne, there were neyther deapthes nor springs of water.
25 Before the foundations of the mountaines were layde: yea before all hilles, was I borne:
26 The earth, and all that is vpon the earth was not yet made, no not the dust it selfe.
27 For when hee made the heauens, I was present, when he compassed the deapthes about:
28 When he hanged the cloudes aboue, when he fastened the springes of the deepe:
29 When hee shut the sea within certaine boundes, that the waters shoulde not goe ouer their markes that hee commaunded: when hee layd the foundations of the earthe.
30 I was by him ordering al things, delighting dayly and reioycing alway before him.
31 As for the round compasse of this world, I make it ioyfull: for my delight is to be among the children of men.
32 Therefore harken vnto me, O ye children, blessed are they that kepe my wayes.
33 O giue eare vnto nurture, be wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendaunce at the posies of my doores.
34 For who so findeth me, findeth life, and shal obteyne fauour of the Lord.
35 But who so offendeth against me, hurteth his owne soule: and they that hate me, are the louers of death.

The ix. Chapter.

2. Wisdome calleth all to hir feast. 7. The scorner will not bee corrected. 10. The feare of God. 13. The conditions of an harlot.

1 Wisedome hath buylded hir house, and hewen out seuen pillers:
2 She hath killed hir victuals, powred out hir wine, and prepared hir table:
3 She hath sent forth hir maydens, to crye vpon the highest place of the citie.
4 Who so is without knowledge, let him come hither: and to the vnwise she sayde,
5 O come on your way, eate my bread, and drinke my wine (which) I haue powred out for you.
6 Forsake foolishnesse, and ye shal liue: and see that ye goe in the way of vnderstanding.
7 Who so reproueth a scornefull person, getteth him selfe dishonour: and hee that rebuketh the vngodly, stayneth him selfe.
8 Reproue not a scorner, lest hee owe thee euyll wil: but rebuke a wyse man, and hee will loue thee.
9 Giue a discrete man but an occasion, and hee will bee the wyser: teache a righteous man, and he will encrease in knowledge.
10 The feare of the Lorde, is the beginning of wisdome: and the knowledge of holy things, is vnderstanding.
11 For thorow me thy dayes shalbe prolonged, and the yeeres of thy lyfe shalbe many.
12 If thou be wyse, thy wysedome shall do thy selfe good: but if thou thinkest scorne therof, it shalbe thyne owne harme.
13 A foolishe retcheleſſe woman ful of words, and such a one as hath no knowledge,
14 Sitteth at the dore of hir house, and in the high places of the citie,
15 To call suche as goe by, and that walke straight in their wayes.
16 Who so is ignorant (sayeth she) let hym come hither: and to the vnwise she sayth,
17 Stolen waters are sweete, and the bread that is priuily eaten, hath a good tast.
18 And he doth not consider that they are but dead whiche bee there, and that hir ghestes are in the deepe of hel.

The.x. Chapter.

In this chapter, and al that folow vnto the thirteth, the wise man exhorteth by diuers sentences, whiche he calleth parables, to folowe vertue, and flee vice, and sheweth also what profite cometh of wisdome, and what hinderaunce proceedeth of foolishnesse.

א
Prou.15.c. 1 A Wyse sonne maketh a glad father: but an vnd iscrete sonne is an heauinesse vnto his mother.

Prou.11.a. Eccle.5.b. 2 Treasures that are wickedly gotten, profite nothing: but righteousnesse deliuereth from death.

Psal.34.b. 3 The Lord will not let the soule of the righteous suffer hunger: but he taketh away the ryches of the vngodly.

4 A idle hand maketh poore: but a quicke labouring hand maketh riche.

5 Who so gathereth in sommer is wise: but he that is sluggishe in harueste, bringeth him selfe to confusion.

6 Blessinges are vpon the heade of the righteous: and the mouth of the vngodly kepeth mischiefe in secrete.

ב
Psal.112.a. 7 The memoriall of the iust shal haue a good report: but ỹ name of ỹ vngodly shal rotte.

8 A wise man will receiue "warning: but a prating fole shalbe punished.

Psal.23.a. 9 He that walketh vprightly, walketh surely: but who so goeth a wrong way, shal bee knowen.

Eccle.27.d. 10 He that winketh with hatred, will cause sorowe: but hee that hath a foolish mouth, shalbe beaten.

11 The mouth of a righteous man is a well of lyfe: but the mouth of the vngodly kepeth mischiefe in secrete.

1.Pet.4.b. 1.Co.13.b. 12 Hatred stirreth vp strifes: but loue couereth the multitude of sinnes.

13 In the lippes of him that hath vnderstanding, a man shall finde wisedome: but the rod belongeth to the backe of the foolishe.

ג
14 Wise men laye vp knowledge: but the mouth of the foolishe is nigh destruction.

15 The riche mans goods are his strong hold: but their owne pouertie feareth the poore.

16 The labour of the righteous (tendeth) to lyfe: but the fruites of the vngodly, to sinne.

17 Nurture keepeth the way of lyfe: but hee that refuseth to bee nurtured, deceiueth him selfe.

Prou.11.b. 18 Hee that hideth hatred with lying lippes, and he that speaketh slaunder, is a fole.

19 Where muche babblyng is, there muste needes be offence: and he that refrayneth his lippes, is wise.

"or, an innocēt tongue is a noble treasure 20 "The tongue of the iust man is as tried siluer: but the hart of the vngodly is a thyng of nought.

ד
21 The lippes of the righteous feede a whole multitude: but fooles shall dye in theyr owne folly.

22 The blessing of the Lord maketh riche: and bringeth no sorowe of hart with it.

Psal.37. Eccle.2. 23 A fole doth wickedly, and maketh but a sport of it: but wisdome ruleth the man that hath vnderstandyng.

24 The thing that the vngodly is afrayde of, shal come vpon him: but the righteous shall haue their desyre.

25 As the tempest, so passeth away the vngodly and is not: but the righteous remayneth sure for euer.

26 As vineger is to the teeth, and as smoke is vnto the eyes: euen so is a sluggish person to them that sendeth him forth.

27 The feare of the Lord maketh a long lyfe: but ỹ yeeres of the vngodly shalbe shortned.

28 The patient abyding of the righteous shalbe turned to gladnesse: but the hope of the vngodly shall perishe.

29 The way of the Lord giueth courage vnto ỹ godly: but it is a feare for wicked doers.

30 The righteous shal neuer be ouerthrowen: Psal.37. but the vngodlye shall not remayne in the lande.

31 The mouth of the iust will be talkyng of Psal.37. wisedome: but the tongue of the froward shal "be cut out. "or, perish

32 The lippes of the righteous vtter ỹ which is acceptable: but the mouth of the vngodly (speaketh) froward things.

The.xi. Chapter.

ה
1 A False ballaunce is an abomination vnto the Lorde: but a true waight pleaseth him. Prou.16.

2 Where pryde is, there is shame also and confusion: but whereas is lowlynesse, there is wisdome.

3 The innocent dealyng of the iust shal lead them: but the wickednesse of the offendours shalbe their owne destruction.

4 Riches helpe not in the day of vengeaunce: Prou.10. but righteousnesse deliuereth from death. Eccle.5.

5 The righteousnesse of the innocent ordereth his way: but the vngodly shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer thē but the wicked shalbe taken in their owne vngodlynesse.

ו
7 When an vngodly man dyeth, his hope is gone: the confidence "of ryches shall perish. Sap.5. "or, of wicked men.

8 The righteous shalbe deliuered out of trouble: and the vngodly shal come in his steed.

9 The

9 The dissembler with his mouth hurteth his neyghbour: but through knowledge shall the iust be deliuered.

Pro.14.d 10 When it goeth well with the righteous, the citie is mery: and when the vngodly perishe, there is gladnesse.

11 In the blessing of the righteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked.

12 A fole slaundereth his neyghbour: but a wise man holdeth his peace.

Pro.10.c. 13 A dissembling person will discouer priuie things: but he that is of a faythfull hart, will keepe counsayle.

C 14 Where no counsayle is there the people "decay: but whereas many are that can giue counsaile, there is wealth.

"or, fal.

15 Hee that is suretie for a straunger, shall smart for it: and he that hateth suretiship is sure.

Pro.6.a.

16 A gracious woman getteth honour: but the (a)strong men attayne ryches.

(a) That is, such as be of a stout courage, & can abyde labour.

17 He that is mercyfull, doth himselfe a benefite: but who so hurteth his neyghbour, is a tyraunt.

Psal.37.c

18 The vngodly worketh deceitfull workes: but hee that soweth righteousnesse, shall receiue a sure reward.

19 Like as righteousnesse, bringeth life: euen so to cleaue vnto euill, bringeth death.

20 The Lorde abhorreth them that bee of a corrupt hart: but he hath pleasure in them that are of an vndefyled conuersation.

D 21 (b) Though hand bee ioyned in hande, yet the wicked shal not escape: but ŷ seede of the righteous shalbe preserued.

(b) Although they agree and liue in fellowship together to withstande punishment yet they shall not escape. "or, is altogether good.

22 A fayre woman without discrete maners, is like a ring of golde in a swines snowte.

2.Cor.9.b

23 The desyre of the righteous is "acceptable: but the hope of the vngodly is indignation.

24 Some man giueth out his goodes, and is the rycher: but the niggarde hauing ynough, will depart from nothing, and yet is euer in pouertie.

25 Hee that is liberall in giuing, shall haue plentie: and he that watereth, (c) shalbe watered also himselfe.

(c) He that dealeth charitably, shalbe charitably delt with.

26 Who so hoordeth vp his corne, shalbe cursed among the people: but blessing shall light vpon his head that "giueth foode:

Psal.1.a. Iere.17.d "or, selleth it.

27 He that searcheth for good thinges, hyndeth fauour: but who so seeketh after mischiefe, it shal happen vnto him.

28 He that trusteth in his riches shall haue a fall: but the righteous shall florishe as the greene leafe.

E Psal.1.a Iere.17.d (d) He shal be poore & needy.

29 Who so maketh disquietnes in his owne house, he shal haue (d) wind for his heritage: and the fole shalbe seruaunt to the wise,

30 The fruite of the righteous, is a tree of life: and he that winneth mens soules is wise.

31 If the righteous "bee recompenced vpon earth: howe muche more then the vngodly and the sinner?

1.Pet.4.d "or, be punished.

The.xij. Chapter.

1 WHo so loueth correction, loueth knowledge: but he that hateth to be reproued, is a fole.

2 A good man is acceptable vnto the Lorde: but the wicked imaginer wil he condemne.

3 A man can not endure in vngodlynesse: but the root of the righteous shal not be moued.

4 A "huswyfely woman is a crowne vnto hir husbande: but she that behaueth hir selfe vnhonestly, is as corruption in his bones.

"or, vertuous.

5 The thoughtes of the righteous are right: but the "imaginations of the vngodly are deceitfull.

"or, counsails,

6 The talking of the vngodly is, howe they may lay wayte for bloud: but the mouth of the righteous wil deliuer them.

7 God ouerturneth the (estate of the) wicked, and they stande not: but the house of the righteous shal stand.

B Psal.37.c

8 A man shalbe commended for his wisdome: but a fole shalbe despised.

Eccl.10.D

9 Hee that is despised, and is yet his owne man, is (a) better than the glorious that lacketh bread.

(a) So behaue thee, that other men may rather praise thee, than thou thy selfe.

10 A righteous man regardeth the lyfe of his cattel: but the vngodly haue cruel harts.

11 He that tylleth his lande, shall haue plentousnesse of bread: but he that followeth "idlenesse, is a very fole.

Eccl. 20.D "or, bayne thinges.

12 The desire of the vngodly is a nette of euyls: but the roote of the righteous bringeth forth fruite.

13 The wicked falleth into the snare through the malice of his owne mouth, but the iust shall escape out of al peril.

14 Man shalbe satisfied with good thinges: by the fruite of his mouth, and after the workes of his handes, shall he be rewarded.

15 The way of a fole is straight in his own eyes: but he that hearkeneth vnto counsaile, is wise.

16 A fole vttereth his wrath in all the hast: but a discrete man couereth his owne shame.

17 A iust man will tell the truth, and shewe the thing that is right: but a false witnesse deceiueth.

18 A slaunderous persone pricketh like a swoord: but a wise mēs tongue is wholsome.

19 The lip of truth shalbe stable for euer: but a dissembling tongue is sone changed. C

20 Deceit is in the hart of the that imagine euil: but to ŷ counsailours of peace shalbe ioy.

D 21 There shall no aduersitie happen vnto the iust: but the vngodly shalbe filled with miserie.

Prou.9.b. 22 The Lorde abhorreth lying lippes: but they that deale truely please him.

23 A discrete man doth hyde knowledge: but the hart of fooles babbleth out foolishnesse.

24 A diligent hand shall beare rule: but the idle shalbe vnder tribute.

Pro.15.b. Eccle.30.a 25 Heauinesse discourageth the hart of man: but a good worde maketh it glad againe.

26 The righteous excelleth his neighbour: but the waye of the vngodly will deceiue themselues.

27 The deceitful man shall not roste that he toke in hunting: but the ryches of the iust man is of great value.

1.Tim.6.b. Heb.13.a. 28 In the way of righteousnesse there is life: and in the same way there is no death.

The.xiij. Chapter.

I 1 A Wyse sonne (will hearken) to his fathers warning: but he that is scornefull, will not heare when he is reproued.

2 Of the fruite of a wise mans mouth, shall eche man eate good thinges: but the wicked shal eate of the fruite of the transgressours.

3 He that keepeth his mouth, keepeth his life: but who so rashly openeth his lippes, destroyeth him selfe.

4 The sluggarde would faine haue, and can not get (his desyre:) but the soule of the diligent shal haue plentie.

5 A righteous manne abhorreth lies: but the vngodly shameth hym selfe, and is put to silence.

6 Righteousnesse keepeth the innocent in the way: but vngodlynesse doth ouerthrow the sinner.

B 7 Some men make themselues riche though they haue nothing: agayne, some make themselues poore hauing great riches.

Psal.37.b. Prou.11.c (a) They that are riche, haue many commodities in this world. As in warre pestilence, and time of death they haue wherwithal to helpe them selues.

8 (a) With goodes a mã redeemeth his life: the poore will not be reproued.

9 The light of the ryghteous maketh ioyfull but the candel of the vngodly shalbe put out.

10 Among the proude there is euer strife: but with the well aduised, is wisdome.

11 Vaynely gotten goodes are sone spent, but they that bee gathered together with the hand, shal encrease.

Prou.14.c 12 Hope deferred, greeueth the hart: but when the desire commeth, it is a tree of life.

13 Who so despiseth the word, shal perish for the same: but he that feareth the commaundement, shal haue the rewarde.

C 14 The lawe of the wise is a well of life, to auoyde from the snares of death.

15 Good vnderstanding giueth fauour: but harde is the way of the despisers.

16 A wyse man doth all things with discretion: but a foole will declare his follie.

17 An vngodlie messenger falleth into mischiefe: but a faithfull embassadoure is as health.

18 He that thinketh scorne to bee rekoumed, cõmeth to pouertie and shame: but who so regardeth correction, shall come to honour.

19 When a desire is brought to passe, it delyteth the soule: but fooles count it abhomination to departe from euill.

20 He that goeth in the companye of wyse men, shall be wyse: but who so is a companion of fooles, shalbe afflicted.

21 Mischiefe foloweth vpon sinners: but the righteous shall haue a good rewarde. D

22 He that is vertuous, leaueth an heritance vnto his childers childzen, and the riches of the sinner is layde vp for the iust. Iob.27.d

23 There is plenteousnesse of foode in the fieldes of the (b) poore: but the fielde not well ordered, is without fruite. (b) Because they haue little, graile, and before labour vntil it wel. Eccl.20.d

24 He that spareth the rod, hateth his son: but who so loueth him, chasteneth him betimes. Heb.12.b Psal.89.d

25 The righteous eateth, and is satisfied: but the bellye of the vngodlye hathe neuer ynough.

The.xiiij. Chapter.

1 WIse women vpholde their house: but a foolish wife plucketh it downe. I

2 He that walketh vprightly, feareth the Lord: but he that turneth him selfe from his wayes, despiseth him.

3 In the mouth of the foolishe is the (a) rod of pryde: but the lippes of the wyse wyll preserue them. (a) He beateth and woundeth all men with his slaunderous tongue sparing neither friende nor kynsman.

4 Where no oxen are, there the cribbe is emptie: but much encrease commeth by the toile of the Oxe.

5 A faythfull witnesse will not dissemble: but a false record will make a lye.

6 A scornfull bodie seeketh wysedome, and fyndeth it not: but knowledge is easie vnto him that will vnderstande.

7 Eet thee from a foolishe man, when thou perceiuest not in him the lyppes of knowledge. B Prou.13

8 The wisedome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwise deceiueth.

9 Fooles make but a sporte of sinne: but there is a fauourable loue among the righteous.

10 The hart knoweth his owne soules bitternesse: and the stranger shall not be partaker of his ioy.

11 The house of the vngodly shalbee ouerthrowen:

throwne: but the tabernacle of the righteous shall flourish.

Pro.16.b 12 There is a way which seemeth right vnto a man: but the end thereof are the wayes Deu.12.a of death. Esai.55.b

13 The heart is sorowfull euen in laughter: and the ende of myth is heauinesse.

C 14 A backe slyding heart shall be filled wyth his owne wayes: but a good man shall depart from him.

15 An ignorant bodie beleeueth euery word: but who so hath vnderstanding, loketh well to his goings.

16 A wise man feareth, and departeth from euill: but the foole is angrie, and counteth himselfe sure.

17 An vnpacient man dealeth foolishly: but he that is well aduised, is hated (of the foole.)

18 The ignorant haue foolishnesse in possession: but the wise are crowned with knowledge.

19 The euill shall bowe themselues before the good: and the vngodly shal wayt at the gates of the righteous.

20 The poore is hated euen of his owne neighbours: but the rich hath many friendes.

D 21 Who so despiseth his neighbour sinneth: Pal.12.a but blessed is he that hath pitie of the poore.

22 Without doubt they erre that worke wickednesse: but they that muse vpon good things, vnto suche shall happen mercie and truth.

23 In euerie labour there is some profite: but vaine wordes bring forth only penurie.

24 Ryches are as a crowne vnto the wyse: but the ignorance of fooles is very foolishnes.

25 A faythfull witnesse deliuereth soules: but a deceytfull witnesse bringeth forth lyes.

26 In the feare of the Lorde is an assured strength: and his children are vnder a sure defence.

27 The feare of the Lorde is a well of life, to auoyde the snares of death.

E 28 In the multitude of people is the kings honour: but the decay of the people is the confusion of the Prince.

29 He that is pacient hath much vnderstanding: but he that is sone displeased, exalteth foolishnesse.

30 A merie heart is the lyfe of the bodie: but enuie consumeth away the bones.

Prou.11.b 31 He that doth a poore man wrong, blaspheme Pal.25.b meth his maker: but whoso honoureth him, hath pitie on the poore.

32 The vngodly is cast away for his iniquitie: but the righteous hath a good hope, euen in death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and it shall be knowne among them that are "vnlearned. "or, fooles.

34 Righteousnesse lifteth vp the people: but "the sacrifice of the heathen is sinne. "or, sin is a shame to the nations.

35 A discrete seruant is a pleasure vnto the king: but his wrath is against him that doth "dishonour him. "or, doth him shame.

The xv. Chapter.

1 A Soft answere appeaseth wrath: but rough wordes stirre vp anger. F Pro.25.c

2 The tongue of such as be wise vseth knowledge aright: as for a foolish mouth it babbleth out nothing but foolishnesse.

3 The eyes of the Lorde in euery place beholdeth both the good and the bad.

4 A wholsome tongue is a tree of life: but the frowardnesse thereof doth make sadde the spirite.

5 A foole despiseth his fathers correction: but hee that taketh heede when hee is reproued, shall haue the more vnderstanding.

6 The house of the righteous is full of ryches: but in the "fruites of the vngodly there is "trouble. "or, reuenues. "or, decay.

7 The lippes of the wise do sow knowledge: but the heart of the foolish do not so. B

8 The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto him.

9 The way of the vngodly is an abhomination vnto the Lord: but who so followeth righteousnesse, him he loueth. Pro.21.b Eccl.34.c Esa.66.a

10 Correction is greeuous vnto him that forsaketh the way: and who so hateth correction shall die. Eccl.39.c

11 Hell and destruction "are before the Lord: howe much more then the hearts of the children of men? "or, are knowen to the Lorde.

12 A scornefull bodie loueth not one that rebuketh him: neyther will he come vnto the wise. Sapi.2.c

13 A merie heart maketh a cheerefull countenance: but by the sorow of the heart the mind is heauie. Pro.12.b

14 The heart of him that hath vnderstanding doeth seeke knowledge: but the mouth of fooles is fed with foolishnesse. C

15 All the dayes of the poore are "miserable: but a "quiet heart is a continuall feast. "or, euill. "or, merie.

16 Better is a little with the feare of the Lord: than great treasure, and trouble therewith. Psal.37.b

17 Better is a dinner of herbes with loue, than a fat Oxe with euill will. 1.Ti.6.b

18 An angrie man stirreth vp strife: but hee that is "patient stilleth discorde. Pro.15.a "or, appeaseth.

19 The way of a slouthfull man is an hedge of thornes: but the way of the righteous is plaine.

20 A wise sonne maketh a glad father: but a
foolish man despiseth his mother.
D 21 Foolishnesse is ioy to him that is destitute
of knowledge: but a man of vnderstanding
walketh vprightly.
22 Thoughts without counsaile shall come
to nought: but whereas men are that can
giue good counsaile, there is stedfastnesse.
"or, ioy is to a man in the answer of his mouth. "or, leadeth vnto peace
23 "A ioyfull thing it is to a man when his
counsayle is followed: and how good is a
worde spoken in season?
24 The way of life "is on high to the wise,
that a man should beware of hell beneath.
25 The Lorde will breake downe the house
of the proude: but he shal make fast the bor-
ders of the widow.
26 The Lorde abhorreth the ymaginations
of the wicked: but the wordes of the pure are
pleasant.
27 The greedie couetous man roteth vp his
owne house: but who so hateth rewardes
shall liue.
E 28 The heart of the righteous studyeth hys
answere afore: but the wicked mans mouth
spueth out mischiefe.
29 The Lord is farre from the vngodly: but
he heareth the prayer of the righteous.
a. The chearfulnes of the countenaunce gladdeth other men. 30 The clearnesse of the eye (a) reioyceth the
heart, and a good name feedeth the bones.
31 The eare that hearkeneth to the reformā-
tion of life, shall dwell among the wise.
32 He that refuseth to be reformed, despiseth
his owne soule: but he that submitteth him-
selfe to correction, is wise.
33 The feare of the Lorde is the right science
of wisedome, and lowlinesse goeth before
honour.

The.xvi. Chapter.

A 1 A Man may will purpose a thing in his
heart: but the answere of the tongue com-
meth of the Lorde.
Prou.21.a Psal.33.b "or, weyeth 2 A manne thinketh all his wayes to bee
cleane: but it is the Lorde that "iudgeth the
myndes.
Psal.37.a 3 Commit thy workes vnto the Lorde: and
what thou deuisest, it shall prosper.
4 The Lorde hath made all things for his
owne sake: yea, the vngodly for the day of
wrath.
5 The Lorde abhorreth all such as be of a
proude hart: and though hande be ioyned in
hande, yet shall they not be vnpunished:
6 With mercie and faythfulnesse sinnes bee
forgiuen: and by the feare of the Lorde e-
uill is eschued.
B 7 When a mans wayes please the Lorde,
hee maketh his verye enimies to bee hys
frendes.
8 Better it is to haue a little with right-
eousnesse, than great rentes wrongfully
gotten.
9 A man deuiseth a way in his heart: but it Prou.
is the Lorde that ordereth his goings.
10 When the prophesie is in the lippes of the
king, his mouth shall not go wrong in
iudgement.
11 A true weight and ballance are the Lords Prou.
iudgement: all the weightes of the bagge
are his worke.
12 "Wicked doers are an abhomination to "or, it is an abhomination to kings to do wicked.
the king, for a kings state should be holden
vp with righteousnesse.
13 Righteous lippes are pleasant vnto kings, "or, right things.
and them that speaketh "the truth shall be
loue.
C 14 The kings displeasure is a messenger of
death: but a wise man will pacifie him.
15 The chearefull countenance of the king is
life: and his louing fauour is as a cloude of
the latter raine.
16 To haue wisedome in possession, is bet- Prou.
ter than to haue golde: and to get vnder-
standing, is rather to be chosen than to haue
siluer.
17 The path of the righteous is to eschewe
euill, and who so loketh well to his wayes,
keepeth his owne soule.
18 Pride goeth before destruction, and an
high minde before the fall.
19 Better it is to be of humble minde with
the lowly, than to diuide the spoyles with
the proude.
20 He that handleth a matter wisely, obtey- Psal.
neth good: and blessed is he that putteth his
trust in the Lorde.
21 Who so is wise in heart, shalbe called pru- D
dent: and the sweetenesse of his lippes in-
creaseth learning.
22 Vnderstanding is a well of life vnto him
that hath it: as for the chastening of fooles
it is but foolishnesse.
23 A wise heart ordereth his mouth wisely,
and minister eth learning vnto his lippes.
24 Fayre wordes are an honie combe, a refre-
shing of the minde, and health of the bones.
25 There is a way that men thinke to bee Pro.14.b
right, but the ende thereof leadeth vnto Deut.12.d
death. Esai.55.b
26 "A troublous soule disquieteth him selfe, "the labouring soule trauaileth for it selfe: for his mouth constreyneth him vnto it
for his owne mouth desireth it.
27 An vngodly person stirreth vp euill, and
in his lippes he is as an hote burning fire.
28 A frowarde bodie causeth strife: and he
that is a blabbe of his tongue, maketh diui-
sion among princes.
29 A wicked man beguileth his neighbor, and
leadeth him into the way that is not good.

30 He

30 He shutteth his eyes to deuise mischiefe, and mouyeth his lippes to bring euil to passe.
31 Age is a crowne of worshipp, if it be found in the way of righteousnesse.
32 A patient man is better than one strong: and he that can rule himselfe, is more worthy than he that winneth a Citie.
33 The lottes are cast into the lappe: but the ordering thereof standeth all in the Lord.

The.xvij. Chapter.

1 BEtter is a drie morsell with quietnesse, than a house full of sat offerings with strife.
2 A discrete seruaunt shall haue rule ouer a lewde sonne, and "shall haue heritage with the brethren.
3 As siluer is tried in the fire, and golde in the fornace: so doth the Lorde proue the hearts.
4 A wicked body gyueth heede to false lippes, and a lyer giueth eare to a deceytfull tongue.
5 Who so scorneth the poore, blasphemeth his maker: and he that is glad at (another mans) hurt, shall not be vnpunished.
6 Childers childzen are a Crowne of the aged, and the fathers are the honour of the childzen.
7 Speeche of authoritie becommeth not a fole: much lesse a lying mouth then besteemeth a Prince.
8 A gift is as a precious stone vnto him that hath it: but vnto whom soeuer it (a) turneth, it maketh him vnwise.
9 Who so couereth a fault, procureth loue: but he ỹ discloseth it, deuideth very friendes.
10 One reprofe more feareth a wise man, than an hundzeth strypes doth a fole.
11 A seditious person seeketh mischiefe, and a cruel messenger shall be sent agaynst him.
12 It were better to meete a shee Beare robbed of hir whelpes, than a fole (trusting) in his folishnesse.
13 Who so rewardeth euil for good, euil shal not depart from his house.
14 The beginning of strife is, as when a man maketh an issue for water: therefore leaue off before the contention be medled with.
15 The Lord hateth aswell him that iustifieth the vngodly, as him that condemneth the innocent.
16 Wherto hath a fole treasure in his hande to buye wisedome, seeing hee hath no minde thereto?
17 Hee is a friende that alwaye loueth, and in aduersitie a man shall knowe who is his brother.
18 Who so promiseth by the hande, and is suretie for his neighbour, he is a fole.
19 He that delighteth in sinne, loueth strife: and whoso setteth his doore to high, seeketh destruction.
20 Who so hath a frowarde heart, obteyneth no good: and he that hath a double tongue, shall fall in to mischiefe.
21 Hee that begetteth a fole, begetteth hys sorrowe: and the father of a fole can haue no ioy.
22 A merie heart "maketh a lustie age: but a sorrowfull minde dryeth vp the bones.
23 The vngodly taketh gifftes (b) out of the bosome, to wrest the wayes of iudgement.
24 Wisdome (shineth) in the face of him that hath vnderstanding: but the eyes of foles wander throughout all landes.
25 An vndiscrete sonne is a greefe vnto hys father: and "an heauinesse vnto his mother.
26 Certainlye, to condemne the iust is not good: nor to stryke the gouernours whiche iudge rightly.
27 A wyse man vseth fewe wordes, and a manne of vnderstanding is of a "patient spirite.
28 Yea, a verie fole when hee holdeth hys tongue is counted wise: and he that stoppeth his lippes is esteemed prudent.

The.xviij. Chapter.

1 WHo so hath an earnest desire (to wisdome) he will sequester himselfe to seke it, and occupie himselfe in all stedfastnesse, and sounde doctrine.
2 A fole hath no delight in vnderstanding: but onely to vtter the fantsies of his owne heart.
3 When the vngodly commeth, then commeth also disdaine: and with the dishonest person commeth shame and dishonour.
4 The wordes of a (wise) mans mouth are lyke deepe waters: and the well of wisdome is like a full streame.
5 It is not good to regarde the person of the vngodly, to ouerthrow the righteous in iudgement.
6 A foles lippes come with brawling, and his mouth prouoketh vnto strypes.
7 A foles mouth is his owne destruction, and his lippes are the snare for his owne soule.
8 The wordes "of a slaunderer are verie woundes, and goe through vnto the innermost parts of the bodie.
9 Who so is slouthfull in his labour, is the brother of him that is a waster.
10 The name of the Lorde is a strong castell, the righteous runneth vnto it, and is in safegarde.
11 The riche mans goodes are hys strong Citie,

D
Pro. 12. d. "or causeth good health. b. That is priuily.
Eccl. 12. c.
Pro. 19. b. "or, a bitternesse to hir that bare him.
Jacob. 1. b. "or, colde.
Job. 13. a.
A
Pro. 23. c.
"or, of a tale bearer.

Citie, and as an highe wall in his owne conceyte.

12 Before destruction the heart of a man is proude: and before honor goeth humilitie.

Eccle.11.b 13 He that giueth sentence in a matter before hee heare it, the same to him is follie, and shame.

C 14 A good stomacke beareth out sickenesse: but the minde being sicke, who shal beare it?

15 A wise heart possesseth knowledge, and a prudent eare seeketh vnderstanding.

16 A mans gift maketh an open way, to bring him before great men.

17 The righteous declareth his owne cause first himselfe, and his neighbour commeth, and tryeth him.

18 The lot causeth variance to cease: and parteth the mightie asunder.

19 Brethren being at variance, are harder to be wonne than a strong citie, and their contentions are like the barre of a Castle.

20 A mans belly shall be satisfyed with the fruite of his owne mouth, and with the encrease of his lippes shall he be filled.

D 21 Death and life are in "the instrument of the tongue, and they that loue it shal eate the fruite thereof.

"or, power.

Pro.24.c. 22 Who so findeth a wife, findeth a good thing, and receyueth fauour of the Lord.

23 The poore prayeth meekely, but the riche giueth a rough answere.

24 A man that will haue friendes, must shew himselfe friendly: and there is a friend which is nearer than a brother.

The.xix.Chapter.

A 1 BEtter is the poore that liueth godly, than he that abuseth his lippes, and is a fole.

Pro.28.a

2 The desire without discretion is not good: but (as) a man which hasteth with his feete offendeth.

3 The foolishnesse of man perverteth his way: and his heart fretteth against the Lord.

4 Riches maketh many friendes: but the poore is separated from his neighbour.

Deut.19.a 5 A false witnesse shall not be vnpunished: and he that speaketh lyes shall not escape.

"or, liberall me shall want no freends.

6 "The multitude hangeth vpō great men: and euerie man fauoureth him that giueth rewardes.

B 7 All the brethren of the poore doe hate him, yea his owne friends withdraw themselues from him: and he that giueth credence to wordes, getteth nothing.

8 He that is wise loueth his owne soule, and keepeth vnderstanding, that he may prosper.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes shall perish.

10 Pleasure is not seemely for a fole: much lesse for a bondman to haue rule of princes.

11 A wise man can put off displeasure, and it is his honour to let some faultes passe.

12 The kings displeasure is like ỹ roaring of a Lion: but his fauour is like the deawe vpon the grasse.

Pro.28. Pla.33.

13 An vndiscreete sonne is the beginnesse of his father, and a brawling wife is like the droppe of an house wherethrough it is euer dropping.

Pro.17.b Pro.17.b

14 House and riches may a man haue by the heritage of his elders: but a discrete woman is the gift of the Lorde.

C Pro.18.b

15 Slouthfulnesse bringeth sleepe, and a soule accustomed with craft shall suffer hunger.

16 Who so keepeth the commaundement, keepeth his owne soule: but hee that regardeth not his wayes, shall die.

17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what hee layeth out, "it shall be payed him againe.

"or, he shall pay him again. Pal.117.

18 Chasten thy sonne while there is hope: and let not thy soule spare for his crying.

3.Reg.8.

19 A man of great wrath shal sufferpunishment: and though thou (once) deliuer him, thou must do it againe.

20 O giue care vnto good counsaile, and be content to be reformed, that thou mayst be wise in the latter dayes.

21 There are many deuises in a mans heart: D neuertheless the counsaile of the Lord shall stande. Pro.16.

22 It is a mans worship to do good: and a poore man is better than a lyer.

23 The feare of the Lorde (bringeth a man) to life: and he shall rest the whole night in plentousnesse, without visitation of anye "plague.

"or, euil.

24 A slouthfull man shutteth his hande into his bosome, and will not take paine to put it to his mouth. Pro.26.

25 If thou smitest a scornfull person, the ignoraunt shall take better heede: and if thou reprouest one that hath vnderstanding, hee will be the wiser. Pro.21. Pro.9.a. and.17.b.

26 He that "hurteth his father, or shutteth out his mother, is a shamefull and vnworthie sonne.

"or, robbeth.

27 My sonne, heare no more the doctrine that leadeth thee vnto errours from the wordes of vnderstanding.

28 A wicked witnesse mocketh iudgement: and the mouth of the vngodly "deuoureth wickednesse.

"or, swalloweth. Exod.21.c. Lam.20.b.

29 Judgements are ordeyned for the scornefull, and stripes for fooles backes. Deut.37.c. 3.Reg.15.a

The

The.xx.Chapter.

A 1 WIne maketh a man to be scornfull, and strong drinke causeth a man to be vnquiet: " who so delighteth therin, shall not be wise.

2 The feare of the king, is as the roaring of a Lion, who so prouoketh him vnto anger, " offendeth agaynst his owne soule.

3 It is a mans honor to keepe himselfe from strife: but euery fole will be medling.

4 A slouthfull bodie will not go to plough for colde of the Winter: therefore shall he begge in Sommer, and haue nothing.

5 Counsaile in the heart of man is like deepe water: but a man of vnderstanding will drawe it out.

6 Many there be that woulde be called good doers: but where shall one finde a faythfull man.

B 7 The children of the iust man which walketh vprightly, shall be blessed after him.

8 A king that sitteth in the throne of iudgement, chaseth away all euill with his looke.

9 Who can say, I haue made my heart cleane, I am pure from (my) sinne?

10 Two maner of weights, or two maner of measures, both these are abomination vnto the Lorde.

11 A childe is knowne by his conuersation, whether his workes be pure and right.

12 The eare to heare, the eye to see: the Lord hath made them both.

13 Loue not sleepe, least thou come vnto pouertie: but open thine eyes, that thou mayst haue bread ynough.

C 14 It is nought, it is nought (sayth he that buyeth:) but when he commeth to his owne house, then he boasteth (of his penny worth.)

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewell.

16 Take his garment that is suretie for a straunger: and take a pledge of him for the vnknowne sake.

17 A man lyketh the breade that is gotten with deceyt: but at the last his mouth shall be filled with grauell.

18 Through counsayle, the things that men deuise are made strong: and with good aduise take warre in hande.

19 The craftie deceytfull bewrayeth secrete counsayle: therefore meddle not with him that flattereth with his lippes.

20 Who so curseth his father and mother, his light shall bee put out in the deapth of darknesse.

21 The heritage that commeth hastily at the first, shall not be blessed at the ende.

22 Say not thou, I will recompence euill: but put thy trust in the Lorde, and he shall deliuer thee. Math.5.c. Rom.12.c.

23 Diuers weights are an abomination vnto the Lord, and a false ballance is not good. Pro.24.d.

24 The Lord ordereth euerie mans goings: howe can a manne then vnderstande hys owne way? Iere.10.d.

25 It is a snare for a man, to deuour that which is holy, and after the vowe to make inquirie.

26 A wise king disperseth the vngodly, and bringeth the wheele ouer them. 1.Reg.15.c.

27 The lanterne of the Lorde is the breath of man, searching all the inwarde partes of the bodie.

28 Mercy and truth preserueth the king, and with louing kindnesse his seate is holden vp. Pro.19.b.

29 The strength of yong men is their worship, and a graye heade is an honour to the aged.

30 Blewe woundes driue away euill, and stryppes in the inwarde partes of the body.

The.xxi.Chapter.

1 THe kings heart is in the hande of the Lorde, like as are the ryuers of water, he may turne it whither so euer he will. A 4.Reg.1.c.

2 Euery mans way seemeth right in hys owne eies: but the Lorde pondereth the hart.

3 To doe righteousnesse and iudgement, is more acceptable to the Lord, than sacrifice. Mich.6.b.

4 An highe looke, a proude heart, " and the plowing of the vngodly, is sinne. " or, and the light of the wicked, or, the workes of the vngodly.

5 The deuises of one that is diligent, bring plentousnesse: but hee that is vnaduised, commeth vnto pouertie.

6 To worke vp ryches with a deceytfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robberies of the vngodly shal be their owne destruction: for they will not doe the thing that is right. B

8 The way of the vngodly is frowarde and straunge: but of the pure man his worke is right.

9 It is better to dwell in a corner on the house top, than with a brawling woman in a wide house. Pro.25.d.

10 The soule of the vngodly wysheth euill, and his neighbour findeth no fauour in hys eyes.

11 When the scornefull is punished, the ignorant take the better heede: and when the wise is instructed, hee will receyue vnderstanding. Pro.19.d.

12 The righteous man wisely considereth the house of the wicked, and for their wickednes (God) ouerthroweth the vngodly.

13 Who

Mat.18.d

13 Who so stoppeth his eares at the crying of the poze, he shall crie himselfe and not be heard.

C 14 A prinie reward pacifieth displeasure: and a gyft in the bosome (killeth) furiousnesse.

15 The iust delighteth in doing the thing that is right: but destruction shall be to the wozkers of wickednesse.

16 The man that wandereth out of the way of wisdome, shall remaine in the congregation of the dead.

Foz, a man that loueth pleasure shall be poore.
"oz, Oyle.

17 "He that hath pleasure in bankets, shall be a poze man: and who so delighteth in wine and "delicates, shall not be riche.

18 The vngodly shall be a raunsome foz the righteous: and the wicked foz the iust.

Eccle.25.c

19 It is better to dwell in the wildernesse, than with a chiding and an angrie woman.

20 In a wise mans house there is a great treasure and Oyle: but a foolish body spendeth vp all.

D 21 Who so followeth righteousnesse and mercie, findeth both life, righteousnesse, and honour.

22 A wise man skaleth the citie of the mightie, and ouerthzoweth the strength wherein they trusted.

Pzou.12.b

23 Who so keepeth his mouth and his tung, the same keepeth his soule from troubles.

24 He that is pzoude and arrogant, is called a scozner, which in his wzath wozketh presumptuously.

25 The desire of the slouthfull killeth him: foz his handes will not labour.

26 He coueteth greedily al day long: but the righteous giueth and spareth not.

27 The sacrifice of the vngodly is abhomination: "how much moze when they offer the thing that is gotten with wickednesse?

Foz, how much moze when it is offred with an euill mind.

28 A false witnesse shal perish: but (a good) man speaketh constauntly what hee hathe heard.

Pzou.19.a

29 An vngodly man hardeneth his face: but the iust reformeth his owne way.

Esay.1.d.
C 46.b

30 There is no wisdome, there is no vnderstanding, there is no counsaile agaynst the Lozde.

Psal.33.c
"oz, safetie is of the Lord.

31 The hozse is pzepared agaynst the day of battaile: "but the Lozde giueth victozie.

The.xxij. Chapter.

A 1 A Good name is moze to bee desired than great ryches: and louing fauour (is better) than siluer oz golde.

Eccle.43.b
Eccle.7.a

2 The riche and poze meete togither: the Lozd is the maker of them all.

3 A wise man seeth the plague, and hydeth himselfe: but the foolish go on still, and are punished.

4 By humilitie and the feare of the Lozde (commeth) riches, honour, and life.

5 Thozues and snares are in the way of the frowarde, but hee that doeth keepe his soule will flee farre from them.

6 Teache a childe what way he should go: foz he shall not leaue it when he is olde.

7 The rich ruleth the poze, and the bozower B is seruant to the lender.

8 He that soweth wickednesse, shall reape wickednesse: and the rodde of his anger shall fayle.

9 He that hath a bountifull eye, shal be blessed: foz he giueth of his bzead to the poze. Eccle.31

10 Cast out the scornfull man, and so shall stryfe go out with him: yea variance and slaunder shall ceasse.

11 Who so loueth cleannesse of heart, foz the grace of his lips the king shalbe his friend.

12 The eyes of the Lozde pzeserue knowledge, and bee ouerthzoweth the wozdes of the transgressours.

13 The slouthfull body sayth, There is a Lion without: I mighte bee slaine in the streete.

14 The mouth of straunge women is a C deepe pit: wherein he falleth that the Lozd Pzou.23 is angrie withall.

15 Foolishnesse is bound in the heart of the childe: and the rodde of cozrection shall driue it away.

16 Who so doth a poze man wzong, to increase his owne (riches) and giueth vnto the riche, at the last commeth to pouertie himselfe.

17 Bowe downe thine eare, and heare the wozdes of the wise: applie thy minde vnto my doctrine.

18 Foz it is a pleasaunt thing if thou keepe them in thine heart, and ozder them in thy lyppes.

19 That thou mayest put thy trust in the Lozde, I haue shewed thee this day "the thing that thou knowest.

"oz, shewed to thee.

20 Haue not I warned thee "bene oft with counsaile and learning,

"oz, thee tymes.

21 That I might make thee know the truth, that thou with the veritie mightest answere them that sende vnto thee? D

22 Robbe not the poze, bycause he is poze, and oppzesse not the simple in iudgement:

23 Foz the Lozde himselfe will defende their cause, and doe violence vnto them that haue vsed violence.

24 Make no friendship with an angrie wilfull man, and walke not with the furious:

25 Least thou learne his wayes, and receiue hurt to thy soule.

26 Be not thou one of them that bind theyr hande vppon promise, and are suretie for "weightie causes.
27 For if thou hast nothing to pay, "they shall take away the bed from vnder thee.
28 Thou shalt not remoue the auncient land marke, which thy fore elders haue set.
29 Seest thou not that they which bee diligent in theyr businesse stande before kings, and not among the simple people.

The.xxiij. Chapter.

1 When thou sittest to eate with a noble man, consider diligently what is set before thee
2 Measure thine appetite, if it be greedily sette.
3 Be not desirous of his daintie meates, for meate beguileth and deceyueth.
4 Take not ouer great trauayle to be riche, beware of such a purpose.
5 Wilt thou set thine eye vpon the thing which "sodeynly vanisheth away? For ryches makes themselues wings, and take theyr flight like an Eagle into the ayre.
6 Eate thou not the bread of him that hath (a) an euill eie: neyther desire thou his daintie meate.
7 For as though he thought it in his heart, he sayth, Eate and drinke: where as his hart is not with thee.
8 The morselles that thou hast eaten shalt thou perbreake, and lose those sweet words.
9 Tell nothing into the eares of a fole: for he will despise the wisedome of thy wordes.
10 Remoue not the olde lande marke, and come not within the fielde of the fatherlesse.
11 For their redeemer is mightie, euen hee shall defende theyr cause agaynst thee,
12 Applie thine heart vnto correction, and thine eare to the wordes of knowledge.
13 Withholde not correction from the child: for if thou beatest him with the rodde, hee shall not die thereof:
14 If thou smite him with the rodde, thou shalt deliuer his soule from (b) hell.
15 My sonne, if thine heart receyue wisdome, my heart also shall reioyce:
16 Yea my reynes shall be verie glad, if thy lippes speake the thing that is right.
17 Let not thine heart be iealous to follow sinners, but keepe thee still in the feare of the Lorde all the day long:
18 For verily there is an ende, and thy pacient abyding shall not be cut off.
19 My sonne gyue eare, and bee wyse, and set streyght thyne heart in the way (of the Lorde.)
20 Keepe not companie with wine bibbers, and riotous eaters of flesh:
21 For such as be drunkardes and riotous, shal come to pouertie: and he that is giuen to much sleepe, shall go with a ragged coat.
22 Giue eare vnto thy father that begate thee, and despise not thy mother when shee is olde.
23 Purchase truth, wisedome, nurture, and vnderstanding, and sell them not.
24 The father of the righteous shall greatly reioyce: and he that begetteth a wise childe, shall haue ioy of him.
25 (Do so that) thy father and mother may be glad of thee, and that shee that bare thee may reioyce.
26 My sonne, giue me thine heart, and let thine eyes haue pleasure in my wayes:
27 For an whore is a deepe graue, and a straunge woman is a narrow pit.
28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.
29 Who hath wo? who hath sorow? who hath strife? who hath "brawling? and who hath wounds without a cause?
30 Who hath redde eyes? euen they that be euer at the wine, and seeke excesse.
31 Looke not thou vpon the wine how red it is, and what a colour it giueth in the glasse.
32 It goeth downe sweetely, but at the last it byteth lyke a Serpent, and stingeth like an Adder.
33 Thine eyes shall beholde "straunge women, and thine hart shall viter lewd things.
34 Yea thou shalt bee as though thou laiest in the middest of the sea, or sleepest vpon the toppe of the mast of a ship.
35 They haue beaten me (shalt thou say) and I was not sicke: they haue stricken me, and I felte it not: When I am well wakened, I will go to the drinke agayne.

The.xxiiij. Chapter.

1 Be not thou enuious to follow wicked men, and desire not to be among them:
2 For their heart imagineth to do hurt, and their lippes talke mischiefe.
3 Through wisdome is an house biulded, and with vnderstanding is it "set vp.
4 Through discretion, shall the chambers be filled with all costly and pleasant riches.
5 A wise man is (euer) strong: yea a man of vnderstanding increaseth strength.
6 For with discretion must warres be taken in hande: and where as are many that can giue counsaile, there is health.
7 Wisedome is to high a thing for a fole: for he dare not open his mouth in the gate.
8 He that imagineth mischiefe, may wel be

called

Pro.6.a. and.11.b .c. ers, debtes. ou, why aiest pon him e take. Pro.23.a. Deu.27.c

Act.17.b. Ecc.27.a. Ti.6.b. e, is no- ing.

a. Meaning the enuious & couetous man.

Pro.12.d. Deu.27.c

Pro.13.d. Ecc.30.a

b. From destructio.

Pr.24.a.c

Pro.21.c.

D

Pro.22.d.

E

"or murmuring.

F

Pro.23.d. and.24.c.

"or stablished.

called an vngracious person.

9 The wicked thought of the foolish is sinne: and the scornefull is an abhomination vnto men.

a Aduersity doth trie a man what hee is.

10 (a) If thou be faynt in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawne vnto death, and cease not to preserue them that are led to be slaine.

12 If thou wilt say, Beholde I knew not of it: doth not he that pondereth the heart consider it? And he that keepeth thy soule knoweth he it not? Shall not he also recompence euery man according to his workes?

13 My sonne, eate thou hony, because it is good, and the hony combe, for it is sweete vnto thy mouth:

℄ 14 So (sweete) shall the knowledge of wisedome bee vnto thy soule, when thou haste founde it: and there shall be hope, and thy hope shall not be cut off.

15 Lay no priuie wayte (O wicked man) against the house of the righteous, and spoyle not his resting place.

Pſal.37.a 16 For a iust man falleth seuen tymes, and ryseth vp agayne: but the vngodly fall into mischiefe.

Pro.17.a. 17 Reioyce not thou at the fall of thyne enimie, and let not thine heart be glad when he stumbleth:

18 Least the Lorde when he seeth it, be angrye, and turne hys wrath from him (vnto thee.)

19 Fret not thy selfe because of the malicious, neither be enuious at the wicked.

"or, reward Iob.21.b. 20 For the wicked shall haue no "posteritie, and the candle of the vngodly shall bee put out.

D 21 My sonne, feare thou the Lorde, and the Pro.20.a king, and keepe no companie with them that flyde backe (from his feare.)

22 For their destruction shall rise sodainly: and who knoweth the aduersitie that maye come "from them both?

"or, of them both.

These are also the sayings of the wyse.

Pro.18.b. 23 It is not good to haue respect of any person in iudgement.

24 He that sayeth to the vngodly, Thou art righteous: him shall the people curse, yea the communaltie shall abhorre him:

25 But they that rebuke (the vngodly) in them doth God delight, and a riche blessing shall come vpon them.

26 Euery man shall kisse his lippes that giueth a good answere.

27 Make readie thy worke that is without, and loke well vnto that which thou hast in the fielde: and then buyld thine house.

E 28 Be not a false witnesse against thy neighbour, and speake no falsehode wyth thy lippes.

29 Say not, I will handle him euen as he hath dealt with me: and will reward euerie man according to his deedes.

"or, the m

30 I went by the field of the slouthfull, and by the vineyarde of the foolish man:

31 And loe, it was all couered with nettles, and stode full of thornes, and the stone wall was broken downe.

32 This I sawe, and considered it well: I loked vpon it, and toke it for a warning. Pro.12.

33 Yea sleepe on stil (I say) a little, slumber a little, folde thy handes togither yet a little. Pro.6.

34 So shall pouertie come vnto thee as one that trauelleth by the way, and necessitie like a weaponed man.

The.xxv. Chapter.

These are also parables of Solomon, whiche the men of Ezekia king of Iuda copied out.

1 IT is the glorie of God to keepe a thing secret: but the kings honour is to search out a thing. I

2 The heauen is high, the earth is deepe: and the kings hart is vnsearchable.

3 Take the drosse from the siluer, and there shall be a vessell for the finer.

4 Take away the vngodly from the king: and his seate shall be stablished with righteousnesse.

5 Put not forth thy selfe in the presence of the king, and "presse not into the place of great men:

"or, stand not in.

6 For better is it, that it be sayde vnto thee, Come vp hither: than thou to be put lower in the presence of the Prince whome thou seest with thine eyes. Luk.14.

7 Be not "hastie to go to law: least haply thou knowest not what to doe when thy neighbour hath confounded thee. H Eccl.8.b Mat.5.c

"or, be not hastie to striue.

8 Handle thy matter with thy neighbour himselfe, and discouer not thy secrete to another:

9 Least he that heareth it, put thee to shame and thy infamie doe not cease.

10 A worde spoken in due season, is like apples of golde in a grauen worke of siluer.

11 Who so reprooueth a wise man that hath an obedient eare, is as a golden earing, and an ornament of fine golde.

12 As the colde of Snow in the time of haruest: so is a faythfull messenger to them that sende him, for hee refresheth his maisters minde.

13 Who so maketh great boastes, "and giueth nothing, is like cloudes and winde without rayne.

"or, of liberalitie.

C 14 With patience is a prince pacified, and with a soft tong is "rigorousnesse broken.

15 If thou fyndest hony, eate so much as is sufficient for thee: least thou be ouerful, and parbreake it out agayne.

16 Withdrawe thy foote from thy neyghbours house: least he be weery of thee, and so hate thee.

17 Who so beareth false witnesse agaynste his neighbour, he is "a very club, a swoorde, and a sharpe arrowe.

18 The confidence that is put in an vnfaithfull man in tyme of trouble, is like a broken tooth, and a sliding foote.

19 Who so taketh away a mans garmente in the cold weather, is "lyke vineger vpon lyme, or lyke him that singeth songes to an heauie hart.

20 If thyne enimie hunger, feede him, if hee thirste, giue him drinke:

21 For so shalt thou heape coles of fyre vpon his head, and the Lord shall reward thee.

22 The northwind driueth away the rayne: euen so dothe an angrie countenaunce a backebiters tong.

23 It is better to sitte in a corner vppon the house top, than with a brawling woman in a wide house.

24 Good newes from a straunge countrey, are as colde water to a thirsty soule.

25 A righteous man falling downe before the vngodly, is like a troubled well, and a spring that is corrupted.

26 As it is not good to eate too much hony: so curiously to searche the glory of heauenly things, is not commendable.

27 He that cannot rule "hym selfe, is lyke a citie whiche is broken downe, and hath no walles.

The.xxvi.Chapter.

A 1 Lyke as snow is (not meete) in sommer, and rayne in haruest: euen so is worship vnseemely for a fole.

2 As the bryde and the swalowe take theyr flight and flee here and there: so ỹ curse that is gyuen in vayne, shal not light vpon a mã.

3 Unto the Horse belongeth a whyppe, to the Asse a bryde: and a rodde to the foles backe.

4 Giue not the fole an aunswer after his foolishnesse, lest thou become like vnto hym.

5 But make the fole an aunswer to his foolyshnesse, least hee bee wise in hys owne conceyt.

6 (As he that) cutteth of (his messengers) feete, endamageth him selfe: so doth he that committeth a message to a fole.

7 Like as in a lame man his legges are not equall: euen so is a parable in a foles mouth. B

8 He that setteth a fole in high dignitie, that is euen as if a man would binde a "stone in a sling.

9 As is a thorne in the hand of a drunkarde: so is a parable in a foles mouth.

10 The mightie that fourmed all things, rewardeth the foles and transgressours.

11 Like as the dogge turneth agayne to hys owne vomite: euen so a fole begynneth his foolishnesse agayne afresh. 1. Pet. 3. d.

12 If thou seest a man that is wyse in hys owne conceyt: there is more hope in a fole, than in him.

13 The slouthfull sayth, there is a Lion in the way, and a Lion in the middest of the streetes. Prou. 22. d.

14 Like as the doore turneth about vppon the hinges: euen so dothe the slouthfull walter himselfe in his bedde. C

15 The slouthfull body "thrusteth his hande into his bosome, and it greeueth hym to put it againe to his mouth. Prou. 19. c. "or, hydeth.

16 The sluggarde thynketh himselfe wyser than seuen men "that syt and teach. "or, that can render a reason.

17 Who so goeth by, and medleth with other mens strife: he is lyke one that taketh a dog by the eares.

18 As he that faigneth him selfe mad, casteth fyrebrandes, deadly arrowes, and dartes:

19 So doth a dissembler with his neighbour, and sayth, Am not I in sport?

20 Where no wood is, there the fyre goeth out: euen so where a talebearer is taken away, there the strife ceaseth.

21 As coles kindle heate, and wood the fyre: euen so dothe "a brawling felowe styre vp variaunce. D Eccle. 23. b. "or, a contentious.

22 A talebearers woordes are lyke "men that strike with hammers, and they pearse the inward parts of the body. "or, as flatterings.

23 Burning lippes, and a wicked heart, are like a potshard couered with siluer drosse.

24 An enimie wil dissemble with his lippes, and layeth vp deceit in his hart:

25 But when he speaketh faire, beleeue hym not: for there are "seuen abhominations in his hart. "or, many.

26 Hatred may be couered by deceit: but the malice thereof shall be shewed before the whole congregation.

27 Who so dyggeth vp a pit, shall fall therein: and he that rolleth vp a stone, it will returne vpon him. Eccle. 10. b. Eccle. 27. b.

28 A lying tong hateth the afflicted: and a flattering mouth worketh mischiefe.

The.xxvij. Chapter.

A
Luke.12.c.
Ezec.18.a.
Jam.4.b.

1 MAke not thy boast of to morowe: for thou knowest not what a daye may bryng forth.
2 Let another man prayse thee, and not thyne owne mouth, yea other folkes, and not thyne owne lippes.
3 The stone is heauie, and the sand waightie: but a fooles wrath is heauier than them both.
4 Wrath is a cruell thyng, and furiousnesse is a very tempest: but who is able to abyde enuie?
5 Open rebuke, is better than secret loue.
6 Faythfull are the woundes of a louer: but the kisses of an enimie are "cruel.

"or, deceptful.

B
"or, bitter.

7 He that is full, abhorreth an hony combe: but vnto him that is hungry, euery "sowre thing is sweete.
8 He that oftentimes flitteth, is like a birde that forsaketh hir nest.
9 Baulme and sweete incense make the harte merie: so sweete is that friende that gyueth counsel from the hart.
10 Thyne owne friende and thy fathers friende see thou forsake not, and goe not into thy brothers house in time of thy trouble: for better is a "friende at hand, than a brother farre off.

"or, neighbor.

11 My sonne, be wise, and make me a glad hart, that I maye make aunswere vnto my rebukers.

Prou.22.

12 A wise man seeing the plague, will hyde him selfe: as for fooles they go on still, and suffer harme.

Prou.10.c.

13 Take his garmente that is suretie for a straunger, and take a pledge of him for the vnknowen sake.

C
"or, he that prayseth hys friend with a lowde voice rising early in the morning: it shall be counted to him as a dispraysc.

14 "He that is too hastie to prayse his neyghbour aboue measure, shall be taken as one that gyueth him an euill report.

Prou.19.b.
21.25.

15 A brawling woman, and the rofe of the house dropping in a raynie day, may wel be compared together.

"or, sharp the countenaunce of another.

16 He that stylleth hir, stilleth the wynde, and stoppeth the smell of the oyntmente in his hande.
17 Like as one iron whetteth another, so doth one man "comfort another.
18 Who so keepeth his figge tree, shall eate the fruites thereof: so he that waiteth vppon his maister, shall come to honour.
19 Like as in one water there appeare diuers faces: euen so diuers men haue diuers hartes.

Eccle.1.a.
Eccle.14.a.
and.17.c.

20 Hel and destruction are neuer ful: euen so the eyes of men can neuer be satisfied.

D
21 As is the fining pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth hym.
22 Though thou shouldest bray a fole with a pestell in a morter like frumentie corne: yet will not his foolishnesse goe from him.
23 Be thou diligent to knowe the state of thy cattell thy selfe, and loke well to thy flockes.
24 For riches abydeth not alway, and the crowne endureth not for euer.
25 The hay groweth, the grasse commeth vp, & hearbes are gathered in the mountaynes.
26 The lambes shall cloth thee, and for the goates thou shalt haue money to thy husbandrie.
27 Thou shalt haue goates milke ynough to feede thee, to vphold thy housholde, and to sustayne thy maydens.

The.xxviij. Chapter.

I
Leuit.26.

1 THe vngodly fleeth when no man pursueth him: but the righteous are bold as a Lion.
2 For the wickednesse of ỹ land, the prince is oft chaunged: but thorow "a man of vnderstanding and wisedome, a realme endureth long.

"or, man

3 One poore man oppressing another by violence, is like a raging rayne that destroyeth the "fruite.

"or, food

4 They that forsake the lawe, prayse the vngodly: but such as kepe the law, are greeued at them.

Matth.25.

5 Wicked men vnderstand not iudgement: but they that seeke the Lorde, vnderstand all things.

1.Cor.2.

"or, of a mi
derst.

6 Better is he that walketh in his vprightnesse: than he that peruerteth hys wayes, and is rich.

Prou.28.

B
"or, friend
ship.

7 Who so keepeth the lawe, is a child of vnderstanding: but he that "is a companion of riotous men, shameth his father.

1.Cor.9.

8 He that by vsurie and vniust gaynes gathereth riches: he shall lay them in store for a man that will pitie the poore.

Pro.28.b.

9 He that turneth away his eare from hearing the lawe, his prayer shalbe abhominable.

Prou.28.

10 Who so causeth the righteous to go astray by an euill way, shall fall into hys owne pitte: but the iust shall haue the good in possession.

"or, and no
be cured.
Pro.28.b
Eccle.10.

11 The ryche man thynketh hym selfe to be wyse: but the poore that hath vnderstanding "can perceyue him wel ynough.

"or, can sp
hym.

12 When righteous men doe triuoyce, there is greate glory: but when the wicked come vp, the man is tried.

Eccle.10.a
Prou.29.a

13 He that hydeth his sinnes, shall not prosper: but who so knowledgeth them, and forsaketh them, shall haue mercy.

Pro.5.a.
Luke.15.
Job.31.c.
Psal.32.c.
1.John.1.

14 Well

C 14 Well is him that standeth alway in awe: as for him that hardeneth his hart, he shal fall into mischiefe.

15 As a roaring Lion, and an hungry Beare, so is an vngodly prince ouer the poore people.

16 Where the prince is without vnderstanding, there is great oppression and wrong: but if hee hateth couetousnesse, he shall long raigne.

Exo.20.b. 17 He that by violence seeketh any mannes bloud, shall be a runnagate vnto his graue, and no man shalbe able to succour him.

Pro.10.b. 18 Who so leadeth an innocent life, shalbe saued: but he that goeth froward wayes, shall once haue a fall.

Pro.12.b. Eccle.20.b. 19 He that tilleth his lande shal haue plenteousnesse of bread: but he that followeth idle persons, shall haue pouertie ynough.

20 A faythfull man shall be filled with blessings, and he that maketh hast to be rich, shal not be vngiltie.

1.Tim.6.b. Pro.23.a. 21 To haue respect of persons (in iudgement) is not good, for that man will doe wrong, yea euen for a peece of bread. D

22 He that wilbe rich all to soone, hath an euil eye: and considereth not that pouertie shall come vpon him.

23 He that folowing my precepts rebuketh a man, shall finde more fauour at the last than he that flattereth him.

Matth.25.a 24 Who so robbeth his father and mother, and sayth it is no sinne: the same is the companion of a "destroyer.

"or, of a murderer. 25 He that is of a proude stomacke, stirreth vp strife: but he that putteth his trust in the Lord shall be well fedde.

26 He that trusteth in his own hart, is a foole: but he that dealeth wisely, shalbe safe.

2.Cor.9.b. 27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes from them shall haue many a curse.

Pro.28.b. 28 When the vngodly are come vp, men are fayne to hide themselues: but when they perish, the righteouse increase.

The.xxix.Chapter.

A 1 HE that is stifnecked, and will not be reformed, shall sodaynely be destroyed" without any helpe.

"or, and not to be cured. Pro.28.b. Eccle.10.a. 2 When the righteous are in authoritie, the people do reioice: but when the wicked beare rule, the people mourne.

3 Who so loueth wisedome, maketh his father a glad man: but he that keepeth company with harlottes, spendeth away that he hathe.

Pro.5.a. Luke.15.c. 4 With (true) iudgemente the king stablisheth the lande: but if he be a man that oppresse the people with gatherings, he turneth it vpside downe.

5 Who so flattereth his neighbour, layeth a net for his feete.

6 The sinne of the wicked is his owne snare: but the righteous doth syng and reioyce.

7 The righteous considereth the cause of the poore: but the vngodly regardeth no vnderstanding. B

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contendeth with a foole: whether he be angrie or laugh, there is no rest.

10 The bloudthirstie hate the righteous: but the iust (a) seeke his soule.

a. That is, deliuer his soule: or saue his life

11 A foole vttereth all his minde at once: but a wise man keepeth it in till afterwarde.

12 If a prince delight in lyes, all his seruants are vngodly.

13 The poore and the "lender meete together, and the Lord lightneth both their eyes.

"or, vsurer.

14 The seate of the King that "faythfullye iudgeth the poore, shall continue sure for euermore. C

"or, truely.

15 The rodde and correction giueth wisedome: but a childe left to his owne will, bringeth his mother to shame.

16 When the vngodly are multiplyed, wickednesse increaseth: but the righteous shall see their fall.

17 Nurture thy sonne with correction, & thou shalt be at rest: yea, he shall do thee good at thine hart.

18 When the worde of God is not preached, the people perish: but well is him that keepeth the lawe.

19 A (stoubbourne) seruaunt will not be the better for words: for though he vnderstande, yet will he not regard them.

20 Seest thou a man that is hasty to speake vnadvisedly? there is more hope in a foole than in him.

21 He that delicately bringeth vp his seruaunt from a child, shall make him his "maister at length. D

"or, his sonne.

22 An angrie man stirreth vp strife, and hee that beareth euil wil in his mind, doth much euill.

23 "After pryde commeth a fall: but a lowly spirite bringeth great worship.

"or, a mannes pride shall bring him lowe.

24 Who so is partner with a theefe, hateth his owne soule: he heareth "blasphemie, and telleth it not forth.

"or, cursing.

25 He that feareth men, shall haue a fall: but who so putteth his trust in the Lorde, "is without daunger.

"or, shall be exalted.

26 Many there be that seeke the princes fauour: but euery mans iudgemente com-

meth from the Lord.
27 The righteous abhorreth the vngodly: and the wicked hateth him that is in the right way.

The.xxx. Chapter.

The pureneſſe of the word of God, and what we ought to require of GOD with certayne wonderfull thinges that are in this worlde.

The woordes of Agur, the ſonne of Iake:

☞ A
1 And the prophecie that the ſame manne ſpake vnto Ithiel, euen vnto Ithiel and Uchal.
2 Surely I am more foliſh than any manne, and haue no mannes vnderſtanding.
3 I neuer learned wiſdome, nor had knowledge of holy things.
4 Who hathe clymed vp into heauen, and come downe from thence? who hathe holden the wynde faſt in his hand? who hathe gathered together the waters in a garmēt? who hath eſtabliſhed all the endes of the world: what is his name? and what is his ſonnes name, if thou canſt tell?
Pſal.19.c. 5 Euery worde of GOD is pure: he is a ſhielde vnto all them that put their truſt in him.
Deut.13.a. 6 Put thou nothing vnto his wordes, leaſt he reproue thee, and thou be found a lyar.
B 7 Two things haue I required of thee, denie me them not before I die:
8 Remoue farre fro me vanitie and lyes, giue me neyther pouertie nor riches, "or, feede me with food cōuenient for mee. onely graunt me a neceſſary liuing.
Exod.5.a. Deut.8.c. Iob.20.d. 9 Leſt peraduenture I being full, ſhoulde denie thee, and ſay, Who is the Lorde? or being oppreſſed with pouertie, fall to ſtealing, and forſweare the name of my God.
10 Accuſe not a ſeruaunt vnto his mayſter, leaſt hee ſpeake euill of thee, and thou be hurt.
11 There is a generation that curſeth their father, and doth not bleſſe their mother.
12 There is a generation that thinke them ſelues cleane, and yet is not clenſed from their filthineſſe.
"or, whoſe eyes are hautie. 13 There is a generation "that hath a proude looke, and doth caſt vp their eye liddes.
B 14 There is a generation whoſe teeth are as ſwords, and their chawes as knyues, to deuoure the poore from the earth, and the needy from among men.
15 The horſeleach hath two daughters crying, Bring hither, bring hither. There be three thinges that are neuer ſatisfyed, yea foure things ſayth neuer hoe:
16 The graue, the barren wombe, and the earth that hath neuer water ynough: as for fyre, it ſayth neuer hoe.
Exo.21.b. Deut.27.a. "or, of the brooke. 17 Who ſo laugheth his father to ſcorne, and ſetteth his mothers commaundement at nought, the rauens of "the valley picke out his eies, and deuoured be he of the yong Eagles.
18 There be three things whiche are wonderfull to me, yea foure whiche paſſe my vnderſtanding:
19 The way of an Egle in the ayre, the way of a ſerpent vpon a ſtone, the way of a ſhip in the middeſt of the ſea, and the way of a man with a yong woman:
20 Such is the way alſo of a wife that breaketh wedlocke, whiche wypeth his mouthe (lyke as) when ſhe hath eaten, and ſayth, As for me I haue done no wickednelle.
D 21 For three thinges the earth is diſquieted, and the fourth may it not abide.
22 A ſeruaunt that beareth rule, a fole that is full fedde,
23 A ſpitefull woman when ſhe is maryed, and an handmayde that is heyre to hir miſtreſſe.
24 There be foure thinges in the earthe the which are very litle, but in wiſedome they exceede the wiſe.
Prou.6.a. 25 The Emmets are (but) a weake people, whiche yet gather their meate in the ſommer:
"or, bankes 26 The Conies are but a feeble folke, yet make they their "boroughes among the rockes:
"or, a king. 27 The Graſhoppers haue not a "guyde, yet goe they forth together by heapes:
28 The Spider laboureth with hir handes, and is in kings palaces.
29 There be three things that goe well, yea foure are comely in going.
30 A Lion which is ſtrōgeſt among beaſts, and ſhunneth not at the ſight of any:
31 A Greyhound ſtrong in the hinder parts, a Ramme alſo, and a king againſt whom no man aryſeth vp.
32 If thou haſte done foliſhly when thou waſt in high eſtate, or if thou haſt taken euil counſayle, then lay thine hande vppon thy mouth.
33 Who ſo chyrneth milke, bringeth forthe butter, and he that rubbeth his noſe, maketh it bleede: Euen ſo he that forceth wrathe, bringeth forth ſtrife.

The

The.xxxi. Chapter.

2. He exhorteth to chastitie and iustice. 10. and sheweth the conditions of a wise and worthy woman.

A (a) Lamuel signifieth God with him, or with them. For when Solomō builded the temple to God and promoted his honour, God was with him and the Israelites: Neither is it any straunge thing in the scripture es one man to haue many names.

1 The wordes of king (a) Lamuel, and the lesson that his mother taught him.

2 What my sonne? what the sonne of my wōbe? and what, O my deare beloued sonne?

3 Giue not ouer thy strength and ways vnto women, whiche are the destruction euen of kings.

4 O Lamuel, it is not for kings, it is not (I say) for Kings to drinke wine, nor Princes strong drinke:

5 Lest they by drinking forget the "lawe, and peruert the iudgement of all "poore mennes children. "or, ordinance. "or, of all the afflicted children.

B 6 Giue strong drinke vnto such as are ready to perish, and wine vnto those that mourne:

7 That they maye drinke it, and forget theyr miserie, and aduersitie.

8 Be thou an aduocate for the dumbe, (to speake) in the cause of all such as be succourlesse in this translitorie worlde.

9 Open thy mouth, defende the thing that is lawfull and right, and the cause of the poore and helpelesse.

10 Who so fyndeth an honest faythfull woman, she is much more worth than pearles.

11 The harte of hir husbande may safely trust in hir, so that he shall fall into no "pouertie. "or, he shall haue no neede of spoyls, that he shall not nede to get his liuing vnlawfully.

12 She will do him good, and not euil, all the dayes of hir life.

C 13 She occupieth woll and flaxe, and laboureth gladly with hir handes.

14 She is like a marchaunts ship, that bringeth hir "vittayles from a farre. "or, bread.

15 She is vp in the night season, to prouide meate for hir household, & food for hir maides.

16 She considereth lande, and buyeth it: and with the fruite of hir handes she planteth a vineyarde.

17 She gyrdeth hir loynes with strength, and fortifieth hir armes.

18 And if she perceyue þ hir huswiuerie doth good, hir candell goeth not out by nighte.

19 She layeth hir fingers to the spindle, and hir hande taketh hold of the distaffe.

20 She openeth hir hand to the poore, yea she stretcheth forthe hir handes to suche as haue neede.

21 She feareth not that the cold of the winter shall hurt hir household, for all hir houshold folkes are clothed with scarlet. D

22 She maketh hir selfe fayre ornamentes, hir clothing is white silke and purple.

23 Hir husband is "much set by in the gates, when hee sitteth among the rulers of the lande. "or, knowen.

24 She maketh cloth of silke, and selleth it: and deliuereth girdles vnto the marchaunte.

25 Strength and honour is hir clothing, and in the latter day she shall reioyce.

26 She openeth hir mouth with wisedome, and in hir tongue is the law of grace.

27 She loketh wel to the wayes of hir household: and eateth not hir bread with idlenesse.

28 Hir children arise vp, and call hir blessed: E and hir husband shall "make much of hir. "or, prayse hir.

29 Many daughters (there be that) gather riches together: but thou goest aboue them al.

30 As for fauour it is deceytfull, and beautie is a vayne thing: but a woman that feareth the Lord, shall be praysed.

31 Giue hir of the fruite of hir hands: and let hir owne works prayse hir in the gates.

A. P. C.

¶ *The ende of the Prouerbes of Solomon.*

The booke of the Preacher,

otherwiſe called Eccleſiaſtes, which is Solomon the king.

For Solomon is called in Scripture by three ſundry names. The one Solomon, that is, the maker of peace. The ſecond Idida, that is, beloued of God. The third Eccleſiaſtes, that is, a Preacher, teaching that true and eternal felicitie cõſiſteth not in any worldly wiſedome, or abundance of riches, or in carnall pleaſure, which al be but vayne and tranſitorie: but he proueth that true felicitie conſiſteth in a whole ioyning oure ſelues to God by pure religion, that is, with a ſincere faith, and the feare of God, obſeruing his commaundementes.

¶ *The firſt Chapter.*

2. All things in this worlde are full of vanitie, and of none indurance. 13. All mans wiſedome is but follie and griefe.

THE wordes of the Preacher, the ſonne of Dauid king of Hieruſalem.

2 (a) All is but moſt vaine vanitie (ſayeth the Preacher) & all is moſte vayne (I ſaye) and but plaine vanitie.

3 For what (b) elſe hathe a man of all the labour that he taketh vnder the ſunne?

4 (c) One generation paſſeth awaye, another commeth: but the earth abideth ſtill.

5 (d) The ſunne ariſeth, the ſunne goth downe, and returneth to his place, that it maye there riſe vp againe.

6 The wynde goeth towarde the ſouth, and turneth vnto the Northe fetcheth his compaſſe, whirleth about, and goeth forthe, and returneth again to his circuites from whence he did come.

7 All floudes run into the ſea, and yet is the ſea it ſelfe not filled: for loke vnto what place the waters runne, thence they come to flowe agayne.

8 All things are ſo harde to be knowen, that no man can expreſſe them: (e) the eye is not ſatiſfyed with ſyghte, the eare is not fylled with hearing.

9 (f) The thing that hath bin, cõmeth to paſſe agayne, and the thing that hathe bin done, ſhall be done agayne: there is no new thing vnder the Sunne.

10 Is there any thing wherof it may be ſaid, Loe this is newe? for it was long agoe in the times that haue bin before vs.

11 The thing that is paſte, is oute of remembrance: euen ſo the thinges that are for to come, ſhall no more be thought vpon amõg them that come after.

12 I my ſelfe the Preacher was king of Iſraell at Hieruſalem.

13 And did applie my minde to ſeeke out and ſearche for knowledge of al thinges that are done vnder heauen: (g) ſuch trauell and labour hathe God giuen vnto the children of men, to exerciſe themſelues therin.

14 Thus haue I conſydered all theſe thynges that come to paſſe vnder the ſunne: and loe, they are all but vanitie, & vexation of minde.

15 (h) The crooked can not be made ſtraight, nor the imperfectiõ of things can be nũbred.

16 I communed with myne owne heart, ſaying, Loe I am come to greate eſtate, and haue gotten more wyſedome than all they that haue bin before me in Hieruſalem.

17 Yea my hart had great experience of wiſdome and knowledge: for therevnto I applyed my mind, that I might know what were wiſedome and vnderſtanding, what were errour and foliſhneſſe: and I perceyued that this alſo was but a vexation of minde.

18 For where much wiſedome is, there is alſo great trauayle and diſquietneſſe: & the more knowledge a man hath, the more is his care.

The. ij. Chapter.

1. Pleaſures, ſumptuous buyldings, riches, and poſſeſsions, are but vanitie. 14. The wiſe and the foole hath both one ende touching the bodily death.

1 THen ſaid I thus in my hart, Now goe to, (a) I will take mine eaſe, and haue good dayes: but loe, that is vanitie alſo.

2 Inſomuch, that (b) I ſayde vnto the man giuen to laughter, Thou art madde: and to myrth, What doeſt thou?

3 (c) So

2. He doth not condemne the creatures and gifts of God as euill: but the careful ſeking of them, and the pride and truſt that man hath in worldly things. He proueth by ſix reaſons, that true felicitie is not to be put in any worldly thing.

b. The firſt reaſon is, that nothing can be atteyned in this lyfe without laboure and care.

c. 2. Mans life is but ſhort & vncertain. And thoughe the earth it ſelfe continueth for a longer time, yet it cõmeth to an ende at the laſt.

d. 3. Neyther Aſtronomie, nor any other ſcience is perfectly knowen in this lyfe.

e. 4. Man in this lyfe is ſo deſirous to ſee and heare newes alwayes, that he is neuer ſatiſfyed nor contente with his eſtate

f. 5. The firſte clauſe is vnder ſtanded of things made by nature, the ſecond of things done by arte.

g. 6. It is the reward of the ſinne of our forefather Adã, that knowledge can not be attained to without great trauaile

h. Man is not able of his owne power to reforme that is amiſſe, and to ryſe vp from ſinne, nor to know his imperfection and weakeneſſe, to doe any thing that is good, without the grace of God.

He proueth by foure reaſons, that true felicitie conſiſteth not in any worldly pleaſure.

a. 1. Ther is no long contentation in any eaſe or pleaſure in his life.

b. 2. The mother of vayne pleaſure, and much laughter is fooliſhneſſe.

3 (c) So I thought in my heart to giue my
flesshe vnto wine, and agayne to applye my
mynde vnto wisedome, and to comprehende
folishnesse: vntill the time that among all
the things which are vnder ỹ sunne, I might
see what were best for men to do so long as
they liue vnder heauen.

4 (d) I made gorgeous fayre workes: I
builded my houses, and planted vineyardes.

5 I made me orchardes and gardens of
pleasure, and planted trees in them of al ma-
ner of fruites.

6 I made poles of water, to water ỹ grene
and fruitefull trees withall.

7 I bought seruaunts and maidens, and had
a great household: as for cattell and sheepe, I
had more substance of them than al they that
were before me in Hierusalem.

8 I gathered together siluer and golde, and
the chiefe treasures of kings and landes: I
haue prouided me men singers and women
singers, and the delights of the sonnes of me,
as a woman taken captiue, and women ta-
ken captiues.

9 And I was greater and in more worship
than al my predecessours in Hierusalem: for
wisedome remayned with me.

10 And loke whatsoeuer mine eyes desired,
I let them haue it: and wherein soeuer my
hart delighted or had any pleasure, I with-
helde it not from it: thus my hart reioyced in
all that I did, and this was my portion of
all my trauayle.

11 But when I considered all the workes that
my handes had wrought, and all the labour
that I had taken therein: loe, al was but va-
nitie and veration of minde, and nothing of
any value vnder the sunne.

12 (e) Then turned I me to consider wise-
dome, errour, and folishnesse (for what is he
among men that might be compared to me
the king in such workes?)

13 And I sawe that wisedome excelleth fo-
lishnesse, as farre as light doth darknesse.

14 For a wise man hath his eyes in his head,
but the fole goeth in darknesse: I perceyued
also that they both (f) had one ende.

15 Then thought I in my minde, if it hap-
pen vnto the fole as it dothe vnto me, what
needeth me then to labour any more for wis-
dome? So I confessed within my heart that
this also was but vanitie.

16 For the wyse are euer as little in remem-
braunce as the folish: for the days shal come
(g) when all shalbe forgotten, yea the wyse
man dyeth as well as the fole.

17 Thus began I to be weery of my lyfe,
insomuch that I could away with nothyng
that is done vnder the sunne: for al was but
vanitie and veration of minde.

18 (h) Yea I was weery of my labor, which
I had taken vnder the sunne, bycause I shuld
be fayne to leaue them vnto another manne
that commeth after me.

19 (i) And who knoweth whether he shalbe a
wise man, or a fole? And yet shal he be lorde
of all my labours which I with such wise-
dome haue taken vnder the sunne: this is al-
so a vayne thing.

20 So I turned me to refrayne my mynde
from all suche trauayle as I toke vnder the
sunne.

21 For somuch as a man should weery hym-
selfe with wisedome, with vnderstanding,
and opportunitie, and yet be fayn to leaue hys
labours vnto another that neuer sweate for
them: this is also a vayne thing, and greate
miserie.

22 For what getteth a man of all the labour
and trauayle of his minde, that he taketh vn-
der the sunne?

23 But heauinesse, sorow, and disquietnesse
all the dayes of his life? Insomuch that hys
hart can not rest in the night: this is also a
vayne thing.

24 (k) Is it not better then for a man to eate
and drinke, and his soule to be merrie in hys
labour? yea I sawe that this also was a gift
of God.

25 For who will eate or goe more lustily to
his worke than I?

26 And why? God giueth to the man that is
good before him, wisedome, vnderstanding,
and gladnesse: but vnto the sinner he giueth
wearinesse, that he may gather and heape to-
gether the thing that afterward shalbe giue
vnto hym whome it pleaseth God: thys is
now a vayne thing, yea a very disquietnesse,
and veration of minde.

The. iij. Chapter.

1. All things haue their time. 14. The woorkes of God are perfect, and cause vs to feare him. 17. God shall iudge both the iust and vniust.

1 (a) EVery thing hath a time, yea all that
is vnder the heauen hath his conuenient
season.

2 There is a time to be borne, and a time to
die: there is a time to plant, and a tyme to
plucke vp the thing that is planted.

3 A tyme to slay, and a tyme to make whole:
a tyme to breake downe, and a tyme to
builde vp.

4 A time to weepe, and a time to laugh: a
time to mourne, and a time to daunce.

5 A time to cast away stones, and a tyme
to gather stones together: a tyme to im-

h. That he might seeke the true felicitie which is in God.

i. He rebuketh men that make carefull prouidence to enriche their heyres by vnlawfull meanes to their owne damnation, not knowing who or what they shal be, eyther good or euil.

D

k. As it is the blessing of god to obteyne ryches honestly, so is it no lesse blessing to refresh him selfe with the frutes thereof in measure. Of both which blessings Solomon confesseth hym selfe to haue tasted largely, and yet not happy therby.

I

a. Although true felicitie is not to be put in any worldly thing, yet God hath appointed all necessary things to be done in due time, order, and measure.

1. He that applyeth hymselfe to the studie of godly wisedome, may not haue too much pleasure in drinking of wine.

4. The more plentie of gorgeous buylding, apparell, riches, or worldly pleasure, the more vexation of mynde: and all is but vanitie in comparison of godly felicitie, as Solomon confirmeth of his owne experience.

B

e. God hathe appoynted that man should be obedient to godly reason, as to his king: and not to be led with carnal affection.

C

f. They both suffer like aduersitie in thys worlde: or as touching the corruption of the body, they dye both alike.

g. Meaning in this world.

brace, and a tyme to refrayne from imbra-
cing.

6 A time to winne, and a time to lose: a time
to spare, and a time to spende.

B 7 A time to cut in peeces, and a time to sowe
together: a time to keepe silence, and a tyme
to speake.

8 A tyme to loue, and a time to hate: a tyme
of warre, and a time of peace.

9 What hath a man else that doth any thing,
but weerinesse and labour?

b. God hath appointed that euery man shoulde diligently trauayl and take pains in his vocatiō, to the ende he woulde haue him humble, and feare God.

10 (b) For as touching the trauayle and care-
fulnesse which God hath gyuen vnto men,
I see that he hath giuen it them to be exerci-
sed in it.

11 All this hathe hee ordeyned marueylous
goodly, to euery thing his due time: He hathe
planted ignorance also in the hartes of men,
that they should not comprehend the ground
of his workes which he doth from the begin-
ning to the end.

12 So I perceiued that in those things there
is nothing better for a man than to be mer-
rie, and to do well as long as he liueth.

13 For all that a man eateth and drinketh, yea
what so euer a man enioyeth of all his la-
bour: that same is a gift of God.

C 14 I considered also that what so euer God
doth, it cōtinueth for euer: And that nothing
can be put vnto it, nor taken from it, and
that God doth it to the intent that men should
feare hym.

Eccle. 1. d.

15 The thing that hathe bin is now: and the
thing that is for to come, hath bin afore time:
for GOD reserueth agayne the thing that
was past.

16 Moreouer, I sawe vnder ỹ sunne vngod-
linesse in the steede of iudgemente, and ini-
quitie in steede of righteousnesse.

c. There is no difference betwixt a man & a beast as touching the bodie, whiche of them both dieth: but the soule of man liueth immortally, and the bodie of man riseth vp again by the mightie power of the spirite of God.

17 Then thought I in my minde, God shall
separate the righteous from the vngodly:
and then shalbe the time and iudgemente of
al counsayles and workes.

18 I communed with mine owne harte also
concerning the children of men, howe God
hath chosen them, and yet letteth them ap-
peare as though they were beasts.

19 (c) For it happeneth vnto men, as it dothe
vnto beasts, euen one condition vnto them
both: as the one dyeth, so dyeth the other, yea
they haue both one manner of breath: so that
in this a man hathe no preeminence aboue a
beast, but are all subdued vnto vanitie.

d. The immortalitie of the soule is not knowen by carnall reason or sense: but by the woord and spirite of God.

20 They goe all vnto one place: for as they
be all of dust, so shall they all turne vnto dust
agayne.

21 (d) Who knoweth the spirite of "man that
goeth vpwarde, and the breath of the beaste
that goeth downe to the earth?

"or, of the children of men.

22 Wherefore I perceiue that ther is nothing
better for a man, than to be ioyful in his la-
bour, for that is his portion: But who wyll
bring him to see the thing that shal come af-
ter hym?

The. iiij. Chapter.

1. The innocente are oppressed. 4. Mens labours are full of abuse and vanitie. 9. Mans societie is necessary. 13. A young man poore and wise, is to bee preferred before an olde king that is a foole.

1 SO I turned me, and considered all the violent wrong that is done vnder the sunne, and beholde the teares of such as were oppressed, and there was no man to comfort them, or that would deliuer and defend them from the violence of their oppressours. I Ibac. 1. d. Eccle. 5. b.

2 Wherefore I "iudged those that are dead, to be more happie than tho'e that be aliue: "or praysed.

3 (a) Yea him that is yet vnborne, to be better at ease than they both: bycause he seeth not the miserable workes that are done vnder the sunne. a. He speaketh heere according to the iudgement of the flesh, which can not wel bide perfection and trouble.

4 (b) Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuie against his neighbour: This is also a vayne thing, and a vexation of minde. b. The more perfect the workes is, the more it is enuied of the wicked.

5 (c) The fole foldeth his hands together, and eateth vp his owne flesche. c. For idlenesse destroyeth himselfe.

6 One handfull (sayth he) is better with rest, than both the handes full with labour and trauayle of minde.

7 Moreouer I turned me, and beholde yet a- B
nother vanitie vnder the sunne:

8 There is one man, no moe but hymselfe a-
lone, hauing neyther childe nor brother, yet
is there no ende of his carefull trauayle, nys
eyes can not be satisfyed with riches: (yet
sayth he not) for whome do I take such tra-
uayle? For whose pleasure doe I thus con-
sume away my life? This is also a vayne
and miserable thing.

9 (d) Therefore two are better than one, for d. Mutuall societie is both comfortable & necessarie for mans life.
they may well enioy the profite of their la-
bour: for if one of them fall, his companion
helpeth him vp agayne.

10 But wo is him that is alone: for if he fal
he hath not another to helpe him vp.

11 Againe, when two sleepe together, they are
warme: but howe can a body be warme a-
lone?

12 One may be ouercome, but two may make
resistaunce: A three folde gable is not light-
ly broken.

13 A poore child being wise, is better than an
olde king that doteth, "and can not beware in admonition. "or, and will not receiue

in time to come.

14 Some one commeth out of prison, and is made a king: and another which is borne in the kingdome, commeth vnto pouertie.

15 And I perceiue that all men liuing vnder the sunne, (e) goe with the second child that shall stande vp in the steade of the other.

16 Is for the people that haue ben before him, and that come after him, they are innumerable, and they that come after him shal not (f) reioyce of him: This is also a vayne thing and veration of mynde.

17 When thou commest into the house of God, kepe thy foote, and draw nigh, that god which is at hande may heare that thou giue not the (g) offering of fooles: for they knowe nought but to do euil.

e. Men seeke rather to please and to come into fauour with him that shal succeede into the place of honour, than with him that doth occupy the present estate.

f. The people will not be long pleased with him that occupieth the place of honor.

g. We must directe our faith, prayer, and workes, by the word of God: and not by a blinde or wicked intent.

The.v. Chapter.

1. Not to speake lightly, chiefely in Gods matters. 9. The couetous can neuer haue ynough 11. The labourers sleepe is sweete. 14. Man whē he dieth, taketh nothing with him. 18. To liue ioyfully and with a contented mynde, is the the gyft of God.

1 BE (a) not hastie with thy mouth, and let not thyne hart speak any thing rashly before God: For God is in heauen, and thou vpon earth, therefore let thy wordes bee fewe.

a. Be not rashe in speaking of the maiestie of God: or in vowing and praying to God.

2 For where muche carefulnesse is, there are many dreames: and where many wordes are, there men may heare fooles.

3 If thou make a vowe vnto God, bee not slacke to performe it: As for foolishe vowes, he hath no pleasure in them: if thou promise any thing, pay it.

Deut. 22. c. Eccle. 6. c.

4 (b) For better is it that thou make no vow, than that thou shouldest promyse and not pay.

b. We ought to vowe those things the which tende to the glory of God & whiche are in our power to perform.

5 Suffer not thy mouth to cause thy flesshe for to (c) sinne, neither say thou before the angel, that it is thine ignorance: for then God wil be angry at thy voyce, and destroy al the worke of thine handes.

c. In promising that which thou art not able to performe. Or by intemperate eating and drinking, or by saying you sinned not voluntarily but of necessitie, making God the author of sin.

6 (d) And why? whereas are many dreames, and many wordes, there are also diuers vanities: but loke that thou feare God.

d. Dreames are not to be credited but God is to be feared.

7 If thou seest the poore to bee oppressed and wrongfully dealt withal, so that equitie and right of the lawe is wrested in the lande, marueyle not thou at suche a thing: for hee that (e) is higher than the highest regardeth, and there be higher than they.

e. Meaning that God wil redresse these things, and therefore we must depende vpon him.

8 (f) The increase of the earth vpholdeth all thing: yea the king him self is mayntayned by husbandrie.

f. The decay of husbandry is the decay of the prince.

9 Hee that loueth money, will neuer be satisfied with money, and hee that loueth riches, shalbe without the fruite thereof: This is also a vayne thing.

10 Whereas muche riches is, there are many also that spend them away: And what pleasure more hath he that possesseth them, sauing that he may loke vpon them with his eyes?

11 A labouring man sleepeth sweetly, whether it be little or much that hee eateth: but the abundaunce of the ryche will not suffer him to sleepe.

12 (g) Yet is there a sore plague whiche I haue seene vnder ỹ sunne (namely) riches kept to the hurte of him that hath them in possession:

g. A plage of the couetous man.

13 For oft times they perishe with his great misorie and trouble: and if he haue a childe, it getteth nothing.

14 Like as he came naked out of his mothers wombe, so goeth he thither again, and carieth nothing away with him of al his labour.

C Iob. 1. d 1. Tim. 6. b.

15 This is a miserable plague that hee shall goe euen as he came away: What helpeth it him then that he hath laboured in the wind?

16 (h) Al the dayes of his life also he did eate in the darke, with greate carefulnesse, sickenesse, and sorowe.

h. That is, in vayne, and without profit.

17 (i) Therefore me thinke it a better & a fayer thing, a man to eate and drinke, and to bee refreshed of al his labour that he taketh vnder the sunne, all the dayes of his life whiche God giueth him: for this is his portion.

i. Man by reason can comprehende nothing better in this lyfe than to vse the giftes of God soberly and comfortably for to know farther, is a special gyft of God reueled by his spirit.

18 For vnto whō so euer God giueth riches, goodes, and power, hee giueth it him to enioye it, to take it for his portion, and to be refreshed of his labour: this is the gift of God.

19 For he thynketh not much howe long he shall liue, forasmuch as God fylleth his hart with gladnesse.

The.vi. Chapter.

The miserable estate of him too whom God hath giuen riches, and not the grace too vse them.

1 THere is yet a plague vnder the sunne, & it is a generall thing among men: when God giueth a man riches, goodes, and honour, so that hee wanteth nothing of al that his hearte can desyre, and yet GOD giueth him not leaue to enioye the same, but an other man spendeth them. This is a vayne thing, and a miserable plague.

A

2 If a man beget an hundred children, and liue many yeares, so that his dayes are many in number, and yet can not enioye his good,

a. The wicked couetous man by many kind of offences, wãteth the honor of a christian mans buriall, either by murdring himself, or by suche other kinde of offence.

(a) neither bee buried, as for him, I say, that vntimely birth is better than he.

3 For he commeth to nought, and spendeth his time in darkenesse, and his name is forgotten.

4 Moreouer hee seeth not the sunne, and knoweth not of it: and yet hath he more rest than the other.

5 Yea, though he liued two thousande yeeres, yet hath he no good life: Come not al to one place?

b. That is, to death, meaning that he is nothing better than the vntymely fruite, "or, for his mouth.

6 (b) All the labour that a man taketh, is for him "selfe, and yet his desire is neuer filled after his minde.

7 For what hath the wise more than the fole: What helpeth it the poore that (c) he knoweth to walke with foles before the liuing?

c. That is, that he knoweth how to vse his riches well in the iudgemẽt of the wyse.

8 (d) The cleare sight of the eye, is better than that the soule should walke after desires of ỹ lust: Howbeit, this is also a vayne thing, and a disquietnesse of mynde.

d. It is better to be content with that God hath giuen, thã to followe his desire that neuer will be satisfyed.

9 The thing that hath bin, is named alredy, & knowẽ ỹ it is euen mã himselfe, neither may he go to law wt̃ him (e) ỹ is mightier than he.

e. That is, with God, who wil teach him that he is mortall.

10 Many thinges there be that encrease vanitie, and what hath a man elle?

11 For who knoweth what is good for man liuing in the dayes of his vayne lyfe, whiche is but a shadowe? Or who will tell a man what shall happẽ after him vnder the sunne?

The. vij. Chapter.

Diuers preceptes too folowe that whiche is good, and too auoyde the contrary.

Pro. 22. a. Canti. 1. a.

1 A Good name is more worth than precious ointment: and (a) the day of death, is better than the day of byrth.

a. Bicause that this corporall death is the entring into lyfe euerlasting.

2 (b) It is better to goe into an house of mourning, than into a banketting house: for there is the ende of all men, and he that is liuyng taketh it to hart.

b. The house of mourning put vs in mind of death, and so to examine and amende our lyues.

3 (c) Grauitie is better than to laugh: for when the countenaunce is heauie, the hart is reformed.

4 The harte of the wise is in the mourning house: but the hart of the folishe is in the house of myrth.

c. The hart of a sinner is soner reformed by an angrie countenance, than by a smiling.

Pro. 17. a.

5 It is better to giue eare to the chastening of a wise mã, than to heare ỹ song of foles:

d. Thornes in the fire crackleth for a while, but they are soon gone out.

6 For the laughing of foles, is like the (d) cracking of thornes vnder a pot: and that is but a vayne thing.

7 The wise man hateth wrong dealing, and abhorreth the hart that coueteth rewards.

8 Better is it to consider the end of a thing, than the beginning: The patient of spirite, is better than the hygh minded.

9 Be not hastily angry in thy mynde: for wrath resteth in the bosome of foles.

10 (c) Say not thou. What is the cause that the dayes of the old tyme were better than they ỹ be now? for ỹ were no wise question.

e. Good dayes are not to be esteemed by prosperitie, but by verie and true religion, as the dayes of Christ are better than the former dayes of Moses.

11 Wisdome with inheritance is good, yet better is it with them that without care may beholde the sunne:

12 For wisedome defendeth as well as money, and the excellent knowledge and wisedome, giueth life vnto him that hathe it in possession.

13 Consyder the worke of God, howe that no man can make the thing (f) straight, which he maketh crooked.

f. No man can make him whom God hath pointed to be borne blinde or lame.

14 Vse wel the time of prosperitie, and remẽber the time of misfortune: for God doth so temper the one and the other, that a man (g) can fynde nothing els.

g. That no man can fynde faultes with gods doynges.

15 All things haue I considered in the time of my vanitie: that the (h) iust man perysheth for his righteousnesse sake, and the vngodly lyueth in his wickednesse.

h. Meaning that the cruell tyrants put to death innocente & the wicked.

16 (i) Therefore be thou neither too righteous, (k) nor ouer wise, that thou perishe not.

i. Follow not thy good intentions in those thinges which be contrary to Gods cõmandement, or punish not euery light fault with extremitie.

17 (l) Bee neither too vnrighteous also, nor too folyshe, lest thou dye before thy time.

k. Be not wise in thine owne conceipt.

18 It is good for thee to (m) take hold of this, and not to let that goe out of thy hand: For he that feareth God, commeth forth with them all.

2. Reg. 8. c. 2. Par. 6. g. Pro. 20. b. 1. Joh. 1. b.

19 Wisdome giueth more courage vnto the wise, than ten mightie men of the citie.

20 For there is not one iust vpon earth, that doth good, and sinneth not.

l. Depart quickely from that is wicked.

21 Take no heede vnto euery word that is spoken, lest thou heare thy seruant curse thee:

m. Take heede of these admonitions.

Iob. 28. c.

for thyne owne hart knoweth that thou thy selfe also hast oft times spoken euyl by other men.

22 All these thinges haue I proued in wisedome, for I thought to be wise, but she went farther from me than she was before: yea and so deepe, that I might not reach vnto hir.

23 I applyed my minde also vnto knowledge and to seeke & searche out science, wisdome, & vnderstanding, to knowe the folyshnesse of the vngodly, & the errour of dotyng foles.

24 And I founde that a woman is bitterer than death, the whiche hath cast abroade hir hart as a net that menne fishe with, and hir handes are chaynes: (n) Who so pleaseth God shall escape from hir, but the sinner wil be taken with hir.

Pro. 7. d.

n. A shrewde woman is escaped only by the grace of God.

25 Behold (saith the preacher) this haue I diligently searched out, and proued: One thing must be considered with an other, that a mã may come by knowledge which "as yet I seeke, and finde it not.

"or, my soule seeketh.

26 I

26 Among a thousand men I haue founde one, but (o) not one woman among al.

27 Loe this only haue I founde, that God made man iust and right: (p) but they sought many inuentions.

The.viij. Chapter.

2. To obey princes and magistrates. 17. The workes of God passe mans knowledge.

1 WHo is wise? who hath knowledge to make an aunswere? A (a) mans wisdome maketh his face to shine: but vnshamefastnesse putteth out of fauour.

2 Keepe the kings cõmaundemẽt, namely for the othe that thou hast made vnto God for the same.

3 (b) Be not hastie to go out of his sight, and see thou continue in no euill thing: for what so euer it pleaseth him, that doth he.

4 Like as when a king giueth a charge, his commaundement is mightie: Euen so, who may say vnto him, What doest thou?

5 Who so keepeth the commaundement, shal feele no harme: but a wise mans hart discerneth the time and iudgement.

6 For euery thing wil haue opportunitie and iudgement: and this is the thing that maketh men ful of carefulnesse and sorowe.

7 And why? a man knoweth not what is for to come: for who can tel him when it shalbe.

8 Neyther is there any man that hath power ouer the spirite to keepe stil the spirite, nor to haue any power in the time of death, nor that can make an end of the battayle, neither may vngodlynes deliuer thē yͤ meddle wal.

9 All these things haue I considered, and applyed my minde vnto euery worke that is vnder the sunne, how one man hath lordship vpon another to (c) his owne harme.

10 For I haue seene often yͤ vngodly brought to their graues, (d) and yet they haue returned into the citie againe: and (e) came from the place of holy men, which in the citie were growen out of memorie, as were those also that liued well: This is also a vaine thing.

11 (f) Bycause now that euil workes are not hastily punished, the hart of man giueth hym selfe ouer vnto wickednesse.

12 Bycause an euill person offendeth an hundred times, and god deferreth, giuing him long life, therefore I am sure that it shalgoe wel with them that feare God, whiche haue him before their eyes.

13 Againe, as for the vngodly it shal not bee wel with him, neyther shall he prolong his dayes: but euen as a shadowe, so shal hee bee that feareth not God.

14 Yet is there vanitie vpon earth: There bee iust men, vnto whom it happeneth as though they had the workes of the vngodly: Agayne, there be vngodly, with whome it goeth as though they had the workes of the righteous: This haue I called also a vayne thing.

15 Therefore I commend gladnesse, bycause a man hath no better thing vnder the sunne, than to eate and drinke, and to bee merry: (g) for that shall he haue of his labour, all the dayes of his life whiche God giueth hym vnder the sunne.

16 And so I applied my mind to learne wisdome, and to knowe the trauaile that is in the worlde, and that of suche a fashion, that I suffered not myne eyes to sleepe, neyther day nor nyght.

17 I vnderstoode of all the workes of God, but it is not possible for a man to attayne vnto the workes that are done vnder the sun: and though hee bestowe his labour to seeke them out, yet can he not reach vnto them: yea though a wise man would vndertake to knowe them, yet shal he not fynde them.

g. This he speaketh in the person of a carnal man.

The.ix. Chapter.

1. By no outward thing can man know whom God loueth or hateth. 11. No man knoweth his ende. 19. VVisdome excelleth strength.

1 FOr all these thinges purposed I in my mynde to seeke out: The righteous and wise, yea & their seruants also, are in the hand of God, (a) & there is no man yͤ knoweth either loue or hate, but al things are before thē.

2 It happeneth vnto one as vnto another, it goeth with yͤ righteous as wͤ the vngodly, (b) wͤ the good and cleane, as with the vncleane, with him that offreth, as wͤ him that offereth not: like as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth vnto the periured, so happeneth it also to him that is afrayde to be forswoorne.

3 Among al thinges that come to passe vnder the sunne, this is a miserie, that it happeneth vnto all alike: This is the cause also that the harts of men are ful of wickednesse, and madde foolishnesse is in their hartes as long as they liue, vntil they dye.

4 And why? as long as a man lyueth, he hath an hope: for a quicke (c) dogge (say they) is better than a dead Lion.

5 For they that be liuing, knowe that they shall dye: but they (d) that be dead, knowe nothing, neyther deserue they any more, for their memorial is forgotten.

6 Also their loue, and their hatred, and their enuie, is nowe perished, neither haue they any more parte in the worlde in all that is done

a. By any outward thing in this life, no man knoweth whether he is loued or hated of God.

b. Prosperitie, and aduersitie, commeth in this life, as wel to the godly, as to the wicked.

c. This prouerbe is the saying of the Epicures, the which beleueth not the immortalitie of the soule.

d. Repentance after this lyfe is to late and vnprofitable.

done vnder the sunne.

B 7 (e) Goe thou thy way then, eate thy bread with ioy, and drinke thy wyne with a glad hart, for thy workes please God: Let thy garmentes bee alwayes white, and let thy head lacke no oyntment.

e. The wicked flatter themselues to be in Gods fauour, whatsoeuer they doe, for that they do abound in prosperitie.

8 Use thy selfe to liue ioyfully with thy wife, whom thou louest all the dayes of thy lyfe, which is but vaine, that God giueth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life, of all thy labour and trauaile that thou takest vnder the sunne.

Math.6.b.
Prou.5.c.

9 What so euer thou takest in hande to do, that do with all thy power: for in the graue that thou goest (f) vnto, there is neyther worke, counsayle, knowledge, nor wisdome.

f. There is no time of working or repentance after this lyfe.

10 So I turned me vnto other thinges vnder the sunne, and I sawe that in running, it helpeth not to bee swifte: in battayle, it helpeth not to be strong: to feeding, it helpeth not to be wyse: to ryches, it helpeth not to be a man of muche vnderstandyng: to bee had in fauour, it helpeth not to be cunnyng: (g) but that al lyeth in time and fortune.

g. Thus the wicked worldlings are deceiued, attributing to fortune that whiche is ordered by the secrete prouidence of God, for that the reward, according to mens doings, is not in this life, but chiefly in the life to come.

11 For a man knoweth not his time: but like as the fyshes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perillous time, when it commeth suddenly vpon them.

12 (h) This wisdome haue I seene also vnder the sunne, and me thought it a great thing:

h. A prayse of wyse men.

13 There was a little citie, and a fewe men within it: so there came a great king and besieged it, and made great bulwarks against it.

C 14 And in the citie there was found a poore man, but he was wyse, which with his wisdome deliuered the citie, yet was there no body that had any respecte to suche a simple man.

15 Then sayde I, wisedome is better than strength: Neuertheless, a simple mans wisdome is dispised, and his wordes are not hearde.

16 A wise mans counsayle that is "folowed in scilence, is farre aboue the crying of a captayne among fooles.

"or, hearde.

Sap.6.a.
1.Reg.17.c.
2.Re.22.c.

17 For wisdome is better than harnesse: but one sinner alone destroyeth muche goodnesse.

The.x. Chapter.

1. The difference of foolishnesse and wisdome. 10. A slaunderer is like a serpent that can not be charmed. 15. Of foolishe kinges and riotous princes. 16. And of good kings & princes.

A 1 Dead flye doth corrupt sweete oyntmẽt, and maketh it to stynck: Euen so oft tymes he that hath bin had in estimation for wisdome and honour, is abhorred because of a little foolishnesse.

2 (a) A wise mans hart is vpon his right hand: but a fooles hart vpon his leaft.

a. A wyse doth thing aptly and good cõsideration: but a foole doth contrarie.

3 A fole will shewe himselfe when he goeth by the way, "yet thinketh he that euery man doth as foolishly as him selfe.

"or, and

4 If a princypall spirit be giuen thee to beare rule, bee not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences.

a foole by himselfe, esteemeth all other men as fooles.

5 Another plague is there which I haue seene vnder the sunne, namely, the ignorance that is commonly among princes: in that a fole sitteth in great dignitie, and the (b) ryche are set downe beneath.

Rom.11.

b. Rich men wisedome, vertue.

6 I haue seene seruantes ryde vpon horses, and princes goyng vpon "theyr feete as it were seruauntes.

"or, the

7 But hee that dyggeth vp a pytte, shall fall therein himselfe: and who so breaketh down the hedge, a serpent shall byte him.

B Pro.26.b. Eccl.27.d

8 Who so remoueth stones, shall haue trauayle withall: and hee that heweth wood, shalbe hurt therewith.

9 When an iron is blunt, and the pointe not sharpened, (c) it must be whet againe, and that with might: Euen so doth wisdome folowe diligence.

c. Arte like nature.

10 A backbytter is no better than a serpent that stingeth without hyssyng.

11 The wordes out of a wise mans mouth are gratious: but the lippes of a fole wil destroy him selfe.

12 The beginning of his talking is folyshnesse: and the last worde of his mouth is starke madnesse.

13 A fole is full of wordes, and a man can not tell what shal come to passe: who will then warne him of it that shall folowe after him?

14 The labour of the (d) foolishe is greeuous vnto them, whyle they knowe not howe to goe into the citie.

C d. The foole will discusse high matters and knowe not his owne durie.

15 Wo bee vnto thee, O thou land, whose kyng (e) is but a childe, and whose princes are early at theyr banquets.

e. A chylde in affection and maners, and voyde of graue counsell.

16 But well is thee, O thou land, whose kyng is come of nobles, and whose princes eate in due season, for necessitie and not for lust.

17 Through slothfulnesse ỳ balkes fal down, and through idle handes it rayneth in at the house.

Psal.104.b

18 Meate maketh men to laugh, and wine maketh them mery: but vnto money are all things obedient.

19 (f) Wishe the king no euill in thy thought, and speake no hurt of the riche in thy priuie chamber:

f. Treason cannot be wrought so secretly but it will be knowen.

chamber: for a byrd of the ayre shall betray thy voyce, and with hir feathers shall she bewray thy wordes.

The.xi.Chapter.

1. To be liberal to the pore. 4. Not to doubt of Gods prouidence. 8. Al worldly prosperitie is but vanitie. 9. God wil iudge al.

1 CAst (a) thy bread vpon wet faces, and so shalt thou finde it after many dayes.

2 (b) Giue part seuen dayes, and also vpon the eight: for thou knowest not what miserie shal come vpon earth.

3 When the cloudes are full, they poure out rayne vpon the earth. (c) And when the tree falleth, whether it bee towarde the south or north, in what place soeuer it fal, ther it lieth.

4 He that regardeth the wind, shal not sow: and he that hath respect vnto the cloudes, shal not reape.

5 Now like as thou knowest not the way of the spirite, nor how the bones doe growe in the wombe of hir that is with child: euen so thou knowest not the workes of God, which is the worke maister of all.

6 Ceasse not thou therefore with thy handes to sow thy seede, whether it be in the morning or in the euening: for thou knowest not whether this or that shall prosper, and if they both take, it is the better.

7 The light is sweete, and a pleasant thing is it for the eyes to loke vpon the sunne.

8 If a man liue many yeeres, and be glad in them al, let him remember the dayes of darkenesse, whiche shal be many, and that foloweth: Al thinges shalbe but vanitie.

9 Be glad then (O thou young man) in thy youth, and let thy hart be merry in thy young dayes, folow the wayes of thyne owne hart, and the lust of thyne eyes, (d) but be thou sure that God shall bring thee into iudgement for all these things.

The.xij.Chapter.

1. To thinke on God in youth, and not to deferre tyl age. 7. The soule returneth to God. 8. VVisdome is the gift of God, and consisteth in fearing him, and keeping his commaundements.

1 PVt away displeasure out of thine hart, and remoue euil from thy body: for childehood and youth is but vanitie.

2 Remember thy maker the sooner in thy youth, yer euer the dayes of aduersitie come, and yer the yeeres drawe nigh, when thou shalt say, I haue no pleasure in them.

3 Before the sunne, the light, the moone, and starres be darkned, and yer the clouds, turne agayne after the rayne:

4 (a) When the kepers of the house shal tremble, and when the (b) strong men shall bowe them selues, when the (c) mylners stand styll, because they be so fewe, and when the (d) sight of the windowes shal wax dymme:

5 When the (e) dores in the streetes shal bee shut, and when the (f) voyce of the mylner shal be layd downe, when men shal rise vp at the voyce of (g) the byrde, and when al the (h) daughters of musycke shall bee brought lowe:

6 When men shall feare (i) in high places, and be afrayde (k) in the streetes, when the (l) Almonde tree shall flory she, and be laden with the (m) grashopper, and when all lust shal passe: bicause man goth to his (n) long home, & the mourners goe about (o) streets:

7 (p) Or euer the syluer lase be taken away, and or the (q) golden vel be broken: Or the (r) potte be broken at the (s) well, and the (t) wheele broken vpon the (v) cesterne:

8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shal returne vnto God who gaue it.

9 All is but vayne (sayth the preacher) all is but playne vanitie.

10 The preacher was yet more wise, and taught the people knowledge, he gaue good heede, sought out the ground, and set forth many parables: His diligence was to find out acceptable wordes, right scripture, and the wordes of truth.

11 For the words of the wise, are like prickes and nayles that goe through, of the (x) authours of gatherings (which) are giuen of one sheepehearde.

12 Therefore beware my son of that doctrine that is beside this: for to make many bookes, it is an endlesse worke, and to muche studie weeryeth the body.

13 Let vs heare the conclusion of all thinges: Feare God, and keepe his commaundements, for that toucheth al me. For God shal iudge all workes and secret thinges, whether they be good, or euil.

a. The hands.
b. The thighs.
c. The teeth.
d. The eyes.
e. The mouth.
f. The chawes.
g. At the crowing of the cocke.
h. The eares.
i. When hee shalbe afrayde to climbe.
k. Or stumbling.
l. The whyte head.
m. When hee shall be able to beare no burden.
n. His graue.
o. Lamenting the dead.
p. The marow in the backebone.
q. The yelowe skin that couereth the braine.
r. The two great veynes.
s. The syuer.
t. The head.
v. The heart.
Heb.4.c.
x. Authors of gatherings he calleth wyse men, bycause they gather the sayings of the wyser sort of me in their bookes.

The ende of the booke of the Preacher, otherwise called Ecclesiastes.

The Ballet of Ballets of Solomon, *called in Latine, Canticum Canticorum.*

¶ *The first Chapter.*

1. The familiar talke and myſtical cõmunication of the ſpiritual loue betweene Ieſus Chriſt and his Churche. 6. The domeſticall enimies that perſecute the Churche.

a. The churche deſyreth the peace of Chriſt

1 OThat (a) he wold kyſſe mee with the kyſſes of his mouth: for thy loue is more pleaſant than wine, and that bycauſe of the good and pleaſaunt ſauour of thy moſt pretious baulmes.

b. Chriſts mercie is ſet forth by preaching.

2 (b) Thy name is a ſweete ſmelling oyntement when it is ſhed forth, therefore do the

c. The maydens, that is, they that are pure in hearte.

(c) maydens loue thee.

3 Draw thou me (vnto thee) we will runne after thee. The king hath brought me into his (d) priuie chambers: Wee wil, be glad and reioyce in thee, we thinke more of thy loue than of wine: they that be righteous loue thee.

d. Priuie chambers, that is, his ſecretes and miſteries.

e. Blacke thorough the ſpottes of ſinne & perſecution.

4 (e) I am blacke (O ye daughters of Ieruſalem) but yet (f) faire and wel fauoured, like as the tentes of the Cedarenes, and as the hangynges of Solomon:

f. Fayre thorough faith in the bloud of Chriſte.

5 Maruel not at me that I am ſo blacke, for why? the ſunne hathe ſhyned vpon me: my mothers children haue euil will at me, they made me the keeper of the vineyardes, but mine owne vineyard haue I not kept.

6 Tel me, O thou whom my ſoule loueth, where thou feedeſt the ſheep, where thou makeſt them reſt at the noone day: for why ſhal I be like him that goeth wrong about the flockes of thy companions?

g. After the doctrine of the Apoſtles. Exo. 14. c.

7 If thou know not thy ſelfe (O thou fayreſt among women) then goe thy way forth after the (g) foteſteps of the ſheepe, and feede thy goates beſide the ſhepeheardes tentes.

8 Vnto the hoſt of Pharaos charrets haue I compared thee, O my loue.

9 Thy cheekes and thy necke is beautifull as the turtles, and hanged with ſpangs & goodly iewelles, a neckbande of gold wil we make thee, with ſiluer buttons.

h. So long as the church followeth Chriſt, ſhe ſhall not erre from the true fayth of ſaluation.

10 (h) When the kyng ſytteth at the table, he ſhal ſmel my Nardus: a bundel of Myrrh is my loue vnto me, hee wil lye betwixt my breaſtes: a cluſter of Camphire in the vineyardes of Engaddi is my loue vnto me.

11 Oh how fayre art thou, my loue, Oh how fayre art thou? thou hall doues eyes. O how faire art thou my beloued, how wel fauoured art thou? Cantl.

12 Our bed is deckt with flowres, the ſeelings of our houſe are of Cedar tree, and our croſſe ioyntes of Cipreſſe.

The. ij. Chapter.

3. The Church deſyreth too reſt vnder the ſhadowe of Chriſte. 8. She heareth his voyce. 14. She is compared to the doue. 15. And the enimies to the foxes.

1 I Am the roſe of the feelde, and lillie of the valleys.

2 (a) As the Lyllie among the thornes: ſo is my loue among the daughters.

3 (b) Like as the apple tree among the trees of the woodde: ſo is my beloued among the ſonnes.

4 My delight is to ſyt vnder his ſhadowe, for (c) his fruite is ſweete vnto my throte.

5 He bringeth me into his wine celler, his bāner ſpreade ouer me, which is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am ſycke of loue.

7 His leafte hand lyeth vnder myne head, and his right hande ſhall embrace me.

8 (d) I charge you (O ye daughters of Ieruſalem) by the Roes and Hindes of the field, that ye wake not vp my loue, nor touche hir, tyl ſhe be content hir ſelfe.

9 Me thinke I heare the voyce of my beloued: Loe, there commeth he hoppyng vpon the mountaines, and leaping ouer the little hilles.

10 My beloued is like a Roe, or a young Hart: behold, he ſtandeth behind (e) our wal, he loketh in (f) at the windowe, and peepeth through the grate.

11 My beloued anſwered, and ſayde vnto me, O ſtande vp my loue, my beautifull, and goe to thine owne: (g) for loe the winter is nowe paſt, the rayne is away and gone.

12 (h) The flowres are come vp in the fielde, y time of the byrdes ſinging is come, & the (i) voyce of the turtle doue is heard in our lād.

13 The fig tree bringeth forth hir figs and the vines beare bloſſomes, and haue a good ſmel.

14 D

14 O ſtande vp then, and come my loue, my beautiful, (and come I ſay) O my doue, out of the caues of the rockes, out of the holes of the wall, O let me ſee thy countenaunce, and heare thy voyce: for ſweete is thy voyce, and fayre is thy face.

15 Get vs (k) the foxes, yea the little foxes that hurt the vines: for our vines beare bloſſomes.

16 My loue is myne, and I am his, whiche fedeth among the lilies vntil the day breake, and til the ſhadowes be gone:

17 (l) Come againe, O my beloued, and be like as a Roe, or a young Harte vpon the wyde mountaynes.

The.iij. Chapter.

1. The Churche deſyreth to be ioyned inſparably to Chriſt hir husbande. 6. Hir deliuerance out of the wylderneſſe.

A

1 BY (a) nyght in my bedde I ſought him whom my ſoule loueth: yea diligently ſought I him, but I found him not.

2 I wil get vp (thought I) (b) and goe about the citie, in the wayes in al the ſtreetes will I ſeeke him whome my ſoule loueth: but when I ſought him, I found him not.

3 The watchemen alſo that goe about the citie, founde me (to whome I ſayd) Sawe ye not him whom my ſoule loueth?

4 So whē I was a little paſt them, I found him whom my ſoule loueth: I haue gotten hold vpon him, and wil not let him goe, vntil I bring him into my mothers houſe, and into hir chamber that bare me.

5 I charge you, O yee daughters of Ieruſalem, by the Roes and Hindes of the fielde, that ye wake not vp my loue, nor touche hir, till ſhe be content hir ſelfe.

6 Who is this that commeth vp out (c) of the wylderneſſe like vapours of ſmoke, as it were a ſmell of Myrrhe, Frankincenſe, and al manner ſpices of the Apothecarie?

7 Beholde, about (d) Solomons bedſteede there ſtande threeſcore valiant, of the moſte mightie in Iſrael: They hold ſwords euery one, and are expert in warre.

8 (e) Euery man alſo hath his ſworde vpon his thygh, byeauſe of feare in the night.

9 King Solomon had made him ſelfe a palace of the wood of Libanus, the pyllers are of ſiluer, the couering of golde, the ſeate of purple, the ground is pleaſantly paued with loue, for the daughters of Ieruſalem.

10 Goe forth (f) (O ye daughters of Sion) and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his maryage, and in the day of the gladneſſe of his hart.

The.iiij. Chapter.

1. The praiſes of the Churche. 7. She is without blemiſh in his ſight. 9. The loue of Chriſt towarde hir.

1 GHow (a) fayre art thou my loue, howe fayre art thou? thou haſt (b) doues eies, beſide that which lyeth hyd within: (c) Thy hearye lockes are lyke the wool of a flocke of Goates that be ſhowne vpon mount Gilead.

2 (d) Thy teeth, are like a flocke (of ſheepe) of the ſame bygneſſe whiche went vp from the waſhyng place, where euery one beareth two twynnes, and not one vnfruiteful among them.

3 Thy lippes are like a Roſe coloured riband, thy wordes are louely, thy cheekes are like a peece of a Pomegranate within thine heares.

4 (e) Thy necke is like the towre of Dauid, buylded with coſtly ſtones, lying out on the ſydes, whereupon there hang a thouſande ſhieldes: yea al the weapons of the giaunts.

5 (f) Thy two breſtes are like two twinnes of young Roes, which feede among roſes.

6 O that I might goe to the mountayne of Myrrhe, and to the hyl of Frankincenſe tyll the day breake, and till the ſhadowes be paſt away.

7 Thou art all fayre (O my loue) and no ſpot is there in thee.

8 Come to me from Libanus (O my ſpouſe) come to me from Libanus: looke from the toppe of Amana, from the toppe of Sanir & Hermon, from the Lions dennes, and from the mountaynes of Leopardes.

9 Thou haſt (with loue) bewitched my hart, O my ſyſter, my ſpouſe, thou haſt bewitched my hart with one of thine eyes, and with one chayne of thy necke.

10 O howe fayre are thy breaſtes, my ſiſter, my ſpouſe? Thy breſtes are more pleaſaunt than wine, and the ſmel of thine oyntmentes paſſeth al ſpices.

11 (g) Thy lippes, O my ſpouſe, drop as the hony combe, yea milke and hony is vnder thy tong, & the ſmel of thy garments is like the ſmel of Libanus.

12 (h) A garden well locked is my ſyſter, my ſpouſe: a gardē wel locked, and a ſealed wel.

13 The fruites that are planted in thee, are like a very paradiſe of Pomegranates with ſweete fruites, as Camphire, Nardus, and Saffron, Calamus, Sinamom, with all ſweete ſmelling trees, Myrrhe, Aloes, and al the beſt ſpices, a well of gardens, a well of liuing waters, whiche runne downe from Libanus.

14 Vp

a. Chriſt praiſeth his church wherin he hath great delight.
b. A ſimple faith & ſincere
c. The frutes of a true faith.

d. By the teeth is ſignified ſalthe, by the whiche we are all made the ſonnes of God equally.
e. By the necke are ſignified the preachers.
f. The two breſtes ſignifie the two teſtamentes.

B

g. The preaching of the Goſpel, bringeth foorthe muche conſolatiō and profite.
h. The Church is defended by Chriſt.

14 (f) Vp ỹ North wind, come thou South winde and blow vpon my garden, that the smel therof may be caried on euery side: yea that my beloued may come into his garden, and eate of ỹ sweete fruits (that grow therin.)

f. He prayeth for the grace of the holye Ghost, towarde the Churche, without the which nothig can prosper in it.

The.v. Chapter.

1. Christ calleth his Churche to the participation of al his treasures. 2. She heareth his voice. 6. She confesseth hir nakednesse. 10. She prayseth Christ hir husbande.

I 1 I Am (a) come into my garden O my sister, my spouse, I haue gathered my myrre with my spice: I haue eate hony with my hony combe, I haue dronken my wine with my milke: Eate, O ye friendes, drinke and be mery, O ye beloued.

a. The gardin signifieth the church of God in the whiche Christe bestoweth his singular benefits

2 I am a sleepe, but my hart is wakyng: I heare the voyce of my beloued whē he knocketh, saying, Open to me, O my sister, my loue, my doue, my darlyng: for my heade is ful of deawe, and the lockes of my heare are ful of the night droppes.

3 I haue put of my coate, howe can I do it on agayne? I haue washed my feete, howe shal I syle them agayne?

4 My loue put in his hand at the hole, and my hart was moued within me.

5 I stode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ran down my fingers vpon the locks.

6 I opened vnto my beloued, but he was departed, and gone his way: Nowe when hee spake, my hart was gon: (b) I sought him, but I coulde not fynde him: I cryed vpon him, neuertheles he gaue me no aunswere.

b. Christ doth leaue his for a tyme, for that he woulde stir vp in them a greater desire of him.

7 So the watchmen that went about the citie, founde me, smote me, and wounded me: yea they that kept the walles toke away my kercheffe from me.

B 8 I charge you therefore, O ye daughters of Jerusalem, if yee finde my beloued, that yee tell him howe that I am sicke for loue.

9 What manner of man is thy loue aboue other louers, O thou fairest among women? Or what can thy loue doe more than other louers, that thou chargest vs so straitly?

10 As for my loue, he is whyte and redde coloured, a (c) goodly person amōg ten thousad.

c. The churche setteth forth Christ to be of most perfectiō and comlines.

11 His head is as the most fyne gold, the lockes of his heare are bushed, and blacke as a crowe.

12 His eyes are the eyes of doues by the water brookes, as though they were washed with milke, and are set like pearles in gold.

"Some reade and remaine by the full vessels.

13 His cheekes are like a garden bed, wherein the Apothecaries plante all maner of sweete things.

14 His lyppes are lyke Lillyes that droppe sweete smelling Myrre: his handes are like golde rings, hauyng inclosed the precious stone of Tharsis.

15 His body is as the pure Iuorie, deckt ouer with Saphires: his legges are as the pillers of Marble set vpon sockets of golde.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The wordes of his mouth are sweete, yea he is altogether louely: such a one is my loue, O ye daughters of Jerusalem, such a one is my loue.

The.vi. Chapter.

2. The Churche assureth hir selfe of the loue of Christ. 3. The prayses of the Churche. 8. She is but one, and vndefyled.

1 WHither is thy loue gone then, O thou fayrest among women? whyther is thy loue departed, & wee wil seeke him wt thee?

I

2 (a) My loue is gone downe into his garden vnto the sweete smelling beddes, that hee may refreshe him selfe in the garden, and gather Lillies.

a. Christ is ueriles Church is dine his Sp

3 My loue is myne, and I am his, which feedeth among the Lillies.

4 Thou art beautifull, O my loue, as is (the place) Thirza, thou art fayre as Jerusalem, feareful as an armie of men with their banners.

5 Turne away thine eyes from me, for they haue set me on fyre: thy heerie locks are like a flocke of goates shorne vpon the mounte of Gilead.

for, set me.

6 Thy teeth are like a flocke of shorne sheepe which go out of the washing place, where euery one beareth twynnes, and not one vnfruitfull among them.

7 Thy cheekes are like a peece of a pomegranate within the lockes of heare.

8 (b) There are threescore queenes, fourescore wiues, and damsels without number.

B

b. There many in the Churche of God, & di orders and grees there

9 (c) One is my doue, one is my darling: she is the onely beloued of hir mother, and deare vnto hir that bare hir: when the daughters saw hir, they sayde shee was blessed, yea the queenes and wiues praysed hir.

c. Diuers particular Ch ches diffe maketh but one Catho Churche.

10 What is she this that looketh forth as the morning, fayre as the moone, cleare as the sunne, and feareful as an armie of men with their banners?

11 (d) I went downe into the nut garden, to see what grewe by the brookes, and to loke if the vineyard flourished, or if the pomegranates were not forth.

d. Christ looketh vpon Churche to iect to affliction, what fruite it bringeth.

12 I knew not that my soule had made me the chariot of ỹ people that be vnder tribute.

13 Turne agayne, turne agayne, O thou perfect one, turne agayne, turne agayne, and we

wee wyll loke vpon thee: what will ye see in the (e) Sulamite? She is lyke men of war singing in a companie.

The.vij. Chapter.

1. The beautie of the Churche in all hir members. 10. She is assured of Christes loue towards hir.

1 HOw pleasaunt are thy treadings with thy shoes, thou princes daughter? the ioynte of thy thighes are like a faire iewel, which is wrought by a cūning workmaster.

2 Thy (a) nauel is like a round goblet, which is neuer without drinke.

3 Thy (b) wombe is like a heape of wheate that is set about with Lillies.

4 (c) Thy two breastes are like two twinnes of young Roes.

5 (d) Thy necke is as it were a towre of Iuorie: thyne (e) eyes also are lyke the water pooles that are in Hesebon, beyde the port of Bathrabbim, thy (f) nose is lyke the towre Libanus, which lokyth toward Damascus.

6 (g) That heade that standeth vpon thee is lyke Carmel: and the heare of thy head is lyke purple, and lyke a king dwelling among many water conduites.

7 O how fayre and louely art thou my darlyng in pleasures?

8 Thy stature is like a (h) paulme tree, and thy breastes lyke the grapes.

9 I sayd, I will climbe vp into the Paulme tree, and take hold of his high branches.

10 (i) Thy breastes also shal bee as the wine clusters, the smel of thy nosethrilles like as the smel of apples,

11 And the roofe of thy mouth like the beste wine, whiche is meete for my best beloued, pleasant for his lips, & for his teeth to chawe.

12 I am my beloueds, and he shal turne him vnto me.

13 O come on my loue, we will goe forth into ỹ field, & take our lodging in the villages.

14 (k) In the morning will we goe see the vineyarde, we will see if the vine be sprong forth, if the grapes bee growen, and if the pomegranates be shot out.

15 (l) There will I giue thee my breastes: the Mandragoras giue their sweete smell, and beside our dores are all maner of pleasant fruites both new and old, which I haue kept for thee, O my beloued.

The.viij. Chapter.

2. The churche will be taught by Christ. 3. She is vpholden by him. 16. The vehement loue wherwith Christ loueth hir. 11. She is the vine that bringeth foorth fruite too the spirituall Solomon, which is Iesus Christ.

1 O That (a) I might finde thee without, and kisse thee, whom I loue as my brother whithe suckt my mothers breastes, and that thou shalt not be despised,

2 I will leade thee, and bring thee into my mothers houses, that thou mightest teache me and that I might giue thee drinke of the spiced wine, and of the sweete sap of my pomegranates.

3 His (b) left hande shall be vnder my heade, and his right hand shal imbrace me.

4 I charge you, O ye daughters of Ierusalem, that ye wake not vp my loue, nor touch hir, tyl she be content hir selfe.

5 (What is she this that cometh vp from the wilderneste, and leaneth vpon hir loue?) I wake thee vp among the apple trees where thy mother conceiued thee, where thy mother (I say) brought thee into the world.

6 (c) O set me as a seale vpon thine heart, and as a seale vpon thine arme: for loue is mightie as the deathe, and gelousie as the hel.

7 His coales are coales of fyre, and a very vehement flambe (of the Lorde:) so that many waters are not able to quench loue, neyther may the streames drowne it: yea if a man would giue all the good of his house for loue, he should count it nothing.

8 (d) Our sister is but young and hath no breastes: what shall we do for our syster when she shalbe spoken for?

9 (e) If she be a wal, we shal buylde a syluer bulwarke therupon: if she bee a dore, wee shal fasten hir with bordes of Cedar tree.

10 I am a wal, and my breasts like towres: then was I as one that hath founde fauour in his sight.

11 Solomon hath a vineyarde at Baalhamon: and this vineyard deliuered bee vnto the keepers, that euery one for the fruite therof shoulde giue him a thousand peeces of siluer.

12 My vineyarde whiche is myne, is in my sight: thou (O Solomon) must haue a (f) thousande, and the keeper two hūdred, which kepe the fruite.

13 Thou that dwellest in the gardens, (g) O let me heare thy voyce, that my companions may harken to the same.

14 (h) O get thee away my loue, and be as a Roe or a young Hart vpon the sweete smelling mountaynes.

A. P. E.

Andrew Payne Dominus Ely

¶ *The ende of the Ballet of* Ballettes of Solomon, called in Latine, Canticum Canticorum.

a. The fathers of the old testament, desired to see the incarnation of Christe.

Canti. 2. b.

b. His gratious fauor shall preserue me from desperation in aduersitie, and from presumptiō in prosperitie.

c. The churche desireth to be ioyned vnto Christ by the seale of the holy Ghost.

d. The Iewes churche speaketh this of the churche of the Gentils, the which wanted bothe testamentes.

e. The Apostles preacheth to them that are called inwardly of god to saluation.

f. By this thousande is signified the greatest profite, whiche is lyfe euerlasting, whiche is obtayned by the grace of God, & not by our merites.

g. Christ dwelleth in his Churche, and his shepe hear his voyce.

h. The church doth pray that Christ departīg with his bodily presence, would assiste hir in all kind of necessities with the grace of his heauenly spirite.

a. Christes nauell repleni shed with the riche knowledge of his word & heauenly doctrine.

The church full of spirituall treasures.

The two testamentes cōmeth frō god, & they be equall auctorite.

The preachers ought to pure.

The Magistrates muste haue well instructed in the word of God.

The iudges of good & euil

The prince must alwayes watch aboue, like a watchemā to defend the bodie.

The churche doth encrease, the more it is pressed and persecuted.

The preachers and ministers of the sacramentes, must folow the pure worde of God alway.

Christe will call them that confesse his word to accōpt what frute they do bring.

God giueth his graces to the faithful, the which be in his Churche.

Sulamite, that is, Hierusalē, the which is Shalem, that signifieth peace.

The booke of the Prophet Esai.

¶ The first Chapter.

2. The prophet accuseth the sinnes of the people, namely of ingratefulnesse, stubbornnesse, 11. faythlesse seruice of God, 14. and sheweth Gods terrible iudgement against them, vnlesse they repent.

A

a. A reuelation, or prophecie.

THe (a) vision of Esai the sonne of Amos, which hee sawe vpon Juda and Jerusalem, in the dayes of Uzia & Joathan, Achaz and Jehezekiah, kings of Juda.

2 Heare, O heauens, and harken, O earth: for the Lorde hath spoken, I haue nourished and brought vp children, and they haue done vnfaythfully against me.

3 The Oxe hath knowen his owner, and the Asse his maisters cribbe: (but) Israel hath not knowen, my people hath giuen no heed.

4 Ah, sinneful nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord, they haue prouoked the holy one of Israel vnto anger, they are gone backwarde.

5 Why should ye be striken any more? (for) ye are euer falling away: euery head is diseased, and euery heart heauie:

6 Fro the sole of the foote, vnto the head, there is nothing sounde in it: (but) woundes, blaynes, and putrifying sores: they haue not bin salued, neither wrapped vp, neither mollified with the oyntment.

B 7 Your land is wasted, your cities are burnt vp, straungers deuoure your land before your face, and it is made desolate, as it were the destruction of enimies (in the time of warre)

8 And the daughter of Sion shall be left as a cotage in a vineyarde, lyke a lodge in a garden of Cucumbers, like a besieged citie.

9 Except the Lorde of hostes had left vs a smal remnaunt, we should haue bin as Sodoma, and like vnto Gomorra.

10 Heare the worde of the Lorde ye lords of Sodoma, and hearken vnto the lawe of our God, thou people of Gomorra.

b. God hateth al maner of seruice and workes seeme they neuer so good and holy, when they be done without faith, and pure nesse of mind.

11 Why offer ye so many sacrifices to me, wil the Lorde say? I am full of the burnt offerings of weathers, and of the fatnesse of fed beastes, (b) I haue no pleasure in the bloud of bullockes, lambes, and goates.

12 When ye come to appeare before me, treading in my courtes, who hath required this at your handes?

13 Offer me no mo oblations, for it is but lost labour: incense is an abominable thing vnto me, I may not away with your newe mones, your sabbothes and solemne meetings, your solemne assemblies are wicked.

C

14 I hate your newe mones, and appoynted feastes, euen from my very hart, they make me weery, I can not abyde them.

15 When you holde out your handes, I will turne myne eyes from you: and though ye make many prayers, yet I wil heare nothing at al, seeing your hands are ful of bloud.

16 Washe you, make you cleane, put away your euill thoughtes out of my sight: ceasse from doing of euil.

17 Learne to do wel, apply your selues to equitie, deliuer the oppressed, help the fatherlesse to his right, let the wyddowes complaint come before you:

18 And then goe to, sayth the Lorde, Let vs talke together: though your sinnes be as red as scarlet, they shal be as white as snow: and though they were like purple, they shal be as whyte as wool.

19 If ye be willing and obedient, ye shal eate the good of the lande:

20 But if ye be obstinate and rebellious, ye shal bee deuoured with the swoorde: for the mouth of the Lord hath spoken (it.)

D 21 How happeneth it then that the righteous citie which was full of equitie, is become vnfaythful as a whore? Righteousnesse dwelt in it, but nowe murderers.

22 Thy syluer is turned to drosse, and thy wine mixt with water.

23 Thy princes are wicked, and companions of theeues: they loue giftes altogether, and gape for rewardes: As for the fatherlesse they helpe him not to his right, neyther will they lette the wyddowes causes come before them.

24 Therefore sayth the Lord God of hostes, the mightie one of Israel: Ah, I must ease me of mine enimies, and auenge me of mine aduersaries:

25 And I shall laye my hand vpon thee, and purely purge awaye thy drosse, and take away al thy tinne:

26 And set the iudges agayne as they were sometimes, and thy senatours as they were from the beginning: and then thou shalt bee called the righteous citie, the faithfull citie.

27 Sion shall be redemed with equitie, and hir conuertes with righteousnesse.

28 But the transgressours, and the vngodly, and suche as forsake the Lorde, shal altogither be vtterly destroyed.

29 For yee shal bee confounded for the trees whiche yee haue desyred: and ye shal be ashamed of the gardens that ye haue chosen.

30 For ye shall be as a tree whose leaues are fallen away, and as a garden that hathe no moysture.

31 And the very strong one (of your idols) shal be as towe, and the maker of it as a sparke (of fire) and they shall both burne togither, and no man quenche them.

The.ij. Chapter.

1. A prophecie of Christe and his kingdome. 12. pryde, couetousnesse, superstition, and idolatrie are reproued. 17. Gods terrible iudgemēt against these.

1 THe selfe same word that Esai the sonne of Amos sawe vpon Juda and Jerusalem.

Christe, his kingdome, and his wordes.

2 And (this) shall come to passe in the latter dayes: the hyll of the Lords house (a) shalbe prepared in the height of the mountayns, and shalbe higher than the hilles, and all nations shall preace vnto him.

3 And a multitude of people shall goe, speaking (thus one to another) Come, let vs ascende to the hill of the Lorde, to the house of the God of Jacob, and he will instruct vs of his wayes, and we wil walke in his pathes: for out of Sion shall come a lawe, and the word of the Lorde from Jerusalem.

4 And shall giue sentence among the Heathen, and shall reformme the multitude of people: they shall breake their swordes also into mattockes, and their speares to make sythes: and one people shall not lyft vp a weapon against another, neyther shal they learne to fight from thencefoorth.

5 Come yee, O house of Jacob, and let vs walke in the light of the Lorde:

6 For thou hast forsaken thy people the house of Jacob, (b) bycause they bee replenished (with euils) from the East, and with sorcerers like the Philistines, and in straunge children they thinke themselues to haue ynough.

b. The causes why God forsaketh his people is idolatry heathenish superstition, couetousnes, and trust in other things than in God alone.

7 Their land is full of syluer and gold neyther is there any end of theyr treasure: their land is also ful of horses, and no end is there of their charrettes.

8 Their lande also is full of vayne goddes, and before the worke of their owne handes they haue bowed them selues, yea euen before the thing that their owne fingers haue made.

9 There kneeleth the man, there falleth the man downe (before them) therefore forgiue them not.

10 Get thee into the rocke, and hyde thee in the ground, for feare of the Lorde, and for the glorie of his maiestie.

11 The high lokes of men shall be brought lowe, and the hautynesse of men shall bee bowed downe: and the Lorde alone shal bee exalted in that day.

12 For the day of the Lorde of hostes (shal be) vpon all the proude, loftie, and vpon all that is exalted, and he shalbe brought low:

13 And vpon all high and stoute Cedar trees of Libanus, and vpon all the okes of Basan,

14 And vpon all the high mountaines, and vpon all the high hilles.

15 And vpon euery hygh towre, and vpon euery fenced wall,

16 And vpon all the shippes of Tharsis, and vpon all pictures of pleasure.

17 And the pride of mā shal be brought down and the loftynesse of men shall bee made lowe, and the Lorde alone shal be exalted in that day:

18 As for the idols he shal vtterly abolish:

19 And they shall creepe into holes of stone, and into caues of the earth, for feare of the Lorde, and for the glorie of his maiestie, whē he ariseth to destroy (the wicked ones of) the earth.

20 In the selfe same day shal man cast away his goddes of syluer, and his goddes of gold into the holes of Howles and Backes, which he neuertheless had made to him selfe to honour them.

21 And they shall creepe into the clyftes of the rockes, and into the toppes of the hard stones for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy (the wicked ones of) the earth.

22 Cease therefore from man in whose nosethrilles there is breath: for wherein is he to be accompted of?

The.iij. Chapter.

1. The mischiefes that God sendeth on common weales for the contempt of his worde. 14. The couetousnesse of rulers reproued. 16. The proude niceneſſe of women punished to their shame.

1 FOr loe, the Lorde God of hostes doth take away from Jerusalem and Juda all manner of staye, all staye of meate and drinke,

a. The prudent that is, ſuch as can foreſee by their prudēcie. things to come

2 The captaine and the ſouldiour, the iudge and the prophet, the (a) prudent and the aged man.
3 The captayne of fyftie, and the honorable, the ſenatour, the cunning artificer, and the eloquent oratour.
4 And I ſhall giue children to be their princes, and babes ſhal rule ouer them,
5 And the people ſhall eche one of them violently oppreſſe another, and euery one againſt his neyghbour: the boy ſhal preſume againſt the elder, and the perſone of lowe degree againſt the honourable.
6 Yea one ſhall take a friende of his owne kynred by the boſome, and ſay, Thou haſte clothing, thou ſhalt be our head, and ſlay this ruine with thy hande.
B 7 Then ſhall he ſweare, and ſay, I can not helpe you: there is neyther meat nor clothing in my houſe, make me no ruler of the people.
8 For Ieruſalem and Iuda muſt decay, becauſe that both their wordes and counſayles are againſt the Lord, to prouoke the preſence of his maieſtie to anger.
6 Their very countenaunce bewrayeth them, yea they declare their owne ſinnes (them ſelues) as Sodome, they hide it not: Wo be to their owne ſoules, for they haue rewarded euyll vnto them ſelues.
10 Say to the righteous that it ſhal go well with them: for they ſhal eat the fruite of their owne ſtudies.
11 (But) wo be vnto the wicked, for it ſhalbe euil with him: for he ſhal be rewarded after his owne workes.
12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceiue thee, and corrupt the way of thy forefathers.
13 The Lorde is here to commune of the matter, and ſtandeth to iudge the people.
C 14 The Lorde ſhall enter into iudgement with the elders and princes of his people, (and ſhal ſay to them) It is ye that haue burnt vp my vineyarde, the ſpoyle of the poore is in your houſes.
15 What meane ye that ye bray (as in a morter) my people, and grynde the faces of the poore, ſayth the Lord God of hoſtes?
16 Moreouer the Lorde hath ſayde, Seeyng the daughters of Sion are waxen proude, and walke with ſtretched forth neckes, and wanton lookes, going and tripping nitely, and tinckling with their feete:
17 Therfore ſhall the Lorde ſmite the heads of the daughters of Sion, and ſhal diſcouer their filthyneſſe.
18 In that day ſhall the Lord take away the gorgiouſneſſe of the attyre about their feete, and the caules, and the round tyres (after the faſhion of the moone,)
19 The ſweete perfumes, and the bracelets, and the muffelers,
20 The bonets, and the ſlops, and the headbandes, and the tablets, and the eareringes.
21 And rings, and noſe iewels:
D 22 The coſtly apparell, and the vayles, and the wimples, and the criſping pinnes,
23 And the glaſſes, and the fyne linnen, and the hoodes, and the lawnes.
24 And in ſteede of good ſmell, there ſhall be ſtincke, and in ſteede of their girdle, a rent, and for wel ſet heare, there ſhal be baldneſſe, in ſteede of a ſtomacher, a ſackclothe, and (ſunne) burning for beautie.
25 Thy men ſhall periſh with the ſword, and thy valiant ſouldiours in the battaile (O Ieruſalem,)
26 And hir gates ſhal mourne and bewayle: and ſhe being deſolate, ſhall ſitte vpon the grounde.

The. iiij. Chapter.

1 The miſerie of the ſtubburne. 3. A promiſe of Gods fauour to the reſidue.

1 AND that day, ſeuen women ſhall take hold of one mā, ſaying, we will find our owne meate and apparel, onely let vs be called by thy name, to take our ſhamefull reproche (from vs)
(a) In that day ſhal the budde of the Lorde be beautiful & glorious, and the fruite of the earth ſhalbe excellent and pleaſant, for them that are eſcaped of Iſrael.
3 Then ſhal the remnaunt in Sion, and the remnaunt at Ieruſalem bee called holy: (namely) all ſuche as are written among the liuing in Ieruſalem,
4 (b) After that the Lord hath waſhed away the filthy ſtate of the daughters of Sion, and hath purged the bloud out from Ieruſalem in the ſpirite of iudgement, and in the ſpirit of fyre.
5 And vpon all the dwellings of the hilles of Sion, and vpon hir congregations, the Lord ſhal create a cloude and ſmoke by day, and the ſhyning of a flamyng fyre by night: for all the (c) glory ſhalbe preſerued.
6 And there ſhall bee a tabernacle for a ſhadowe in the day tyme from the heate, and a ſafe place and refuge from weather and rayne.

a. The [illegible] natiō of Chriſt is the [illegible] the faithfull

b. They [illegible] ned, whoſe ſinnes are remitted & waſhed away in the bloud of Chriſte.

c. Chriſte will preſerue and defende the glorie, that is the faithfull in all [illegible] & temptatiō

b. Their [illegible] ne, their [illegible] and hen [illegible] perſona[illegible]

The.v. Chapter.

1. Of Christ & his vineyard.8. with an execratiō of couetousnesse,11. drunkennesse, 19. and contempt of Gods word.

I 1 NOw wil I sing my beloued friende, a song of my friende touching his vineyarde: My beloued friende hath a vineyard in a very fruitefull plenteous grounde.

2 This he hedged, & gathered out the stones, from it, and planted it with the choysest vine: In the middest of it buylded he a towre, also made a wyne presse therein: (a) and he loked that it shoulde bring him grapes, and it brought forth wylde grapes.

3 Nowe, O citizen of Jerusalem: and man of Juda, iudge, I praye thee, betwixt mee and my vineyarde:

4 What more coulde haue bin done for it that I haue not done? Wherfore then hath it giuen wylde grapes, where I loked to haue had grapes of it?

5 Wel, nowe I shal tell you how I wil do with my vineyarde: I will take the hedge from it, that it may perish, and breake down the wal therof, that it may be troden vnder foote.

6 I wil lay it waste, it shall neyther be digged nor cut, but beare thornes and bryers: I will also forbyd the cloudes that they shal not rayne vpon it.

B 7 As for the vineyarde of the Lord of hostes, it is the house of Israel, and the man of Juda, the plante of his pleasures: of these hee loked for equitie, but see, there is oppressiō for righteousnesse, and loe, it is a crying.

8 Wo vnto them that ioyne one house to another, and bring one lande so nygh vnto another, that there is no more place: Wyll yee bee placed alone in the myddest of the earth?

9 These thinges are in the eares of the Lorde of hostes: of a truthe greate and fayre houses shalbe without any dweller in them.

10 And ten acres of vines shal giue but a quart, and thirtie bushels of seede shal giue but an Epha.

11 Wo be vnto them that rise vp early to folowe drunkennesse, continuyng vntil night, till they be set on fyre with wine.

12 In theyr feastes are harpes and Lutes, Tabrettes and Pipes, and wine: but they regarde not the worke of the Lord, and consider not the operation of his handes.

13 Therefore commeth my folke into captiuitie, bycause they haue no vnderstanding: (b) their glorie is famished with hunger, and their multitude dryed vp with thirst.

14 Therefore gapeth hell, and openeth hir C
mouth maruellous wide, that their glorie, multitude, and wealth, with suche as reioyce in hir, may descende into it.

15 Thus hathe man a fall, and is brought lowe, and the high loke of ỹ proude shalbe layde downe.

16 But the Lorde of hostes shalbe exalted in iudgement, and God that is holy, is sanctified in righteousnesse.

17 Then shall the sheepe eate as they were wont, and the riche mens landes that were layde waste, shall straungers deuour.

18 Wo be vnto them that drawe wickednesse with cordes of vanitie, and sinne, as it were with a cart rope:

19 Whiche vse to speake on this manner, Let him make speede and hasten his worke, that we may see it: let the counsell of the holy one of Israel come, and draw nigh, that we may knowe it.

20 Wo be vnto them that cal euyl good, and good euyl, whiche make darkenesse light, and light darkenesse, that make sowre sweete, and sweete sowre.

21 Wo bee vnto them that are wise in their D
owne sight, and thinke themselues to haue vnderstanding.

22 Wo bee vnto them that are strong to sup out wyne, & expert mē to set vp drunkennes.

23 Wo be vnto them that giue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous.

24 Therfore like as fyre licketh vpō ỹ straw, and as the flame consumeth the stubble: euen so their rote shal be a corruption, & their blossome shall vanishe away like dust: for they haue cast away the lawe of the Lord of hostes, and despised the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled againste his people, and hathe stretched forth his hand vpon them, yea he hath smitten them: and the hylles did tremble, and their carkases dyd lye torne in the open streetes: and in al this the wrath of God hath not ceassed, but his hand stretched out still.

26 And he shall giue a token to a people of a far countrey, and shal hisse vnto them from the ende of the earth: and behold they shall come hastily with speede.

27 There shal not be one faynte nor feeble among them, no not a sluggishe nor sleepie persone: there shall not one of them put off his girdle frō his loynes, nor lose the latchet of his shoe.

28 His arrowes are sharpe, and al his bowes E
bent: his horse hoofes are as flint, & his cart wheeles like a whirle winde.

a God loketh to receiue of his people the thankefull fruites of faith, and not the displeasaunt workes of ruthlesse ingratitude.

b. Their glorie, their noble and honorable personages.

29 His crye is as it were of a Lion, and hee roareth lyke Lions whelpes: they ſhall roare and haunche vpon the praye, and no man ſhall recouer it, nor get it from them

c. The land of Iuda ſhal be ouerwhelmed with miſerable affliction.

30 In that day he ſhal be ſo fierce vpon hym as the raging of the ſea: then one ſhal behold the (c) lande, and loe darkeneſſe and ſorow, & the light is darkened in the heauens therof.

The.vi Chapter.

1. Eſai ſawe the glorie of the Lord. 9. And was ſent to prophecie the deſolation of Iurie.

A 1 IN the yeere that king Oziah dyed, I ſawe alſo the Lord ſitting vpon an high and glorious ſeate, and his trayne fylled the temple.

2 And about him ſtode Seraphims, whereof one had ſixe wings, wt twayn eche couered his face, wt twayn his feet, & wt twain did he flee.

3 They cryed alſo eche one to another on this manner, Holy, holy, holy is the Lorde of hoſtes: the whole earth is ful of his glorie.

4 And the lintels of the dore cheekes moued at his crying, & the houſe was ful of ſmoke.

5 Then ſayde I, Wo is me, for I am loſt, in as muche as I am a man of vncleane lips, & dwell among people that hath vncleane lippes alſo: for myne eyes haue ſeene the king, y Lord of hoſtes.

6 Then flewe one of the Seraphims vnto me, hauing a hot coale in his hande, whiche hee had taken from the aulter with the tongs,

B 7 And layde it vpon my mouthe, and ſayde, Loe, (this) hath touched thy (a) lippes, and thine vnrighteouſneſſe ſhal be taken away, and thy ſinne forgiuen.

a. Gods ſacraments are not bare ſignes, but with the ſigne and the word, the matter ſignified, is exhibited to the faithful.

8 Alſo I hearde the voyce of the Lorde on this manner: Whom ſhal I ſende, and who will be our meſſenger? Then I ſayde, Here am I, ſend me.

9 And he ſayde, Goe and tell this people: heare in deede, yet vnderſtande not, ye ſhall playnely ſee, and yet perceiue not.

10 Harden the harte of this people, ſtop their eares, and ſhut their eyes: leſt they ſee with their eyes, heare with their eares, and vnderſtande with their hartes, and conuert, and be healed.

11 Then ſpake I, Lorde, how long? He anſwered, Untill the cities bee vtterly waſted without inhabiters, and the houſes without men, & tyll the lande alſo be vtterly deſolate.

12 For the Lorde ſhall put the men farre away, and (there ſhal be) greate waſte in the middeſt of the land.

13 Yet in it ſhall ſuccede ten kinges, and it ſhall returne, and bee afterwarde waſted: (but) as the Teyle tree and the Oke in y fal of their leaues haue yet the ſap remayning in them, (euen ſo) the holy ſeede ſhal be the ſtay thereof.

The.vij. Chapter.

1 The Syrians moue battayle againſt Ieruſalem. 14. A virgine ſhal beare a childe.

1 IT happened in the time of Ahaz the A ſonne of Iotham, whiche was the ſonne of Uziah king of Iuda, that Razin the king of Syria, and Pecah the ſonne of Romeliah king of Iſrael, wente vp towarde Ieruſalem to beſiege it: but Razin was not able to winne it.

2 Nowe when the (a) houſe of Dauid heard woorde thereof, that Syria and Ephraim was confederate together, his harte quaked, yea and the hartes alſo of his people, like as when the trees of the wood are moued with the winde.

a. Dauids houſe that is, Ieruſalem.

3 Then ſayde God vnto Eſay, Goe meete Ahaz, thou and thy ſonne Sear Iaſub, at the head of the ouer powle in the fortepath by the Fullers ground,

4 And ſay vnto him, Take heede to thy ſelfe, and be ſtyll, feare not, neither be fayntharted, for theſe two tayles, that is, for theſe two ſmoking fyre brandes, the wrath and furiouſneſſe of Razin the Syrian, and Romelies ſonne.

5 Becauſe that the Syrian, Ephraim, & Romelies ſon haue wickedly conſpired againſt thee,

6 Saying, Wee wil goe vp againſt Iuda, vexe them, and bring them vnder vs, and ſet a king there, euen the ſonne of Tabel:

B 7 Thus ſayth the Lord God thereto, It ſhall not ſo goe forth, neyther ſo come to paſſe.

8 For the heade citie of the Syrians is Damaſcus, but the heade of Damaſcus is Razin: and after threeſcore and fiue yeeres ſhall Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but y head of Samaria is Romelies ſon: if ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 Moreouer, God ſpake againe vnto Ahaz, ſaying:

11 Require to thy ſelfe a token of the Lorde thy God, whether it bee toward the deapth beneath, or toward the heygth aboue.

12 Then ſayd Ahaz, I will require none, neither wil I tempte the Lorde.

13 The prophet anſwered, Then heare ye of the houſe of Dauid: Is it not ynough for you that ye be greeuous vnto menne, but

ye muſt greeue my God alſo?

C 14 Therefore the Lorde him ſelfe ſhall giue you a token: behold, a virgine ſhal conceiue and beare a ſonne, and ſhall call his name Emmanuel.

15 Butter and hony ſhall hee eate, vntyll he knowe to refuſe the euil, and chooſe the good.

16 For or euer the child come to knowledge to eſchewe the euill, and chooſe the good, the land that thou ſo abhorreſt, ſhall be deſolate of both hir kings.

17 The Lorde alſo ſhall ſende a time vpon thee, vpon thy people, and vpon thy fathers houſe, ſuche as neuer came ſince the tyme that Ephraim departed from Juda, namely through the king of the Aſſyrians.

18 For at the ſame tyme ſhall the Lorde hiſſe for the flyes that are about the water of Egypte, and for the bees in the Aſſirians land:

19 Theſe ſhall come, and ſhall light all in the deſolate valleys, in the holes of ſtones, and vpon all thorne and buſhie places.

20 At the ſame time ſhal the Lorde ſhaue the (b) heare of the head, and the feete, and the beard cleane off, with the raſer that he ſhall hyre beyonde the waters, namely with the king of Aſſyrians.

21 At the ſame time ſhall a man nouriſhe a young Cowe, and two ſheepe.

D 22 Then bycauſe of the abundance of milke that they giue, he ſhal eate butter: ſo that euery one whiche remayneth in the land, ſhal eate butter and honey.

23 At the ſame tyme all vineyardes, wherein there ſhal be a thouſand vines, worth a thouſande ſyluerlings, ſhall be turned to bryers and thornes.

24 They ſhall come into the lande with arrowes and bowes, bycauſe all the lande ſhal become bryers and thornes.

25 As for all hylles that ſhal be digged with the mattocke, there ſhal not come vpon them any feare of briers and thornes: but the cattell ſhall bee dryuen thither, and the ſheepe ſhall feede there.

b. The heare of the head & the beard, the princes and men of auctoritie, the feete, the common ſort of people.

The. viij. Chapter.

8. The deliueraunce of the lande by Emmanuel. 14. The ſtone of offence, at which many ſhal ſtumble.

A 1 MOreouer, the Lorde ſayde vnto mee, Take thee a great roule, and write in it as men do with a pen: Make haſtie ſpeede to rob, and haſt to the ſpoyle.

2 And I called vnto me faithful witneſſes to recorde, Uriah the prieſt, and Zacharíah the ſonne of Barachiah.

3 After that went I vnto the prophetiſſe, and ſhe conceiued and bare a ſonne: then ſayde the Lorde to me, Giue him his name, a ſpeedy robber, an haſtie ſpoyler.

4 For why? or euer the chylde ſhall haue knowledge to crye my father and mother, ſhal the riches of Damaſcus, and the ſpoyle of Samaria, be taken away before the king of the Aſſyrians.

5 The Lorde ſpake alſo vnto me againe, ſaying.

6 Forſomuche as the people refuſeth the ſtyll running water of Silo, & put their delight in Razin and Romelies ſonne:

7 Beholde, the Lord ſhall bring mightie and great flouddes of water vpon them, namely the king of the Aſſyrians with al his power, whiche ſhal climbe vp vpon all his flouddes, and run ouer al his bankes. B

8 And ſhall breake in vpon Juda, hee ſhall flowe and paſſe through, tyll he come vp to the necke therof: he ſhal fyl alſo the wideneſs of thy lande w̄ his winges, O Emmanuel.

9 Breake downe, O ye people, (a) and ye ſhall be broken downe, hearken to all ye of farre countreys: muſter you, and you ſhal be broken downe, prepare you, and you ſhal bee torne in peeces.

a. Mans policie and deuice without God preuayleth not

10 Take your counſel together, yet ſhal your counſel come to nought: determine the matter, yet ſhall it not proſper: for God is with vs.

11 For the Lorde ſpake thus to me in a mightie propheſie, (b) and warned mee that I ſhould not walke in the way of this people, ſaying:

b. Affiance is to be put in God, and not in mans policie or helpe.

12 Ye ſhal not ſpeake (words) of conſpiracy in al thinges, when this people ſhall ſay cõſpiracie: feare them not, neyther be afrayde of them.

13 But ſanctifie the Lord of hoſtes let him be your feare and dread.

14 For he ſhalbe the holy place to flee to, and ſtone to ſtumble at, the rocke to fall vpon, a C ſnare and net to both the houſes of Iſrael, and the inhabiters of Jeruſalem:

15 And many among them ſhall ſtumble, and fall, and be broken, yea they ſhal be ſnared and taken.

16 Bind vp the teſtimonie, ſeale the lawe in my diſciples.

17 (c) And I wil wayte vpon the Lorde that hydeth his face from the houſe of Jacob, and I wil looke for him.

c. The works of Chriſt.

18 But loe, as for me, and the children which the Lord hath giuen me, we are to be a token and a wonder in Iſrael from the Lorde of hoſtes, whiche dwelleth vpon the hyl of Sion.

19 And if they say vnto you, Aske counsell at the sothsayers, wytches, charmers, and coniurers: (then make them this answere) Is there a people any where that asketh not counsell at his God? should men runne vnto the deade for the liuing?

n. We must seeke in Gods word what to folow, for in meanes without gods word there is no lyght.

20 Get thee to the law, (d) and the testimonie: and if they speake not after this word, there is no light in them.

21 And they shall wander through this land hardly bestead and hungry, and when they suffer hunger, they will bee out of pacience, and curse their king and their God, and shall loke vpwarde and downeward to the earth:

22 And beholde there is trouble and darkenesse, dymnesse is rounde about him, and he shalbe driuen into darkenesse.

23 Neuertheleſſe, the darkenesse shal not bee such as was in hir veration, when at the fyrst hee lightly afflicted the lande of Zabulon, and the lande of Nephthali, and afterward did more greeuously afflict hir by the way of the sea beyond Iordane in Galilee of the heathen.

The. ix. Chapter.

He prophesieth of Christes natiuitie and dominion.

A 1 The people that walked in darkenesse, haue seene a great lyght: As for them that dwell in the lande of the shadowe of death, vpon them hath the lyght shyned.

2 Thou hast multiplied the people, and not encreased their ioy: they reioyce before thee, euen as men make mery in harueſt, and they bee ioyful as men that do diuide the spoyle (after the victorie.)

3 For thou hast broken the yoke of his burden, the staffe of his shoulder, and the rod of his oppressour, as in the day of Madian.

4 And truely euery battayle that the warrier maketh, is done with confused noyse, and defiling their garmentes with bloud: (but this battayle) shal bee with burning and consumyng of fyre.

a. Christe his kingdome, and his names.

5 For vnto vs a (a) chylde is borne, and vnto vs a sonne is giuen, vpon his shoulder dothe the rule lye, and he is called with his owne name, Wonderfull, the giuer of counsell, the mightie God, the euerlasting father, the prince of peace.

6 He shall make no ende to encrease the rule and peace, and shall syt vpon the seate of Dauid: and in his kingdome, to order the same, and to stablishe it with equitie and ryghteousneſſe frō henceforth for euermore: this shal the zeale of the Lord of hostes bring to passe.

7 The Lorde sente a word into Iacob, the same is come into Israel. B

8 And al the people of Ephraim shal know, and they that dwell in Samaria, that say with pryde and bygh stomackes (on this manner.)

9 The tyle worke is fallen downe, but wee will buylde it with squared stones: the Mulberrie tymber is broken, but we shall set it vp agayne with Cedar.

10 But the Lord shal strengthen the enimies of Razin, and ioyne his aduersaries together against him:

11 The Syrians before, and the Philistines behind, and shall deuour Israel with open mouth. After all this is not the wrath of the Lord ceased, but yet his hande stretched out stil.

12 For the people turneth not vnto him that chastiseth thē, neyther do they seeke the Lord of hostes.

13 Therefore hath the Lord rooted out of Israel both head and tayle, bough and reede in one day.

14 By the heade, is vnderstand the Senatour and honourable man: and by the taile, the prophete that preached lyes. C

15 For the guides of this people are deceiuers, and those that be gouerned are vtterly lost.

16 Therefore shall the Lorde haue no pleasure in theyr young men, neyther haue pitie of theyr fatherleſſe and widowes: for they are altogether hypocrites and wicked, and al their mouthes speake folly: After al this is not the Lordes wrath ceased, but yet his hād is stretched out still.

17 For vngodlyneſſe burneth as a fyre, and shall deuour briers and thornes, and it shall burne as in the thicket of a wood, and (the wicked) aduaunce themselues, as the smoke is caried vp.

18 Through the wrath of the Lorde of hostes is the land ful of darkneſſe, and the people be consumed as it were with fire: no man doth spare his brother.

19 But hee robbeth on the right hande, and doth kampfhe, he eateth on the left hand, and he shall not haue ynough: euery man shall eate the flesh of his owne arme.

20 Manasses (shal eate) Ephraim, and Ephraim Manasses, & they both together shal eate Iuda: After all this is not the Lordes wrath ceassed, but yet his hand stretched out still.

The

The.x. Chapter.

1. He threatneth the oppressours of the poore.
12. And prophesieth against Sennacherib.

A 1 WOe be vnto them that make vnrighteous lawes, and that causeth their actuaries to write grieuousnesse,

2 Wherethrough the poore are put from theyr right, and my seelie people robbed of iudgement, that widowes may be their pray, and that they may robbe the fatherlesse.

3 What will ye do in the time of visitation, and when destructiō shall come from farre? to whome will ye runne for helpe? and wher will you leaue your glory?

4 That when I withdrawe my hande, yee come not among the prisoners, nor lye amōg the dead? After all this dothe not the wrath of the Lorde ceasse, but yet is his hande stretched out still.

5 O Assur which art the staffe of my wrath, in whose hand is the rodde of mine indignation.

6 I will send him among those hypocritishe people: among the people that haue deserued my displeasure will I send him, that he vtterly robbe them, spoyle them, and tread them downe like the mire in the streete.

B 7 Howbeit his meaning is not so, neyther thinketh his hart on this fashion: but he imagineth howe he maye rote out and destroye much people.

8 For he sayth, Are not my princes al kings?

9 Is not Chalno as easie to winne, as Charchamis? Is it harder to conquere Hamath, than Arphad? or is it lighter to ouercome Damascus, than Samaria?

10 (As who say) I were able to winne the kingdomes of the idolaters and their Gods, but not Hierusalem and Samaria.

11 Shall I not doe vnto Hierusalem and hir images, as I did vnto Samaria and hir idols?

12 Wherefore it shall come to passe, that as sone as the Lord hath performed his whole worke vppon the hill of Sion and Hierusalem, then will I visite the fruite of the stoute hart of the king of Assyria, with his proude lookes.

13 For he standeth thus in his owne conceyt, Thys do I through the power of mine own hande, and through my wisdome: for I am wise, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitants lyke a valiant man.

C 14 My hande hath founde out the strength of the people, as it wer a nest: and like as egges that were layd here and there, are gathered together, so do I gather all countreys, and there was none (so bolde) as to moue the wing, that dare open his mouthe, or once whisper.

15 Shall the axe boast him selfe against hym that heweth therewith? or shal the saw make anye bragging against him that ruleth it? that were euen like as if the rodde did exalte him selfe against him that beareth it, or as though the staffe should magnifie it selfe (as who say) it were no wood.

16 Therefore shal the Lord the God of hosts send amōg his fatlings, leannesse, and burne vp his glory as it were with a fyre.

17 And the light of Israel shalbe that fire, and his holy one shalbe the flame: and it shal kindle and burne vp his thornes and bryers in one day.

18 Yea all the glory of his woods and fieldes shalbe consumed with body and soule, and they shalbe as an host of men, whose standerd bearer fayleth.

19 The trees also of his wood which remaine, shalbe of such a number that a child may tel them.

20 After that day shall the remnaunt of Israell, and such as are escaped out of the house of Jacob, seeke no more comforte at him that smote them: but vnfaignedly shall they trust vnto the Lord, the holy one of Israell.

21 The remnant, euē the posteritie of Jacob, D shall conuert vnto God the mightie one.

22 For though thy people, O Israell, be as the sande of the sea, yet shall the remnaunt of thē conuert vnto him: The decreed cōsumption ouerfloweth with righteousnesse.

23 And therefore the Lorde of hostes shal perfectly fulfill the thing that he hath determined, in the midst of the whole world.

24 Therefore thus sayth the Lorde God of hostes, Thou my people that dwellest in Sion, be not afrayde for the king of the Assirians: he shall smite thee with a rodde, and shall lift vp his staffe against thee, as the Egyptians did sometime.

25 But very sone after shall my wrath and indignation be fulfilled in the destruction of them:

26 Moreouer, the Lord of hostes shall stirre vp a scourge for him, like as was the slaughter of Madian vpon the rocke Oreb, and as the destruction of the Egyptians when hee lifted vp his rodde vpon the sea.

27 Then shall his burden be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction.

28 He shall come to Aiath, and go through E towarde Migron, at Michmas shall he lay

vp his harneſſe.

29 They ſhall goe ouer the ford, Geba ſhall be their reſting place, Rhama ſhal be afrayd, Gibea Saul ſhall flee away.

30 Lift vp thy voyce, O daughter Gallim, giue eare to Laiſa thou poore Anathoth.

31 Madmena ſhall tremble for feare, but the Citizens of Gabim are manly.

32 Yet ſhal he remayne at Nob that day: after that ſhall he lift vp his hand againſte the mount of the daughter Sion the hil of Hieruſalem.

33 But ſee, the Lorde God of hoſtes ſhall breake downe the bough with feare, he ſhall hewe downe the proude, and fell the hygh minded.

34 The thickettes alſo of the wood ſhall bee rote out with iron, and Libanus ſhal haue a fall through the mightie.

The.xi. Chapter.

1. He propheſieth of the natiuitie of Chriſte, and of his people. 6. Of the remnaunt of Iſrael. 10. And of the fayth of the heathen or Gentiles.

A

1 AND there ſhall come a ſprigge forthe of the (a) ſtemme of Eſay, and a yong ſhote ſhall growe out of his rote.

a. Chriſt ſhall be borne of the ſeede of Eſaye.

2 The ſpirite of the Lord ſhall reſt vpon him, the ſpirite of wiſedome and vnderſtanding, the ſpirite of counſayle and ſtrength, the ſpirite of knowledge and of the feare of the Lorde,

3 And ſhall make him of deepe iudgement in the feare of God: For he ſhall not giue ſentence after the thing that ſhal be brought before his eyes, neyther reproue after the hearing of his eares:

4 But with righteouſneſſe ſhall he iudge the poore, and with equitie ſhall he reſourme the ſimple of the worlde, and hee ſhall ſmite the world with the rodde of his (b) mouthe, and with the breath of his mouthe ſhall he ſlaye the vngodly.

b. The armour of Chriſte, and of his kingdome.

5 Righteouſneſſe ſhall be the girdle of hys loynes, and faythfulneſſe the gyrding vp of his reynes.

6 The Wolfe ſhall dwell with the Lambe, and the Leoparde ſhall lye downe by the Goate: Bullockes, Lions, and cattell ſhall keepe company together, ſo that a little child ſhall leade them.

B 7 The Cowe and the Beare ſhall feede together, and their young ones ſhall lye together: the Lion ſhall eate ſtrawe lyke the Oxe or the Cowe.

8 The chylde whyle he ſucketh ſhall haue a deſyre to the Serpentes neſt, and when he is weaned, he ſhall put his hand into the Cockatrice denne.

9 No man ſhall doe euill vnto another, no, no man ſhall deſtroye another in the hyll of my holyneſſe: for the earth ſhal be full of the knowledge of the Lorde, euen as the ſea floweth ouer with water.

10 And in that daye ſhall the Gentiles enquire after the rote of Ieſſe, whiche ſhall be ſet vp for a toke vnto the people, and his reſt ſhall be glorious.

11 At the ſame time ſhall the Lorde take in hand agayne to recouer the remnaunt of his people, which ſhalbe left aliue, from the Aſſyrians, Egyptians, Arabians, Morians, Elamites, Chaldees, Antiochians, and from the Ilandes of the ſea,

12 And he ſhall ſet vp a token amõg the Gentiles, and gather together the diſperſed of Iſraell, yea and the outcaſtes of Iuda from the foure corners of the world.

13 The hatred of Ephraim alſo, and enimies of Iuda, ſhall be cleane rooted out: Ephraim ſhall beare no euill will to Iuda, and Iuda ſhall not vexe Ephraim.

14 But they both together ſhall flee vpon the ſhoulders of the Philiſtines towarde the weſt, and ſpoile them together that dwel toward the Eaſt: the Edomites and the Moabites ſhal come vnder their handes, and the Ammonites ſhall be obedient vnto them. C

15 The Lorde alſo ſhall cleane the tongues (c) of the Egyptians ſea, and with his mightie winde ſhall he lift vp his hand ouer Nilus, and ſhall ſmite his ſeuen ſtreames, and make men goe ouer drie ſhod.

c. The tongue, that is, the arme of the ſea, that bendeth the ſtage.

16 And thus ſhall there be a way for his people that remayneth from the Aſſyrians, lyke as it happened to the Iſraelites what tyme they departed out of the land of Egypt.

The.xij. Chapter.

4. The ſong of the Churche for the obteyning of the victorie, and ouercomming of the world.

1 AND in that day thou ſhalt ſay, O Lord, I will praiſe thee, for thou waſt diſpleaſed at me: but refrayne thou from thy wrath, and comfort me.

2 Behold, God is my ſaluation, in whom I will truſt, and not be afrayde: for the Lorde God is my ſtrength and (my) ſong, he alſo is become my ſaluation:

3 Therefore with ioy ſhall ye drawe water out of the welles of ſaluation:

4 And then ſhall yee ſay, Giue thanks vnto the Lorde, call vppon his name, declare hys workes among the people, keepe them in remembraunce

byance for his name is excellent.

5 O sing prayses vnto the Lorde, for hee hath done great things, as it is knowne in all the worlde.

6 Crie out, and sing, thou that dwellest in Sion: for great is the holy one of Israell in the middest of thee.

The.xiij. Chapter.

He prophesieth the destruction of Babilon, the captiuitie and the comming againe of the people.

I 1 THis is the (a) burden of Babilon, which Esay the sonne of Amos did see.

a Burden, that is the prophetie.

2 Lift vp the Banner vpon the high hill, call vnto them, wagge your hande, that they maye goe into the Gates of the Princes.

3 I haue commaunded my sanctified, I haue also called my valiant ones, ioying in mine honour to execute my wrath.

4 There is a noyse of a multitude in the mountaynes, like as of a great people, a rushing as though the kingdomes of the Nations came togither: the Lorde of hostes mustereth his armie to battaile.

5 They come out of a farre countrey from the ende of the heauen, euen the Lorde himselfe with the ministers of his wrath, to destroy the whole lande.

6 Mourne ye for the day of the Lorde is at hand, and shall come as a destroyer from the almightie.

B 7 Therefore shal all handes be letten downe, and all mens hearts shall melt away.

8 They shall stand in feare, carefulnesse, and sorrow shall come vpon them, and they shal haue paine, as a woman that trauelleth with childe: One shall bee abashed of another, and their faces shall burne lyke the flame of fire.

9 Beholde, the day of the Lorde shall come terribly, and full of indignation, furie, and wrath, to make the lande waste, and to rote out the sinners thereof.

10 For the starres and planettes of heauen shall not giue their light, the sunne shall bee darkened in the rysing, and the moone shall not shine with hir light.

11 And I will visite the wickednesse of the worlde, and the sinnes of the vngodly. The highe stomackes of the proude will I take away, and will lay downe the boasting of the tyrant.

12 I wil make a man dearer than fine gold, and a woman to be more worth than a golden wedge of Ophir.

13 Therefore I will shake the heauens, and the earth shall remoue out of hir place, in the wrath of the Lorde of hostes, and in the day of his fearefull indignation.

14 And (Babylon) shall be as an hunted or C chased Doe, and as a sheepe that no man taketh vp: Euery man shall turne to his owne people, and flee eche one into his owne land.

15 Who so is founde shall be shot through: and whoso taketh their part, shall bee destroyed with the sworde.

16 Their children shalbe slain before their eies: their house spoyled, & their wiues rauished.

17 For loe, I shall bring vp the Medes against them, which shall not regarde siluer, nor be desirous of golde:

18 With bowes shall they destroy the yong men, & haue no pitie on women with childe, and their faces shall not spare the children.

19 And Babylon, that glorie of kingdomes, and beautie of the Chaldees honour, shall be destroyed, euen as God destroyed Sodome and Gomor.

20 It shall not endure for euer, neyther shall there bee any more dwelling there from generation to generation: The Arabians shall pitch no tents there, neither shall the sheepeheards make their folds there any more.

21 But fearefull wilde beastes shall lie there, D and the houses shalbe full of great Owles, Estriges shall dwell there, and Apes shall daunce there.

22 Wilde cattes shall crie in the palaces, and Dragons shall be in the pleasaunt houses: And as for Babylons time it is at hande, and hir dayes shall not be prolonged.

The.xiiij. Chapter.

1. The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enimyes. 13. The pride of Babylon.

1 BVt the Lorde will be mercifull vnto I Jacob, and will yet chose Israell againe, and set them in their owne lande, straungers shall cleaue and get them to the house of Jacob.

2 The people shall take them, and cary them home to their owne lande: and the house of Israell shall possesse them in the land of the Lorde, that they may be seruants and bandmaydes, and they shall take those prisoners whose captiues they had bin before, and rule those that had oppressed them.

3 When the Lorde shall bring thee to rest from thy trauaile, feare, and hard bondage that thou wast laden withall:

4 Then shalt thou vse this mockage vpon the king of Babylon, and say, Howe hath ceased

peneth it that the oppreſſour leaueth off? Is the golden tribute come to an ende?

5 The Lorde hathe broken the ſcepter of the vngodly, and the rod of the lordly,

6 Which when he is wroth, ſmiteth the people with continuall ſtrokes, and in wrath raigneth ouer the heathen, whome he perſecuteth without compaſſion.

B 7 And therefore the whole world is now at reſt and quietneſſe, and men ſing for ioy.

8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fall, ſaying, Nowe that thou art layd downe, ther come no moe vp to hewe downe vs.

9 Hell alſo beneath trembleth to meete thee at thy comming, and for thy ſake hath rayſed his dead, all mightie men and princes of the earth, all kings of the earth ſtande vp from their ſeates,

10 That they maye all aunſwer and ſpeake vnto thee, Art thou become weake alſo as we? Art thou become like vnto vs?

11 Thy pompe and thy pride is layd downe into the pit, and ſo is the melodie of thy inſtruments. Wormes be layde vnder thee, and wormes be thy couering.

12 Howe art thou fallen from heauen, O Lucifer, thou fayre morning childe? Howe haſt thou gotten a fall euen to the ground, which didſt weaken the nations?

13 For thou ſaydeſt in thine hearte, I wyll climbe vp into heauen, and exalt my throne aboue, beſyde the ſtarres of God, I will ſit alſo vppon the mount of the congregation toward the north.

C 14 I will climbe vp aboue the cloudes, and will be like the higheſt of all.

15 Yet thou ſhalte be brought downe to the deepe of hell, to the ſides of the lake.

16 They that ſee thee, ſhall narrowly looke vpō thee, and thinke in themſelues, (ſaying,) Is this the man that brought all landes in feare, and made the kingdomes afrayde?

17 (Is this he) that made the world in a manner waſte, and layd the cities to the ground, which let not his priſoners goe out?

18 The kings of the nations lye euery one in his owne houſe with worſhip.

19 And thou art call out of thy graue lyke a filthie abhominable braunche, like as dead mens rayment that are ſhotte through with the ſword, and goe downe to the ſtones of the deepe, as a dead coarſe that is troden vnder feete.

20 Thou arte not buryed with them: euen bycauſe that thou haſt waſted thy land, and deſtroyed thy people: The generation of the wicked ſhalbe out of memorie for euer.

D 21 Let there a way be ſought to deſtroy their children that be in their fathers wickednelle, that they come not vp agayne to poſſeſſe the land, and fyll the world full of enimies.

22 I will ſtande vp againſte them, ſayeth the Lord of hoſtes, and rote out the name, and remnaunt, ſonne and ſonnes ſonne of Babylon, ſayth the Lord.

23 I wil giue it to the Otters, and wil make water puddles of it, and I will ſweepe them out with the beſome of deſtruction, ſayeth the Lord of hoſtes.

24 The Lord of hoſtes hath ſworne an othe, ſaying, It ſhall come to paſſe as I haue determined, and ſhalbe fulfilled as I haue deuiſed.

25 So that Aſſyria ſhall I deſtroye in my lande, and vppon my mountaynes wyll I treade him vnder foot, wherthrough his yoke ſhall come from them, and his burden ſhall be taken from their ſhoulder.

26 This deuiſe hathe God taken through the whole world, and this is his hande ſtretched out ouer all people.

27 For if the Lorde of hoſtes determine a thing, who is able to diſanul it? And if he ſtretch forth his hande, who maye returne it agayne?

28 The ſame yeere that king Ahaz dyed, was E this burden:

29 Reioyce not thou whole Paleſtina, bycauſe the rodde of him that beateth thee is broken: for out of the ſerpents rote ther ſhall come an Adder, and his fruite ſhall be a fiery fleeing worme.

30 But the fyrſt borne of the poore ſhalbe fed, and the ſimple ſhall dwell in ſafetie: Thy rote alſo will I deſtroye with hunger, and it ſhall ſlay the remnaunt.

31 Mourne thou port, weepe thou citie, for, O whole land of Paleſtina, thou art layde waſte: for there ſhall come from the north a ſmoke, that not one alone may abide at home in his times.

32 What ſhall one then aunſwere the meſſenger of the Gentiles? For the Lorde hathe ſtabliſhed Sion, and the poore of his people that be therein, ſhall put their truſt in it.

The .xv. Chapter.

A propheſie againſt Moab.

1 THis is the burden vppon Moab: Ar of Moab was deſtroyed, and ouerthrowē in the night ſeaſon, Kir alſo in Moab was deſtroyed, and periſhed in the night. I

2 Moab went vp to the idolles houſe, euen to Dibon, to the high places, to weepe: for Neba, and Moab ſhal mourne for Medba: All their heads were balde, and all their beardes ſhauen.

ſtauen.

3 In hir ſtreetes are they girded about with ſackcloth: In all the toppes of hir houſes and ſtreetes, ſhall be nothing but mourning and weeping.

4 Heſbon and Elcale ſhall crye, that theyr voyce ſhalbe heard vnto Jahaz: and therfore ẏ armed ſouldiers alſo of Moab, ſhal bleate out and cry for very ſorow of their myndes.

5 My ſhall my hart be for Moabs ſake, they ſhall flee vnto the citie of Zoar, whiche is lyke a fayre young bullocke of three yeeres olde, for they ſhall all goe vp to Luith weeping: euen ſo, by the way towarde Horonaim they ſhall make lamentation for their vtter deſtruction.

6 For the waters of Nimrim ſhall be dryed vp, by reaſon whereof the graſſe is withered, the hearbs deſtroyed, and the greene thyngs gone.

B 7 Therfore the goodes that remayneth in Moab, and the riches thereof, they ſhall carry to the broke of wyllowes.

8 For the cry wente ouer the whole lande of Moab, vnto Eglaim, and vnto Beer Elim was there nothing but mourning.

9 Becauſe the waters of Dimon were full of bloud, I will adde more vpon Dimon: and Lions vpon the remnaunt of the lande, and on them that are eſcaped from Moab.

The.xvi. Chapter.

The deſtruction of Moab.

A 1 SEnd the Lorde of the world a lambe, from the rocke that lyeth towarde the deſert, vnto the hil of the daughter of Sion.

The careleſſe and obſtinate deſpiſers of timely repentance, moued by the preaching of Gods word, ſhall repent when it is too late.

2 For as for the daughters of Moab, they ſhal be as a trembling bird that is put out of hir neſt: for they ſhall carrie them vnto Arnon.

3 Gather youre counſell, come togither in iudgement, couer vs with your ſhadow in the midday, as the night doth hide the chaſed, and bewray not them that are fled.

4 Let my perſecuted people dwell among you, Moab be thou their refuge againſte the deſtroyer: for the aduerſarie is brought to nought, the robber is vndone, the tyraunte is walked out of the lande.

5 And in mercy ſhall the ſeate bee prepared, and he ſhall ſitte vpon it in the truth in the tabernacle of Dauid, iudging, and ſeeking iudgement, and making haſte vnto righteouſneſſe.

6 We haue heard of the pride of Moab, he is very proude, preſumtuous, arrogant, and full of indignation, and vayne are his lyes.

B 7 Therefore ſhall Moab make lamentation, becauſe of the Moabites (that ſhall be ſlayn) yea they ſhall wayle altogether: becauſe of the foundations of the citie that is made of bricke ſhall ye complayne, euen ye lame people that are left only behinde.

8 For the vines of Heſbon are cut downe: as for the vine of Sibma, the Lordes of ẏ heathen haue broken downe his principal branches, they are come euen vnto Jazer, they went on wandering vnto the wildernelle, his goodly braunches were throwen downe as they went ouer the ſea.

9 Therfore will I mourne for Jazer, and for the vine of Sibma, I will powre my teares vpon thee, O Heſbon and Elcale: for the crye of thyne enimies is fallen vpon thy ſommer fruites, and vpon thy haruell.

10 The myrth and cheare is taken away out of the plentifull fielde, and in the vineyardes there ſhall bee no ioy nor gladneſſe: The treader ſhall treade out no wine in theyr preſſes, the ſong of their merrie cheare haue I layd downe.

11 (a) Wherefore my bowels ſhall rumble like an Harpe for Moabs ſake, and mine inward partes for the cities ſake that is made of bricke.

a. The ſuperſtitious and idolaters haue more truſt in one idol, and in ſome one place than in another: but all in vayne.

12 And it ſhall come to paſſe, that when it is ſeene that Moab ſhall be made weery of hys hill chappels, he ſhall come to his temple to pray, (b) but he ſhall not be able.

b. Not be able through werineſſe, or it ſhall not profit him

13 So then this is the ſaying that the Lorde hath ſpoken concerning Moab ſince ẏ tyme.

14 But now the Lorde hath ſpoken, ſaying, In three yeeres, which ſhall be as the yeeres of an hyred ſeruaunt, ſhall the glory of Moab bee turned into contempt throwout all hys multitude, which is very great: and that whiche remayneth, ſhall be very ſmall, and feeble.

The.xvij. Chapter.

A propheſie againſt Damaſcus.

A 1 THis is the burden vpon Damaſcus. Behold, Damaſcus is taken away to be no more a citie, but ſhall be an heape of broken ſtones.

2 The walde ruins of Aroer ſhall be folded for cattell which ſhall lye there, and ther ſhal be none to fray them away.

3 Ephraim alſo ſhall no more be ſtrong, and Damaſcus ſhall no longer be a kingdome, and the remnaunt of Syria ſhall be as the glory of the children of Iſrael, ſayth the Lord of hoſtes.

4 And in that day it ſhall come to paſſe, that the glory of Jacob ſhal be made very thinne, and the fatneſſe of his fleſh ſhall ware leane.

5 And

5 And he shall bee as one that gathereth vp corne in harvest, euen like him whose arme reapeth the eares of corne: He shall be also lyke him that gathereth eares of corne in the valley of Rephaim.

6 Some gathering in deede shall there bee left in it, euen as in the shaking of an Oliue tree there remayne two or three berries in the top of the vttermost bowe, and foure or fyue in the broade fruiteful braunches therof, sayth the Lord God of Israell.

B 7 Then shall man turne agayne to his maker, and his eyes shall haue respect to the holy one of Israel.

8 As for the aulters which are his owne handie worke, he shall not regard them, and the things that his fingers hath made, as groues and images, those shall hee not call his eye vnto.

9 In that day shall their strong cities bee as the forsaken shrubbes and braunches, whych they left bycause of the children of Israel, and the lande shall be desolate.

10 Bycause thou hast forgotten the God of thy saluation, and hast not bin mindfull of thy strong rocke: therefore shalte thou sette pleasant plants, and shalt graffe the braunche of another mans vine.

11 In that day shalt thou make thy plante to growe, and early in the morning shalte thou make thy seede to florish: the harvest shall be gone in the day of inheritance, and there shal be sorow without hope of comfort.

12 Wo shal be to the multitude of much people, which shall make a sound like to ỹ noise of the sea, and the violence of ỹ nations, which rage like the rushing in of many waters.

13 Euen lyke many waters shall the people rage, God shall rebuke him, and he shall flee farre off, he shall be chased away lyke as dry strawe vppon the mountaynes before the wynde, and like a thing that turneth before the storme.

C 14 At euen, behold there is trouble, and yer euer it be morning, lo it is gone: This is the portion of them that oppresse vs, and the lot of them that robbe vs.

The.xviij. Chapter.

1. An exhortation to the Ethiopians, and the countreyes nigh adioyning to them. 7. The vocation of the Gentiles.

A 1 O That land that trusteth vnder the shadowe of wings, (that lande) whiche is beyond the waters of Ethiopia.

2 Sending messengers by the Sea, euen in vessels of reedes ouer the water: Get you hence, ye speedy messengers, to a nation that is scattered abrode, and robbed of that they had, a fearefull people from their beginning hitherto, a nation troden downe by little & little, whose land the floudes haue spoyled.

3 All the inhabiters of the worlde, & indwellers of the earth, looke vp when he setteth vp a token in the mountaynes, and hearken when he bloweth with the trumpe.

4 For so the Lord sayd vnto me (as for me) I will take my rest, and looke vppon the matter in my habitation, like a fayre heate after the rayne, and like a cloude of deawe in the heate of harvest.

5 For afore the harvest, when the braunch is growen, there shall come rype fruite of the floure: and he shall cut downe the increase with sithes, and the branches shall he take away with hookes.

6 Thus shall they be left together vnto the foules of the mountaynes, and to the beasts of the earth, for in sommer the birds shal remayne vpon it, and euery beast of the lande shal be vpon it in winter.

7 In that time shall ther a present be brought B vnto the Lord of hostes, euen a people that is scattered abrode, and robbed of that they had, that same people which haue bin fearefull from their beginning hitherto, a nation troden downe by little and little, whose land the flouds haue spoyled, to the place of the name of the Lorde of hostes, euen to the mount Sion.

The.xix. Chapter.

1. He propheseth against Egypt. 18. and the vocation of the Gentiles to Christ.

A 1 THe burden of Egypt. Behold, the Lord rideth vppon a swift cloude, and shall come into Egypt, and the idolles of Egypt shall tremble at the presence of him, and the hart of Egypt shall quake in the middell of hir.

2 And I will set the Egyptians one agaynst another, so that one brother shall fighte against another, and one neighbour agaynste another, citie against citie, and realme against realme.

3 The mynde also of Egypt shall be cleane without counsaile within it selfe, and the deuice that they take, will I destroy: and they shall seeke counsayle at idolles, and at sorcerers, at workers with spirites, and at soothsayers.

4 And the Egyptians will I giue ouer into the hand of a marueylous cruell Lorde, and a mightie king shall haue dominion ouer them, sayth the Lord God of hosts.

5 The waters of the sea shall fayle, and the riuer

ryuer shall decrease, and be dryed vp.
6 The waters shall be drawen out, the riuers of Egypt shall be emptied and dryed vp, the reedes and flagges shall be cut downe.
B 7 The grasse in the riuer, and by the riuers banke, and al that groweth by the riuer shall wither away, and be brought to nought.
8 The fishers also shall mourne, and all they that cast angle into the water, shall make lamentation: and they that lay forth theyr net beside the waters, shall be rooted out.
9 Moreouer, they that worke in flaxe, and make fine workes, shalbe confounded, and so shal they that weaue open workes.
10 For their open workes shall euen be destroyed, and all they that make pondes and slues for fishe, shall come to nought.
11 But you foolishe princes of Zoan, ye wyse counsaylours of Pharao, whose witte is turned vnto foolishnesse, howe say yee vnto Pharao, I am come of wise men, and of auncient kings?
12 Where are thy wise men? lette them tell thee if they can, what the Lord of hostes hath deuised vpon Egypt.
13 The princes of Zoan are become fooles, the princes of Noph are deceyued, they haue deceyued Egypt, euen they that were taken for the chiefe stay thereof.
C 14 In the middest of it hath the Lorde powred the spirite of wickednesse: and they haue deceyued Egypt in euery worke thereof, euen as a drunken man staggereth in his vomite.
15 Neither shal the (a) head or tayle, ỹ braunch or reede, be able to do any worke in Egypt.
16 In that day shal Egypt be lyke vnto women: It shalbe afrayde, and stand in feare at the motion of the hand of the Lord of hosts, which he shaketh ouer it.
17 And Egypt shall be afrayd of the land of Juda, so that euery one that maketh mentiõ of it, shall be afrayde thereat, because of the counsayle of the Lorde of hostes, whiche hee deuised for it.
18 In that day shall fyue cities in the lande of Egypt speake the language of Chanaan, and sweare by the Lorde of hostes: the citie of desolation shalbe called one of them.
19 In that day shall the aulter of the Lorde be in the middest of the land of Egypt, and this title beside it, Unto the Lord.
20 And it shalbe a token and a witnesse vnto the Lord of hostes in the Land of Egypte: For they shal cry vnto the Lord, because of such as trouble them, and he shal send them a sauiour, and a great man to deliuer them.
D 21 And the Lord shall be knowen in Egypt, and the Egyptians shall knowe the Lorde in that day, and doe sacrifice and oblation: yea they shall bowe a bowe vnto the Lord and performe it.
22 The Lorde also shall smite Egypt sore, and heale them agayne: and they shalbe conuerted vnto the Lorde, and he shall be entreated of them, and shal heale them.
23 In that day shal there be a common way out of Egypt into Assyria, and Assyria shall come into Egypt, and Egypt into Assyria: so that the Egyptiãs and the Assyrians shall serue the Lord together.
24 In that day shall the nation of Israel be the thirde with Egypt & Assyria: and they shall be blessed in the middest of the lande.
25 Whiche lande the Lorde of hostes hathe blessed, saying, Blessed is my people of Egypt, Assur also is the worke of my handes, and Israel is mine inheritance.

a. By the head and braunche are meant the honorable and chiefest of the lande: by the taile and reede, the multitude and lower sort of people.

The.xx. Chapter.

Agaynst Egypt and Ethiopia.

1 IN the yeere that Tharthan came vnto Asdod, when Sargon the king of Assyria had sente him, and had fought against Asdod, and taken it: A
2 At the same tyme spake the Lorde by the hand of Esay the sonne of Amos, saying, Goe and take off the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked and barefoote.
3 And the Lord sayd, Lyke as my seruaunte Esay hathe walked naked and barefoote, for a signe and wõder, three yeeres vpon Egypt and Ethiopia:
4 Euen so shall the king of Assyria take away out of Egypt and Ethiopia, children and old men, naked and barefoote, with theyr loines vncouered, to ỹ gret shame of Egypt
5 They shall be brought in feare also, and be ashamed of Ethiopia their hope, and of Egypt wherein they are wont to glory.
6 And they that dwel in ỹ same Isle shal say in ỹ day, Beholde, such is our hope, whether shal we flee for help, ỹ we may be deliuered from the king of Assyria? And how shall we escape?

The.xxi. Chapter.

Agaynst Babylon, Idumea, and Arabia.

1 THe burden of the (a) waste sea. Euen as the stormie weather passeth through at the noone day from the wildernesse, so shal it come from the terrible land. A
2 A greeuous vision was shewed vnto me: let one deceytfull offendour come against another, and one destroyed against another: Up Elam, lay siege thou of Medis, all

a. The waste sea is Babylon, or Chaldee.

all their groning haue I layd downe.

3 Therefore are my loynes filled with ſorowe, beauineſſe hathe taken hold vppon me as the pangs of a woman that is trauailing: it made me ſtoupe when I hearde it, and it vexed me when I ſawe it.

4 My hart panted, fearefulneſſe came vppon me: the night of my voluptuouſneſſe hath he turned againſt me into feare.

5 Whyle they garnyſhed the table, the watchman loked: and whyle I was eating and drinking, it was ſayde, Vp ye Captaynes, take you to your ſhielde.

6 For thus hath the Lord ſayd vnto me, Goe and ſet a watchman to tell what he ſeeth.

B 7 And he ſawe a charret which two horſemē ſate vpon, with the cariage of an Aſſe, and the cariage of a Camel: So he loked, and toke diligent heede.

8 And he cryed, A Lion, my Lorde, I ſtande continually vppon the watche towre in the day time, and am appoynted to keepe my watch euery night:

9 And beholde, heere commeth a charret of men, with two horſemen, and he aunſwered and ſayd, Babylon is fallen, it is fallen, and all the images of hir Gods hathe he ſmitten downe vnto the grounde.

10 Thou art he whome I muſt threſhe, and thou beloſgeſt to my corne floure: This that I heard of the Lorde of hoſtes the God of Iſrael, haue I ſhewed vnto you.

11 The burden of Duma. He calleth to mee out of Seir: Watchman, what haſt thou eſpyed by nyght? watchman, what haſte thou eſpied by night?

12 The watchman ſayd, The morning commeth, and ſo doth the nyght: if ye will aſke me any queſtion, then aſke it: Returne and come agayne.

13 The burden concerning Arabia. In the woodes of Arabia ſhall ye tarie all nighte, euen in the ſtreetes of Dedanim.

C 14 The inhabitours of the lande of Thema brought forth water to him that was thirſty, they preuented him that was fled away with their bread.

15 For bycauſe of ſwordes they are become fugitiue, euen for the drawen ſworde, and for the bent bowe, and bycauſe of the greeuouſneſſe of warre.

16 For thus hath ỳ Lord ſaid vnto me, There is yet a yeere, according to the yeeres of an hyred ſeruaunte, and all the glory of Cedar ſhall fayle.

17 And the number of them that ſhall eſcape from the bowes, ſhall be miniſhed by the mightie children of Cedar: for the Lorde God of Iſrael hath ſpoken it.

The .xxij. Chapter.

A prophecie agaynſt Hieruſalem.

1 The burden of the (a) valley of viſion. What haſt thou to doe heere, that thou clymeſt to the houſe toppes?

a. Hieruſalem is meant by the valley of viſion.

2 Thou that art ful of tumultuouſneſſe, thou troubleſome and proude citie: thy ſlayne men are neyther put to death with ỳ ſworde, nor dead in battayle.

3 All thy captaynes are fugitiue together, the archers haue taken them priſoners: all they I ſay that are found in thee, are in captiuitie together, and they alſo that fledde farre off.

4 Therefore ſayde I, Let me alone, and I will make lamentation: Ye ſhall not be able to comfort me, bycauſe of the deſtruction of the daughter of my people. Luke.19. Ier.9.d.

5 For this is a daye of trouble, of ruine, and of deſtruction, that the Lorde God of hoſtes will bring to paſſe in the valley of viſion, breaking downe the citie, and crying vnto the mountaynes.

6 Elam bare the quiuer with a charret of footemen and horſemen, and the citie of Kir ſhewed the ſhield open.

7 Thy chiefe valley alſo was full of charets, B and the horſemen ſet their faces directly toward the gate.

8 And in that day did the enimie take away the couer of Juda, and then diddeſt thou looke towarde the (b) armour of the houſe of the foreſt.

b. The enimie that Salomon made furniſhed with munition. 1.Reg.7.

9 Ye haue ſeene alſo the broken places of the citie of Dauid, how that they are many, and ye gathered together the waters of the lower poole.

10 As for the houſes of Hieruſalem ye haue numbred them, and the houſes haue ye broke downe, to make the wall ſtrong.

11 A pit alſo haue ye made betweene the two walles for the waters of the old poole, (c) and haue not regarded the maker thereof, neyther had reſpect vnto him that faſhioned it long agoe.

c. The Iſraelite doeth not ſufficiently bid to make prouiſion of ſure defence againſt their enimies, ſo that our truſt be put in him, and not in our fortreſſes and ſtrong holdes. 1.Cor.15.d. Sapi.2.b.

12 And in that daye did the Lorde God of hoſtes call men vnto weeping and mourning, to baldneſſe, and girding about with ſackcloth. Gen.25.

13 And beholde, they haue ioy and gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh, and drinking wine: Let vs eate and drinke, for to morow we ſhal dye. Sapi.2.b.

14 And it came to the eares of the Lorde of hoſtes, This iniquitie ſhall not be purged from you till ye dye, ſayth the Lord God of hoſtes. C

15 Thus

15 Thus sayth the Lord God of hostes, Get
Esay.36.a. ye vnto yonder treasurer, euen vnto Sebna,
which is the ruler of the house.
16 What hast thou to do heere? and whome
hast thou here? that thou shouldest hewe
thee out a sepulchre, as it were one that he-
weth him out a sepulchre on high, or that
graueth an habitation for him selfe on an
hard rocke?
17 Behold, O thou man, the Lorde shall ca-
rie thee away into captiuitie, and shal surely
couer thee with confusion.
18 The Lord shall turne thee ouer lyke a bal
with his handes (and shall sende thee) into
a farre countrey: there shalt thou dye, & there
in stede of the chariets of thy pompe, shall
the house of the Lord haue confusion.
19 I will driue thee from thy place, and out
of thy dwelling shall he ouerthrowe thee.
20 And in that day shall I call my seruaunt
Eliakim, the sonne of Helkia:
D 21 And with thy garments will I cloth him,
and with thy gyrdle will I strengthen him:
thy power also will I commit into his hād,
and he shall be a father of suche as dwell in
Hierusalem, and in the house of Juda.
Job.12.b. Apoc.3.b. 22 And the key of the house of Dauid will I
lay vpon hys shoulder: so that he shall open,
and no man shut, he shall shut, and no man
open.
23 And I will fasten him as a nayle in a sure
place, and hee shall be the glorious seate of
his fathers house.
24 Moreouer, all generations and posteri-
ties, shall hang vppon him, all the glory of
their fathers house, all vessels both greate
and small, and all instrumentes of measure
and musicke.
E 25 In that day, saith the Lord of hostes, shal
the nayle that is fastened in the sure place,
depart and be broken, and fall: and the bur-
den that was vpon it shall be pluckt away,
for so the Lord hath spoken.

The.xxiij. Chapter.

1. A prophecie agaynst Tyrus, 17. and a pro-
mise that it shall be restored agayne.

A 1 The burden of Tyre. Mourne ye ships
Gen.25.a. of Tharsis, for there commeth such de-
struction, that yee shall not haue an house to
enter into: and that there shall be no traffike
out of the lande of Cittim, they haue know-
ledge of this plague.
2 Be still ye that dwell in the Ile, the mar-
chauntes of Zidon, and suche as passe ouer
the sea, haue made thee plenteous.
3 The corne that groweth by the great wa-
ters of Nilus, and the fruites of the ryuer
were hir vittayles, so that it became a com-
mon mart of the nations.
4 Be ashamed thou Zidon: for the (a) Sea, a. By the sea and the stregth of the sea is meant Tyrus.
euen the strength of the sea hath spoken, say-
ing, I haue not trauayled nor brought
forth chyldren, nor nourished vp young
men, or brought vp virgins.
5 When tydyngs commeth to the Egyp-
tians, they shall be sore for the rumour of
Tyre.
6 Get you to Tharsis, mourne you that
dwell in the Ile.
7 Is not this that glorious citie of yeares B
which hath bin of olde antiquitie? hir owne
feete shall carrie hir forthe to be a soiourn-
er into a farre countrey.
8 Who hath deuised this against Tyre that
(b) crowneth hir selfe? whose marchauntes b. That crow-
are princes, and whose factours are hono- neth hir selfe, that is, whych boasted hir selfe to be as it were the Queene of all cities on the sea coast.
rable in the worlde.
9 Euen the Lord of hostes hath deuised this,
to put downe the pride of all such as be glo-
rious, and to minish all them that be proude
vpon the earth.
10 Get thee out of thy land lyke a flood, vn-
to the daughter of Tharsis, for thou hast no
more strength.
11 He that smote the kingdomes together,
holdeth out his hande ouer the sea: euen the
Lord him selfe hath giuen a commaundē-
ment against the same common place of
marchaundise, that they shall vtterly de-
stroy the might therof.
12 And he sayd, Make no more thy boast, O
virgin, thou daughter Zidon, thou shalte
be brought downe: Vp, get thee ouer vnto
Cittim, where neuertheles thou shalte
haue no rest.
13 Behold, this people came not of the Chal-
dees, but Assur made them strong with
great shippes: They set vp the strong holds
therof, and destroyed his palaces: and hee
brought it in decay.
14 Mourne ye shippes of Tharsis, for your C
strength is brought downe.
15 And in that day shall Tyre be forgotten
seuentie yeeres, according to the yeeres of
one king: and after the end of the seuentie
yeeres shall Tyre sing as doth an harlot:
16 Take an harpe, and goe about the Citie,
thou harlot that hast bene forgotten, make
sweete melodie, sing moe songs, that thou
mayest be had in remembraunce.
17 And after the ende of the seuentie yeeres
shal the Lord visite Tyre, and she shal con-
uert vnto hir rewarde, and shall committe
fornication with all the kingdomes of the
earth that are in the worlde.
18 Their occupying also, and their rewarde

ſhall be holy vnto the Lorde: their gaynes ſhall not be layde vp, nor kept in ſtore, but it ſhall be theirs that dwell before the Lorde, that they maye eate ynough, and haue clothing ſufficient.

The.xxiiij. Chapter.

A prophecie of tribulation to come vppon the worlde, bycauſe of ſinne.

A 1 BEholde, the Lorde maketh the earthe waſte, and emptie, he turneth it vpſide downe, and ſcatterith abroade the inhabitours thereof.

2 And the prieſt ſhall be as the people, and the maiſter as the ſeruaunte, the maiſtreſſe lyke the mayde, the ſeller lyke the buyer, he that lendeth vpon vſurie, lyke him that boroweth vppon vſurie, the creditour as the dettour.

3 The lande ſhall be cleane waſted and vtterly ſpoyled: for ſo the Lorde hathe ſpoken.

4 The earthe is ſory, and conſumeth away, the worlde is feeble and periſheth, the prioude people of the earth are come to nought.

5 The earth alſo is become vnprofitable vnder the inhabitours thereof, which haue trãſgreſſed the lawes, chaunged the ordinance, broken the euerlaſting couenant.

6 Therefore hath the curſe conſumed ẏ earth, and they that dwell therein are fallen into treſpaſſe: Wherefore, the inhabitours of the earthe are periſhed with drought, and fewe men are left behinde.

B 7 The wine faileth, the wyne hath no might, all they that haue bin merrie of hart are come to mourning.

8 The mirth of tabrettes is layde downe, the noyſes of ſuche as haue made merrie is ceaſſed, the ioy at the harpe is at an ende.

9 They ſhall drynke no more wine with myrth, ſtrong drinke ſhall be bitter to them that drynke it.

10 The citie of vanitie is broken downe, euery houſe is ſhut vp, ẏ no man may come in.

11 In the ſtreetes is there a crying, bycauſe of wyne, al cheare is vaniſhed away, the mirth of the land is gone.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 For in the middes of the lande, euen amõg the people, it ſhall come to paſſe: as at the ſhaking of olines, and as the grapes are whē the wyne harueſt is done.

C 14 They ſhall lyft vp their voyce, and make a merrie noyſe: and in magnifying of the Lord ſhall they crie out of the Weſt.

15 Wherefore prayſe ye the Lord in the valleys, euen the name of the Lord God of Iſraell in the Iſles of the ſea.

16 From the vttermoſt part of the earth haue we heard prayſes and mirth, bycauſe of the righteous: And I ſayde, I know a thing in ſecrete, I know a thing in ſecret, woo is me: the tranſgreſſours haue offended, the tranſgreſſours haue greeuouſly offended.

17 Feareſulnes, the pit, and the ſnare are vpon thee, O thou that dwelleſt on the earth.

18 It ſhall come to paſſe, that whoſoeuer eſcapeth the feareſull noyſe, ſhall fall into the pit, and he that commeth vp out of the pitte, ſhall be taken with the ſnare: for the windowes from on high are open, and the foundations of the earth are mouꝛd.

19 The earthe is vtterly broken downe, the earth hath a ſore ruine, the earth quaketh exceedingly:

20 The earthe ſhall reele to and fro like a dronkard, and ſhall be remoued lyke a tent, and the iniquitie thereof ſhall be heauie vpon it, it ſhall fall, and not riſe vp againe.

21 And in that day ſhall the Lorde viſite the D hoſt aboue that is on hygh, and the kings of the worlde that are vpon the earth.

22 And they ſhall bee gathered together as they that be in priſon, and they ſhall be ſhutte vp in warde, and after many dayes ſhall they be viſited.

23 The moone ſhall be abaſhed, and the ſunne Luke.21 aſhamed, whē the Lorde of hoſtes ſhal raigne in mount Sion, and in Hieruſalem with worſhip, and in the ſight of ſuch as ſhall be of his counſel.

The.xxv. Chapter.

A thankesgyuing to God for his works.

1 THou art my Lorde my God, I will mag- I nifie thee, I will giue thankes vnto thy name, for thou haſt brought wonderfull thynges to paſſe, according to thine olde counſels, truely and faythfully.

2 Thou haſt made a citie a heape of ſtones, Eby.xiij and brought a ſtrong towne into decay: the habitation of ſtraungers haſt thou made to bee no citie, neyther ſhall it be buylded any more.

3 Therefore ſhall the mightie people gyue glorie vnto thee, the citie of the valiaunte heathen ſhall feare thee.

4 For thou haſt bene a ſtrengthe vnto the poore, and a ſuccour for the needie in his trouble, a refuge againſt euyll weather, a ſhadow againſt the heate: for the blaſt of raging men is like a ſtorme that caſteth down a wall.

5 Lyke as the heate in a drie place walketh al thinges: ſo ſhalte thou ſuppreſſe the noyſe of aliaunte,

allaumes, the heate (is abated) with the shadow of the cloude, (euen so shall God) assuage the noyse of the cruell tyrannes.

Luke.14.d. 6 And in this mountayne shall the Lorde of hostes make vnto all people a feast of plenteous and delicate things, euen of most pleasaunt and daintie dishes.

B 7 And in this mountayne shall the Lord destroy the couering that all people are wrapped in, and the hanging that is spread vppon all nations.

8 As for deathe, he hath destroyed it for euer, and the Lorde God shall wipe away teares from all faces, and the rebuke of his people shall he take away out of all the earthe: for so the Lord hath sayde.

Oseæ.13.c. Apoc.7.c. and.21.c. 1.Cor.15.f.

9 And in that day it shall be sayd, Loe, this is our God, we haue wayted for him, and he shall saue vs, this is the Lorde in whome we haue hoped, we will be merie, and reioyce in the saluation (that commeth) of him.

Ephes.2.a.

10 For in this mountayne shall the hande of the Lorde reaste, and Moab shall be threshed vnder him, euen as strawe is troden to doung on the doungehill.

11 And he shall stretche out his hande in the middes of them, as he that swimmeth casteth out his handes to swimme: and with the strength of his handes shall he bring downe their pryde.

12 The strong holde also, and defence of thy walles hath he ouerthrowen, and cast down, and brought them to the grounde, euen vnto dust.

The.xxvi. Chapter.

A song of deliuerance of the people.

A 1 IN that daye shall this song be song in the land of Juda, We haue a strong citie, saluation shall God appoynt in steede of walles and bulwarkes.

Prou.18.c. Zach.2.a.

Psal.118.b. 2 Open yee the gates, that the righteouse people whyche keepeth the trueth maye enter in.

3 By an assured purpose wilte thou preserue perfect peace, bycause they put theyr trust in thee.

Rom.5.a. 4 Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore.

Esai.25.a. 5 For he hathe brought downe the high minded Citizens: as for the proude Citie, he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust.

6 The foote, euen the foote of the poore, and the steppes of such as be in necessitie, shall treade it downe.

B 7 The path of equitie wilt thou graunt vnto the iust, (O thou most righteous,) thou shalt order the path of him that is righteous.

Prou.6.a. Jere.10.d.

8 Yea in the way of thy iudgements, O Lorde, haue we putte our trust in thee: thy name also, and the remembraunce of thee, is the thing that our soule longeth for.

9 My soule hath longed for thee all the night, and with my spirite which is within me, will I seeke thee early in the mornings. For when thy iudgementes are in the earthe, the inhabiters of the worlde shall learne righteousnesse.

Psal.63.a. and.143.a.

10 Shall the ungodly manne bee fauoured, whiche hath not learned righteousnesse, but doth wickedly in the earthe, where nothing ought to bee done but that whyche is righteouse? hee shall not see the glorie of the Lorde.

11 Lorde, when thy hande is lifted vp to strike, they see it not: but they shall see it, and be confounded with the zeale of the people, and the fyre that consumeth the enimies shall deuour them.

12 Lord, vnto vs thou shalte giue peace: for thou also hast wrought all our workes in vs.

Phil.1.a.

13 O Lorde our God, other Lordes beside thee hath subdued vs: but we will be mindfull onely of thee, and of thy name.

14 The dead will not lyue, they that be out of lyfe wyll not lyue agayne, therefore hast thou visited and rooted them out, and destroyed all the memorie of them.

15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sente them farre off vnto all the coastes of the earth.

16 Lord, in trouble haue they visited thee, they powred out their prayer when thy chastening was vpon them.

Leuit.26.g.

17 Lyke as a woman with childe that draweth nygh towards hir trauayle, is sory and cryeth in hir paynes: euen so haue we bin in thy sight, O Lorde.

John.16.c.

18 We haue bene with childe, and suffered payne, as though we hadde brought forthe winde: for there is no saluation in the earth, neyther do the inhabiters of the worlde submit themselues.

Rom.8.b.

19 Thy dead men shall lyue, euen as my body shall they rise againe: Awake and syng ye that dwell in dust, for thy dewe is euen as the dewe of herbes, and the earthe shall cast out them that be vnder hir.

1.Cor.6.b.

20 Come my people, enter thou into thy chambers, and shutte thy doores about thee, hyde thy selfe for a little whyle, vntill the indignation be ouer past.

Gen.19.c. Apoc.6.a.

21 For behold, the Lorde is comming out of

Miche.1.a.

his place, to viſite the wickednesse of such as dwell vpon earth: the earth also shal disclose hir bloods, and shall no more hide them that are slayne in hir.

The.xxvij. Chapter.

A prophecie of the comming of Christ, and destruction of Idolatrie.

A 1 IN that daye, the Lorde with his sore, great, and mightie sworde, shall viſite (a) Leuiathan the fugitiue serpent, euen Leuiathan that crooked Serpente, and he shall slay the dragon that is in the sea.

a. By Leuiathan the greateſt of fyshes in the sea, is ment the kingdome of Satan, and the mighty tiraunts of the world, enimies to Christ, and persecuters of his religion. 1. Cor. 15. c. Apoc. 12. c.

2 In that daye see that ye sing of the congregation, which is the vineyarde that bringeth forth the best wine:

3 Euen I the Lorde doe keepe it, in due seasons shall I water it: and lest the enimie do it any harme, I will both night and day preserue it.

4 There is no displeasure in me, els whē the vineyard bringeth me forth briers & thornes, I would go through it by warre, and burne it vp together.

b. God calleth his word his strength, bycause thereby he winneth men, and bindeth them vnto him selfe.

5 Let it take holde of my (b) strength, and it shall be at one with me, euen at one shall it be with me.

6 The dayes are comming that Iacob shall take rote, Israell shall be greene and floriſhe, and the worlde shall be fylled with fruite.

B 7 Hath he smitten him as sore as he did the other that smote him? Or is he slayne with so sore a slaughter, as they that slue him?

8 Thou wilt punish it in the braunches, yet not beyond measure: for in the daye that the East winde bloweth sore, it taketh away the fruites.

9 By this meanes therefore shall the iniquitie of Iacob be pourged, and this is all the fruite (namely) the (c) taking away of his sin, if he make all the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images ryse not vp agayne.

c. God vseth afflictions, as meanes to call men to repentaunce, wherevpon followeth forgiuenesse of sinnes.

10 Els shall the strong citie be desolate, and the habitation forsaken and left lyke a wildernesse: there shall the Calfe feede, and there shall he lie, and eate vp the graffes thereof.

11 When the braunches of it are drye, they are broken off, and the women come & set them on fyre: for it is a people of no vnderstanding, and therefore he that made them, shall not fauour them, and he that created them, shall giue them no grace. Deut. 32. b.

12 And in that daye shall the Lorde make a threshing, from the middest of the riuer Euphrates, vnto the riuer of Egypt, and yee chyldren of Israell shall be gathered together one to another.

13 In that daye shall the greate trumpe bee blowen, so that they whiche were lost in the land of Assyria, and they that were banished in the lande of Egypt, shall come and worship the Lorde in the holy mount of Hierusalem.

The.xxviij. Chapter.

1. Against the pride of Ephraim, 9. and against false priestes and preachers.

1 WO be vnto the crowne of pride, euen to the drunken people of Ephraim, whose great pompe is as a floure that fadeth away vpon the head of the valley of suche as be in wealth, and are ouerladen with wine. A Eſai. 28.

2 Beholde, there commeth a vehement and sore daye from the Lorde, like an vnmeasurable tayle, and perillous tempest, euen lyke the force of mightie and horrible waters that violentlye beareth downe all thynges. Pet. 1. c.

3 The crowne of the pride of the drunken Ephraimites shall be troden vnder foote:

4 So that the floure of his fayrenesse, and beautie which is in the head of the valley of fatnesse, shall fade away as dothe an vntimely rype fygge before harueſt: whyche when a manne eſpieth, he loketh vppon it, and whyle it is yet in his hande, he eateth it vp. Eſai. 28.

5 In that day shall the Lord of hostes be the crowne of glorie, and diamonde of beautie, vnto the residue of his people.

6 He will be also a spirite of perfect knowledge to him that sitteth in iudgemente, and strength vnto them that turne away the battayle to the gate (of the enimies.)

7 But they are out of the way by reason of wyne, yea farre out of the way are they thorough strong drinke: The priest also and the prophete are gone astray by the meanes of strong drynke, they are drunken with wine, they goe amisse through strong drinke, they fayle in prophecying, and stumble in iudgement. B Eſay. 5.

8 For all tables are full of vomit and filthynesse, that no place is cleane.

9 Whome then shall such one teache knowledge? and whome shall he make to vnderstand the thing that he heareth? for they are as ignorant as yong children that are taken from the milke, and are weaned.

10 For they that be suche, must take after one lesson, another lesson, after one commaundement, another commaundemente, for one rule, another rule, after one instruction, another Eſay. 10. Pſal. 7.

another instruction, there a little, and there a little.

11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speach, and a straunge language.

12 If any man say vnto them, Loe, this is the rest wherewith ye may ease him that is weery, this is the refreshing: they wyll not hearken.

Cor.14.c. 13 Therefore shall the word of the Lorde be vnto them, lesson vppon lesson, commaundement vpon commaundement, rule vppon rule, instructiō vpō instruction, there a little, and there a little: that they may goe on and fall backwarde, be vsed, tangled, and snared.

C 14 Wherefore heare the worde of the Lorde ye mockers, ye that haue rule of this people which is at Hierusalem.

15 Because ye haue sayde, We haue made a couenaunt with death, and with hell are we at agreement: and though there goe forth a sore plague, it shall not come vnto vs, for we haue made falshode our refuge, and vnder vanitie are we hid.

16 Therefore thus sayth the Lord God, Beholde, I lay in Sion for a fundation a stone, euen a tryed stone, a precious corner stone, a sure foundation: who so beleeueth, let hym not be (a) hasty.

17 Judgemente also wyll I lay to the rule, and righteousnesse to the ballaunce, so that the (b) hayle shall sweepe away as a browne your bayne confidence, and the priuie place of your refuge shall the waters runne ouer.

18 And thus the couenaunt that ye made with death, shalbe disanulled, and your agreemēt that he made with hell, shall not stande, yea when the sore plague goeth forth, ye shal be troden downe vnder it.

19 From the time that it goeth forth, it shall take you away: for early in the morning euery day, yea both day and night shal it goe through, and when the noyse thereof is perceyued, it shall gender vexation.

20 For the bedde is narrowe, and not large, and the couering so smal that a man cannot winde him selfe (vnder it.)

D 21 For the Lorde shall stande as in mounte Perazim, and shall be wroth like as in the valley Gibeon, that he maye doe his worke, his straunge worke, and bring to passe his acte, his straunge acte.

22 Now therefore see that ye be no mockers, least your punishment increase: for I heard of the Lord of hostes, that there shall come a short end vpon the whole earth.

23 Heare ye then, and harke vnto my voyce, consider and ponder my speach.

24 Dothe not the husbandman plow all the daye, and openeth and breaketh the clotters of his ground, that he may sowe?

25 When he hath made it playne, wil he not spread abroade the Fitches, and sowe Commin, and cast in Wheate by measure, and the appoynted Barley and Rye in their place?

26 God will instruct him to haue discretion, euen his God will teach him.

27 For Fitches shall not be threshed with an harrowe, neyther shall a carte wheele bee brought through the Commin: but the Fitches are beaten out with a staffe, and Commin with a rod.

28 But the seede that bread is made of, is threshed, though it be not alway a threshing, and the cart wheele must be brought ouer it, least he grind it with his teeth. E

29 This also commeth of the Lord of hostes, which worketh with wonderfull wisedome, and bringeth excellent workes to passe.

The.xxix. Chapter.

1. A prophecie agaynst Hierusalem. 13. and agaynst the vayne traditions of men.

1 WO vnto thee, O Ariel, Ariel, thou citie that Dauid dwelte in: Goe on from yeere to yeere, and let the lambes be slayne. A 2.Reg.5.b.

2 I will lay siege vnto Ariel, so that there shall be heauinesse and sorowe in it: and it shall be vnto me euen an aulter of slaughter.

3 I will besiege thee round about, and fighte against thee through a Bulwarke, and will reare vp ditches against thee.

4 Thou shalt be brought downe, and shalte speake out of the ground, and thy speach shal goe lowe out of the dust: Thy voyce also shall come out of the grounde lyke the voyce of a witch, and thy talking shall whisper out of the dust:

5 Moreouer, the noyse of the straunge enimies shall be lyke the thinne dust, and the multitude of tyrantes shall be as drie straw that can not tarie: euen sodaynely and in hast shall their blast goe. Psal.1.b.

6 Thou shalt be visited of the Lord of hostes with thunder, earthquake, and with a greate noyse, with storme and tempest, & with the flame of a consuming fyre.

7 And the multitude of all nations that fight agaynst Ariel, shall be as a dreame seene by night: euen so shall they be that make warre against it, and strong holdes to ouercome it, and that lay any siege vnto it. B Psal.83.c.

8 In conclusion, it shall be euen as when a hungry man dreameth that he is eating, and when he awaketh his soule is empty: or as

(a) Who so trough fayth wil stay hym he vpon Christ in hasting forward, shall not fall, that is, shall not fayle that he hoped to obtayn by the Gospel compared fayle and gods for that breaketh wine and eth away starue and perdition, wherein men must ia vse.

when a thirſtie man dreameth that hee is drinking, and when hee awaketh, he is yet faintie, and his ſoule hathe appetite: euen ſo ſhall the multitude of all nations bee that fighteth agaynſt mount Sion.

9 Ponder theſe thinges once in your mindes, and wonder: Blinded are they them ſelues, and the blind guides of other: they are drunken, but not with wyne: they are vnſtable, but not through ſtrong drinke.

Mat.15.d.

10 For the Lorde hathe couered you with a ſlumbring ſpirite, and hath cloſed your eyes: your prophetes alſo and rulers that ſhoulde ſee, them hath he couered.

11 And the viſion of al the prophets is become vnto you as the words of a booke that is ſealed vp, which me deliuer to one that is learned, ſaying, Read thou in it: & he ſayth, I cannot, for it is ſealed.

Eſay.6.b.

12 And the booke is giuen to him that is not learned, ſaying, Reade thou in it: & he ſayth, I am not learned.

13 Therefore thus hath the Lorde ſayde, Forſomuch as this people when they be in trouble, do honour me with their mouth, & with their lyppes, but their hart is farre from me, and the feare which they haue vnto me proceedeth of a commaundement that is taught of men:

Mat.15.a. Mark.7.a.

C

14 Therefore will I doe marueyles among thys people, euen marueylous thynges (I ſaye) and a wonder: For the wyſedome of their wiſe men ſhall periſhe, and the vnderſtanding of theyr wittie men ſhall hyde it ſelfe.

Abdi.1.c. 1.Cor.1.c.

15 Woe vnto them that keepe ſecrete theyr thoughtes, to hide their counſayle from the Lorde, and to doe theyr workes in darkeneſſe, ſaying, Who ſeeth vs? And who knoweth vs?

16 Doubtleſſe your deſtruction is in reputation as the potters clay: And doth the worke ſaye of him that made it, He made not me? And doth an earthen veſſell ſaye of him that faſhioned it, He had no vnderſtanding.

Eſay.47.b. Eccle.23.d. Ezech.9.d.

17 Is it not harde at hande that Libanus ſhall be turned into a lowe fielde, and that the lowe fielde ſhalbe taken as the wood?

18 And in that day ſhall deafe men heare the words of the booke, and the eyes of the blind ſhall ſee, euen oute of the cloude, and out of darkneſſe.

19 The meeke ſpirited alſo ſhalbe merrie in the Lord, and the poore among them that be lowly, ſhall reioice in ỹ holy one of Iſrael:

20 For he that dyd violence, is brought to nought, and the ſcorneful man is conſumed, and they rooted out that made haſt early to burighteouſneſſe,

21 Making a man to ſinne in the worde, and that toke him in a ſnare, whiche reproued the in the open place, and they that haue turned the cauſe of the righteous to nought. D

22 Therefore thus ſayth the Lord to the houſe of Iacob, euen thus ſayethe he that redeemed Abraham: Iacob ſhal not now be confounded, nor his face pale. Eſay.14.

23 But when he ſeeth his children, the worke of my handes, in the middeſt of him, they ſhall ſanctifie my name, and prayſe the holy one of Iacob, and feare the God of Iſrael.

24 They alſo that haue bin of an erronious ſpirite, ſhall come to vnderſtanding, and they that haue bin ſcorneful, ſhal learne doctrine.

The.xxx.Chapter.

1. Agaynſt them that forſake the counſayle of God, and cleaue to the counſayle of men. 3. The prophet alſo threatneth the remnaunt of the people, that after the deſtruction of Hieruſalem went into Egypt.

1 WAs for thoſe diſobedient children, ſayth the Lorde, that they will take counſayle, and not of me, that they will take a ſecrete aduice, and not out of my ſpirite, and therefore adde they ſinne vnto ſinne. I Eſay.

2 Euen they that walke to goe downe into Egypt, and haue aſked no queſtion at my mouth, but ſeeke ſtrengthe in the mighte of Pharao, and truſt in the ſhadowe of Egypt.

3 Therefore ſhall the ſtrength of Pharao be your confuſion, and the truſt in the ſhadowe of Egypt your ſhame.

4 For his captaynes were at Zoan, and his embaſſadours came vnto Hanes.

5 They were aſhamed of the people that coulde doe them no good, and that myghte not helpe them, nor ſhewe them any profite, but were their confuſion and rebuke. 4.Re.18. Iere.37. Ezec.29.

6 The burden of the beaſts of the South. In a land of trouble and anguiſh, from whence ſhall come the yong and olde Lion, the Viper and fierie Serpent that fleeth agaynſte them that vpon Coltes beare their riches, and vppon Camelles their treaſures, to a people that can do them no good.

7 For vayne and nothing worth ſhal the help of the Egyptians be: therefore haue I cryed vnto Hieruſalem, they ſhall haue ſtrength ynough, if they will ſettle their myndes in quietneſſe. B Eſay.8.a. Deut.4.

8 Now therefore goe thy way, and write this before them in a table, and note it in a booke: that it may fynally remayne, and be kept ſtil for euer.

9 For this is an obſtinate people, and diſſembling Eſay.1.b.

sembling children, children that refuse to heare the lawe of the Lorde.

10 For they say vnto the seers, See not: and to them that be cleare of iudgement, Looke not out right thynges for vs: but speake fayre wordes vnto vs, looke out errours.

11 Get you out of this way, departe out of thys pathe, and turne the holy one of Israel from vs.

12 Wherefore thus sayth the holy one of Israel, Bycause your hartes rise agaynste thys worde, and bycause you trust in wrong dealing, and peruerse iudgement, and put youre confidence therein:

13 Therefore shall ye haue this mischiefe for youre destruction and fall, lyke as an hygh wall that falleth bicause of some ryft or blast, whose breaking commeth sodainely.

C 14 And the hurt thereof, is like an earthen vessel which breaketh without helpe, so that in the bursting of it, there is not found one sheuer to fetch fire in, or to take water withal out of the pit.

15 For thus sayth the Lord God, euen the holy one of Israell, In repentaunce, and in rest shall yee be safe, in quietnesse and sure confidence shal be your strength, but ye haue had no lust thereto.

16 For ye haue sayd, No, but we will escape through horses, therefore shal ye flee: and we will get vs vp vpon swift beasts, and therefore shall your persecuters be swifter.

17 A thousand shall flee at the rebuke of one, and at the rebuke of fyue shall ye all flee, till ye bee left as a ship mast vppon the top of a mountayne, and as a beakon vpon an hyll.

18 Therefore dothe the Lorde cause you to wayte, that he may haue mercy vpon you, to the intent that he may haue the preeminence when he is gratious vnto you: for the Lorde is the God of iudgement, Blessed are al they that hope in him.

19 If the people remayne in Sion, and at Hierusalem, thou shalt not be in heauinesse: but at the voyce of thy complainte shall he haue mercy vpon thee, and when he heareth it, he shall giue thee an answer.

20 And though the Lorde giue you the bread of trouble, and the water of aduersitie, thy rayne shall be no more so scante, but thyne eyes shall see thy rayne.

D 21 Yea and thine eare shall heare the talking of hym that dothe speake behynde thee: this is the way, walke ye in it, turne not aside, neyther to the right hande, nor to the lefte.

22 Ye shall destroy also the couering of your syluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: And thou shalt say vnto it, Get thee hence.

23 Then shal God giue rayne vnto thy seede, that thou shalt sow the ground withall, and bread, of the increase of the earth, which shal be fat, and very plenteous: in that day also shall thy cattell be fedde in large pastures.

24 The Oxen likewise, and the young Asses that eare the grounde, shall eate cleane prouender, whiche is pourged with the winde, and the fanne.

25 Finally, vpon euery high mountayne and hyll, shall there bee riuers, and streames of waters, in ỹ day of the great slaughter, when the towres fall. 2. Pet. 3. b.

26 Moreouer, the lyght of the mone shall be as the light of the sunne, and the sunne light shall be seuen fold, and haue as much shyne as in seuen days beside, when the Lord bindeth vp the sore of his people, and healeth the stroke of their wounde.

27 Beholde, the name of the Lorde commeth from farre, and his presence is so hot, that no man is able to abyde: his lippes are full of indignation, and his tong is a consumyng fyre.

28 His breath is a behement floud of water, E that reacheth vp to the necke, that he may syft away the Heathen in the siue of vanitie: and his breath is a bridle of errour in the iawes of the people.

29 And ye shall syng, lyke as in the nighte, when the holy solemnitie beginneth, and ye shall haue gladnes of hearte, lyke as when one commeth with a pype vnto the hil of the lord, and to the most mightie one of Israel.

30 And the Lorde shall cause hys glorious voyce to be heard, and shal declare his stretched out arme, with a terrible countenance, and with a flame of consumyng fyre, with noisome lightning, with a showre, and with haylestones.

31 For through the voyce of the Lorde, shall Assur be destroyed, whiche smote other men with the rod. Esai. 10. a.

32 And it shall come to passe, that whether so euer he goeth, the rod shall cleaue vnto hym, whiche the Lorde shall lay vpon him, with Tabrets and Harpes: and with great warre shall he fight against his host.

33 For the fyre of hell is ordeyned from the beginning, yea euen for the king is it prepared: This hath the Lord set in the deepe, and made it wide, the burning whereof is fyre and much wood: the breathe of the Lorde, whiche is lyke a riuer of brymstone, dothe kyndle it. Mat. 25. b.

The.xxxi.Chapter.

He curſeth them that forſake God, and ſeeke for the help of men.

A 1 WOe be vnto them that goe downe into Egypt for helpe, and truſt in horſes, and put their confidence in charrets, bycauſe they be many, and in horſemen, bycauſe they be luſty and ſtrong: but they regard not the holy one of Iſrael, and they aſke no queſtion at the Lord.

2 And he neuertheleſſe is wiſe, and wil plage the wicked, and goeth not from his worde, hee will ariſe agaynſte the houſholde of the frowarde, and agaynſte the helpe of euill doers.

3 Nowe the Egyptians are men, and not God: and their horſes fleſh, and not ſpirite: and as ſoone as the Lorde ſtretcheth out hys hande, then ſhall the helper fall, and he that ſhould haue bin helped, and they ſhall altogether be deſtroyed.

4 For thus hath the Lord ſpoken vnto mee: lyke as the Lion and Lions whelpe roareth vpon the pray that he hath gotten, and is not afrayde though the multitude of ſhepheards crye out vppon him, neyther be abaſhed for all the heape of them: ſo ſhall the Lorde of hoſts come downe to fight for mount Sion, and defend his hil. Apoc.5.a. Gen.49.b.

Deut.32.d. 5 Like as the byrds flutter about their neſtes, ſo ſhall the Lorde of hoſtes keepe, ſaue, defend, and deliuer Hieruſalem.

6 Therefore O ye children of Iſraell, turne agayne vnto him whome you haue oftentimes forſaken.

B 7 For in that daye euery man ſhall caſt oute his idols of ſyluer, and his idols of golde, which ye haue made with your owne hands vnto your ſinne. Eſai.2.c.

8 Aſſur alſo ſhall be ſlaine with the ſworde, not with a mans ſworde, neyther ſhall the ſworde of any man deuoure him, and he ſhall flee from the ſlaughter, and his choyſe yong men ſhalbe diſcomfited. Eſai.37.c.

9 He ſhall goe for feare to his ſtrong holdes, and his princes ſhall flee from his ſtanderde, ſayth the Lorde, whoſe fire is in Sion, and his furnace in Hieruſalem.

The.xxxij.Chapter.

The conditions of good rulers and officers.

A 1 BEholde, a king ſhall gouerne after the rule of righteouſneſſe, and the princes ſhall rule accordyng to the ballaunce of equitie.

2 And that man ſhalbe vnto me as a defence for the wynde, and as a refuge for the tempeſt, lyke as a riuer of water in a thirſtie place, and the ſhadowe of a great rocke in a dryie lande.

3 The eyes of the ſeeing ſhall not be dimme, and the eares of them that heare, ſhall take diligent heede.

4 The hart of the vnwiſe ſhall atteyne to knowledge, and the vnperfect tong ſhall ſpeake playnely, and diſtinctly.

5 Then ſhall the fowliſh niggard be no more called gentle, nor the churle liberall.

6 But the niggarde will ſpeake niggardly, and his hart will worke euil, and playe the hypocrite, and imagine abhominations againſt God, to make the hungry leane, and to withholde drynke from the thirſtie.

7 The weapons of the churliſh are euill, he B deuiſeth noyſome deuiſes, that hee maye beguile the poore with deceitfull wordes, yea euen there as he ſhoulde giue ſentence with the poore.

8 But the liberall perſon imagineth honeſt Pro.2 things, and commeth vp for liberalitie vnto promotion.

9 Vp ye rich and idle women, hearken vnto my voyce, ye careleſſe daughters marke my wordes.

10 Many yeeres and days ſhal ye be brought in feare, O ye careleſſe women: for the vintage ſhall fayle, and the haruell ſhall not come.

11 Be ye abaſhed you that liue in abundance, tremble you that liue careleſſe, caſt off your raymente, make your ſelues bare, and put ſackcloth about you.

12 For as the infants weepe when their mothers teates are dryed vp, ſo ſhall you weepe for your fayre feeldes, and fruitefull vineyardes.

13 My peoples feelde ſhall bring thornes and thyſtles, and ſo ſhall it be in euery houſe of voluptuouſneſſe, and in euery citie that reioyceth.

14 The palaces alſo ſhall be broken, and the C greatly occupied cities deſolate: the towres and bulwarkes ſhall become dennes for euermore, where wilde Aſſes take their pleaſure, and ſheepe their paſture:

15 Vnto the time that the ſpirite be powred vpon vs from aboue, and that the wildernes be a fruiteful fielde, and the plenteous fielde be reckoned for a wood. Ier.5.c.

16 Then ſhall equitie dwell in the deſert, and righteouſneſſe in a fruitefull lande.

17 And the worke of righteouſneſſe ſhall be peace, and hir fruite reſt and quietneſſe for euer. Rom.5.b

18 And

18 And my people shal dwel in the innes of peace, and in sure dwellings, in safe places of comfort.

19 And when the hayle falleth, it shall fall in the wood, and the citie shalbe set lowe in the valley.

20 O howe happye shall ye be when ye shall safely sowe your seede beside all waters, and dryue thyther the feete of your Oxen and Asses.

The.xxxiij. Chapter.

1. Threatning against the Assyrians. 20. A destruction of them that shal see the Lord.

ℵ 1 WO to thee that destroyest when thou wast not destroyed, thou breakest the league, whereas none hathe broken it with thee: for when thou shalt leaue destroying, thou thy selfe shalt be destroyed: and when thou ceassest from breaking the league, then shall they breake it to thee.

2 O Lorde haue mercy vpon vs, we haue put our whole trust in thee: be an arme to suche early, and our health in the time of trouble.

3 At that confuse noyse the people fledde, and at thyne exalting, the heathen were scattred.

4 And the spoyles shall be gathered, whiche shal be yours, as are the gathering of Bruchus, and the multitude going to it, shal be as Locustes, running to and fro.

5 The Lord is exalted, for it is he that dwelleth on high, he hath fylled Sion w̄ iudgement, and righteousnesse.

6 And a sure stablishing of thy times shal be strength, health, wysdome, and knowledge: and the very feare of the Lorde shall be the treasure of it.

ℶ 7 Behold, the messengers shal crie without: and the embassadours of peace shall weepe bytterly.

8 Their streetes are wast, there walketh no man therein: God hath broken the apoyntment, the cities are cast away, and men are nothing regarded.

9 The desolate earth is in heauinesse, Libanus is shamed and hewen downe, Saron is like a wildernesse, Basan and Charmel are spoyled of their fruites.

10 And therefore, sayth the Lorde, I will vp nowe, nowe will I be aduaunced, nowe wil I be exalted.

11 Ye shall conceiue stubble, and beare straw: and your spirite shal be the fyre, that it may consume you.

12 And the people shal be burnt lyke lime and as thornes burnt, that are hewen of, and cast in the fyre.

13 Nowe hearken to, ye that are farre of how I haue done, and consider my power ye that are at hande.

14 The sinners at Sion are afrayde, a sudayne fearefulnesse is come vpon the hypocrites: What is he among vs say they, that shall dwell by the consuming fyre? Whiche of vs may abyde the euerlasting heate? ℭ

15 He that leadeth a godly lyfe, and speaketh the truthe, he that abhorreth gaynes by violence and deceit, he that kepeth his hand that he touche no rewarde, whiche stoppeth his eares that he heare no counsel against the innocent bloud, which holdeth downe his eyes that he see no euil: Psal.14.a. and.23.a.

16 He it is that shall dwel on hygh, whose safegard shall be in a bulwarke of rockes: to him shal be giuen meat, and his waters shal not fayle.

17 Thyne eyes shall see the king in his glorye, euen the king of the farre countries shal they see.

18 Thyne harte studyed for feare, thinking thus: What shal then become of the scribe? or the receiuer of our money? what of him that tared our fayrest houses? 1.Cor.a.

19 There shalt thou not see a cruell people of a straunge tong, to haue so diffused a language that it may not be vnderstanded, neither so straunge a speache but it shal be perceiued.

20 Loke vpon Sion the heade citie of our solemne feastes: thine eyes shall se Jerusalem that glorious habitation, the tabernacle that neuer shall remoue whose nayles shall neuer bee taken oute worlde withoute ende, whose cordes euery one shal neuer corrupt. Heb.9.b.

21 For the glorious maiestie of the Lord shal there be present among vs, as a place where fayre brode riuers and streames are, through the whiche shall neyther galey rowe, nor great ship sayle. ℶ

22 For the Lorde is our iudge, the Lord is our lawe giuer, the Lord is our king, and he him selfe shalbe our sauiour. Iacob.4.c.

23 Thy tacklyng is losed, therefore it can not make fast the mast, nor spreade the saile: then there is dealed great spoyle, yea lame men runne after the pray.

24 There lyeth no mā that sayth, I am sycke: but all euill is taken away from the people that dwell there.

The.xxxiiij. Chapter.

The last destruction of the synagogue, in whiche the kingdome and priesthood of the people was translated to the Churche and congregation of Christ.

1 COme ye heathen, and heare, take heede you people: hearken thou earth, and all that is therin, thou round compaſſe, and all that dwelleth therupon.

2 For the Lord is angry with all people, and his diſpleaſure is kindled againſt al the multitude of them, he hath deſtroyed them, and deliuered them to the ſlaughter.

3 So that their ſlayne ſhall bee caſt out, and theyr bodyes ſhal ſtincke, that euen the very hilles ſhal be wet with the bloud of them.

4 All the ſtarres of heauen ſhall waſte, and the heauens ſhal fold together like a role, and all the ſtarres thereof ſhall fall, like as the leaues fall from the vines and fig trees.

5 For my ſworde ſhal be bathed in heauen, and ſhal immediatly come downe to iudgement vpon Idumea, and vpon the people which I haue curſed.

6 And the Lords ſworde ſhal be full of bloud, and be ruſtie with the fatneſſe and bloud of lambes and goates, with the fatneſſe of the kydneyes of weathers: For the Lorde ſhall kill a great offering in Bozra, and a great ſlaughter in the lande of Idumea.

7 There ſhall the Unicornes fall with them, and the Bulles with the Giants, and theyr lande ſhall be throughly ſoked with bloud, and theyr ground corrupt with fatneſſe.

8 For it is the (a) day of Gods vengeãce, and the yeere of recompence for the reuenge of Sion.

2. God declareth his loue and care to preſerue his churche by his ſeuere puniſhing of the enimies to his church.

9 And his ſtouddes ſhall be turned to pitche, and his earth to brymſtone, & therwith ſhall the lande be kindled.

10 So that it ſhall not be quenched day nor night, but ſmoke euermore, and ſo forth lye waſt: and no mã ſhal go through it for euer.

11 But Pellicanes, Storkes, great Owles, and Rauens ſhall haue it in poſſeſſion, and dwel therin: for God ſhal ſpread out the line of deſolatiõ vpõ it, & ỹ ſtones of emptineſſe.

12 Hir nobles ſhall cal, and there is no kingdome, and all hir princes ſhal be nothing.

13 Thornes ſhall growe in their palaces, nettles and thyſtles in their ſtrong holdes, that the dragons may haue their pleaſure therein, and that they may be a court for Eſtriches.

14 There ſhal ſtraunge viſures, and monſterous beaſtes meete one another, and the wild kepe company together: there ſhal ỹ Lamia lye, and haue hir lodging.

15 There ſhal the Owle make hir neſt, build, be there at home, and bring forth hir young ones: there ſhall the Kites come together, eache one to his like.

16 Seeke through the booke of the Lorde, and reade it: there ſhall none of theſe thinges be left out, ther ſhal not one nor ſuch like fayle: for his mouth commaundeth, and that ſame doth his ſpirit gather together, or fulfyl.

17 He hath caſt the lot for them, and to thoſe beaſtes hath his hand diuided it by the line, therefore thoſe ſhall poſſeſſe it for euer, from generation to generation ſhall they dwell therein.

The.xxxv. Chapter.

Of the time and kingdome of Chriſt.

1 BUt (a) the deſert and wildernes ſhal reioyce, the waſt ground ſhal be glad and floriſhe as the Lillie.

2 She ſhall floriſhe pleaſantly, and be ioyful, and euer be giuing thankes more and more: For the glorye of Libanus, the beautie of Charmel and Saron ſhalbe giuen hir: theſe ſhall knowe the honour of the Lord, and the maieſtie of our God.

3 And therfore (b) ſtrength the weake hands, and comfort the feeble knees.

4 Say vnto them that are of a fearefull hart, be of good cheare and feare not, beholde, your God commeth to take vengeaunce, and you ſhal ſee the rewarde that God giueth: God commeth his own ſelfe, and will deliuer you.

5 Then ſhal the eyes of the blind be lightned, and the eares of the deafe opened.

6 Then ſhal the lame men leape as an Hart, and the dumbe mans tong ſhal giue thanks: for in ỹ wildernes there ſhal welles ſpring, and ſtouddes of water in the deſert.

7 The dry grounde ſhall turne to riuers, and the thyrſtie to ſprings of water: whereas dragons dwelt afore, there ſhal growe ſweet flowres, and greene ruſhes.

8 There ſhall bee foote pathes and common ſtreetes, this ſhal be called the holy way: no vncleane perſone ſhal goe through it, for the Lord him ſelfe ſhal goe with them that way, and the wayfayrer nor ignorant ſhal not erre.

9 There ſhall be no Lion, and no rauiſhing beaſtes ſhall come therein, nor be there, but men redeemed ſhal goe there free and ſafe.

10 And the redeemed of the Lord, I ſay, ſhall conuert and come to Sion with thankeſgiuing: euerlaſting ioy ſhal they haue, pleaſure and gladneſſe ſhall be among them, and as for all ſorow and heauyneſſe, it ſhall vaniſh.

The.xxxvi. Chapter.

Ieruſalem is beſieged by Sennacherib in the time of king Hezekias.

1 IN the fourtienth yeere of king Hezekias, came Sennacherib king of the Aſſyrians downe, to lay ſiege vnto all the ſtrong

strong cities of Juda, to conquere them.

2 And the king of the Assyrians sent Rabsakeh from Lachis towarde Jerusalem, against Hezekias, with an exceeding host, whiche sette him by the conduit of the ouerpoole, in the waye that goeth through the Fullers lande.

3 And so there came forth vnto him Eliakim Helkias sonne, the chiefe ouer the houshold, Sobna the scribe, and Joah Asaphs son the secretarie:

4 And Rabsakeh said vnto them, Tel Hezekias that the great king sayth thus vnto him: What presūptiō is this ẏ thou trustest vnto?

5 I sayde surely that thou trustest in vayne wordes, when counsell and strength are necessary to battayle: but nowe wherto trustest thou, that thou rebellest against me?

6 Loe, thou puttest thy trust in a broken staffe of reede (I meane) Egypt, whiche hee that leaneth vpon, it goeth into his hande, and thrusteth it through: euen so is Pharao the king of Egypt vnto all thē that trust in him:

7 But if thou wouldest say vnto me, Wee trust in the Lord our God: Is not he that God whose high places and aulters Hezekias toke downe, and cōmaunded Juda and Jerusalē to worship only before this aulter?

8 Nowe therefore deliuer hostages, that thou rebel no more against my Lord the king of the Assyrians, and I will giue thee two thousande horses, if thou be able to set men vpon them.

9 Howe darest thou resyst the power of the smallest prince that my Lord hath? how darest thou trust in the charrets and horsemen of Egypt?

10 Moreouer, thynkest thou that I am come vp hither to destroy this lande without the Lords wil? The Lord sayde vnto me, Goe vp against this lande, and destroy it.

11 Then sayd Eliakim, Sobna, and Joah vnto Rabsakeh: Speake to vs thy seruantes, we pray thee, in the Syrians language, for we vnderstande it wel, and speake not to vs in the Jewes tong, lest the folke heare which syt vpon the wal.

12 Then answered Rabsakeh: Hath my master sent me to speake this only to thy maister and thee? hath he not sent me to them also that lie vpon the wall? that they may be compelled to eate their owne doung, and drinke their owne stale with you?

13 And Rabsakeh stoode stiffe, and cryed with a loude voyce in the Jewes tong, and sayd, Howe take heede how the great king of the Assyrians giueth you warning.

14 Thus sayth the king, Let not Hezekia deceiue you, for hee shall not be able to deliuer you.

15 Moreouer, let not Hezekia comfort you in the Lord when he sayth, The Lord without doubt shal defende vs, & shal not giue ouer this citie into ẏ hāds of ẏ king of ẏ Assyrias.

16 Hearken not to Hezekia, for thus saith the king of Assyria: Obtayn my fauour, encline to me, so may euery man enioy his vineyardes and fig trees, and drink the water of his cesterne:

17 Vnto the time that I come my selfe, and bring you into a land that is like your own, wherein is wheate & wine, which is both sowen with seed, and planted with vineyards.

18 Let not Hezekia deceiue you, whē he saith vnto you, The Lord shal deliuer vs: Might the gods of the Gentiles keepe euery mans land fro the power of ẏ king of ẏ Assyrians.

19 Wher is the god of Hemath and Arphad? where is the god of Sepharuaim? and who is able to defend Samaria out of my hand?

20 Or which of al the gods of these lands hath deliuered their countrie out of my power? Is the Lorde in deede able to deliuer Jerusalem from my hand?

21 Vnto this Hezekias messengers held their tongs, & answered not one word: for the king had charged them that they should giue him no aunswere.

22 So came Eliakim Helkias sonne, the chiefe ouer the houshold, Sobna the scribe, and Joah Asaphs son the secretarie, vnto Hezekia with rente clothes, and tolde him the wordes of Rabsakeh.

The.xxxvij.Chapter.

1. Hezekia humbleth him selfe before the Lord. 36. The armie of Sennacherib is slayne of the angel of the Lord, 38. and he him selfe is killed of his owne sonnes.

1 When Hezekia heard that, hee rent his clothes, and put on sackcloth, and went into the temple of the Lord.

2 But he sent Eliakim the chiefe ouer the houshold, & Sobna the scribe, with the eldest priestes clothed in sacke, vnto the prophet Esay the sonne of Amos. 4.Re.19.a.

3 And they sayde vnto him, Thus sayth Hezekia: This is the day of trouble, of plague, and of blasphemie: for the chyldren are come to the place of birth, but there is no power to bring them forth. Jonas.3.a.

4 The Lord thy God (no doubt) hath well considered the wordes of Rabsakeh, whō his lord king of ẏ Assyrians hath sent to defye & blaspheme the liuing God, with such wordes as the Lorde thy God hath heard right wel: & therfore lift vp thy prayer for the remnant that are yet left.

5 So

5 So the ſeruantes of the king Hezekia came to Eſai,

6 And Eſai gaue them this aunſwere: Say thus vnto your lord, Thus ſaith the Lord, Be not afrayde of the wordes that thou haſt heard, wherewith the king of the Aſſyrians ſeruauntes haue blaſphemed me.

B 7 Behold, I will rayſe vp a winde againſt him, and he ſhall heare a rumour, and he ſhal goe agayne into his countrey, there will I deſtroy him with the ſworde in his owne lande.

Eſai.31.b.

3.Re.23.c. 8 Now when Rabſakeh returned, he found the king of Aſſyria laying ſiege to Libnas: for he had vnderſtanding that he was departed from Lachis.

9 And there came a rumour that Tharakas king of Ethiopia was come forth to warre againſt him: and when the king of Aſſyria heard that, he ſent other meſſengers to kyng Hezekia with this commaundement,

10 Say thus to Hezekia king of Juda, Let not thy God deceiue thee, in whom thou hopeſt, and ſayeſt Jeruſalem ſhal not be giuen into the handes of the king of Aſſyria.

11 For loe, thou knoweſt well how the kings of Aſſyria haue handled all the landes that they haue ſubuerted: and hopeſt thou to eſcape?

12 Were the people of the Gentiles, whom myprogenitours conquered, deliuered at any time through their goddes? (As namely) Gozan, Haran, Rezeph, and the children of Eden which were at Thalaſſar?

3.R.17.a.

13 Wher is the king of Hemath, and the king of Arphad, and the kyng of the citie Sepharuaim, Hena, and Jua?

C 14 Nowe when Hezekia had receiued the letter of the meſſengers, and read it, he went vp into the houſe of the Lorde, and opened the letter before the Lord,

15 And Hezekia prayed vnto the Lord (on this manner.)

16 O Lorde of hoſtes, thou God of Iſrael, whiche dwelleſt vpon Cherubim, thou art the God that onely is God of all the kingdomes of the world, for thou only haſt created heauen and earth.

Exod.25.c.

Gene.1.a.

Baruc.1.c. 17 Encline thyne eare Lord and conſider, open thyne eyes Lord and ſee, and ponder all the wordes of Sennacherib, whiche hath ſent his embaſſage to blaſpheme the liuyng God.

18 It is true, O Lorde, that the kinges of Aſſyria haue conquered all kingdomes and landes,

19 And caſt theyr gods in the fyre: for thoſe were no gods, but the workes of mẽs hands, of wood, or ſtone, therfore haue they deſtroyed them.

20 Nowe therefore delyuer vs, O Lord our God, from the handes of Sennacherib that all the kingdomes of the earth may knowe that thou only art the Lord.

21 Then Eſai the ſonne of Amos ſente vnto Hezekia, ſaying, Thus ſayth the Lord God of Iſrael: Whereas thou haſte made thy prayer vnto mee as touching Sennacherib the king of Aſſyria, D

22 This is the aunſwere that the Lorde hath giuen concerning him: Deſpiſed art thou, and mocked, O daughter Sion, he hath ſhaken his heade at thee, O daughter of Jeruſalem.

23 But thou Sennacherib, whom haſt thou defyed and blaſphemed? Againſt whom haſt thou lyfted vp thy voyce, and exalted thy proude lookes? euen againſt the holy one of Iſrael.

Zach.2. Mat.23. Actes.9.c.

24 Thou & thy ſeruants haſt blaſphemed the Lord, and thus boldeſt thou of thy ſelfe, I wil couer the high mountaines and ſides of Libanus with my horſemen, and there will I cutte downe the high Cedar trees, and the faireſt Fyre trees: I wil vp in the height of it, and into the chiefeſt of his timber woodes.

Re.19.g. Eſai.48.d Eſai.31.b. Ezec.15.

25 If there be no water, I will graue and drinke: and as for waters of defence, I wil drye them vp with the ſoote of myne hoſt.

26 Yea, haſt thou not heard what I haue taken in hande and brought to paſſe of olde time? That ſame will I do nowe alſo, and waſte, deſtroy, and bring ſtrong cities vnto heapes of ſtones.

Re.20.f Par.34.

27 For their inhabitours ſhall bee like lame men brought in feare and confounded: they ſhal be like graſſe and greene hearbes in the field, like the hay vpon the houſe tops, that withereth before it be growen vp. E

28 I knowe thy wayes, thy going forth, and thy comming home, yea and thy madneſſe againſt me.

29 Therefore thy furiouſneſſe againſt me, and thy pryde is come before me, I will put my ring in thy noſe, and my bridle byt in the lawes of thee, and turne thee about euen the ſame way thou cameſt.

Jonas.3.

30 I wil giue thee alſo this token, (O Hezekia) this yeere ſhalt thou eate ſuche as groweth of it ſelfe, and the ſeconde yeere that whiche ſpringeth againe of the ſame, & in the third yeare ye ſhall ſowe and reape, yea yee ſhall plant vineyards, and enioy the fruites therof.

3.Reg.20

31 And ſuche of the houſe of Juda as are eſcaped, ſhall come together, and the remnant ſhall take rote beneath, and bring forth fruite aboue,

Joh.10.

32 For the eſcaped ſhall goe out of Jeruſalẽ, and the remnaunt from the mount Sion: and this ſhal the zeale of the Lorde of hoſtes bring

bring to passe.

33 Therefore thus saith the Lorde concerning the king of the Assyrians: He shall not come into this citie, and shal shote no arrow into it, there shall no shield hurt it, neyther shall they cast dytches about it.

34 The same way he came, he shal returne, and not come at this citie, sayth the Lord.

35 And I wil keepe and saue this citie (saith he) for myne owne and for my seruaunt Dauids sake.

36 Thus the angel of the Lord went forth, and slue of the Assyrians hoste an hundred fourescore and fiue thousand: and when men arose vp early in the morning, beholde they were slayne, and all lay full of dead bodyes.

37 So Sennacherib the king of the Assyrians brake vp, and dwelt at Ninive.

38 Afterward it chaunced, as he prayed in the temple of Nesroch his god, that Adramalech and Sarasar, his owne sonnes, slue him with the sword, and fled into the lande of Armenia: and Asarhaddon his sonne raigned in his steede.

The.xxxviij.Chapter.

1. Hezekia is sicke vnto death, 5. but is yet reuiued by the Lord, and liueth fiftene yeeres after, 10. for which benefite he giueth thankes.

1 IN Bout this tyme was Hezekia sycke vnto death, and the prophet Esai the sonne of Amos came vnto him, and sayde, Thus commaundeth the Lord: Set thine house in order, for thou must dy, and shalt not escape.

2 Then Hezekia turned his face toward the wal, and prayed vnto the Lord,

3 And saide, Remember, O Lord, I beseech thee, that I haue walked before thee in truth and a stedfast hearte, and haue done the thing that is pleasant vnto thee. And Hezekia wept sore.

4 Then sayde God vnto Esai,

5 Goe and speake vnto Hezekia: The Lord God of Dauid thy father sendeth thee this worde, I haue heard thy prayer, and considered thy teares: beholde, I wil put fyftene yeeres moe vnto thy lyfe,

6 And deliuer thee and the citie also from the hand of the king of Assyria: for I will defende the citie.

7 And take thee this token of the Lorde, that he wil do it as he hath spoken.

8 Beholde, I will returne the shadowe of Ahaz dial that nowe is layde out with the sunne, and bring it ten degrees backwarde: So the sunne turned ten degrees backward, the which he was descended afore.

9 A thankesgiuing whiche Hezekia king of Iuda wrote, when he had bin sicke, and was recouered.

10 I thought I should haue gone to the gates of hel when mine age was shortened, and haue wanted the residue of my yeeres.

11 I spake within my selfe, I wilt neuer visite the Lorde (the Lord I say) in this life: I will neuer see man among the dwellers of the world.

12 Myne age is folden together, and taken away from me like a shepheardes cotage, I haue hewen off my life by my sinnes, like as a Weauer cutteth off his webbe: He will with pynyng sicknesse make an end of me, yea, he wil make an ende of me in one day.

13 I thought I would haue liued vntil the morow, but he brused my bones like a Lion, & in one day thou wilt make an ende of me. Iob.4.b.

14 Then chattered I like a swallowe, and like a Crane, and mourned like a Doue, I lifte vp myne eyes into the heyght: O Lord (sayde I) my sickenesse keepeth mee downe, ease thou me. C

15 What shall I say? The Lord hath made a promise to me, yea, and he him selfe hath performed it: I shal therfore so long as I liue, remember this bitternesse of my life.

16 O Lord, to al those that shall liue hereafter, yea, to all men shal it be knowen, that euen in those yeeres I haue a ioyful life, and that it was thou that caused me to sleepe, agayne thou hast giuen lyfe to me.

17 Beholde, bitter as gall was my penfulnesse, so sore longed I for health, and it was thy pleasure to deliuer my life, from the fylthie pit: for thou it is (O Lorde) that hast cast all my sinnes behinde thy backe.

18 For hell prayseth not thee, death dothe not magnifie thee: they that goe downe into the graue prayse not thy truth: Psal.6.a. and.115.b.

19 But the liuing, yea the liuing knowledge thee, as I do this day: the father telleth his children of thy faithfulnesse.

20 To heale me it is the Lordes worke, and we will sing my songs in the house of the Lord al the dayes of our life. Luk.1.g.

21 And Esai saide, Take a plaster of figs and lay it vpon the sore, so shal it be whole.

22 Then sayd Hezekia, O what a myracle is this, that I shall goe vp into the house of the Lord?

The.xxxix.Chapter.

3. Hezekia is reproued of Esai, because he shewed his treasure vnto the embassadours of Babilon.

1 At

A 1 AT the same time Merodach Baladan,
4.Re.20.c. Baladans sonne king of Babylon, sent letters and presentes to Hezekia: for he vnderstode that he had bin sycke, and was recouered againe.

2.Par.32.c. 2 And Hezekia was glad therof, and shewed them the house of his treasures of syluer and gold, of spices, and oyntes, of precious oyles, and all that was in his cuphoyes and treasure houses: there was not one thing in Hezekias house, and in throughout al his kingdome, but he let them se it.

3 Then came Esai the prophet to king Hezekia, and sayde vnto him, What haue the men sayd, and from whence came they vnto thee? Hezekia answered, They came out of a far countrey vnto me, out of Babylon.

4 Esai sayd, What haue they loked vpon in thy house? Hezekia answered, All that is in my house haue they seene, and there is nothing in my treasure but I shewed it them.

5 Then sayde Esai vnto Hezekia, Vnderstand the word of the Lord of hostes:

4.Re.24.c. 6 Behold, the time will come, that euery thing which is in thine house, and all that thy progenitours haue layde vp in store vntil this day, shal be caried to Babylon, and nothing left behinde, thus sayth the Lord.

B 7 Yea and part of thy sonnes that shall come of thee, and whom thou shalt beget, shall be caryed hence, and become gelded chamberlaynes in the king of Babylons court.

8 Then sayde Hezekia to Esai, God is the worde of God which thou hast told me, he sayde moreouer, For there shall be peace and faithfulnesse in my time.

The.xl. Chapter.

3. The comming of saint Iohn Baptist. 9. The preparation of the Apostles. 11. The calling of the Gentiles.

A 1 COmfort my people (O yee prophetes) comfort my people saith your God,

2 Comfort Ierusalem at the hart, and tel hir y hir trauaile is at an ende, that hir offence is pardoned, that she hath receiued at the Lords hand sufficient correction for al hir sinnes.

3 A voyce cryeth in the wyldernesse: Prepare
Mat.3.a. the way of the Lord, make straight the path
Mark.1.a. of our God in the desart.
Luk.3.a.
Iohn.1.c.
Esai.47.c. 4 Al valleys shal be exalted, and euery mountayne and hil laide lowe: what so is croked shal be made straight, and the rough shal be made playne.

Ioh.10.b. 5 For the glory of the Lord shall apeare, for al flesh shall at once see that the mouth of the Lord hath spoken it.

6 The same voyce spake: Now crye. And the prophet answered, What shall I crye? That Pet.1. Iacob. 1.Pet. all flesh is grasse, and that all the goodlynes therof is as the floure of the field.

Esai.44.d. 7 The grasse is withered, the floure falleth away, for the breath of the Lord bloweth vpon them: of a truth the people are grasse.

8 The grasse withereth, and the floure fadeth away: yet the worde of our God endureth for euer.

Psal. and.1.Pet. Iacob. 9 Goe vp vnto the high hil, O Sion, thou that bringest good tydings, lift vp thy voyce with power, O thou preacher Ierusalem, lift it vp without feare, and say vnto the cities of Iuda: Beholde your God,

10 Behold, the Lorde God shall come with power, and shall of him selfe beare rule with his arme: behold his reward with him, and his workes before him.

Psal.147.a. 11 Hee shal feede his flocke like an heardman, he shall gather the lambes together with his arme, and carie them in his bosome, and shal kindly entreate those that beare yong.

12 Who hath measured the waters in his fyst? who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in three measures? who hath weighed the mountaynes and hilles in a ballance?

Sap. Rom. 13 Who hath directed the spirit of the Lord or who gaue him counsel, and shewed him?

C 14 Who is of his counsel, and giueth him vnderstanding, and hath taught him the path of iudgement? who taught him cunnyng, & opened to him the way of vnderstanding?

Esai.17.d. 15 Behold, all people are in comparison of him as a droppe of a bucket full, and are counted as the least thing that the ballance weigheth: yea and the Iles he taketh vp as a very little thing.

16 Libanus is not sufficient to minister fyre to his offering, and al the beastes therof are not ynough for one sacrifice.

Psal. 17 All people in comparison of him are reckoned as nothing: if they be compared with him, lesse than nothing, and as it that is not.

18 To who then wil ye liken God? or what similitude wil ye set vp to him?

19 Shall the caruer make him a carued image? And shall the goldsmith couer him with gold, or cast him into a fourme of syluer plates?

20 Moreouer, shall the image maker, that the poore man which is disposed may haue some thing to set vp also, seeke out and chose a tree that is not rotten, and carue therout an image that moueth not?

21 Knowe ye nothing? heard ye neuer of it? D hath it not bin preached vnto you since the beginning? haue ye not bin enfourmed of this by the foundation of the earth?

22 It

22 It is he that sitteth vpon the circle of the
world, whose inhabiters are (in comparison
of him) but as grashoppers: he spreadeth out
the heauens as a couering, he stretcheth them
out as a tent to dwel in.
23 He bringeth princes to nothing, and the
iudges of the earth as though they were not.
24 So that of them it may be sayde, they be
not planted nor sowen againe, neyther their
stocke rooted againe in the earth: for as sone
as he bloweth vpon them, they wither & fade
away like the strawe in a whirle winde.
25 To whom nowe will yee liken me? and
whom shal I be like, saith the holy one?
26 Lift vp your eyes on high, and consyder
who hath made those things which come out
by so great heapes, and he calleth them all by
their names: there is nothing hidde from the
greatnes of his power, strength, and might.
27 How may then Jacob thinke, or may Is-
rael say, My wayes are hid from the Lord,
and my God knowth not of my iudgemets?
28 Knowest thou not, or hast thou not heard
that the euerlasting God, the Lorde whiche
made all the corners of the earth is neyther
weerie nor fainte? and that his wisedome
can not be comprehended?
29 It is he that giueth strength vnto ỹ wee-
rie, and power vnto fayntie.
30 Children are weerie and fayne, and the
strongest men fal:
31 But vnto them that haue their trust in the
Lorde, shall strength be encreased: Eagles
winges shall growe vpon them, when they
runne they shall not fall, and when they goe
they shal not be weerie.

The.xli. Chapter.

Of the goodnesse and mercie of God toward the people.

1 KEpe silence vnto me ô Ilandes, and hearken
vnto me: let the people lay their strength
together, let them come hither, and then shewe
their cause: we will goe to the lawe together.
2 Who raysed vp the (b) iust man from the
East, and called him to goe forth? who cast do-
wne the people, and subdued the kings be-
fore him? that he may throwe them all to
the grounde with his sword, and scatter them
lyke stubble with his bowe.
3 He followeth vpon them, and goeth safely
him selfe, and that in a way where before his
foote had not troden.
4 Who hath made and created these things?
euen he that called the generations from the
beginning, euen I the Lorde which am the
first, and with the last.
5 The Iles sawe and did feare, and the ends Esai.44.a.
of the earth were abashed, drewe nygh, and and.48.c.
came hither. Apoc.2.b.
6 Euery man helped his neyghbour, and said
to his brother, Be strong.
7 The Carpenter comforted the Goldsmith, B
and the Goldsmith ỹ Hammerman, saying,
Sowder will do very well in it: and they
fastened it with nayles, that it should not be
moued.
8 But thou Israel art my seruant, thou Ja-
cob whom I haue chosen, thou art the seede
of Abraham my beloued.
9 Thou art he whome I led from the endes
of the earth: for I called thee euen from a-
mong the glorious men of it, and sayde vn-
to thee, Thou art my seruant, I haue chosen
thee, and not cast thee away.
10 Be not afrayde, for I am with thee: Melt
not away as wast, for I am thy God to Esai.43.b.
strength thee, helpe thee, and kepe thee with
the right hand of my righteousnesse.
11 Beholde, all they that resist thee shall come
to confusion and shame, and thyne aduersa-
ries shal be destroyed & brought to nought.
12 So that who so seeketh after thee, shall not
find them, thy destroyers shal perishe: and so
shal they ỹ vndertake to make battel against
thee, be as ỹ is not, and as a thing of nought.
13 For I the Lorde thy God will strengthen
thy right hande, euen I that say vnto thee
Feare not, I will helpe thee.
14 Be not afrayde, thou little wormе Jacob, C
and thou despised Israel: for I will helpe
thee, sayth the Lorde, and thy holy one of
Israel thy redemer.
15 Beholde, I will make thee a treading
cart, and a newe flayle, that ỹ mayest thresh
and grynde the mountaynes, and bring the
hilles to powder.
16 Thou shalte fanne them, and the winde
shall carie them away, and the whirle wind
shal scatter thē: but thou shalt reioyce in the
lord, & shalt delight in ỹ holy one of Israel.
17 When the thirstie and poore seeke water, Gene.21.c.
and finde none, and when their tong is dryē
of thirst, I giue it them, sayth the lord, I the
God of Israel forsake them not.
18 I bring forth floodes in the hilles, and Esai.25.b.
welles in the playne fieldes: I turne the 43.44.a.
wyldernesse to riuers, and the dry lande to
conduites of water.
19 I plant in the wast grounde trees of Ce-
dar, Bore, Myrte, & Oliues and in the dry I
set Fir trees, Elms, & Hawthornes, to ga-
ther.
20 All this do I, that they altogether maye
see and marke, perceiue with their hartes, &
consider that the hande of the Lorde maketh D
these things, and that the holy one of Israel
bringeth

bringeth them to passe.

21 Stande at your cause, sayth the Lorde, and bring forth your strongest grounde, sayth the king of Iacob.

22 Let them bring forth their goddes, and let their goddes tell vs what shall chaunce hereafter, yea let them shewe vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to hart and know them hereafter:

23 Eyther shewe vs things for to come, and tel vs what shal be done hereafter, so shal we knowe that ye are gods: do something either good or bad, so will we both knowledge the same and tel it out.

24 Beholde, yee are goddes of nought, and your making is of nought: yea abhominable is the man that hath chosen you.

Esai.43.a. Cyrus. 25 Neuertheless, I haue waked vp one frō the North, and he shal come from the East, he shal call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the myre.

26 Who declared this frō the beginnyng, and we will knowe him: or from the old times, and we will confesse and say that he is righteous? but there is none that sheweth or declareth any thing, there is none also that heareth your words.

27 The fyrst is he that shal say to Sion, Beholde, beholde, they are present: and to Ierusalem it selfe will I giue an euangelist.

28 But when I consyder, there is not a man among them, nor any that can giue counsel, nor that when I examine them can answere one worde.

29 Loe wicked are they, and vaine, with the thinges also that they take in hande, yea their Images are but wynde and vayne things.

The.xlij. Chapter.

The comming of Christ.

Mat.3.b.12. a.17.a. 1 BEholde this is my seruant vpon whom I leane, my elect in whom my soule is pacified: I haue giuen my spirite vpon him, that he may shewe forth iudgement among the Gentiles.

2 He shal not be an outcryer, nor lyfte vp his voyce, his voyce shall not bee hearde in the stretes.

3 And a bruised reede shall hee not breake, and the smoking flax shall hee not quench: but faythfully and truely shal he giue iudgement.

4 He shall not be pensiue nor careful, that hee may restore righteousnesse vnto the earthe: and the Gentiles also shall looke for his lawes.

Eli. am.44. 5 For thus sayth God the Lorde vnto him, Euen he that made the heauens, and spreade them abrode, and set forth the earth with his increase, which giueth breath vnto the people that is in it, and spirite to them that dwel therein.

Eli. 6 I the Lorde haue called thee in righteousnesse, and will holde thee by the hande, and will also defende thee, and giue thee for a couenaunt of the people, to bee the lyght of the Gentiles.

Luc. 7 That thou maiest open the eies of the blind, let out the prisoners from their bonds, and them that sit in darkenesse out of the dungeon house.

B Zach. 8 Euen I am the Lorde, and this is my name, and my glorie wil I giue to none other, neyther myne honour to grauen images.

Phi. 9 Behold olde thinges are come to passe, and newe thinges do I declare, and or euer they come I tell you of them.

10 Sing vnto the Lorde a newe songue of thankesgiuing, blowe out his prayse from the ende of the worlde: they that bee vpon the sea, and all that is therein prayse him, the Iles and they that dwel in them.

11 Let the wyldernesse, with the cities, lyft vp hir voyce, the townes also that they of Cedar dwel in: let them be glad that sitte vpon rockes of stone, and let them crye downe from the high mountaynes.

12 Ascribing glory vnto the Lord, and magnifying him among the Gentiles.

13 The Lord shall come forth like a Giant, and take a stomacke to him like a fresshe man of warre: he shall roare and crye, and ouercome his enimies.

C 14 I haue long holden my peace (sayth the Lord) (a) I haue bin stil, and refrayned my selfe, but nowe I wyll crye lyke a trauayling woman, and at once wil I destroy and deuoure.

15 I will make waste both mountaine and hill, and drye vp euery greene thing that groweth thereon: I will dry vp the fludes to become Ilandes, and drinke vp the riuers.

16 I will bring the blinde into a streete that they know not, and leade them into a sote path that they are ignorant in: I shal make darknesse light before them, and the thing that is crooked to be straight: These thynges haue I done vnto them, and not forsaken them.

Esai. 17 They are fallen backe, yea and let them be ashamed earnestly that hope in idolles, and say to the moulten images, Ye are our gods.

18 Heare,

18 Heare, O ye deafe men, and sharpen your eyes to see, O yee blynde.
19 Who is blynde but my seruaunt? or so deafe as (b) my messenger whom I sent vnto them? for who is so blinde as the perfect man, and so blinde as the Lords seruaunt?
20 Thou hast seene muche, and keepest nothing: the eares are open, & no man heareth.
21 The Lorde is mercifull vnto them for his righteousnesse sake, that his worde might be magnified and prayed:
22 (c) But the people them selues is robbed and troden vnder foote, chayned in dungeons, and they al, I say, are shut into prison houses: they be caryed away captiue, and no mā doth lowse thē: they be trodē vnder foot, & no man doth labour to bring thē againe,
23 But who is he among you that pondereth this, that considereth it, and taketh it for a warning in time to come?
24 Who gaue Jacob to bee troden vnder foote, and Israel to be spoyled? Dyd not the Lord? Bycause we haue sinned against him, and haue had no delight to walke in his wayes, neither bin obedient vnto his lawe:
25 Therefore hee hath powred vpon him his wrathfull displeasure and strong battell, and hath fyred him on euery side, yet will he not vnderstande: he burneth him vp, yet sinketh it not into his heart.

The.xliij.Chapter.

1. God promised to send his Christ, which shal delyuer his people. 25. He forgiueth sins for his owne sake.

1 BVt now the Lorde that made thee, O Jacob, and hee that fashioned thee, O Israel, sayth thus, Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine owne.
2 If thou goest thorow the water, I wil bee with thee, the strong flouddes shal not ouerwhelme thee: and if thou walkest thorowe the fyre, it shal not burne thee, and the flambe shall not kindle vpon thee.
3 For I am the Lord thy God, the holy one of Israel thy sauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee:
4 Bycause thou wast deare in my sight and bycause I set by thee, and loued thee: I will giue ouer all men for thee, and deliuer vp al people for thy sake.
5 Feare not, for I am with thee, I will bring thy seede from the East, and gather thee together from the West.
6 I will say to the North, Let goe: and to the South, Keepe not backe: but bring mee my sonnes from farre, and my daughters from the endes of the worlde. Galat.3.a.
7 (Namely) all those that bee called after my name: for thē haue I created, fashioned, and made for myne honour. B
8 Bring forth that people which is blind, and and yet hath eyes, which are deafe, although they haue eares. Luke.14.c.
9 If all nations come in one, and be gathered together, which among them shall declare suche thinges, and tel vs the things, that are past? let them bring their witnesse, so that they be iust: else let them heare, and say, It is truth. Ephes.2.c.
10 You are my witnesses, saith the Lord, and my seruaunt whom I haue chosen: therefore be certified, & giue me faithfull credence, and consyder that I am he before whome there was neuer any god, neyther shal be any after me. Esai.44.b. Apoc.1.b.
11 I am, euen I am the onely Lord, and beside me there is no sauiour.
12 I gaue warning, I made whole, I taught you when there was no straunge god amōg you: and this recorde must ye beare me your selues, saith the Lorde, that I am God. Osee.13.b.
13 I, euen hee am I, who was from the beginning, and there is none that can take any thing out of my hande: I do the worke, and who shall be able to let it? John.10.f.
14 Thus sayth the Lorde, the holy one of Israel your redeemer: For your sake I haue sent to Babylon, and brought it downe: all they are fugitiue with the Caldees, whose sorowfull crie is in their shippes. C Esai.5.d.
15 I am the Lord your holy one, which haue made Israel, and am your king.
16 Thus saith the Lorde, euen he that maketh away in the sea, and a foote path in the mightie waters, Josue.3.c. Exod.14.c.
17 It is he which bringeth forth the chartetes and horses, the host and power of warre, that they may fall together, and neuer ryse, and be extinct, like as towe are they quenched. Esai.10.a. and.27.f.
18 Remember not thinges of olde, and regarde nothing that is past.
19 Behold, I shall make a newe thing, and shortly shall it appeare, and shall you not knowe it? I wil make (a) away in the desart, and riuers of water in the wildernesse.
20 The wilde beastes shall worship me, the dragons and the yong Estriches: for I shall giue water in the wildernesse, and streames in the desart, that they may giue drinke to my people whom I chose.
21 This people haue I made for my selfe, and they shal shewe forth my prayse.
22 For thou Jacob wouldest not call vpō me, but ȳ hadst an vnlust toward me, O Israel. Psal.6.b. Esai.35.b. 41.c.44.a.

a. Christ is the way, the world is the desart, the doctrine of the gospel, the waters, the wild beastes, the cruel and superstitious misbeleeuers.

23 Thou ganeſt me not thy beaſtes for burnt offrings, neither diddeſt honour me with ſacrifices: I haue not bin chargeable vnto thee in offrings, neither greuous in incenſe.

Eſai.1.d. Iere.17.c

24 Thou boughteſt me no deare ſpice with thy money, neither pouredſt the fat of thy ſacrifices vpon me: but ẏ haſt laden me wt thy ſins, & weeried me with thy vngodlyneſſe.

25 Whereas I yet, euen I, am he onely that for myne owne ſelues ſake do away thine offences, and forget thy ſinnes, ſo that I will neuer thinke vpon them.

Pſal.24.c. Iere.33.b.

℣ 26 Put me nowe in remembraunce: for we will reaſon together, and ſhewe what thou haſt for thee to make thee righteous.

Gen.3.b. Num.20.d

27 Thy firſt father offended ſore, and thy rulers haue ſinned againſt me:

28 Therfore I prophaned (or ſlue) the princes of the ſanctuary, I did curſe Jacob, and gaue Iſrael into reproke.

The.xliiij.Chapter.

Chriſt promiſeth to deliuer his Church, without any hir deſartes.

Ꝟ 1 HEare nowe, O Jacob my ſeruaunt, & Iſrael whom I haue choſen.

2 For thus ſaith the Lord that made thee, faſhioned thee, and helped thee, euen from the wombe: Be not afrayd, O Jacob my ſeruaunt, thou righteous whom I haue choſe:

3 For I ſhall poure water vpon the drye ground, and riuers vpon the thirſtie: I ſhal poure my ſpirit vpon thy ſeed, and my bleſſing vpon thy ſtocke:

Eſai.35.b. 11.℣.14.c. Ezec.36.d. Joel.2.f. Acte.2.b.

4 They ſhal grow together like as the graſſe, and as the willowes by the waters ſyde.

5 One ſhall ſay, I am the Lords: another ſhal cal him ſelfe after the name of Jacob: ẏ third ſhall ſubſcribe with his hand vnto the Lord, and giue him ſelfe vnder the name of Iſrael.

6 Thus hath the Lord ſpoken, euen the king of Iſrael, and his redeemer the Lord of hoſts: I am the firſt and the laſt, and beſydes me there is no God.

Eſai.12.a. Apoc.1.b. Eſai.48.c. Apo.22.c. Eſai.43.b.

7 If any bee like mee, let him call forth the thing paſt, and openly ſhewe it, and lay it playne before me, what hath chaunced ſince I appointed the people of the world, & what ſhall be ſhortly, or what ſhall come to paſſe (in tyme long to come) let them ſhewe theſe things.

8 Be not abaſhed nor afrayde: for haue not I euer tolde you hitherto, and warned you? ye can beare me recorde your ſelues: Is there any God except me, or any maker, that I ſhould not knowe him:

9 All caruers of images are but vayne, and the carued images that they loue can do no good: they muſt beare recorde them ſelues, that ſeeing they can neither ſee nor vnderſtande, they ſhal be confounded.

10 Who dare then make a God, or faſhion an image that is profitable for nothing? Eſai.42.

11 Behold, all the felowſhip of them muſt be brought to confuſion, & truely all the workemaiſters of them are men: they ſhal al be gathered togither, they ſhal ſtand, tremble, and be confounded one with another. Sapi.13.a

12 The ſmith maketh an axe, and tempereth it with hot coales, and faſhioneth it with hammers, and worketh it with all the ſtrength of his armes, yea ſomtime he is faint for very hũger, & ſo thirſty ẏ he hath no more power.

Ier.10.a. Eſai.45.c.

13 The carpenter or Image caruer, taketh meaſure of the tymber, and ſtreadeth forth his line, he marketh it with ſome colour, hee plaineth it, he ruleth it, and ſquareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may ſtande in the houſe.

14 Moreouer, he goeth out to hewe Cedar trees, he bringeth home Elmes and Okes, ℭ and taking a bold courage, he ſeeketh out the beſt tymber of ẏ wood: he him ſelfe hath plãted a Pinetree, which the rayne hath ſwelled,

15 Which wood ſerueth for men to burne: of this he taketh and warmeth him ſelfe withall, he maketh a fyre of it to bake bread, and maketh alſo a God thereof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fyre: wt another he roſteth fleſhe, that he may eate roſt his belly full, wt the third he warmeth him ſelfe, & ſaithe, Aha, I am well warmed, I haue bin at the fyre:

17 And of the reſidue he maketh him a god, and grauen image for him ſelfe: he kneeleth before it, he worſhippeth it, he prayeth vnto it, and ſaith, Deliuer me, for thou art my god.

18 Yet euen neither conſider nor vnderſtande, Eſai.42.c. becauſe their eyes be ſtopped ẏ they can not ſee, & their hearts that they can not perceiue.

19 They ponder not in their mindes, for they haue neither knowledge nor vnderſtanding to thinke thus I haue burnt one peece in the fyre, I haue baked bread wt the coales therof, I haue roſted fleſhe withal, and eaten it, & I will now of ẏ reſidue make an abhominable idol, & fal down before a rotte peece of wood.

20 Thus doth he but loſe his labour, and his hart, which is deceiued, doth turne him aſide, ſo that none of them can haue a free cõſcience to thinke, Do not I erre?

21 Conſider this, O Jacob and Iſrael, for thou art my ſeruaunt, I made thee that thou mightеſt ſerue me, O Iſrael, forget me not.

22 As for thine offences I haue driuen thē away Eſai.43.b.

way like the cloudes, and thy sinnes as the mist: Turne thee againe vnto me, for I haue redeemed thee.

23 Be glad, yee heauens, for the Lorde hathe dealt gratiously with his people, let all that is here beneath vpon the earth bee ioyfull: reioyce ye mountaynes and woods, with all ỳ trees therof, for ỳ Lord hath redeemed Iacob, and will shewe his glorie vpon Israel.

24 Thus saith the Lord thy redeemer, euen hee that fashioned thee from thy mothers wombe, I the Lord do all thinges my selfe alone, I onely spread out the heauens, and I onely haue layde abroad the earth by myne owne selfe.

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wise I turn them backeward, and make their cunning foolishnesse.

26 He doth set vp the purpose of his seruaunt, and fulfilleth the counsel of his messengers: concerning Ierusalem, he sayth, It shal be inhabited: and of the cities of Iuda, They shal be buylded againe, and I will repayre their decayed places.

27 He sayth to the deapth, Be drye, and I wil drye vp water flouddes.

28 He sayth of Cyrus, He is mine heardman, so that he shall fulfil al things after my wil: He sayth also of Ierusalem, It shal be buildded: & of the temple, It shal be fast grouded.

The.xlv.Chapter.

1. The diliueraunce of the people by Cyrus.20. The comming of Christ, and the calling of the Gentiles.

1 Thus sayth the Lord vnto Cyrus his anoynted, whom I haue taken by the right hande, to subdue nations before him? I will lose the (a) loynes of kings, and I will open the gates before his face, and the gates shal not be shut.

2 I wil goe before thee, and make the crooked straight: I shall breake the brasen doores, and burst the iron barres.

3 I shal giue thee hid treasures, and the thing whiche is secretly kept: that thou mayest knowe that I am the Lord God of Israel, whiche haue called thee by thy name.

4 For Iacob my seruants sake, and for Israel my chosen, I called thee by thy name, and ordeyned thee or euer thou knewest me.

5 I am the Lord, and there is none other, for without me there is no God: I haue prepared thee or euer thou knewest me.

6 Therfore they shall knowe from the rysing of the sunne, vnto the going downe of the same, that all is nothing without me: for I am the lord, and there is else none.

7 It is I that created light and darknesse, I make peace & trouble: yea euen I the Lord do all these thinges.

8 Ye heauens from aboue drop downe, and let the cloudes rayne righteousnesse: let the earth open it self, and let saluation and righteousnesse growe forth, let it bring them forth together: I ỳ Lord haue created him.

9 Wo be vnto him ỳ striueth w̄ his maker, let the potsherd striue with the potsherdes of the earth: Sayth the clay to the potter, What makest thou? or, Thy worke is not perfectly done?

10 Wo be vnto him that sayth to his father, What begettest thou: and to hys mother, What bearest thou?

11 Thus saith the Lorde, euen the holy one and maker of Israel, Aske me of things for to come concerning my sonnes, and put me in remembraunce as touching the workes of my hands.

12 I haue made the earth, and created man vpon it: With my handes haue I spread forth heauen, and giuen a commaundement for all the host therof.

13 I shall wake him vp with righteousnesse & order all his wayes. He shall build my citie, & let out my prisoners, & that neither for gifts nor rewardes, saith the Lord of hostes.

14 Thus sayth the Lord, the occupiers of Egypt, the marchauntes of the Ethiopians and Sabees, shall come vnto thee with tribute. they shal be thyne, they shal folow thee, and goe with chaines vpon their feete, they shall fal downe before thee, and make supplication vnto thee: for God, without whom there is none other God, shal be with thee.

15 O how profounde art thou, O God, thou God and sauiour of Israel?

16 Confounded are they al, and put to dishonor, they are gon bee together with shame, euen the makers of Images.

17 But Israel shal be saued in the Lord w̄ an euerlasting saluation: ye shal not come to shame nor confusion world without end.

18 For thus saith the Lord, euen he that created heauen, the God that made the earth and fashioned it, & set it forth: He did not make it for nought, but to be inhabited, euen I the Lord, without whom there is none other.

19 I haue not spoken secretly, neyther in dark places of the earth: I layde not in vaine to the seed of Iacob, Seke me: I am the Lord, which when I speake, do declare the thing that is righteous and true.

20 Gather you and come together, draw nigh hither you that escaped of the people: they haue no vnderstanding that set vp the stocks

of their idols, and pray vnto a god that can not helpe them.

D 21 Draw nigh, come hither, and let them aſke counſel one at another, and ſhewe forth what is hee that tolde this before? or who ſpake of it euer ſince the beginning? haue not I the Lord done it? without whom ther is none other God, the true God and ſauior, and there is elſe none but I.

Eſai.46.b.

Eſai.44.b. 22 And therefore turne you vnto me, all yee ends of the earth, that ye may be ſaued: for I am God, and there is elſe none.

23 I ſweare by my ſelfe, out of my mouth commeth the worde of righteouſneſſe, and that may no man turne: but all knees ſhall bow vnto me, and al tongs ſhal ſweare (by my name.)

Rom.14.b. Philip.2.a.

24 Saying, Verely in the Lord is my righteouſneſſe and ſtrength, to him ſhall men come: but all they that thinke ſcorne of him, ſhal be confounded.

25 And the whole ſeede of Iſrael ſhall bee iuſtified, and glory in the Lord.

The.xlvi. Chapter.

1. Idolatrie is reproued. 3. The health that commeth by Chriſt is propheſied.

I 1 BEl is fallen, Nabo is broken downe, whoſe images were a burden for the beaſtes & cattel, to ouerlade them, & to make them weerie.

Bel.c. 1.Re.15.a. Jere.50.a.

2 They are ſuncke down and fallen together for they may not eaſe them of their burden, therefore muſt they goe into captiuitie.

3 Hearken vnto me, O houſe of Iacob, and al ye that remaine yet of the houſe of Iſrael, whom I haue borne from your mothers wombe, & brought you vp from your birth.

4 It is euen I, whiche ſhall beare you vnto your laſt age: I haue made you, I wil alſo nouriſhe you, beare you, and ſaue you.

5 Whō wil ye make me like, or to whō wil ye make me equal, or compare me, that I ſhould be like him?

Exod.20.a.

6 Take out ſyluer and gold out of your purſes, and way it, and hyre a goldſmith to make a god of it, that men may kneele down, and worſhip it:

Exod.32.a.

B 7 Yet muſt he be taken on mens ſhoulders & borne, & ſet in his place, that he may ſtande, & not moue out of his place: And if one crie vnto him, he giueth no anſwere, & deliuereth not the man ẏ calleth vpon him frō his trouble.

Eſai.44.c. Baruc.6.c.

8 Conſyder this well, and be aſhamed: goe into your owne ſelues.

9 Remember the thinges that are paſt ſince the beginning of the world, that I am God, and that there is elſe no god, yea & that there is nothing like vnto me.

10 In the beginning of a thing I ſhewe the ende therof, and I tell before things that are not yet come to paſſe: My deuice ſtandeth ſtedfaſtly ſtabliſhed, & I fulfil al my pleaſure.

11 I call a byrd out of the Eaſt, and the man by whome my counſel ſhal be fulfilled out of ſtraunge countries: as I haue ſpoken, ſo wil I bring to paſſe, as ſoone as I thinke to deuiſe a thing, I do it.

Exod.16.

12 Heare me, O ye that be of an high ſtomack, but farre from righteouſneſſe:

13 I ſhal bring forth my righteouſneſſe it is not farre, and my health ſhal not tarie long away: I wil lay health in Sion, and in Iſrael my glory.

The.xlvij. Chapter.

The word of the Lord againſt Babylon.

I 1 BVt as for thee, O daughter, thou virgine Babylon, ſyt thou downe in the duſt, ſit vpon the ground, there is no throne O thou daughter of Chaldea, for thou ſhalt no more be called tender and pleaſaunt.

2 Bring forth the querne and grynde meale, vntruſſe thy broydred heare, put of thy ſhoes, make bare thy knees, and wade through the water riuers.

3 Thy fylthineſſe ſhal be diſcouered, and thy priuities ſhal be ſeene: for I wil auenge me of thee, and wil ſhewe no mercy to thee, as I do to other men.

Ezec.16.b Naum.4.c

4 Our redeemer is called the Lord of hoſtes, the holy one of Iſrael.

5 Sit ſtil, holde thy tong, get thee into ſome darke corner, O daughter Caldea: for thou ſhalt no more be called lady of kingdomes.

6 I was ſo wroth with my people, that I puniſhed myne inheritaunce, and gaue them into thy power, neuertheleſſe thou ſhewedſt thē no mercy, but euen the very aged of thē diddeſt thou oppreſſe right ſore vnder the yoke.

Pſal.79. Iere.50.b.

7 And thou thoughteſt thus, I ſhal be lady for euer: and beſide all that, thou haſt not regarded theſe thinges, neyther remēbred what was the ende of that citie Ieruſalem.

B

8 Heare now therefore thou delicate one, that ſittest ſo careles, & ſpeakeſt thus in thine hart, I am alone, & without me is there none, I ſhal neuer be widow, nor deſolate againe.

Eſai.20.b. Apo.18.c.

9 And yet both theſe things ſhal come to thee vpon one day, in the twinckling of an eye: namely, widowhood, and deſolation: they mightily fall vpō thee, for ẏ multitude of thy witches, & for the great heap of thy cōiurers.

Dan.5.c

10 For thou haſt truſted in thy wickednelle, and haſt ſayde, No man ſeeth me: thine own wiſdome and cunning hath deceiued thee, in that thou haſt ſaid in thine hart, I am alone, and without me there is none.

Eſai.29.c.

11 Therefore

11 Therefore shall trouble come vpon thee, and thou shalt not knowe frō whence it shal aryse: Mischiefe shall fall vpon thee, which thou shalt not be able to put off, a sudden vtter destruction shall come vpon thee or euer thou be ware.

12 Nowe goe to thy coniurers, and to the multitude of thy witches, with whom thou hast wearyed thy selfe from thy youth, if they may helpe thee, or strengthe thee.

13 Thou hast hitherto had many counsels of them: So let the heauēn gasers, and the beholders of starres, and mone prophets, come on now and deliuer thee, yea and lette them shewe when these newe thinges shall come vpon thee.

C 14 Behold, they shal be lyke straw, whiche if it be kindled with fyre, no mā may rid it for the vehemencie of the flambe, & yet it giueth no sinders to warme a man by, nor cleare fire to sit by.

15 Thus are they with whom thou hast wearied thy selfe, and thus are thy marchaunts that haue bin with thee from thy youth: euery one hath taken his owne way, and none of them shal defende thee.

The xlviij. Chapter.

1. The hypocrisie of the Iewes is reproued. 11. The Lord alone will be worshipped, whiche hath chosen vs, 20. and which succoureth vs for his owne sake.

I 1 HEare this, O thou house of Jacob, yee that are called by the name of Israel and are come out of the stocke with Juda: which sweare by the name of the Lorde, and beare witnesse by the God of Israel, but not with truth and right.

2 For they are named of the holy citie, and are groūded vpon the God of Israel, whose name is the Lorde of hostes.

3 The thinges that I haue shewed you euer since the beginnyng, haue I not brought them to passe immediatly as they came out of my mouthe, and declared them, and they are come?

4 Howbeit, I know that thou art obstinate, and that thy necke hath an iron sinow, and that thy browe is of brasse.

5 Neuertheleſſe I haue euer since the beginning shewed thee of things for to come, and declared them vnto thee or euer they cam to passe: that thou shouldest not say, Myne idol hath don it, my carued or molte image hath shewed it.

6 Thou hearedest it before, & behold it is come to passe: And shall not ye your selues shewe forth or confesse the same? But as for me, I tolde thee before at the beginning, newe and secrete thinges which thou knewest not of,

7 And some done of olde time, wherof thou neuer hearedest before they were brought to passe, ỳ thou canst not say, Behold I knewe of them. B Esai.38.c.

8 Moreouer, there be some, whereof thou hast neyther heard nor knowen, neyther haue bin opened vnto thine eares afore time: For I knew that thou wouldest malitiously offend, therefore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuertheleſſe, for my names sake, I wyll withdrawe my wrath, and for my honours sake, I wil patiently forbeare thee, that I do not rote thee out.

10 Beholde, I haue purged thee, yet not as syluer, I haue chosen thee in the fyre of affliction. Exod.3.b.

11 And that onely for myne owne sake, yea euen for myne owne sake will I do this: or else what dishonour woulde they do to my name? surely I wil not giue my glory vnto another. Esai.41.a. 43.b.44.b.

12 Hearken vnto me, O Jacob, and Israel whom I haue called: I am euen he that is, I am the fyrst and the last.

13 My hande hath laide the foundation of the earth, and my right hand hath spanned ouer the heauens: as soone as I call them, they stande together.

14 Gather you altogether, & hearken: Which of yonder goddes hath declared this? The Lord hath a loue vnto him, and he shal performe his will against Babel, and declare his power against the Chaldees.

15 I my selfe alone, euen I haue tolde you this, I did call him, and bring hym forth, and he shall make this iourney prosperous.

16 Come to me, and heare this: Haue I spokē any thing darkly since the beginning? Frō the time ỳ this thing beginneth, I am there: Wherfore ỳ Lord God and his spirite hath sent me.

17 And thus saith ỳ Lord God thy redeemer the holy one of Israel, I am the Lorde thy God, whiche teache thee profitable thinges, and leade the waye that thou shouldest goe. Rom.7.b. 1.Tim.1.b. Tit.3.b. Deut.28.

18 O that thou haddest regarded my commaundementes, then hadde thy wealthynesse bin as the water streame, and thy righteousnesse as the waues flowyng in the sea:

19 Thy seede also had bin like as the sande in the sea, and the fruite of thy body like the grauel stones therof: His name shoulde not bee roted out, nor destroyed before me.

Jere.51.a.
1.Eſd.1.b.

20 Go away frō Babilon, flee from ẏ Chaldees, ẅ a mery voice speak of this, declare it abrode, & go forth into ẏ end of ẏ world, say, The Lord hath redemed his seruant Jacob.

D

Exod.17.b.
Nu.20.b.
Eſai.57.c.

21 They suffred no thirst, he led thē thorow the wildernes, & caused the waters to flow out vnto them from out of the rock: he claue the rocke asunder, and the water gushed out.

22 As for the vngodly they haue no peace, saith the Lorde.

The.xlix.Chapter.

Christ shall gather together al nations, be they neuer so farre off.

I

1 HE Iles hearken vnto me, and take heed ye people from farre: The Lorde hath called me from my byrth, and made mention of my name from my mothers wombe:

Eſai.51.c.
Ephes.6.c.

2 He hath made my mouth like a sharp sword: vnder ẏ shadow of his hand hath he defended me, & hid me in his quiuer as a good arrow,

3 And sayd vnto me, Thou art my seruaunt Israel, I wil be honoured in thee.

John.17.b.

4 Then I answeared, I haue lost my labour, I haue spent my strength in vayne: Neuertheles, I will commit my cause and my worke vnto the Lord my God.

5 And nowe, saith the Lorde, euen hee that fashioned me from my mothers wombe to be his seruant, that I may bring Jacob againe vnto him, albeit Israel wil not be gathered vnto him again, yet in gods sight shal I be glorious, my God shal be my strēgth.

6 And he sayd, It is but a smal thing ẏ thou art my seruāt to set vp ẏ kinreds of Jacob, & to restore the destruction of Israel: For I haue made thee ẏ light of ẏ Gentils, ẏ thou mayst be my helth vnto ẏ end of the world.

Eſai.42.b.
John.8.b.
Act.13.c.

B

7 Moreouer, thus sayth the Lorde, the redeemer and holy one of Israel, concerning the abhorred and despised among the Gentiles, the seruant of thē that beare rule, Kings and princes shal see and aryse, and worship, bycause of the Lord that is faythfull, & bycause of the holy one of Israel ẏ hath chosen thee.

2.Cor.6.a.
Jere.11.a.
Eſai.13.a.
Eſai.42.a.

8 And thus sayth the Lorde, In the time accepted haue I hearde thee, and in the day of saluation haue I helped thee: I wil preserue thee, and make thee to be the attonement of the people that ẏ maiest helpe vp the earth again, & possesse again the desolate heritages.

Zach.9.b.
Luke.4.b.

9 That thou mayst say vnto the prisoners, Go forth: and to thē that are in darknesse, Come into the light: they shal feed thee in the high ways, & get their pasture in all high places.

Apoc.6.c.

10 They shal neyther hunger nor thirst, heat nor sunne shall not hurt them: for he that fauoureth them, shall leade them, and gyue them drinke of the wel springs.

11 I will make wayes vpon all my mountaynes, and my forepathes shall be exalted.

12 And beholde these shall come from farre, loe, some frō the North and West, some frō the land of Sinis (which is in the South.)

13 Reioyce ye heauens, and syng prayses thou earth, talke of ioye yee hilles: for God hath comforted his people, and will haue mercy vpon his that be in trouble.

Eſai.52.c.

14 But Sion sayde, God hath forsaken me, and my Lord hath forgotten me.

15 Wil a womā forget hir own infant, & not pitie ẏ son of hir own womb? And though they doe forget, yet wil I not forget thee.

C

Rom.11.a.

16 Beholde, I haue writen thee vp vpon my hands, thy walles are euer in my sight.

17 They make hast who buildeth thee vp againe: as for those that ouerthrowe thee, and make thee wast, they shal depart from thee.

18 Lift vp thine eyes and loke about thee, all these gather them together and come to thee: As truely as I liue saith ẏ Lord, thou shalt put thē al vpon thee as an apparel, and girde them to thee as a bride doth hir iewels.

Erne.15.
Eſai.49.

19 As for thy land that lyeth desolate, wasted and destroyed, it shal be to narowe for them that shall dwell in it: and they that would deuoure thee, they shall be farre away.

20 Then thy children whō ẏ barē shal bring forth, shal say in thine eare, This place is to narowe, giue place that I may haue rome.

21 Then shalt ẏ thinke by thy self, Who hath begotten me these, seing I am barren and alone, a captiue and an outcast? and who hath nourysshed them vp for me? I am desolate and alone, but from whence come these?

D

22 And therfore thus saith ẏ Lord God, Behold, I will stretch out my hād vnto ẏ Gētiles, & set vp my token to ẏ people, they shal bring thee thy sonnes in their laps, & cary thy daughters vnto thee vpon their shoulders.

23 For kings shal be thy nursling fathers, and queenes shal be thy nursling mothers: They shall fall before thee with their faces flat vpon the earth, and licke vp the dust of thy frete: that thou mayst know howe that I am the Lord, and that who so putteth their trust in me, shal not be confounded.

24 Shal the spoyle be taken from the mightie? or the lawfull prisoner from the taker?

25 But thus sayth the Lorde, The prisoners shal be taken frō the mightie, and the spoile shall bee recourred from the violent: for I wil maintayne thy cause againste thine aduersaries, and I will saue thy sonnes.

26 And I wil feede thyne enimies with their owne flesh, and make thē drunken with their owne bloud, as with sweete wine: And all flesche shall know, O Jacob, that I am the Lord, thy sauiour, thy noble redeemer.

The

The.I. Chapter.

The Iewes are reproued, and also called.

THus sayth the Lord, Where is the byll of your mothers diuorcement, whom I sent away: or who is the vsurer to whom I solde you? Beholde, for your offences are ye solde, and because of your transgression, is your mother forsaken.

Jer.3.a. Esai.59.a.

2 For why, would no man receiue me when I came? and when I called, no man gaue me aunswere? Is my hande shortened, that it might not helpe? or haue I not power to deliuer? loe, at a worde I drinke vp the sea, and of water flouddes I make drye lande: so that for want of water the fyshe corrupt, and and dye for thirst.

Lam.11.c. Esai.59.a. Exod.14.c. Ioan.3.d.

3 As for heauen I cloth it with darknesse, and put as it were a sacke vpon it.

Exod.19.c.

4 The Lord God hath giuen me a wel learned tong, so that I can comfort them that are troubled, yea and that in due season: hee wakeneth mine eare vp betims in ỹ morning, betimes in the morning, I say, he will waken myne eare, that I might hearken as to the scholemaisters.

1.Cor.1.a.

5 The Lorde God hath opened myne eare, and I haue not gainesaid, nor withdrawen my selfe.

Psal.39.b. Heb.10..a.

6 But I offered my backe vnto the smiters, and my cheekes to the nippers: I turned not my face from shame and spittings.

Mat.26.g. Luc.20.c. Psal.55.a. Heb.13.a.

7 And the Lord God shall helpe me, therfore shall I not be confounded: I haue therefore hardened my face like a flynt stone, for I am sure that I shall not come to confusion.

8 He is at hande that iustifieth me, who will then goe with me to lawe? Let vs stand together, if there be any that will reason with me? let him come here forth to me.

9 Behold, the Lord God will helpe me, what is he then that can condemne me? loe, they all shall waxe olde like a cloth, the moth shall eate them vp.

Rom.8.d.

10 Therfore, who so feareth the Lord among you, let him heare the voyce of his seruaunt: Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the name of ỹ Lord, & hold him by his God.

Psal.102.b. 1.Pet.3.b.

11 But take heede, yee all kindle a fyre, and styre vp ỹ coales: walke on in the glistering of your owne fyre and in the coales that ye haue kindled: This commeth vnto you frō my hand (namely) ỹ ye shal sleepe in sorow.

The.Ii. Chapter.

Consolation and comfort is promised vnto the faythfull.

1 HEarken vnto me ye that hold of righteousnesse, and ye that seeke the Lord: take heede to the stone wherout ye are hewen, and to the graue wherout ye are digged. I

2 Consyder Abraham your father, and Sara that bare you, how that I called him alone, and blessed him, and encreased him. Gen.21.a. Rom.4.a.

3 Therefore shal the Lord comfort Sion, and repayre all hir decaye, making hir desert as a paradise, and hir wildernesse as the garden of the Lord? Myrth and ioy shall be founde there, thankesgiuing, and the voyce of prayse. Gen.12.a.

4 Haue respect vnto me then, O my people, both high and lowe, and lay thine eare vnto me: for a lawe and an ordinaunce shall goe forth fro me, to lighten the gentiles. Esai.2.a.

5 It is hard by, that my health and my righteousnesse shall goe forth, and the people shall be ordered with mine arme: the (a) Iles shall hope in me, and put their trust in myne arme. a, That is the Gentiles.

6 Lyft vp your eyes toward heauen, & loke vpon the earth beneath: for the heauens shall vanishe away like smoke, and the earth shall waxe olde like a garmente, and they that dwel therein shal perishe in like manner: but my saluation shall endure for euer, and my righteousnesse shal not ceasse. Psal.102.d. Mat.24.c. 2.Pet.3.

7 Hearken vnto me ye that haue knowledge in righteousnesse, thou people that beareſt my law in thine hart: feare not the reuylings of men be not afrayde of their blasphemies. B Iere.21.f. Mat.10.d. Luke.12.a.

8 For wormes and mothes shal eate them vp like cloth and wool: but my righteousnesse shall endure for euer: and my sauing health from generation to generation. Psal.102.b.

9 Wake vp, wake vp, and be strong, O thou arme of the Lorde, wake vp, like as in time past, euer, and since the world began.

10 Art not thou the same arme that hast wounded the proude, and hewen the dragon in peeces? Art not thou euen the same which hast dryed vp the deepe of the sea, which hast made playne the sea ground, that the deliuered might goe through? Esai.14.d. Exod.14.c.

11 Therefore the redeemed of the Lorde shall turne gaine, and come with ioy vnto Sion, continual ioye shall bee on their heade, and myrth and gladnesse shal be with them, and sorowe and woe shall flee from them. 1.Esd.1.d.

12 Yea I (euen) I am he that in al thinges giueth you consolation: What art thou then that feareſt a mortal man, and the child of man, which goth away as doth ỹ flowre? 2.Cor.1.c.

13 And forgetteſt the Lorde that made thee, that spread out ỹ heauens, & layd the foundation of the earth: but thou art euer afrayde for ỹ sight of thine oppressour which is redy to do harme: wher is ỹ wrath of ỹ oppressor? Esai.40.a. 1.Pet.1.d.

C 14 The exile maketh haſt to be loſed, that he die not in priſon, and that his bread faile him not.

15 I am the Lorde thy God that diuide the ſea, and his waues ſhal rage, whoſe name is the Lord of hoſtes.

Math.8.a. Eſai.48.a.

16 I haue put my wordes in thy mouth, and haue defended thee in the ſhadowe of my hande, that I may plant the heauens, and lay the foundation of the earthe, and ſay vnto Sion, Thou art my people.

Eſai.49.a.

17 Awake, awake, and ſtande vp, O Jeruſalem, thou that from the hande of the Lorde haſt dronken out the cuppe of his wrath, thou that haſt ſupped off and ſucked out the ſlumbring cuppe to the bottome.

Pſal.75.b. Jere.25.c.

18 For among al the ſonnes whom hee hath begotten, there is not one that may holde it vp, and not one to leade it by the hand of all the ſonnes that he hath nouriſhed.

19 Both theſe thingsare happened vnto thee, but who is ſorie for it? yea deſtruction, waſting, hunger, and ſword, but who will comfort thee?

20 Thy ſonnes lye comfortleſſe at the head of euery ſtreete like a taken veniſon, and are full of ỹ terrible wrath of the Lord, and puniſhment of thy God.

D 21 And therefore thou miſerable and dronken (howbeit not with wine) heare this:

22 Thus ſayth the Lord, thy Lord and God, the defender of his people: Beholde, I will take the ſlumbring cuppe out of his hande, euen the cup with the dregges of my wrath, ỹ from henceforth ỹ ſhalt neuer drinke it more.

23 But I will put it into their hande, that trouble thee, which haue ſpoken to thy ſoule, Stoupe downe, that we may goe ouer thee, make thy body euen with the ground, and as the ſtreete to goe vpon.

The.lij.Chapter.

An exhortation and comfort to the people of God.

A 1 VP Sion, vp, take thy ſtrength vnto the, put on thine honeſt rayment, O Jeruſalem, thou holy citie: for from this time forth there ſhall no vncircumciſed nor vncleane perſon come in thee.

2 Shake thee from the duſt, ariſe and ſtande vp, O Jeruſalem: Plucke out thy necke frō the bonde, O thou captiue daughter Sion.

Rom.7.b. 3 For thus ſayth the Lorde, Ye are ſolde for nought, therefore ſhall ye be redeemed alſo without any money.

Gen.46.a. Exod.1.a. 4.Re.18.c. 4 For thus ſayth the Lorde God, My people went downe afore time into Egypt, there to be ſtraungers, and the king of the Aſſyrians oppreſſed them without any cauſe.

5 And now what profite is it to me, ſayth the Lord, that my people is freely caryed away, and brought into beaunelle by theyr rulers, and my name euer ſtil blaſphemed, ſayth the Lord?

Ezec.36.d. Rom.11.a.

6 But that my people may knowe my name, I my ſelfe wil ſpeake in that day, Beholde, here am I.

7 O how beautifull are the feete of the embaſſadour that bringeth the meſſage from the mountayne, & proclaymeth peace: that bringeth the good tydings, and preacheth health, and ſayth vnto Sion, Thy God is the king.

B Num.24. Rom.10.c.

8 Thy watchmen ſhall lyft vp their voyce, with loude voyce they ſhal reioyce together: for they ſhall ſee playnely when the Lorde ſhall conuert Sion.

1.Joh.1.

9 Be glad, O thou deſolate Jeruſalem, and reioyce together: for the Lord hath comforted his people, he hath deliuered Jeruſalem.

Eſai.49.d.

10 The Lord hath made bare his holy arme, and ſhewed it forth in the ſight of all the Gentiles, and all the endes of the earth hath ſeene the ſauing health of our God,

Pſal.98.a.

11 Away, away, get you out from hence and touche no vncleane thing: Goe out from among ſuch, and be cleane that beare the veſſel of the Lorde.

2.Cor.6.c.

12 For ye ſhal not eſcape by running, nor by fleeing away: but the Lord ſhal goe before you, and the God of Jſrael ſhal gather you together.

Exod.14.b.

13 Beholde, my (a) ſeruaunt ſhall deale proſperouſly, therefore ſhal he be magnified, exalted, and greatly honoured.

a. Chriſt is called Gods ſeruant for his offices ſake which he executed in the time of his abaſing himſelfe in the fleſhe.

14 Like as the multitude ſhal wonder vpon him, bycauſe his face ſhal be ſo defourmed, & not as mans face his beautie like no man:

15 Euen ſo ſhall the multitude of the Gentiles ſpeak of him, and kinges ſhall ſhut their mouthes before him: for they haue ſeene that which was not tolde to them, and haue vnderſtand that whereof they had not hearde.

Eſai.52.c. Eſai.65.c. Rom.15.c.

The.liij.Chapter.

He propheſieth euidently of the paſsion of our ſauiour Ieſus Chriſt.

1 BVt who hathe giuen credence vnto our preaching? or to whom is the arme of the Lord knowen?

Joh.12.c. Rom.10.c.

2 For he did growe before the Lord like as a braunche, and as a rote in a dry grounde, he hath neyther beautie nor fauour: when we loke vpon him, there ſhall be no fayrenelle, we ſhal haue no luſt vnto him.

Eſai.52.a.

3 He is deſpiſed and abhorred of men, hee is ſuch a man as hath good experience of ſorowes and infirmities: we haue reckoned him

Heb.5.a.

ſo

so vile, that we hid our faces from him.

Mat.8.b. 4 Howbeit, he onely hath taken on hym our
1.Pet.2.c. infirmitie, and borne our paynes: yet we did
iudge him as though he were plagued, and
cast downe of God.

1.Cor.11.c. 5 Whereas he (notwithstanding) was wounded for oure offences, and smitten for oure wickednesse: for the payne of our punishmēt was layd vpon him, and with his stripes are we healed.

Psal.119.g. 6 As for vs, we are all gone astray lyke sheep, euery one hath turned his owne way: but the Lorde hathe throwen vppon hym all oure sinnes.

B 7 He suffered violence, and was euil entreated, and did not open his mouth: He shall be
Jer.11.b. led as a sheepe to be slayne, yet shall he bee
Psal.37.b. as still as a lambe before the shearer, and not
Mat.8.b. open his mouth.
1.Cor.5.c.

8 From the prison and iudgemente was hee taken, and his generation who can declare? for he was cut off from the grounde of the liuing, which punishment did goe vpō hym for the transgression of my people.

Psal.37.c. 9 His graue was giuen him with the condemned, and with the rich man at his death,
1.Cor.5.c. wherras he did neuer violence nor vnright,
1.Pet.2.d. neyther hathe there bin any deceitfulnesse in his mouth.

Joan.12.c. 10 Yet hath it pleased the Lorde to smite hym
Rom.8.d. with infirmitie, that when he had made hys soule an offering for sinne, he might see long lasting seede: and this deuice of the Lorde shall prosper in his hande.

11 Of the trauayle and labour of his soule,
Rom.3.c. shall he see the fruite, and bee satisfyed: my righteous seruaunte shall with hys knowledge iustifie the multitude, for he shall beare their sinnes.

12 Therefore wil I giue him among ẏ great ones his part, and he shall diuide the spoyle with the mightie, bycause he giueth quer hys
Mark.15.c. soule to deathe, and is reckoned among the
Luke.23.b. transgressours: whiche neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

The.liiij. Chapter.

1. Of the greate dominion of Christe. 7. The indignation of God endureth but a shorte space, but his mercy is euerlasting.

A 1 BE glad nowe thou barren that bearest
Galat.4.d. not, reioyce, syng, and bee merrie thou
Luke.13.c. that art not with chyld: for the desolate hath moe children than the maried wife, sayth the Lorde.

2 Make thy tente wider, and spread out the hangings of thy habitation: spare not, laye forth thy wardes, and make fast thy stakes:

3 For thou shalt be multiplyed on the right side, and on the left, and thy seede shall haue the Gentiles in possession, and dwell in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to cōfusion: yea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhod.

5 For he that made thee shall be thy Lorde Esay.62.a.
and husbande (whose name is the Lorde Ezec.16.b.
of hostes) and thy redeemer shall bee euen 2.Cor.11.a.
the holy one of Israel, the Lord of ẏ whole worlde.

6 For the Lord hath called thee, beeing as a desolate sorowfull woman, and as a young wife that was forsaken, sayth thy God.

7 A little whyle haue I forsaken thee: but B
with greate mercyfulnesse shall I take thee Esay.26.c.
vp vnto me. Psal.29.a.

8 When I was angry, I hid my face from thee for a little season: but through euerlasting goodnesse haue I pardoned thee, sayth the Lord thy redeemer.

9 And this is vnto me as the water of Noe: Gen.11.b.
for lyke as I haue sworne that I will not bring the water of Noe any more vpon the 2.Reg.7.a.
world: so haue I sworne that I wil neuer be angry with thee, nor reproue thee.

10 The mountaynes shall remoue, and the hilles shall fall downe: but my louing kindnesse shall not remoue, and the bond of my peace shall not fall downe from thee, sayth the Lord thy mercifull louer.

11 Beholde, thou poore, vexed, and despised, Esay.6.a.
I will make thy walles of pretious stones, and thy foundation of Saphires,

12 Thy windowes of Chrystall, thy gates of fyne cleare stone, and all thy borders of pleasaunt stones.

13 Thy children shal be all taught of God, 1.John.2.d.
& I will giue thee plenteousnesse of peace. 1.John.6.c.

14 In righteousnesse shalte thou be grounded, and bee farre from oppression for the C
which thou needest not to be afrayde, neyther for hinderaunce, for it shall not come nigh thee.

15 Loe, who so gathereth together (against thee, doth it) without me, and who so within thee dothe ioyne together againste thee, shall surely fall.

16 Beholde, I make the smyth that blaweth the coales in the fyre, and he maketh a weapon after his handie worke: I make also the waster to destroy.

17 But all the weapons that are made a- Luke.21.b.
gainst thee shall not prosper: and as for all Actes.4.a.
tongues that shall resist thee in iudgemēte,

thou ſhalte ouercome them, and condemne them: this is the heritage of the Lordes ſeruauntes, and their righteouſneſſe commeth of me, ſayth the Lorde.

The.lv. Chapter.

1. An exhortation and comfort to the people. 9. The fruite & profite of the word of God.

A 1 COme to the waters, all ye that be thirſtie, and yee that haue no money, come, bye, that ye may haue to eate: come, bye wine and milke without anye money, or money worth.

Eccle.51.d. Ioh.7.d. Apoc.22.d.

2 Wherefore doe yee lay out any money for the thing that feedeth not, and ſpende youre labour about the thing that ſatisfyeth you not? But hearken rather vnto me, and yee ſhall eate of the beſt, and youre ſoule ſhall haue hir pleaſure in plenteouſneſſe.

3 Encline youre eares, and come vnto mee, take heede (I ſay) and your ſoule ſhall liue: For I will make an euerlaſting couenaunt with you, euen the ſure mercies of Dauid.

Iſſe.13.d. 2.Reg.7.e.

4 Behold, I gaue him for a witneſſe among the folke, for a prince and a teacher vnto the people.

5 Loe, thou ſhalt call an vnknowen people: and a people that had no knowledge of thee ſhall runne vnto thee, becauſe of the Lorde thy God, and the holy one of Iſrael whyche glorifyeth thee.

6 Seeke the Lorde whyle he may be founde, and call vpon him whyle he is nigh.

B 7 Lette the vngodly man forſake his owne waies, & the vnrighteous his owne imaginations, and turne agayn vnto the Lord, ſo ſhall he be mercyfull vnto hym: and to oure God, for he is verie readie to forgiue.

Ezec.18.c. and.33.c. Pſal.103.a.

Eſay.65.d. 8 For thus ſayeth the Lorde, My thoughtes are not your thoughtes, and your wayes are not my wayes.

9 But as farre as the Heauens are hygher than the earth: ſo farre doe my wayes excede yours, and my thoughtes yours.

Deut.32.a. 10 And lyke as the rayne and Snowe commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruitfull and greene, that it may giue corne vnto the ſower, and bread to him that eateth:

11 So the worde alſo that commeth out of my mouth ſhall not turne agayn voyde vnto me, but ſhall accompliſhe my will, and proſper in the thing wherto I ſende it.

12 And ſo ſhall ye goe forth with ioy, and be led with peace: the mountaynes and hylles ſhall ſing with you for ioy, and all the trees of the field ſhall clappe their handes.

1 For thornes there ſhall growe firre trees, and the Myrthe tree in the ſteede of bryers: and this ſhall bee done in the prayſe of the Lorde, and for an euerlaſting token that ſhall not be taken away.

The.lvi. Chapter.

1. An exhortation to iudgemente and righteouſneſſe, and to the ſpirituall keeping of the ſabboth. 10. Againſt ſhepheardes that deuour their flocke.

1 THus ſayth the Lord, Keepe equitie, and doe ryght: for my ſauing healthe ſhall come ſhortly, and my righteouſneſſe ſhal be opened.

A Math.3.d.

2 Bleſſed is the man that dothe this, and the mannes childe whiche keepeth the ſame: He that taketh heede that hee vnhalow not the Sabboth (that is) hee that keepeth him ſelfe that he do no euill.

Eſay.58.

3 Then ſhall not the ſtraunger whyche cleaueth to the Lorde ſaye, Alas the Lord hathe ſhut me cleane out from his people: neyther ſhall the gelded man ſay, Loe, I am a drye tree.

Deut.23.d. Sapi.3.b.

4 For thus ſayeth the Lorde vnto the gelded that keepeth my ſabboth, (namely) that holdeth greatly of the thing that pleaſeth mee, and keepeth my couenant:

5 Vnto them will I giue in my houſholde and within my walles, a better heritage and name than if they had bin called ſonnes and daughters: I will giue them an euerlaſting name that ſhall not periſhe.

Ioh.1.d.

6 Agayne, the ſtraungers that ſticke to the Lorde, to ſerue him, and to loue his name, and to be his ſeruaunts, and all they whyche keepe themſelues that they vnhalow not the ſabboth, namely that they fulfill my couenaunte:

Ioh.8.c.

7 Them will I bring to my holy mountaine, and make them ioyfull in my houſe of prayer: their burnt offerings and ſacrifices ſhall be accepted vpon myne aulter: for my houſe ſhall bee called an houſe of prayer for all people.

B 3.Reg.8.c. Math.21.b. Mark.11.b. Luke.19.b.

8 Thus ſaith the Lord God which gathereth together the ſcattered of Iſraell, I will bring yet another congregation to him.

9 Come all yee beaſtes of the fielde, that yee may deuoure all the beaſtes of the wood.

10 For his watchmen are all blinde, they haue altogether no vnderſtanding, they are all dumbe dogges not being able to barke, they are ſleepie, ſluggiſhe are they, and lye snoring.

Iere.12.b. Ezec.34.d.

11 They are ſhameleſſe dogges that be neuer ſatisfyed: The ſhepheardes alſo in like maner haue

have no vnderstanding, but euery man turneth his owne way, euery one after his own couetousnesse with all his power.

12 Come (say they) I will fetche wyne, so shall we fyll our selues that wee maye bee dronken: and do to morow lyke as to daye, yea and much more.

The.lvij. Chapter.

1. The good men are taken away. 3. The wicked ones take pleasure in idolatrie, the godly receyue comfort, the wicked doth perishe.

1 The righteous perisheth, and no manne regardeth it in his hearte: good godly people are taken away, and no man consydereth it, namely, that the righteous is conueyghed away from the wicked.

2 He commeth into peace, and godly menne rest in their chambers, and before the godly man goeth peace.

3 Come hyther therefore yee charmers childzen, yee sonnes of the adulterer and the whoore.

4 Wherin take ye your pleasure? vpō whom gape yee with youre mouth, and bleare out your tong? Are ye not childzen of transgression, and a seede of dissimulation?

5 Ye make your fyre vnder the okes, and vnder all greene trees, and yee offer childzen in the valleyes, and dennes of stone.

6 Thy part shall be with the stonie rockes by the riuer, yea euen these shall be thy parte: For there thou hast powred meate & drinke offering vnto them: Shoulde I delyght in that?

B 7 Thou hast made thy bed vppon the hyghe mountaynes, thou wentest vp thyther, and there thou hast slayne sacrifices.

8 Behynde the doores and postes hast thou set vp thy remembraunce, when thou hadst discouered thy selfe to another than me, when thou wentest vp and made thy bedde wider, and with those idolles hast thou made a couenaunte, and louedst their couches where thou sawest them.

9 Thou wentest straight to kings with oyle and diuers oyntmentes (that is) thou haste sente thy messengers farre off, & yet art thou fallen into the pit.

10 Thou art weerie for the multitude of thine owne wayes, yet saydest thou neuer, There is no hope: thou hast had the like that thy handes wrought, and therefore thou arte careleste.

11 For whome wilt thou bee abashed or feare, seeing thou hast broken thy promyse, and remembrest not me, neyther hast me in thyne hart? thynkest thou that I also wil holde my peace as afore time, that thou feares me not?

12 Yea verily I will declare thy goodnesse & thy workes, but they shall not profite thee.

13 When thou cryest, let thy chosen heape deliuer thee: but the winde shall blow them forth, and vanitie shal take them all away: nuertheleste, they that put their trust in me, shall inherite the lande, and haue my holy hyll in possession.

14 And therefore thus he saith, Make plaine, make playne, and clense the streete, take vp the stumbling blockes out of the waye of my people.

15 For thus sayth the hygh and excellent, euen hee that dwelleth in euerlastingnesse, whose name is the holy one: I dwell high aboue, and in the sanctuary, and with hym also that is of a contrite and humble spirite dee I dwell, that I maye heale a troubled mind, and a contrite hart.

16 For I chide not euer, and am not wroth without end: but the blasting goeth from me, and is included in ỹ body, and I made the breath.

17 I am wroth with him for his couetousnesse, I smite him, I hide me, and am angry, and he turneth him selfe, and followeth thee by the way of his owne hart.

18 I haue seene his wayes, and I heale him, I lead him, and restore to him comfort, and to those that were sory for him.

19 I make the fruites of thankesgiuing, that he may say, Peace, peace, vnto them that are farre off and to them that are nygh, saith the Lord, I make him whole.

20 But the wicked are like the raging Sea that cannot rest, whose water fometh with the myre and grauel.

21 Euē so ỹ wicked haue no peace, saith god.

The.lviij. Chapter.

The Lord (by the mouth of the prophet) reproueth the people for theyr fastings, which were full of hypocrisie.

1 Crye now as loude as thou canst, leaue not off, lift vp thy voyce like a trumpet, and shewe my people their offences, and the house of Jacob their sinnes.

2 For they seeke me dayly, and will knowe my wayes, euen as it were a people that dyd righte, and had not forsaken the statutes of theyr God: they aske of me concerning right iudgement, and will be nigh vnto God.

3 Wherefore fast we (say they) and thou seest it not? we put our liues to straightnesse, and thou regardest it not.

4 Behold,

Eſay.1.b. 4 Behold, when ye fall, your luſt remayneth ſtill, for ye do no leſſe violence to youre debters: loe, ye fall to ſtrike and debate, and to ſmite with your fiſte without mercy: Nowe ye ſhall not faſt thus, that your voyce might be heard aboue.

Zach.7.a. 5 Thinke ye this fall pleaſeth me, that a man ſhoulde chaſten him ſelfe for a daye? and to hang downe his head like a bulruſhe, and to lye vpon the earth in an hearie cloth? Should that be called faſting, or a daye that pleaſeth the Lorde?

Deu.15.a. 6 Dothe not this faſting rather pleaſe mee, that thou loſe the wicked bandes, that thou take off the ouer heauy burdens, that thou let the oppreſſed goe free, and breake all manner of yoke?

B 7 Ezec.18.b. Math.15.c. To deale thy bread to the hungry, and to bring the poore wandering home into thy houſe? when thou ſeeſt the naked, that thou couer hym, and hyde not thy ſelfe from thy neighbour, and deſpiſe not thine owne fleſhe?

Luke.11.d. 8 Then ſhall thy light breake forth as the morning, and thy healthe flouriſh ryghte ſhortly: righteouſneſſe ſhall goe before thee, and the glory of the Lorde ſhall embrace thee.

Prou.21.b. 9 Then if thou calleſt, the Lord ſhall anſwer thee: if thou cryeſt, he ſhall ſay, Here I am: yea if thou layeſt away from thee thy burdens, and holdeſt thy fyngers, and ceaſſeſt frō vngratious talking:

Zach.7.a. Math.5.b. 10 If thou haſt cōpaſſion vpon the hungrie, and refreſheſt the troubled ſoule: then ſhall thy light ſpring out in the darkneſſe, and thy darkneſſe ſhall be as the noone day.

11 The Lord ſhall euer be thy guide, and ſatiſfye the deſire of thine heart in the tyme of drought, and fill thy bones with marrowe: thou ſhalt bee like a freſhe watered garden, and lyke the fountayne of water that neuer leaueth running.

John.4.b. 12 Then the places that haue euer bin waſte, ſhall be builded of thee, there ſhalt thou lay a foundation for many kinredes: thou ſhalte be called the maker vp of the breache, and the buylder agayne of the way to dwell in.

13 Eſay.56.a. and.66.d. Yea if thou turne thy feete from the ſabboth, ſo that thou doe not the thing whyche pleaſeth thy ſelfe in my holy daye, and thou call the pleaſaunt, holy, and glorious ſabboth of the Lord, and that thou giue him the honour, ſo that thou doe not after thyne owne imagination, neyther ſeeke thyne owne wil, nor ſpeake thyne owne words:

14 Then ſhalte thou haue thy pleaſure in the Lorde and I wil carrie thee high aboue the earthe, and feede thee with the heritage of Jacob thy father: for the Lords own mouth hath ſo promiſed.

The.lix.Chapter.

1. The Lorde is mightie to ſaue, and ready to heare our requeſtes, 12. our ſinnes are the cauſe why GOD heareth not vs, neyther graunteth our requeſtes.

1 BEholde, the Lordes hande is not ſo ſhortned that it can not help, neyther is his eare ſo ſtopped that it may not heare: A Eſay.50.d. Num.11.g.

2 But youre miſdeedes haue ſeparated you from youre God, and your ſinnes hide hys face from you, that he heareth you not. Jere.5.d. Eſay.1.d.

3 For youre handes are defiled with bloud, and youre fingers with vnrighteouſneſſe: your lyppes ſpeake leaſings, and your tong ſetteth out wickedneſſe. Chal.6. 4.Chal.5

4 No man regardeth righteouſneſſe, and no man iudgeth truely: euery man hopeth in vayne thinges, and imagineth deceit, conceyueth weerineſſe, and bringeth forthe euill. Job.15.d. Pſalme.7.h.

5 They breede Cockatrice egges, and weaue the ſpyders webbe, who ſo eateth of theyr egges, dyeth: but if one treade vppon them, there commeth vp a ſerpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickedneſſe, and the worke of robberie is in their handes.

7 Their feete runne to euill, and they make haſte to ſhed innocent bloud: their counſels are wicked counſels, harme and deſtruction are in their wayes. B Prou.1.d. Pſalm.5.d. ard.13.d.

8 But the way of peace they knowe not, in their goings is no equitie: their wayes are ſo crooked, that whoſoeuer goeth therein knoweth of no peace. Rom.3.d.

9 And this is the cauſe that equitie is ſo farre from vs, and that righteouſneſſe commeth not nigh vs: We looke for light, loe, it is darkneſſe: for the morning ſhine, ſee, wee walke in the darke. Eſay.5.d. Job.30.b.

10 We grope lyke the blinde vpon the wall, we grope euen as one that hathe no eyes, we ſtumble at the noone day, as though it were toward night, in the falling places, like men that are halfe dead. Deu.28.f. Joh.11.b.

11 We roare all lyke beares, and mourne ſtill lyke doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our ſinnes teſtifie againſt vs: yea wee muſt confeſſe that we offend, and knowledge that we do amiſſe,

13 (Namely) trāſgreſſe and diſſemble againſt the Lord, and fall away frō oure God, vſing preſump-

presumptuous and traiterous imaginatiõs, and calling false matters in our hartes.

¶ 14 And therefore is equitie gone aside, and ryghteousnesse standeth farre off, truthe is fallen down in the streete, and the thing that is playne and open, may not be shewed:

Cor.4.a.

15 Yea the truthe is taken away, and he that refrayneth hym selfe from euill, must be spoiled: When the Lorde sawe this, it displeased him sore that there was no equitie.

16 He sawe also that there was no man righteous, and hee wondred that there was no man to helpe him: wherefore he held hym by his owne power, and hee sustayned him by his owne righteousnesse.

Ephe.6.b. 1.Thes.5.a. 17 He putte righteousnesse vppon him for a brestplate, he sette the helmet of health vppon his head: he putte on wrath in the steede of clothing, and toke zelousie about hym for a cloke.

18 Euen as when a man goeth forth wrathfully to recompence his enimies, to be auenged of his aduersaries, hee will recompence and reward the Ilandes.

19 They shall feare the name of the Lord frõ the rysing of the sunne, and his maiestie vnto the going downe of the same, for hee shall come as a violent water streame, whyche the winde of the Lord hath moued.

Rom.11.d. Phil.3.a. 20 But vnto Sion there shall come a redeemer, and vnto them in Jacob that turne frõ wickednesse, sayth the Lorde.

21 I will make thys couenaunt with them (sayth the Lord) My spirite that is vpõ thee, and the wordes whiche I haue putte in thy mouth, shall neuer goe out of thy mouth, nor out of the mouth of thy childers childzen, frõ thys time forth for euermore, world without end, sayth the Lorde.

The.lx. Chapter.

1. A consolation and comforte to Hierusalem. 5. The Churche is gathered together among the Gentiles by preaching of the Gospell, 15. and aboundeth with all good thynges.

¶ 1 GEt thee vp betimes, and be bryghte (O Hierusalem) for thy light cõmeth, and the glorye of the Lorde is risen vp vppon thee.

Mat.26.c. Ephe.5.b.

2 For loe, while the darknesse and cloude couereth the earthe, and the people, the Lorde shall shewe thee light, and his glory shal be seene in thee.

3 The gentiles shall come to thy lighte, and kyngs to ẏ bryghtnesse that springeth forth vpon thee.

Esay.49.d. Marke.8.d. Rom.15.a. 4 Lift vp thine eyes, and looke rounde about thee: all these gather them selues and come to thee, thy sonnes shall come vnto thee, from farre, and thy daughters shall gather them selues to thee on euery syde.

5 Then shalte thou see this, and be glorious, thou shalt marueyle exceedingly, and thyne hart shall be opened: when the abundaunce of the sea shall be conuerted vnto thee, (that is) whẽ the riches of the Gentiles shal come vnto thee.

6 The multitude of Cammelles shall couer thee, the dromedaries of Madian and Epha: all they of Saba shall come, bringing golde and incense, and shewing the prayse of the Lorde.

Psal.72.d. Math.2.b.

7 All the cattell of Cedar shall bee gathered vnto thee, the rammes of Nabaioth shall serue thee, to bee offered acceptably vppon myne aulter, and the house of my glory will I garnishe.

B

8 But what are these that flee heere like the cloudes, and as the doues fleeing to theyr windowes?

Heb.13.d.

9 The Iles also shall wayte for me, and specially the shippes of Tharsis, that they may bring thy sonnes from farre, and theyr siluer, and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hathe glorifyed thee.

10 Straungers shall builde vp thy walles, and their kings shall do thee seruice: for whẽ I was angry, I smote thee: and of my mercy I pardoned thee.

Esay.53.d.

11 Thy gates shall stand open still both daye and night, and neuer be shut, that the host of the Gentiles may come, and that their kings may be brought vnto thee.

Apoc.21.d.

12 For euery people and kingdome that seruyth not thee, shall perishe, and be destroyed with vtter destruction.

13 The glory of Libanus shall come vnto thee, the Fyrre trees, Boxes, and Cedars together, to garnishe the place of my sanctuarie: for I wil glorifie the place of my feete.

14 Moreouer, those shal come kneeling vnto thee that haue vexed thee, and all they that despise thee shall fall downe at thy foote: thou shalt be called the citie of the Lord, Sion (the citie) of the holy one of Israel.

¶

15 Because thou hast bin forsaken and hated, so that no man went through thee: I wyll make thee glorious for euer and euer, and ioyfull throughout all posterities.

16 Thou shalt sucke ẏ milke of the gentiles, and kings breasts shall feede thee: and thou shalt know that I the Lord am thy sauiour and redeemer, the mightie one of Jacob.

Esay.49.c.

17 For brasse, will I giue thee golde, and for iron, syluer, for wood, brasse, and for stones, iron: I wil turne thine oppressiõ into peace,

and

and thine exactions into righteouſneſſe.

18 Violence and robberie ſhall neuer bee heard of in thy lande, neyther harme and deſtruction within thy borders: thy walles ſhal be called health, and thy gates the praiſe of God.

Apoc.21.a. 19 The ſunne ſhall neuer be thy day light, and the light of the moone ſhall neuer ſhine vnto thee: but the Lorde him ſelfe ſhall be thyne euerlaſting lyght, and thy God ſhall be thy glory.

Apoc.22.b. 20 Thy ſunne ſhall neuer go downe, and thy moone ſhall not be hid: for the Lord him ſelfe ſhall bee thine euerlaſting light, and thy ſorowfull dayes ſhall be ended.

21 Thy people ſhal be all righteous, and poſſeſſe the lande euer, ẏ flowre of my planting, the worke of my handes, whereof I wyll reioyce.

22 Thy youngeſt and leaſt, ſhall grow into a thouſande, and the ſimpleſt into a ſtrong people: I the Lorde ſhall ſhortly bring thys thing to paſſe in his time.

The.lxi.Chapter.

He propheſieth that Chriſt ſhall be annointed, and ſent to preach.

I Luke.4.c. and.7.c. Eſay.11.a. Eſay.57.b. and.66.a.

1 The ſpirite of the Lord is vpon me: for the Lord hath annoynted me, and ſente me to preach good tidings vnto the poore, that I might binde vp the wounded hartes, that I mighte preach deliuerance to the captiue, and open the priſon to them that are bounde:

2 That I might declare the acceptable yeere of the Lord, and the day of the vengeance of our God: that I might comfort al them that are in heauineſſe:

Math.15.a. and.11.a.

3 That I might giue vnto them ẏ mourne in Sion, that I might giue (I ſay) beautie in ſtede of aſhes, ioyfull oyntment for ſighing, pleaſaunt rayment for an heauie minde, that they might be called trees of righteouſneſſe, a planting of the Lorde for him to reioyce in.

4 They ſhall builde the long rough wilderneſſe, and ſet vp the olde deſart: they ſhall repayre the waſte places, and ſuche as haue bin voyde throughout many generations.

5 Straungers ſhall ſtande and feede youre cattell, and the aliauntes ſhalbe your plowmen, and dreſſers of your vines.

Eſay.66.a. Iere.33.d. 6 But yee ſhall bee named the prieſtes of the Lord, and men ſhall call you the ſeruauntes of our God: ye ſhall enioy the goodes of the gentiles, and triumph in their ſubſtaunce.

B 7 For your great reproofe you ſhal haue double ioy, and for ſhame ſhall they haue ioy of their portion: for they ſhall haue double poſſeſſion in their land, and euerlaſting ioy ſhal be with them.

8 For I the Lord which loue right, and hate robberie (though it were offered me) ſhall make their workes full of faythfulneſſe, and make an euerlaſting couenaunt with them.

9 Their ſeede alſo, and their generation ſhal be knowen among the gentiles, and among the people: all they that ſee them, ſhall know that they are the hygh bleſſed ſeede of the Lorde.

10 And therefore I am ioyfull in the Lorde, and my ſoule reioyceth in God: For he hath put vpon me the garment of ſaluation, and couered me with the mantle of righteouſneſſe: He ſhall decke me like a bridegrome, and as a bride that hathe hir apparrell vpon hir. Luke.2.b. Pſal.132. Ezec.16.

11 For like as the grounde bringeth forth hir fruite, and as the garden ſhooteth forthe ſeede: ſo ſhall the Lorde God cauſe righteouſneſſe and praiſe to floriſh forth before al the heathen.

The.lxij.Chapter.

A propheſie of the comming of Chriſt.

I 1 For Sions ſake will I not holde my tong, and for Hieruſalems ſake I wyll not ceaſſe vntill righteouſneſſe breake forthe as the ſhining lighte, and theyr ſaluation as a burning lampe.

2 Then ſhall the Gentiles ſee thy righteouſneſſe, and all kynges thy glory: Thou ſhalte be named with a new name, which ẏ mouth of the Lord ſhal ſhewe. Iohn.1.d. Apoc.2.c.

3 Thou ſhalt be a crowne in the hand of the Lord, and a glorious garlande in the hande of thy God.

4 From this time forthe thou ſhalte neuer be called the forſaken, and thy lande ſhall no more be called the wildernes: but thou ſhalt be called, My pleaſure is in hir: and thy land ſhall be called, The maried woman: for the Lord loueth thee, and thy lande ſhall be ioyned in mariage. Eſay.34.b.

5 And like as a yong man taketh a virgin to mariage, ſo ſhall thy ſonnes be maried vnto thee: & as a bridegrome is glad of his bride, ſo ſhall thy God reioyce ouer thee. Ezec.16.b. Oſee.2.c. Eſay.54.a.

6 I haue ſet watchmen vpon thy walles, O Hieruſalem, which ſhall neyther ceaſſe daye nor night to preache the Lorde: and yee alſo that remember the Lorde, yee ſhall not keepe him cloſe,

7 Nor leaue to ſpeake of him, vntill Hieruſalem be ſet vp, and made the praiſe of the worlde. B

8 The Lord hath ſworne by his right hande, and

and by his strōg arme, that from hencefoorth he will not giue thy corne to be meate for thine enimies, nor thy wine wherin thou hast laboured, to be drinke for the straungers.

9 But they that haue gathered in the corne, shall eate it, and giue thankes to the Lorde: and they that haue borne in the vine, shall drinke it in the court of my sanctuarie.

10 Goe you, goe you through the gates, make cleane the way for the people, make playne, make playne the foote path, and take awaye the stones out of it, and set out a token for the people.

Ca.40.b. Lib.3.b. Cap.11.a. 11 Beholde, the Lorde proclaymeth vnto the endes of the worlde, tell the daughter Sion, see, thy sauiour commeth, behold, he bringeth his recompence with him, and his worke goe before him.

Cap.54.a. 12 For they whome the Lord deliuereth, shal be called the holy people: and as for thee, thou shalt be named the greatly occupied, and not the forsaken citie.

The.lxiij. Chapter.

Of the redemption promised to the people.

I 1 What is he this that commeth from Edom, with redde coloured clothes from Bosra? He is honourably arayed, and commeth in mightily with his power: I am he that teacheth righteousnesse, and am of power to helpe.

2 Wherefore then is thy clothing redde, and thy raymente lyke his that treadeth in the wine presse?

3 I haue troden the presse my selfe alone, and of all people there is not one with me: Thus will I treade them downe in my wrath, and set my foote vpon them in mine indignation, and their bloud shall bee sprong vpon my clothes, and so will I stayne all my raymente.

Cap.34.b. 4 For the daye of vengeaunce is assigned in my hart, and the yeere when my people shal be deliuered is come.

5 I looked about me, and there was no man to shewe me any helpe, I marueyled that no man held me vp: Then I helde me by mine owne arme, and my feruentnesse susteyned me.

6 And thus will I treade downe the people in my wrath, and bathe them in my displesure, and vpon the earthe will I lay theyr strength.

B 7 I will declare the goodnesse of the Lorde, Exod.15.a. Cap.12.a. yea and the prayse of the Lord for all that he hath giuen vs, for the great good that he hath done for Israell, whiche hee hathe gyuen them of his owne fauour, and according to the multitude of his louing kindnesses.

8 For he sayde, These no doubt are my people, and no shrinking children: and so was he their sauiour.

9 In their troubles, hee was also troubled with them, & the angel that went forth from his presence deliuered them: of very loue and kindnesse that he had vnto them, he redeemed them, he hath borne them and caried them vp euer since the worlde began. Exod.13. 14.d.24.c.

10 But after they prouoked hym to wrathe, and vexed his holy spirite, hee was their enimie, and fought against them him selfe.

11 Yet remembred Israell the olde tyme of Moses and hys people, saying, Where is he that brought them from the water of the sea, with them that feede his sheepe? Where is he that hath giuen his holy spirite among them? Exod.43.c. Psal.77.d.

12 He ledde them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate him selfe an euerlasting name.

13 He ledde them in the deepe as an horse is ledde in the playne, that they shoulde not stumble.

14 As a tame beast goeth in the field, and the spirite of God gyueth him rest: Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. C

15 Looke downe then from heauen, and behold from the dwelling place of thy sanctuarie and thy glory: Howe is it that thy gelousie, thy strengthe, the multitude of thy mercies, and thy louing kyndnesse will not be intreated of vs? Deu.26.d. Baruc.2.c.

16 Yet art thou our father: for Abraham knoweth vs not, neyther is Israell acquainted with vs: but thou Lorde art our father and redeemer, and thy name is euerlasting. Math.6.d. Luke.11.a. and.23.a.

17 O Lord, wherefore hast thou ledde vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruaunts sake, and for the generation of thine heritage. Psal.119.b.

18 Thy holy people haue had but a little while thy sanctuarie in possession, for our enimies haue troden downe thy holy place.

19 And wee were thyne from the beginning, whē thou wast not their Lord, for they haue not called vpon thy name.

The.lxiiij. Chapter.

1. The prophet (vnder the person of the Iewes) bewayleth theyr exile and banishmente. 6. Mans righteousnesse is lyke a cloth defyled.

1 O that

A 1 O That thou wouldeſt cleaue the heauēs in ſunder and come downe, that the mountaynes might melt away at thy preſence:

2 Lyke as at an hotte fyre, and (that the malitious might boyle away) as the water dothe vpon the fyre: whereby thy name might be knowen among thine enimies, and that the Gentiles might tremble before thee.

3 Whē thou wroughteſt wonderous ſtrāge worke, we looked not for them: thou cameſt downe, and the hylles melted at thy preſence.

4 For ſince the beginning of the worlde it hath not bin heard or perceiued, neyther hath anye eye ſeene another G O D beſide thee, which doeſt ſo much for them that put their truſt in thee. 1. Cor. 2. c.

5 Thou helpeſt hym that dothe right with chearefulneſſe, and them that thinke vpon thee in thy wayes: but loe, thou haſt bin angry, for wee offended, and haue bin euer in ſinne, though the worlde haue cleaned to thē, yet ſhall we be ſaued. Rom. 3. b.

Pſal. 13. a. 6 We are all as an vncleane thing, and all our righteouſneſſe are as fylthy ragges: we fall euerychone as the leafe, for our ſinnes carie vs away lyke the wynde.

7 There is no manne that calleth vpon thy name, that ſtandeth vp to take hold by thee: therefore hideſt thou thy face from vs, and conſumeſt vs, bycauſe of our ſinnes.

Rom. 9. c. 8 But now, O Lord, thou father of ours, we are thy clay, and thou art our potter, and we all are the worke of thy handes.

Pſal. 79. a. Iere. 10. d. 9 Be not ſo ſore diſpleaſed, O Lorde, and keepe not our offences ſo long in thy remēbraunce: but conſyder that we all are thy people.

Mich. 3. c. 10 The Cities of thy Sanctuarie lye waſte, Sion is a wyldernelle, and Hieruſalem a deſart.

11 Our holy houſe, whyche is oure beautie, where our fathers prayſed thee, is brent vp: yea, all our commodities and pleaſures are walted away.

12 Wylt thou not be entreated, O Lord, for all this wilt thou hold thy peace, and ſcourge vs ſo ſore?

The. lxv. Chapter.

The reiecting of the Iewes, and the callyng of the Heathen.

A 1 They ſeeke mee, that hitherto haue not aſked for me, they fynd me, that hitherto haue not ſought me: I haue ſayde, I am here, I am here, I am found of a people that neuer called vpon my name. Eſay. 52. c. Rom. 10. a.

2 For thus long haue I euer holde out mine handes to an vnfaythfull people, that go not the right waye, but after their owne imagination:

3 To a people that is euer defying me to my face, they make their oblations in gardens, and their ſmoke vpon aulters of bricke. Deu. 12. and. 14. b. Exod. 20.

4 They lurke among the groues, and lye in the dennes all night: they eate ſwynes fleſhe, and vncleane broth is in their veſſels. Leui. 11. a. Deu. 14. a.

5 If thou commeſt nyghe them, they ſaye, Touch me not, for I am holyer than thou: All theſe men, when I am angry, ſhall be turned to ſmoke and fyre, that ſhall burne for euer. Hath. 26.

6 Beholde, it is written before my face, and ſhall not be forgotten, but recompenced: I ſhall rewarde it them into their boſome. Iere. 7. a. Eſay. 57. Exec. 20.

7 (I meane) youre miſdeedes and the miſdeedes of your fathers together, ſayeth the Lorde, whyche haue made theyr ſmokes vpon the mountaynes, and blaſphemed me vppon the hylles: therefore will I meaſure their olde deedes into their boſome agayne. B

8 Moreouer, thus ſayth the Lorde, Lyke as when newe wine is founde in the cluſter, and one ſayth, Loſe it not, for there is bleſſing therein: euen ſo will I do alſo for my ſeruauntes ſakes, that I will not deſtroye them all. Rom. 11. 4. Reg. 19. Rom. 9.

9 But I will take a ſeede out of Jacob, and out of Juda one, to take poſſeſſion of my hyl: My choſen ſhall poſſeſſe it, and my ſeruauntes ſhall dwell there.

10 Saron ſhall be a ſheepefolde, and the valley of Achor ſhall giue the ſtalling for the cattell of my people that ſeeke after me. Joſu. 7.

11 But as for you, yee are they that haue forſaken the Lord, and forgotten my holy hill: yee haue ſet vp an aulter vnto Jupiter, and gyuen riche drinke offerings vnto the planettes: Pſon. 1. c. Iere. 7. b.

12 Therefore will I number you to ẏ ſword, that ye ſhall be deſtroyed altogether: for that when I called, no man gaue me aunſwer, when I ſpake, ye hearkened not vnto me, but dyd wickednelſe before mine eyes, and chooſe the things that pleaſed me not.

13 Therefore thus ſayth the Lord God, Beholde, my ſeruauntes ſhall eate, but yee ſhall haue hunger: beholde, my ſeruauntes ſhall drinke, but ye ſhall ſuffer thirſt: behold, my ſeruauntes ſhall be merrie, but yee ſhall be confounded:

14 Beholde, my ſeruauntes ſhall reioyce for very quietneſſe of hart: but yee ſhall crye for ſorowe of hart, and complayne for vexation of minde. C.

15 Your name ſhall ye leaue accurſed amōg my

my chosen: for God the Lord shall slay you, and call his seruauntes by another name.

16 Who so reioyceth vpon earth, shal reioyce in the true God, and who so sweareth vppon earthe, shall sweare in the true God: for the olde afflictions shall be forgotten, and taken away out of my syght.

17 For loe, I shall make a newe heauen and a newe earth: and as for the olde, they shall neuer bee thought vpon, nor kept in minde:

18 (But the Lord sayth) Be glad, and euermore reioyce for the things that I shall do: For why? beholde, I shall make a ioyfull Hierusalem, and his people ioyfull.

19 Yea, I my selfe will reioyce with Hierusalem, and be glad with my people: and the voyce of weeping and wayling shall not be heard in hir from thencefoorth:

20 There shall neither be childe nor old man that haue not their full dayes: but when the child commeth to an hundred yeeres olde, it shall die, and if he that is an hundred yeeres of age do wrong, he shall be cursed.

21 They shall buylde houses and dwell in them, they shall plant vineyardes and eate the fruite of them.

22 They shall not builde, and another possesse, they shall not plant, and another eate: but the life of my people shall be lyke a tree, and mine elect shall enioy still the worke of their handes.

23 They shall not labour in vayne, nor beget wyth trouble: for they are the high blessed seede of the Lorde, and their fruites with them.

24 And it shal be, that or euer they cal, I shal aunswere them, while they are yet but thinking how to speake, I shall heare them.

25 The Wolfe and the Lambe shall feede together, and the Lion shall eate hay lyke the bullocke, but earth shall be the Serpents meate: There shall no manne hurte nor slay another in all my holy hyll, sayth the Lorde.

The .lxvi. Chapter.

1. God dwelleth not in temples made by mans hand. 3. He despiseth sacrifices done without mercy and fayth. 5. God comforteth them that are troubled for his sake. 23. Amõg the Christen the Sabboth is continual.

1 THus sayth ỹ Lord, Heauen is my seate, and the earth is my foteestole: Where shall now the house stand that ye wil buyld vnto me? And where shall be the place that I will dwell in?

2 As for these thinges, my hande hathe made them all, and they are all created sayethe the Lorde: which of them shall I then regard? Euen him that is poore and of a lowly troubled spirite, and standeth in awe of my woordes.

3 For who so slayeth an ore (for me, doth me so great dishonour) as he that killeth a man: He that killeth a sheepe for mee, "knetcheth a dogge: Hee that bringeth mee meate offerings, offereth swines bloud, who so maketh me a memoriall of incense, prayseth the thing that is vnright: Yet take they such wayes in hand, and their soule delighteth in these abhominations.

" That is, cutteth off a dogs necke.

4 Therefore will I also haue pleasure in laughing them to scorne, and the thing that they feare will I bring vpon them: For whē I called, no man gaue aunswere, when I spake, they would not heare, but did wickednesse before myne eyes, and chose the thynges that displeased me.

5 Heare the word of God, all ye that feare the thing which he speaketh: Your brethren that hate you, and cast you out for my names sake, say, The Lorde is heynous against vs, but you shall see him in ioy, when they shall be confounded.

6 Then shall be heard a great noyse from the citie and the temple, the voyce of the Lorde, that will rewarde and recompence his enimies:

7 Like as when a wyfe bringeth forthe a man childe, or euer she suffer the payne of the birth and anguish of the trauayle.

8 Who euer heard or sawe such things? doth the ground beare in one day? or are the people borne all at once, as Sion trauayled in child byth, and bare hir sonnes?

9 For thus saith the Lord, Am I he that maketh other to beare, and beare not my selfe? Am not I be that beareth and maketh barren, sayth thy God?

10 Reioyce with Hierusalem, and be glad wyth hir all ye that loue hir, be ioyfull with hir, all ye that mourne for hir.

11 For ye shal sucke comfort out of hir breasts, and be satisfyed: Ye shall taste, and haue delight in the brightnesse of hir glory.

12 For thus sayth the Lord, Beholde, I will let peace into hir like a water floud, and the glory of the Heathen like a flowing streame: Then shall ye sucke, ye shall be borne vppon hir sydes, and be ioyfull vpon hir knees.

13 For lyke as a childe is comforted of hys mother: so shall I comfort you, and ye shall be comforted in Hierusalem.

14 And when ye see this, your heart shall reioyce, and youre bones shall florish like an hearbe: Thus shall the hand of the Lorde be knowen among his seruauntes, and hys

indignation among his enimies.

15 For behold, the Lord ſhall come with fire, and his charret ſhall be like a whirle winde: that he may recompence his vengeaunce in his wrathe, and in his indignation with the flambe of fyre.

16 For the Lorde ſhall iudge all flesshe wyth the fyre, and with his ſword, and there ſhall be a great number ſlayne of the Lord.

17 Suche as haue made them ſelues holy and cleane in the gardens, and thoſe that haue eaten ſwines flesh, mice, and other abhominations, ſhall be taken away together, ſaith the Lorde.

18 For I do know their workes & thoughts, and I wyll come to gather all people and tongues: then they ſhall come and ſee my glory.

19 Unto them ſhall I giue a token, and ſend certayne of them that bee deliuered among the Gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Italie, and alſo Greeke land: The Iſles farre off that haue not heard ſpeake of mee, and haue not ſeene my glory, ſhall preache my prayſe among the Gentiles,

Eſay.49.a. 52.a.60.a. and.65.a.

20 And ſhall bring all youre brethren for an offering vnto the Lord out of all the people, vpon horſes, charrettes, and horſlitters, vpon mules and cartes, to Hieruſalem my holy hyll, ſayth the Lorde: lyke as the children of Iſrael bring the offering in cleane veſſels to the houſe of the Lorde.

21 And I ſhall take out certayne of them for to be Prieſts and Leuites, ſayth the Lorde. D Eſay.66.a

22 For like as the newe heauen, and the newe earthe, whiche I will make, ſhall be ſtill ſtablished by me, ſayth the Lord: ſo ſhall youre ſeede and your name continue. 1.Pet.2.b Rom.12.b

23 And it ſhal come to paſſe, that from moone to his moone, frō Sabboth to his Sabboth, all flesshe ſhall come to worſhip before me, ſayth the Lorde.

24 And they ſhall goe forthe, and looke vpon the carrions of them that haue tranſgreſſed againſt me: for their wormes ſhall not dye, neyther ſhall their fyre bee quenched, and all flesh ſhall abhorre them. Mark.9.a

The ende of the booke of the Prophete Eſay.

The booke of the Prophete Ieremie.

¶ *The firſt Chapter.*

1. The ſtocke of Ieremie, and in what time he propheſied. 6. He excuſeth him ſelfe, and would refuſe the office of a prophet, bycauſe he is young and vnexpert. 8. He is taught of the Lord, and becommeth bolde. 11. God openeth vnto him, that the deſtruction of the Iewes by the Babylonians is at hande. 17. Ieremie is commaunded to ſpeake the word of God vnto the Iewes without feare.

A 1 THeſe are the ſermons of Ieremie the ſonne of Helkiah ỹ prieſt, one of them that dwelte at Anathoth in the land of Beniamin, Iere.11.a.

2 When the Lorde had firſte ſpoken with him in the time of Joſiah the ſonne of Amon king of Juda, the .xiij. yeere of his raygne:

3 And ſo during vnto the time of Jehoakim the ſonne of Joſiah, king of Juda, and vntill the .xj. yeere of Zedekiah the ſonne of Joſiah king of Juda were ended, when Hieruſalem was taken, euen in the fyfth moneth. 4.Reg.25.a Iere.39.a.

4 The word of the Lorde ſpake thus vnto me, Eſay.44.a.

5 Before I faſhioned thee in thy mothers wombe, I did know thee: and or euer thou waſt borne, I ſanctifyed thee, and ordeyned thee to be a prophet vnto the people. and.46.a. Pſal.70.a.

6 Then ſayde I, O Lorde God, I can not ſpeake, for I am yet but yong. Exod.4.c. Iſrs.9.c.

7 And the Lord anſwered me thus, Say not ſo, I am to yong: for thou ſhalte goe to all that I ſhall ſende thee vnto, and whatſoeuer I commaund thee, that ſhalt thou ſpeake. B Math.10.c. 1.Cor.3.a.

8 Be not afrayd of their faces: for I am with thee, to deliuer thee, ſayth the Lorde.

9 And with that the Lorde ſtretched out hys hand, and touched my mouth: and the ſame lord ſaid vnto me, Behold, I put my words in thy mouth. Pſal.6.a. Iere.4.a.

10 And beholde? this day doe I ſet thee ouer the

the people and kingdomes, that thou mayest rote out, breake off, destroy, and make wast, and that thou mayest build vp, and plant.

11 After this the Lord spake vnto me, saying, Ieremie what seest thou? And I sayd, (a) I see a rod of an Almonde tree.

a God sheweth to Hierusalem the destructiō of the Iewes by the Babylonians to be at hande.

12 Then sayde the Lord vnto me, Thou hast seene right, for I will make hast speedily vpon my word to performe it.

13 It happened afterwarde that the Lorde spake to me agayne, and sayde, What seest thou? And I sayde, I do see a seething potte, looking from out of the North.

Iob.41.b.

C 14 Then sayd the Lord vnto me, Out of the North shall come a plague vppon all the dwellers of the lande.

Iere.14.b. and.25.b. Dan.1.b.

15 For loe, I will call all the kinredes of the kingdomes of the North, sayth the Lorde: and they shall come, and euery one shall set his seate in the gates of Hierusalem, and in all their walles round about, and in all cities of Iuda.

16 And through them shall I declare my iudgement, vpon all the wickednesse of those men that haue forsaken me, that haue burnt incense vnto straunge gods, and worshipped the workes of their owne hands.

Ezec.3.a.

17 And therefore gyrde vp thy loynes, arise, and tell them all that I giue thee in commaundemente: Feare them not, least I destroy thee before them.

Iere.15.d.

18 For beholde, this daye doe I make thee a strong fenced towne, an iron piller, and a brasen wall, agaynst the whole land, against the kings and mightie men of Iuda, against the priestes and people of the lande.

19 They shal fight against thee, but they shall not be able to ouercome thee: for I am with thee to deliuer thee, sayth the Lorde.

The.ij. Chapter.

2. God rehearseth his benefytes done vnto the Iewes. 8. Agaynst priestes and prophetes or preachers that contemne or despise God. 12. The Iewes are destroyed bycause they forsooke God, & bycause they ran a whore-hunting after Idolles.

A 1 MOreouer, the worde of the Lorde came vnto me, saying,

2 Goe thy way, crie in the eares of Hierusalem, and say, Thus sayth the Lorde, I remember thee, the kindnesse of thy youth, and the loue of thy despousing, in that thou folowedst me through the wildernesse in an vntilled land.

Iere.10.d. Zach.2.d.

3 Israel was an halowed thing vnto the Lord, and was his fyrst fruites: All they that deuoure Israell shall offende, misfortune shall fall vpon them, sayth the Lord.

4 Heare therefore the worde of the Lorde, O thou house of Iacob, and all the generations of the house of Israell.

5 Thus sayeth the Lorde, What vnfaithfulnesse found your fathers in me, that they wēt so farre away from me, falling to lightnesse, and being so vayne.

6 They thought not in their hartes, where is the Lord that brought vs out of the lande of Egypt, that ledde vs through the wildernesse, through a desert & rough land, through a drye and deadly lande, yea a lande that no man had gone through, and wherein no man had dwelt? Exod.14.c.

7 And when I had brought you into a pleasant fertile land, that yee myght enioye the fruites and all the commodities of the same: ye wente forth and defyled my lande, and brought mine heritage to abhomination. B Deut.6.b.

8 The Priests them selues sayde not, Where is the Lorde? They that had the law in their handes knew me not, the shepheardes offended against me, the prophetes did prophecie in Baal, and folowed suche thinges as shall bring them no profite.

9 Wherefore I am constrayned, sayeth the Lorde, yet agayne to contende in iudgemente with you, and with your childers childzen.

10 Goe into the Iles of Cethim, and loke well: send vnto Cedar, take diligent heede, and see whether suche thynges bee done there.

11 Whether the Gentiles them selues haue chaunged theyr goddes, whiche yet are no goddes in deede? but my people hath chaunged their (a) honour, for a thing that may not help them.

a. Honour, that is, the faithfull and euerliuing God, in whom only they ought to glory Iere.17.b. Iohn.4.b. Exod.4.d.

12 Be astonished, O ye heauens, be afrayde and abashed at suche a thyng, sayeth the Lorde.

13 For my people hathe done two euils: they haue forsaken me the well of the water of life, and digged them pittes, yea vile and broken pittes that can hold no water.

14 Is Israel a bonde seruaunte, or one of the household? why is he then so spoyled? C

15 They roare and crye vpon hym as Lions, they haue made his lande wast: his cities are so burnt vp, that there is no man dwelling in them: Esay.1.a.

16 Yea the chyldren of Noph and Thaphnes shall cracke their crowne.

17 Commeth not this vnto thee bycause thou hast forsaken the Lord thy God, euen when he led thee by the way? Iere.32.a.

18 And what hast thou nowe to doe in the

b God reproueth the people for that they ſoughte remedies, whiche are meant by the water of Nilus, and the floud, agaynſte their euils among the Egyptians and Aſſyrians, whereas theyr onely remedie had bin to haue reconciled theſelues vnto the Lorde with faithfull repentance.
Eſay. 55. a.
Ezec. 10. d.
Iere. 3. b.

ſtreete of Egypt, to drinke water out of (b) Nilus? Either what makeſt thou in the way to Aſſyria, to drinke water of the floud?

19 Thyne owne wickednelle ſhall reproue thee, and thy turning away ſhall condemne thee: that thou mayeſt know and vnderſtand howe euill and hurtfull a thyng it is, that thou haſt forſaken the Lorde thy God, and haſt not feared me, ſayth the Lorde God of hoſtes.

20 I haue euer broken thy yoke of olde, and burſt thy bondes, yet ſayeſt thou, I will no more tranſgreſſe: but like an harlot thou rūneſt about vpon all hygh hylles, and among all greene trees.

21 Where as I planted thee a noble vine, and wholly a right ſeede: how art thou turned then into a bitter vnfruitefull and ſtraunge grape?

22 (Yea and that ſo ſore) that thoughe thou waſh thee with Nitrus, and make thy ſelfe to ſauour with that ſweete ſmelling hearbe of Borith: yet in my ſyght thou art ſtayned with thy wickednelle, ſayeth the Lorde thy God.

23 Howe ſayeſt thou nowe, I am not vncleane, and I haue not followed Baalim? Loke vpon thine own ways in the valleyes, what haſt thou done? Thou art lyke a ſwifte dromedarie that goeth eaſyly hir way.

24 And thy wantonneſſe is like a wild Aſſe that vſeth the wilderneſſe, and that ſnuffeth and bloweth at hir will: who can tame hir? All they that ſeeke hir, ſhall not fayle but fynd hir, in hir moneth.

25 Keepe thy foote from nakednelle, and thy throte from thirſt. and thou thynkeſt in thy ſelfe, Tuſhe, I will take no ſorow, for I haue loued the (c) ſtraungers, and them wyll I folowe.

26 Lyke as a theefe that is taken with the deede, commeth to ſhame: euen ſo is the houſe of Iſrael come to confuſion, the common people, their kyngs and rulers, theyr prieſtes and prophetes.

27 For they ſay to a ſtocke, Thou art my father: and to a ſtone, Thou haſt begotten me: yea they haue turned their backe vppon me, and not their face: but in the tyme of theyr trouble, when they ſaye, Stande vp, and helpe vs:

28 (I ſhall aunſwer them) Where are nowe thy goddes that thou haſt made thee? bid thē ſtand vp, and helpe thee in the time of thy neede: For loke how many cities thou haſt, O Iuda, ſo many goddes haſt thou alſo.

29 Wherefor then will ye goe to lawe with me? ſeeing ye al are ſinners againſt me, ſaith the Lorde.

30 It is but loſt labour that I ſmite youre children, for they receyue not my correction: your owne ſworde deſtroyeth your prophets, lyke a deuouring Lion. 2. Par. 24.

31 Oh generation, hearken vnto the worde of the Lorde: Am I become a wildernelle vnto the people of Iſrael? or a lande that hath no lyght? Wherefore ſayth my people then, We are Lords, we will come no more vnto thee?

32 Doth a mayde forget hir raymente, or a bryde hir ſtomacher? but my people hathe forgotten me a very long whyle.

33 Why beautifyeſt thou thy wayes ſo highly, to obteyne fauour therethrough? therefore alſo haſt thou taught wickednelle throughe thy wayes. Ier. 1. a. Ier. 2. d. 4. Reg. 17.

34 Upon thy wynges is found the bloud of poore and innocente people, whome thou diddeſt not fynde in corners and holes: but thou ſlueſt the prophetes for reproning all theſe things. Deut. 18. b. Iere. 7. a. Ezec. 20. b. Pſal. 10. c. Exo. 23. b

35 Yet dareſt thou ſay, I am (without ſinne and) gyltleſſe, Tuſh, his wrath cannot come vpon me: Behold, I will reaſon with thee, becauſe thou dareſt ſay, I haue not offended. f

36 Why gaddeſt thou ſo muche hither and thyther to chaunge thy wayes? for thou ſhalt bee confounded as well of Egypt, as thou waſt of the Aſſyrians, 4. Reg. 17.

37 Yea thou ſhalte goe thy way from them, and ſmite thyne handes together vppon thy head, becauſe the Lorde ſhall bring that cōfidence and hope of thine to nought, and thou ſhalt not proſper withall.

The. iij. Chapter.

1 God being mercifull calleth to repentaunce his people, whych he had forſaken for their whoredome with idols. 20. Hee exhorteth Iſraell to repentaunce, promiſing them ſhepheardes that ſhould haue the true knowledge of God. 23. The returne of Iſrael vnto God confeſsing their offences.

1 COmmonly when a man putteth away his wife, and ſhe goeth from him, and marieth with another, then the queſtion is: ſhold he reſort vnto hir any more after that? (Is not that land then defyled & vncleane?) But as for thee, thou haſt played the harlot with many louers, yet turne againe to me, ſayth the Lorde. I Deut. 24. a. Ole. 3. a. Ezec. 16. b.

2 Lift vp thine eyes to the high places, and loke where thou haſt not bin defyled: Thou haſt wayted for them in the ſtreetes, and as a murderer in the wildernelle, through thy whoredome and ſhamefull blaſphemies is the land defyled.

c. The propertie of idolaters, is, not only to cōtemne the voyce of the preacher, calling them to repentance: but ſhamefully to proue the loue of ſtrangers, and the following of them, that is, the worſhipping of ſtockes and ſtones, and ſeruing of God againſt his word, after their owne deuiſes.
Deut. 32. c.
E
Iere. 11. b.

3 This

3 This is the cause that the rayne and cuening dewe hathe ceassed: thou hast gotten the eien whores forehead, and wilte not be ashamed.

4 Wilt thou not hereafter say vnto mee, O my father, thou art hee that hast brought me vp, and led me from my youth?

5 Will God continue his wrathe for euer? will hee keepe our faultes in memorie to the end? Neuertheleſſe, thou ſpeakeſt ſuch words, but thou art euer doing worſe and worſe to the vttermoſt of thy power.

6 The Lord sayde also vnto me in the tyme of Iosiah the king, Hast thou seene what that rebellion Israel hath done? how she hath run vp vpon all the hylles, and among all thicke trees, and there played the harlot?

7 Hast thou seene also when she had done all this, how I sayde vnto her, that she shoulde turne agayne vnto me, and yet she is not returned? Iuda that vnfaythfull sister of hirs, also saw this:

8 Namely, that after I had wel seen the adulterie of the shrinking harlot Israell, I put her away, and gaue her a bill of diuorcement: For all this, her vnfaythfull sister Iuda was not ashamed, but wente backe, and played the whore.

9 Yea, and the wantonneſſe of her whoredome hath defyled the whole lande: For she hath committed fornication with stones and stockes.

10 Neuertheleſſe, her vnfaythfull sister Iuda is not turned vnto me again with her whole hart, but faignedly sayth the Lord.

11 And the Lord sayde vnto me, The backeſlyder Israel, is more righteous than the vnfaythfull Iuda.

12 And therefore goe preach these wordes toward the North, and say, Thou disobedient Israel, turne agayne, sayth the Lord, and I will not bring my wrath vppon you: for I am mercifull, sayth the Lord, and I wil not alway beare displeasure agaynſt thee:

13 But on this condition, that thou know thy great blaſphemie, namely that thou hast vnfaythfully forsaken the Lord thy God, and hast made thy selfe partaker of strange gods vnder all greene trees, and hast had no wyll to heare my voyce sayth the Lord.

14 O ye disobedient children, turne agayne, sayth the Lorde, and I will be maried with you: for I will take one out of the citie, and two out of one generation from among you, and bring you into Sion,

15 And wyll giue you heardmen after mine owne minde, whyche shall feede you with learning and wisedome.

16 Moreouer, when yee bee encreased and multiplyed in the land, then, sayth the Lord, there shall no more boast bee made of the arke of the Lordes testament: No man shal thynke vpon it, neyther shal any man make mention of it: for from thenceforth it shall neyther be visited, neyther shall such thing be done any more.

17 Then shall Hierusalem be called the lords seate, and all Heathen shall be gathered vnto it, for the name of the Lordes sake whyche shall be set vp at Hierusalem: and from that time forthe they shall folow no more the imagination of their owne frowarde hearte. Galat.4.c.

18 Then those that bee of the house of Iuda, shall goe vnto the house of Israell, and they shal come together out of the North, into the same land that I haue giuen your fathers. Math.8.b.

19 I haue thought thus, How shall I take thee to be of my childrē, and giue a pleasant land for thine heritage, yea and a goodly host of the Heathen? And I sayde, Call me father, and shrinke not from me.

20 Truely, like as a woman fayleth her husband, so are yee vnfaythfull vnto me, O yee house of Israel, sayth the Lord.

21 The voyce of the children of Israell was heard on high, weeping and wayling: for that they haue defyled their way, and forgotten God their Lorde. D Iere.31.c.

22 O ye disobedient children, turne agayne, and so shal I heale your backeturnings. Loe we come vnto thee, for thou art the Lorde our God.

23 Truely, in vayne is health hoped for from the hylles, be they neuer so many: but the health of Israel standeth onely vppon God our Lorde. Osee.13.a. Ieſes.4.a.

24 Confusion hathe deuoured our fathers labour from our youth vp, yea their sheepe and bullockes, their sonnes and daughters. Thre.5.a. Dan.9.a. Baruc.1.b.

25 So do we also sleepe in our confusion, and shame couereth vs: for we and our fathers from our youth vp vnto this day haue sinned againſt the Lord our God, and haue not obeyed the voyce of the Lord our God. Iere.14.a. Pſal.96.a. Eſay.64.a. Iudith.7.c. 1.Eſd.9.c. and.10.b.

The.iiij. Chapter.

1. The true repentaunce or returning to God, 4. He exhorteth to the circumciſion of the hart. 5. The deſtruction of Iurie is prophecied for the malice of their hartes.

1 IF Israel, if thou wilt turne thee, thē turne vnto me, sayeth the Lorde: and if thou wilt put away thine abhominations out of my syghte, thou shalte not be moued. I

2 And thou shalte sweare, the Lorde liueth, in truth, in equitie, and righteouſneſſe, and all people shall bee fortunable, and ioyfull Iere.5.a. and.12.a.

in him.

3 For thus ſayth the Lorde to all Juda and Hieruſalem: Plowe youre lande, and ſowe not among the thornes.

Jere.6.b. 4 Be circumciſed in the Lord, and cut away the foreſkin of your heartes all yee of Juda,

Jere.11.a. and all the indwellers of Hieruſalem: that mine indignation breake not out lyke fyre, and kyndle ſo that no man maye quenche it, becauſe of the wickednesse of youre imaginations.

Eſay.58.a. 5 Preach in Juda and Hieruſalem, crye out and ſpeake, blow the trumpettes in the land, crye that euery man may heare and ſay, Gather you together, and wee will goe into ſtrong cities.

6 Set vp the token in Sion, ſpeede you, and

Jere.1.b. make no tarying: for I wyll bring a great plague, and a greate deſtruction from the North.

B 7 For the ſpoyler of the Gentiles is broken vp frō his place, & a Lion out of his denne: that he may make thy land waſte, and deſtroy the cities, ſo that no man may dwell therein.

8 Wherefore gyrde your ſelues about with ſackcloth, mourne, and wepe: for the feareful wrath of the Lorde is not withdrawen from vs.

9 At the ſame tyme, ſayth the Lord, the heart of the kyng and of the princes ſhall be gone, the prieſtes ſhall be aſtonished, and the prophetes ſhall be ſore afrayde.

10 Then ſayde I, Oh Lorde God, haſt thou then deceiued this people and Hieruſalem,

Deut.23.a. ſaying, Yee ſhall haue peace: and nowe the ſwoord goeth through their liues?

11 Then ſhall it bee ſayde to the people and

Jere.1.b. Hieruſalem, A ſtrong winde in the high places of the wildernesse commeth through the way of my people, but neyther to fan, nor to clenſe.

12 After that there ſhall come vnto me a ſtrōg winde from thoſe places and then wil I alſo giue ſentence vpon them.

13 For loe, hee ariſeth like a cloude, and hys

Thre.4.a. charets are like a ſtormie winde, & hys horſes

Dan.7.a. are ſwifter than the Eagle: Wo vnto vs, for we are deſtroyed.

C 14 O Hieruſalem, waſh thine heart frō wickednesse, thou that mayeſt be helped: howe

Pſal.51.c. long ſhall thy vayne thoughtes remayne

Eſay.1.c. with thee?

15 For a voyce from Dan, and from the hyll of Ephraim ſpeaketh out, and telleth of a deſtruction.

16 Remember the heathen, and giue Hieruſalem warning, and preache vnto hir, that watchers ouer hir are comming from farre countreyes, they haue cryed out agaynſte the cities of Juda.

17 And they haue beſette hir about in euery place, lyke as the watchmen in the field: For they haue prouoked me to wrathe, ſayth the Zach.8.c. Lorde.

18 Thy ways and thy thoughts haue brought 3.Re.18.b. thee vnto this, ſuche is thine owne wickedneſſe and diſobedience, and becauſe it is a Jere.2.c. and.14.b. bitter thyng, it hathe ſticken thee to the hart.

19 Ah my belly, ah my bellie ſhalt thou crye, howe is my heart ſo ſore? my heart panteth within me, I can not bee ſtyll, for I haue heard the crying of the trumpets, and peales of warre.

20 They crye murder vpon murder, & whole lande ſhall periſh: Immediatly my tentes were deſtroyed, and my hangings in the twinckling of an eye.

21 How long ſhal I ſee the tokens of warre, D and heare the noyſe of the trumpettes?

22 (Neuertheleſſe, this ſhal come vpō them.) becauſe my people is become fooliſhe, and Eſay.5.b. hath not knowen me: They are the children Baruc.3.b. of fooliſhneſſe, and without any diſcretion: Oſee.4.b. To do euill, they haue wit ynough: but to do well, they haue no wiſedome.

23 I haue loked vpon the earthe, and ſee, it was waſte and voyde: I loked towarde heauen, and it had no ſhine.

24 I beheld the mountaynes, and loe, they trembled, and all the hilles were in a feare.

25 I loked about me, and there was no body: and al the byrdes of the ayre were away.

26 I marked well, and the plowed field was become waſt, yea al their cities were broken downe at the preſence of the Lorde, and indignation of his wrath.

27 For thus hathe the Lord ſayd, The whole lande ſhall be deſolate, yet wyll I not then haue done.

28 And therefore ſhall the earth mourne, and E the heauen be ſore aboue: for the thyng that I haue ſpoken to the Prophetes, purpoſed, and taken vppon me to do, ſhall not repente me, and I will not goe from it.

29 The whole land ſhall flee for the noyſe of horſemen and bowmen, they ſhal runne into dennes, into woodes, and climbe vp the ſtony rockes: all the cities ſhall be voyde, and no man dwelling therein.

30 What wilt thou now do, thou being deſtroyed? For though thou clotheſt thy ſelfe Jere.2.c. with ſcarlet, & deckeſt thee with gold, thogh 4.Re.9.b. thou paynteſt thy face with colours nowe, yet ſhalt thou trimme thy ſelfe in vayne: for thoſe that hitherto haue bin thy louers, ſhall abhorre thee, and go about to ſlay thee.

31 For

31 For I heare a noyse lyke as it were of a woman trauaylyng, and one labouring of hir fyrſt chylde, euen the voyce of the daughter Sion, that calleth out hir armes, and ſowneth, ſaying, Ah, woe is me, howe ſore vexed and faynt is my hart for feare of the murderers?

The.v. Chapter.

1. In Iurie is there no ryghteous or faythfull man founde, eyther amongſt the people or the rulers, for whoſe ſake the Lorde ſhoulde ſpare the citie. 15. VVherefore Iurie is deſtroyed of the Aſſyrians.

A 1 GOoke through Hieruſalem, behold and ſee, ſeeke through hir ſtreetes alſo within, if ye can finde one man that doth equall and ryghte, or ſeeketh for the trueth, and I ſhall ſpare that citie, ſayth the Lord.

2 For though they can ſaye, The Lorde lyueth: yet they ſweare to deceiue.

3 Whereas thou (O Lord) lokeſt only vpon fayth and truth: thou haſt ſcourged the, but they toke no repentaunce, thou haſt corrected them for amendment, but they refuſed thy correction, they made their faces harder than a ſtone, and would not amende.

4 Therefore I thought in my ſelfe, peraduenture they are ſo ſymple and foliſhe, that they vnderſtand nothing of the Lords way, and iudgements of their God.

Deut.17.d. 5 Therefore will I goe vnto their heads and rulers, and talke with them, if they know the waye of the Lorde, and iudgementes of their G D D: but theſe (in lyke manner) haue broken the yoke, and burſt the bondes in ſunder.

Deut.32.d. 6 Wherefore a Lion out of the wood hathe hurt them, and a woolfe in the euening ſhall deſtroy them, the Leopard dothe lie lurking by their cities to teare in peeces all them that come thereout: for their offences are multiplyed, and their departing away is encreaſed.

B 7 Should I then for all this haue mercy vpon thee? thy chyldren haue forſaken mee, and ſworne by them that are no goddes: and albeit that I fedde them to the full, yet they fall to adulterie, and haunt harlottes houſes.

Soph.1.a. Ezec.22.b. Ier.9.a.

8 In the deſire of vncleanly luſt they are become lyke the ſtoned horſe, euery man neigheth at his neighbours wife.

9 Should I not correct this, ſayth the Lord? ſhoulde I not bee auenged of euery people that is like vnto this?

10 Climbe vp vpon their walles, beate them downe, and (a) deſtroy them not vtterly: take away their battlementes, becauſe they are not the Lordes.

11 For vnfaythfully hath the houſe of Iſraell and Iuda forſaken me, ſayth the Lorde.

12 They haue denyed the Lord, and ſayde, It is not he (that looketh vpon vs) tuſhe, there ſhall no miſfortune come vppon vs, we ſhall ſee neyther ſword nor hunger.

13 As for the warning of the Prophetes, it is but winde, yea there is not the word of God in them: ſuch things ſhall happen vnto them ſelues.

14 Wherefore thus ſayeth the Lorde God of hoſtes, Becauſe ye ſpeake ſuch wordes, behold, the wordes that are in thy mouth wyll I turne to fyre, and make the people to bee wood, that the fyre may conſume them.

15 Loe, I wil bring a people vpon you from farre, O houſe of Iſraell, ſayth the Lorde, a mighty people, an old people, a people whoſe ſpeach thou knoweſt not, neyther vnderſtandeſt what they ſay.

16 Their arrowes are ſuddayne death, yea they them ſelues be very giantes.

17 This people ſhall eate vp thy fruite and thy meate, yea they ſhall deuoure thy ſonnes and thy daughters, thy ſheepe and thy bullockes, they ſhal eate vp thy grapes & figges: as for thy ſtrong and well defenſed cities, wherein thou didſt truſt, they ſhall bring to pouertie, and that through the ſword.

18 Neuertheleſſe, I will not then haue done with you, ſayth the Lorde. Iere.16.b.

19 But if they ſay, Wherefore doth ỳ Lord our God all this vnto vs? Then aunſwere them: Becauſe that lyke as yee haue forſaken me, and ſerued ſtraunge goddes in your land, euen ſo ſhall ye ſerue ſtraungers out of your lande. Deu.28.g.

20 Preach this vnto the houſe of Jacob, and crye it out in Juda, and ſay thus,

21 Heare this thou foliſhe & vndiſcrete people, ye haue eies, but ye ſee not: eares haue ye, but ye heare not. D Eſay.6.b. Iohn.9.d.

22 Feare ye not me, ſayth the Lord? Will ye not tremble at my preſence? whiche bind the ſea with the ſande by a continuall decree, ſo that it can not paſſe his bondes: for though it rage, yet can it do nothing, and though the wawes thereof doe ſwell, yet maye they not goe ouer. Iob.26.d. and.28.a.

23 But thys people hath a falſe and obſtinate hart, they are departed and gone away fro me.

24 They thinke not in their hartes, O let vs feare ỳ Lord our God, who giueth vs rayne early and late when neede is, which keepeth euer ſtill the harueſt for vs yeerely.

a. Theſe words are not to be referred vnto the citie or walles whiche were vtterly deſtroyed, but to a remnaunt of the people whome God did reſerue, that his whole Church ſhould not vtterly periſh, although but a fewe did remayne faithfull. 2.Pet.2.a. Iere.14.b. and.24.c. Deut.29.c. Soph.1.c. Iere.6.b. Eſay.33.b. Deu.28.c. Baruc.4.c.

Eſay.69.a. 25 Neuertheleſſe, youre miſdeedes haue turned theſe from you, and youre ſinnes haue robbed you of good thinges.

26 For among my people are found wicked perſons, that priuily lay ſnares, and wayte for men, to take them, and deſtroy them.

℈ 27 And like as a nette is full of byrdes, ſo are their houſes full of that whyche they haue gotten with falſhode and deceite: Heereof commeth their great ſubſtaunce and riches.

Eſay.1.c. 28 Hereof are they fatte and wealthy, and are more miſchieuous than any other: they miniſter not the law, they make no ende of the fatherleſſe cauſe, yea and they proſper: yet they iudge not the poore according to equitie.

Jere.5.b. and.9.a. 29 Should not I puniſh theſe things, ſaythe the Lord? Should not I be auenged of all ſuch people as theſe be?

30 Horrible and greeuous thinges are done in the lande.

Oſee.7.a. Rom.1.a. 31 The prophets teache falſely, and the preachers receyue gyftes, and my people bathe pleaſure therein: what will come thereof at the laſt?

The.vi. Chapter.

1. The ſinnes for which Hieruſalem is afflict. 10. Vncircumciſed eares. 13. Couetouſneſſe. 14. Deceit. 20. The Lorde reiecteth the ſacrifices of the Iewes. 22. The comming of the Babylonians is propheſied agayne.

א 1 COme out of Hieruſalem, yee ſtrong children of Beniamin, blowe vp the trumpets yee Thecuites, ſet vp a token vnto Bethcaran: for a plague and a great miſerie appeareth out of the North.

2.Re.14.a.

2 I will liken the daughter Sion to a fayre and tender woman, and to hir ſhal come the (a) ſhepheards with their flockes.

a. The ſhepheardes with their flockes, that is, the princes and captaynes with their armies.

3 Their tentes ſhall they pitche round about hir, and euery one ſhall feede in his place.

4 Make battayle agaynſt hir (ſhall they ſay) ariſe, lette vs go vp whyle it is yet day: alas the day goeth away, and the night ſhadowes fall downe.

5 Aryſe, lette vs goe vp by night, and deſtroy hir ſtrong holdes.

6 For thus hath the Lord of hoſtes commanded, Hewe downe hir trees, and ſet vp bulwarkes againſt Hieruſalem: for the tyme is come that this citie muſt be puniſhed, for in hir is all malitiouſneſſe.

ב 7 Like as a conduite ſpouteth out waters, ſo ſhe ſpouteth out hir wickednelle: Robberie and vnrighteouſneſſe is hearde in hir, ſorowe and woundes are euer there in my ſyght.

8 Amende thee (O Hieruſalem) leſt I withdraw my heart from thee, and make thee deſolate, and thy land alſo, that no man dwell in it.

9 For thus ſayth the Lorde of hoſtes, The reſidue of Iſrael ſhal be gathered as the remnaunt of grapes: and therefore turne thyne hande agayne into the baſket, lyke the grape gatherer.

10 But vnto whome ſhall I ſpeake? whome ſhall I warne, that hee maye take heede? Theyr eares are ſo vncircumciſed, that they may not heare: beholde, they take the worde of God but for a ſcorne, and haue no luſt thereto. Jere.4.a. and.9.d. Jere.5.c. and.20.b.

11 And therefore I am ſo full of thyne indignation, O Lorde, that I may ſuffer no longer, but ſhed it out vppon the children that are without, and vpon all young men: yea the manne muſt bee taken priſoner with the wife, and the aged with the creeple.

12 Their houſes with their landes and wiues ſhall be turned into ſtraungers: for I wyll ſtretch out mine hande vpon the inhabitours of this land, ſayth the Lord.

13 For from the leaſt to the moſt they hang all vpon couetouſneſſe: and from the Prophet vnto the Prieſt, they goe about falſehod and lyes. Eſay.56.c. Jere.8.b.

14 And beſide that, they heale the hurte of my people with ſweete wordes, ſaying, Peace, peace: when there is no peace at all. ℭ Eſay.56.c. Jere.8.b.

15 Were they aſhamed when they had committed abhomination? Truely nay, they be paſt ſhame, and therefore they ſhall fall among the ſlayne: and in the houre when I ſhall viſite them, they ſhall bee brought downe, ſayth the Lord. Ezec.28.b. Jere.8.c.

16 Thus ſayeth the Lorde, Goe into the ſtreetes, conſyder and make inquiſition for the old way, and if it be the good and ryghte way, then goe therein, that ye may fynde reſt for your ſoules: but they ſaye, We will not walke therein.

17 Moreouer, I wil ſet watchmen ouer you, and therefore take heede vnto the voyce of the trumpette: but they ſaye, We will not take heede.

18 Heere therefore ye Gentiles, and thou congregation ſhalt know what I haue deuiſed for them.

19 Heare thou earth alſo: behold, I wil cauſe a plague to come vppon this people, euen the fruite of their owne imaginations, for that they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Jere.19.a.

20 Wherefore bring ye me incenſe from Saba, and ſweete ſmelling Calamus from farre Eſay.1.b. Jere.7.c.

b. Ceremonies although they be Gods ordinaunces, pleaseth him not without fayth and pureneſſe of minde.

farre countreyes? (b) your burnt offerings displeaſe me, & I reioyce not in your ſacrifices.

21 And therfore thus ſayth the Lord, Behold, I will lay ſtumbling blockes among this people, and there ſhall fall at them the father with the children, one neyghbour ſhall periſh with another.

Ier.1.c. and.5.a. Mat.1.c.

22 Thus ſaith the Lorde, Beholde, there ſhall come a people from the North, and a great people ſhall ariſe from the ends of the earth.

23 With bowes and with dartes ſhal they be weaponed, it is a rough and fierce people, and an vnmercifull people: their voyce roareth like the ſea, they ride vpon horſes well appointed to ỹ battayle againſt thee, O daughter Sion.

c. So ſone as hipocrits hear tel that Gods iudgements are at hand, their hart fayleth, and is full ſorow.

24 The fame of them haue we heарde, our armes are feeble, (c) heauineſſe and ſorow is come vpon vs, as vpon a woman trauayling with childe.

Ino.8.b.

25 Let no man goe forth into the fielde, let no man come vpon the high ſtreete: for the ſword and feare of the enimie is on euery ſyde.

26 Wherefore gird a ſackcloth about thee, O ỹ daughter of my people, ſprinckle thy ſelfe with aſhes: mourne and weepe bitterly as vpon thine onely beloued ſonne, for the deſtroyer ſhall ſuddenly fall vpon vs.

Pſal.23.a. and.51.a. Rom.3.c.

27 Thee haue I ſet for a ſtrong towre (O thou prophet) and a well fenſed wal amõg my people, to ſeeke out & to trye their ways.

28 For they are all ſtubborne apoſtates, and fallen away, walking deceitfully, they are cleane braſſe and iron, for they hurt and deſtroy euery man.

29 The bellowes are brent in the fyre, the leade is not molten, the melter melteth in vaine, for the euyl is not taken away from them.

30 Therfore do they call them noughtie ſyluer, becauſe the Lord hath caſt them out.

The.vij. Chapter.

2 Ieremie is commaunded too ſhewe vnto the people the worde of God, which truſteth in the outwarde ſeruice of the temple. 13. The euils that ſhall happen too the Iewes for the deſpiſing of their prophets. 21. Sacrifices doth not the Lorde chiefely require of the Iewes, but that they ſhould obey his worde.

A 1 THeſe are the wordes that God ſpake vnto Ieremie, ſaying,

Ier.17.b. and.26.a.

2 Stande vnder the gate of the Lords houſe, and crie out theſe wordes there with a loude voyce, and ſay, Heare the word of the Lorde all yee of Iuda, that goe in at this dore to worſhip the Lord.

Eſai.1.c. Ier.26.c.

3 Thus ſaith the Lorde of hoſtes, the God of Iſrael: Amend your wayes, and your counſels, and I will let you dwel in this place.

4 Truſt not in falſe lying wordes, ſaying, Here is ỹ tẽple of the Lord, here is the temple of the Lord, here is the temple of the Lord:

5 But rather in deed amend your wayes and counſels, and iudge righte betwixt a man and his neyghbour. Exod.22.c. Zach.8.c.

6 Oppreſſe not the ſtraunger, the fatherleſſe, and the widow, ſhed not innocent bloud in this place, cleaue not to ſtraunge goddes to your owne deſtruction: Leui.29.g. Iob.23.a.

7 Then wil I let you dwel in this place, yea in the land that I gaue afore time to youre fathers for euer. B

8 But take heede, ye truſt in lying tales, that beguile you, and do you no good.

9 For when ye haue ſtollen, murdered, committed adulterie and periurie, when ye haue offered vnto Baal, folowing ſtraunge and vnknowen goddes, ſhall ye be vnpuniſhed?

10 Yet then come ye, and ſtande before me in this houſe (which hath my name giuen vnto it) and ſay, Tuſhe, wee are abſolued quite, though we haue don al theſe abhominatiõs. 1.Re.8.9.

11 What, thinke you this houſe that beareth my name, is a denne of theues? And yet I ſee what you thinke, ſaith the Lorde. Eſai.59.b.

12 Goe to my place in Silo, wherevnto I gaue my name afore time, & loke wel what I did to the ſame place for the wickednеſſe of my people of Iſrael. Iob.2.b. Mat.21.b. Iere.32. Iosu.18.a.

13 And nowe ſeeyng ye haue done all theſe deedes, ſaith the Lord, and I my ſelfe roſe vp euer betimes to warn you, and to commune with you, yet would you not heare me, I called, ye would not anſwere. Iere.26.a. 3.Re.3.c. 4.5.6.

14 Therefore, euen as I haue done vnto Silo, ſo will I do to this houſe that my name is giuen vnto, and that you put your truſte in, yea vnto the place that I haue giuen to you and your fathers: Pſou.1.c. Eſai.55.b. Luke.21.a.

15 And I ſhall thruſt you out of my ſight, as I haue caſt out al your brethren the whole ſeede of Ephraim. 1.Re.17.a.

16 Therefore thou ſhalt not pray for this people, thou ſhalt neither giue thankes, nor byd prayer for them: make thou no interceſſion for them, for in no wiſe will I heare thee. Iere.14.b.

17 Seeſt thou not what they do in the cities of Iuda, and in the ſtreetes of Ieruſalem? Ezec.14.c. 1.Ioh.5.c.

18 The children gather ſticks, the fathers kindle the fyre, the women knеade the dough to bake cakes for the Queene of heauen: they poure out drinke offerynгs vnto ſtraunge goddes, to prouoke me vnto wrath. Iere.44.c.

19 Howbeit, they hurt not me, ſayth the Lord, but rather confounde and ſhame themſelues.

20 And therefore thus ſayeth the Lorde God

Behold, my wrath and indignation ſhall be powred out vpon this place, vpon men and cattell, vpon trees in the fielde, and fruite of the lande: and it ſhall burne, ſo that no man may quenche it.

D 21 Thus ſaith the Lord of hoſtes the God of Iſrael, Heape vp your burnt offerings with your ſacrifices, and eate the fleſhe.

Eſai.1.a. 22 For when I brought your fathers out of Egypt, I ſpake no word vnto them of burnt

Deut.10.a. offerings and ſacrifices:

Eſai.43.a. 23 But this I commaunded them, ſaying, Hearken, and obey my voyce, and I ſhal be

Exod.19.a. your God, and ye ſhal be my people, ſo that yee walke in all the wayes whiche I haue commaunded you, that ye may proſper.

Zach.7.a. 24 But they were not obedient, they enclined not their eares therunto: but went after their owne imaginations, and after the motions of theyr owne wicked heart, and ſo turned them ſelues away, and conuerted not vnto me.

25 And this haue they done from the tyme

Jere.25.a. 29.c.and 43.a. that our fathers came out of Egypt, vnto this day: Neuertheleſſe, I ſent vnto you all my ſeruauntes the prophetes, I roſe vp early, and ſent you word.

26 Yet would they not hearken nor offer me their eares, but were obſtinate, and worſe than their fathers.

27 And thou ſhalte nowe ſpeake all theſe wordes vnto them, but they ſhall not heare thee: thou ſhalt crye vpon them, but they ſhall not anſwere thee.

E 28 Therefore ſhalt thou ſay vnto them, This is the people that neyther heareth the voyce of the Lord their God, nor receiueth his correction: faythfulneſſe and trueth is cleane

Jere.5.a. rooted out of their mouth.

Ezec.5.a. 29 Wherfore cut off thyne heare, O Jeruſalem, and caſt it away, take vp a complaynt on high: for the Lorde hath caſt away and forſaken the people that he is diſpleaſed with-all.

Jere.32.d. 30 For the chyldren of Juda haue done euill in my ſight, ſayth the Lorde: they haue ſet vp their abominations in the houſe that hath my name, and haue defiled it:

Deut.32.c. 4.Re.24.c. Pſal.106.c. Jere.43.a 31 They haue alſo builded an aulter at Thopheth, whiche is in the valley of the children of Hennom, that they might burne theyr ſonnes and daughters in fire: whiche I neuer commaunded them, neyther came it euer in my thought.

Jere.19.c. 32 And therfore beholde, the dayes ſhall come (ſaith the Lorde) that it ſhal no more be called Thopheth, or the valley of the children of Hennom, but the valley of ſlaughter: for in Thopheth they ſhal be buryed, becauſe they ſhall elſe haue no rome.

33 Yea the dead bodies of this people ſhal bee eaten vp of the foules of the ayre, and wylde beaſtes of the earth, and no man ſhall fray them away. Jere.8.b. and.9.c.

34 And as for the voyce of myrth and gladneſſe of the cities of Juda and Jeruſalem, the voice of the brydegrome and of the bryde, I will make them ceaſſe: for the lande ſhal be deſolate. Jere.16.b. and.25.d. Ezec.16.b.

The.viij.Chapter.

1. The deſtruction of the Iewes. 4. The Lorde moueth the people to amendment, reckoning vp their ſinnes. 10. He reprehendeth the lying doctrine of the prophets and prieſtes.

1 AT the ſame time, ſayth the Lord, the bones of ỹ kings of Juda, the bones of his princes, the bones of the preachers and prophets, yea and the bones of the citizens of Jeruſalem, ſhal bee brought out of theyr graues, I

2 And laide againſt the ſunne, the moone, and all the heauenly hoſte, whome they loued, whom they ſerued, whom they ranne after, whome they ſought and worſhipped: they ſhal neither be gathered together nor buried: but ſhall lye as doung vpon the earth. Deut.4.d. Jer.14 Luke.24.d

3 And all they that remaine of this wicked generation, ſhall deſire rather to dye than to liue, wher ſo euer they remaine, and wher as I ſcatter them, ſayth the Lord of hoſtes.

4 Thus ſhalt thou ſay vnto them alſo, Thus ſaith the Lord, Do men fal ſo, that they riſe not vp agayne? or if Iſrael repent, will not God turne againe to them?

5 Wherfore then is the people of Jeruſalem gone ſo farre backe, that they turne not againe? They are euer the longer the more obſtinate and wil not be conuerted.

6 For I haue loked and conſidered, but there is no man that ſpeaketh a good word, there is no man that taketh repentaunce for his ſin, that will ſo much ſay, What haue I done? but euery man turneth to his owne courſe, like a fierce horſe headlong to the battayle.

7 The ſtorke in the ayre knoweth his appointed time, the turtle Doue, the Swallowe, and the Crane conſider the time of their trauayle? but my people will not knowe the time of the puniſhment of the Lord. B Eſai.1.a.

8 How dare ye ſay then, Wee are wiſe, wee haue the law of the Lord among vs? Truely in vayne hath he prepared his penne, and vaynely haue the writers written it.

9 Therfore ſhall the wiſe be confounded, they ſhall be afrayde and taken: for loe, they haue caſt out the word of the lord, what wiſdom Deut.54.a. Pſal.19.a.

can

can then be among them.

10 Wherefore, I will giue theyr wiues vnto aliantis, and theyr fieldes to destroyers: For from the lowest vnto the highest they folow filthie lucre, and from the prophet vnto the priest they deale all with lyes.

11 Neuertheiesse, they heale the hurt of my people very slenderly, saying, Peace, peace: where there is no peace at all.

12 Fye for shame, howe abhominable thinges do they? and yet they be not ashamed, yea they knowe of no shame: Wherefore in the tyme of theyr visitation they shal fal among ẏ dead bodies, & be ouerthrowē, saith ẏ lord.

13 Moreouer, I will consume them in deede (saith the Lord) so that there shall not be one grape vpon the vine, neither one figge vpon the fig tree, and the leaues shal be pluckt off: and the thing that I haue giuen them, shall be taken from them.

14 Why prolong we the time? Let vs gather our selues together, and goe into the strong city, there shal we be in rest: for the Lord our God hath put vs to silence, and giuen vs water myxt with gal to drinke, because we haue sinned against him.

15 We looked for peace, and we fare not the better, we wayted for the time of health, and loe, here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afrayde at the neyghyng of his strong horses: for they are come in, and haue deuoured the land, with al that is in it, the cities, & those ẏ dwel therin.

17 Moreouer, I will send Cockatrices and serpents among you (whiche will not be charmed) and they shal bite you saith the Lord.

18 I would haue had comfort against sorowe: but sorow is come vpon me, and heauinesse vexeth my hart.

19 For loe, the voyce of the crying of my people is heard, (for feare of them that come) from a farre countrey: Is not the Lorde in Sion? Is not hir king in hir? Wherefore then haue they greeued me (shall the Lorde say) with their Images, and folish straunge fashions of a forraine god?

20 The harueſt is gone, the sommer hath an ende, and we are not helped.

21 I am sore vexed because of the hurt of my people, I am heauie and abashed:

22 Is there not triacle at Gilead? Is there no Physition there? why then is not the healthy of my people recouered?

The.ix.Capter.

1. The complaint and bewayling of the prophet. 3. The malice of the people. 24. In the knowledge of God ought we onely to reioyce. 25. The vncircumcision of the hart.

1 O Who wil giue my head water ynough and a well of teares for myne eyes, that I may weepe night and day for the slaughter of my people.

2 Woulde God that I had a cottage some where farre from folke, that I might leaue my people, and goe from them: for they be al adulterers, and a shrinkyng sort.

3 They bend their tongs like bowes to shote out lyes, they ware strong vpon earth: as for the truth, they may nothing away with-all in the world, for they goe from one wickednesse to another, and wil not knowe me, sayth the Lord.

4 Yea, one must keepe him self from another, no man may safely trust his owne brother: for one brother vndermindeth another, one neyghbour beguileth another.

5 Yea one dissembleth with another, and they deale with no truthe: they haue practised their tongs to lye, and taken great paynes to do mischiefe.

6 Thou sittest in the middest of a deceitfull people, which for very dissembling falshod wil not knowe me, sayth the Lorde.

7 Therefore, thus sayth the Lorde of hostes, Behold, I wil melt them, and trye them: for what should I else do to my people?

8 Their tongs are like sharpe arowes to speake deceit: with theyr mouth they speake peaceably to theyr neighbour, but priuily they lay wayte for him.

9 Shoulde I not punishe them for these things, saith the Lord? or should I not bee auenged of any suche people as this?

10 Vpon the mountaynes will I take vp a lamentation and a sorowfull crye, and a mournyng vpon the fayre places of the wildernesse: namely, howe they are so brent vp, that no man goeth there any more, yea a mā shall not heare one beast crye there: byrds and cattel are all gone from thence.

11 I will make Ierusalem also an heape of stones, and a denne of venemous wormes: & I will make the cities of Iuda so waste, that no man shal dwel therein.

12 What man is so wise as to vnderstande this? or to whom hath the Lord spoken by mouth, that hee may shewe this, and say, O thou lande why perysshest thou so? Wherefore art thou so brent vp, and like a wildernesse that no man goeth through?

13 Yea the Lorde himselfe told the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundemēt, neyther liued thereafter:

14 But folowed the wickednesse of their own hartes

heartes, and ſerued ſtrange goddes as their forefathers taught them.

15 Therefore, thus ſaith the Lorde of hoſtes, the God of Iſrael, Beholde, I will feede this people with wormewood, and giue the gall to drinke.

Deut.22.b. Iere.23.c. Deut.20.c. 16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers haue knowen: and I wil ſende a ſworde among them to perſecute them, vntil I bring them to nought.

17 Moreouer, thus ſaith the Lorde of hoſtes, Beware of the vengeaunce that hangeth ouer you, and cal for mourning wiues, and ſende for wyſe women, that they come ſhortly,

18 And ſyng a mourning ſong of vs, that the teares may fall out of our eyes, and that our eye lyddes may guſhe out of water.

19 For there is a lamentable noyſe heard of Sion: O how are we ſo ſore deſtroyed? O howe are we ſo pitifully confounded? Wee muſt forſake our owne naturall countrey, and wee are ſhutte out of our owne lodgynges.

20 Yet heare the worde of the Lorde (O yee women) and let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one may teache hir neighbour to make lamentation.

D 21 (Namely thus) death is clyming vp in at our windowes, he is come into our houſes, to deſtroy the childe before the doore, and the yong man in the ſtreete.

Iere.7.d. and.8.d. 22 But tell thou playnely, thus ſayth the Lord: The dead bodyes of mē ſhal lye vpon the ground as the doung vpon the fielde, and as the handfull after the mower, and there ſhal be no man to take them vp.

23 Thus ſaith the Lorde, Let not the wyſe man reioyce in his wiſdome, nor the ſtrong man in his ſtrength, neyther the riche man in his riches:

Eſai.55.c. 1.Cor.1.d. 2.Cor.9.a. Mat.9.d. and.12.a. Mich.6.b. 24 But who ſo will reioyce, let him reioyce in this, that he vnderſtandeth and knoweth me, that I am the Lord which do mercie, equitie, and righteouſneſſe vpon the earth: therefore haue I pleaſure in ſuch things, ſaith the Lorde.

25 Beholde, the tyme commeth (ſayth the Lorde) that I will viſite all them whoſe foreſkinne is vncircumciſed, and the circumciſed,

Iere.25.c. Iere.4.a. and.6.b. Rom.2.c. 26 The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the ſhauen Madianites that dwell in the wildernesſe: for all the Gentiles are all vncircumciſed in the fleſhe, but all the houſe of Iſrael are vncircumciſed in the hart.

The.x. Chapter.

2. The conſtellations of the ſtarres are not too be feared. 5. Of the weakeneſſe of idolles, and of the power of God. 21. Of euil curates.

1 HEare the worde of the Lord, that he ſpeaketh vnto thee, O thou houſe of Iſrael. I

2 Thus ſaith the Lorde, Ye ſhall not learne after the manner of the heathen, and ye ſhall not be afrayde for the tokens of heauen: for the heathen are afrayde of ſuch. Eſai.47.c.

3 Yea all the cuſtomes and Lawes of the Gentiles are nothing but vanitie: they hewe downe a tree in the wood with the handes of the workeman, and faſhion it with the axe. Eſai.44.b.

4 They couer it ouer with golde or ſyluer, they faſten it with nayles and hammers, that it moue not.

5 It ſtandeth as ſtyffe as the Palme tree, it can neyther ſpeake, nor goe one foote, but muſt be borne: Be not yee afrayde of ſuch, for they can do do neyther good nor euil. Baruc.6.f. 4.Reg.17.f.

6 But there is none like vnto thee, O Lord, and great is the name of thy power.

7 Who would not feare thee, O king of the Gentiles? for thyne is the dominion: for among all the wiſe men of the Gentiles, and in all their kingdomes, there is none that may be likened vnto thee. B Apo.15.d.

8 They are altogether brutiſhe and vnwiſe in this one thing: (a) wood is the teaching of vanitie.

a. By wood is meant al kind of matter whereof images are woont to be made, whiche although they be garniſhed with golde & ſiluer, and clothed in purple and ſilke, and ſet vp, as ſome men ſay, to be lay mens books, yet teach they nothing ſaith the prophet, but vanitie.

9 Syluer is brought out of Tharſis, and beaten to plates, and golde from Ophir, a worke that is made with the hande of the craftſman, and they are clothed with yelow ſylke and ſcarlet: all theſe are the worke of cunnyng men.

10 But the Lorde is the true God, a liuing God, and an euerlaſting king: if hee bee wroth, the earth ſhaketh, all the Gentiles may not abyde his indignation.

11 (As for their goddes) thus ſhall you ſay to them, They are no goddes that made neyther heauen nor earth, therefore ſhall they periſhe from the earth, and from all thinges vnder heauen. 1.Reg.9.d.

12 But (as for our God) hee made the earth with his power, and with his wyſedome doth hee order the whole compaſſe of the world, with his diſcretion hath he ſpread out the heauens. Num.1.a. Gene.1.a.

13 At his voyce the waters gathered together in the ayre, he draweth vp the the clouds from the vttermoſt partes of the earth, hee Pſal.44.a.

turneth

turneth lightening to raine, & bringeth forth the windes out of their treasures.

C 14 His wisedome maketh all men fooles, and confounded be casters of images: for ỳ they cast is but a vayne thing, and hath no life.

15 The vaine craftesmen, with their workes that they in their vanitie haue made, shall perishe one wt another in time of visitation.

16 Neuertheless, Iacobs portion is none such: but it is he that hath made all things, and Israel is the rodde of his inheritaunce: the Lorde of hostes is his name.

17 Gather vp thy wares out of thy lande, thou that art in the strong place.

18 For thus saith the Lorde, Behold, I will nowe throwe as with a stone slyng, the inhabiters of this lande at this once, and I wil bring trouble vpon them, that they shall proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurt? alas howe painefull are my scourges vnto me? for I consider this sorowe by my selfe, & I must suffer it.

20 My tabernacle is destroyed, and all my cordes are broken, my children are gone fro me, and can no where be found: nowe haue I none to spreade out my tent, nor to set vp my hangings.

D

21 (b) For the heardmen are become foolishe, and they haue not sought the Lord: therfore haue they dealt vnwisely with their cattel, and all are scattered abroade.

b The kings, the rulers, the prophetes, and the priests, are blinde, and so destroyeth the lacke.

22 Beholde, the noyse is harde at hande, and great sedition out of the North, to make the cities of Iuda a wildernesse, and a dwelling place for dragons.

23 Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goings.

24 Therefore chasten thou me, O Lord but with fauour, and not in thy wrath, lest thou bring me vtterly to nought.

25 Powre out thine indignation vpon the Gentiles, that knowe thee not, and vpon the people that cal not vpon thy name, and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

The.xi. Chapter.

1. A curse to them that obey not the worde of Gods promise. 10. The people of Iuda, following the steppes of their fathers, worshipeth straunge goddes. 15. The Lord saith that hee will not heare the Iewes, and forbiddeth also Ieremie to pray for them.

A 1 This is a sermon which the Lorde commaunded Ieremie for to preach, saying,

2 Heare the wordes of this couenaunt, and speake vnto the men of Iuda, and to al them that dwell at Ierusalem,

3 And say vnto them, thus saith the Lorde God of Israel, Cursed be euery one that is not obedient vnto the wordes of this couenant, Deut. 27. and. 28. b. Galat. 3. b.

4 Which I commaunded vnto your fathers what time as I brought them out of Egypt from the iron furnace, saying, Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I wil be your God: Exod. 19. a.

5 And I will kepe my promise that I haue sworne vnto your fathers, (namely) that I would giue them a lande which floweth wt milke and honie, as ye see it is come to passe vnto this day. Then answered I, and sayd, Amen, let it be euen so Lord as thou sayest. Gene. 15. c. 26. a. and. 72. c

6 Then the Lord sayd vnto me again, Preach this in the cities of Iuda, and round about Ierusalem, and say, Heare the wordes of this couenaunt, and keepe them.

7 For I haue diligently exhorted your fathers, euer since the time that I brought thē out of the lande of Egypt vnto this day, I gaue them warning betimes, saying, Hearken vnto my voyce. B

8 Neuertheless, they woulde not obey me, nor encline their eares vnto me: but followed the wicked imaginatiōs of their own harts, and therefore I haue brought vpon them all the wordes of this couenaunt that I gaue them to keepe, which they (notwithstanding) haue not kept. Iere. 15. c.

9 And the Lord sayde vnto me, It is found out that whole Israel, and all the cities of Ierusalem are gone backe.

10 They haue turned them selues to the blasphemyes of their forefathers, whiche had no lust to heare my wordes: euen likewise haue these also followed straunge goddes, and worshipped them: the house of Israel and Iuda haue broken my couenaunt which I made with their fathers.

11 Therefore thus saith the Lord, Beholde I wil sende a plague vpon them, whiche they shal not be able to escape: and they shall crie vnto me, and I will not heare them.

12 Then shal the townes of Iuda, and the citizens of Ierusalem goe and call vpon their goddes vnto whom they made their oblations: but they shal not be able to helpe them in time of their trouble. Zach. 7. b. Deut. 35. c.

13 For as many cities as thou hast, O Iuda, so many goddes hast thou had also: and loke how many streetes there be in thee, O Ierusalē, so many shamefull aulters haue ye set vp, aulters (I say) to offer vpon them vnto Baal. Iere. 2. b.

14 Therefore

14 Therefore pray not thou for this people, bid neither praiſe nor prayer for them: for though they crye vnto me in their trouble, yet will I not heare them.

Iere.7.d. and.15.a.

15 What part hath my beloued in my houſe ſeeing he hath wrought abhomination, ſeruing many goddes? The holy fleſhe offerings in the temple are gone from thee, (O Iuda) and thou, when thou haſt done euil, makeſt thy boaſt of it.

Agge.2.b.

16 The Lord called thee a greene Oliue tree, a fayre one, a fruiteful one, a goodly one: but with great clamour hath the enimie ſet fyre vpon it, and the branches of it are deſtroyed.

Iere.17.d. Mat.7.b. Rom.11.c.

17 For the Lord of hoſtes that planted thee, hath deuiſed a plague for thee (O thou houſe of Iſrael and Iuda) for the euill that ye haue done to prouoke him to wrath, in that ye did ſeruice vnto Baal.

18 This (O Lorde) haue I learned of thee, and vnderſtande it: for thou haſt ſhewed me their imaginations.

19 But I am as a meeke lambe, an Oxe that is caryed away to be ſlayne, not knowing that they had deuiſed ſuche a counſel againſt me (ſaying) We wil deſtroy his meate with wood, and driue him out of the lande of the lyuing, that his name ſhal neuer be thought vpon.

Eſai.53.b. Iere.18.b.

20 Therefore I will beſeeche thee now (O Lord of hoſtes) thou righteous iudge, thou that trieſt the reines and the harts, let me ſee thee auenged of them: for vnto thee haue I committed my cauſe.

Iere.20.a. and.17.b.

D 21 The Lorde therefore ſpake thus of the citizens of Anathoth that ſought to ſlay me ſaying, Preache not vnto vs in the name of the Lord, or elſe ye ſhalt die of our handes:

Eſai.30.d. Amos.7.d.

22 Thus (I ſay) ſpake the Lord of hoſtes, Behold, I will viſit you, your yong men ſhall periſh with the ſword, your ſonnes and your daughters ſhall vtterly dye of hunger.

23 So that none ſhall remayne: for vpon the citizens of Anathoth will I bring a plague, euen the yeere of their viſitation.

The.xij.Chapter.

1. The prophete marueyleth greatly at the proſperitie of the wicked, although hee confeſſe God to be righteous. 7. The Iewes are forſaken of the Lord. 10. He ſpeaketh againſt curates and preachers that ſeduce the people.

A 1 O Lord, thou art more righteous than that I ſhould diſpute with thee: neuertheleſſe, let me talke with thee in things reſonable. How happeneth it that the way of the vngodly is ſo proſperous? and that it goeth ſo wel with them which without any ſhame offende, and liue in wickednelle?

Iob.21.a. Abac.1.b. Pſal.73.a.

2 Thou plantedſt them, they take rote, they growe, and bring forth fruite: they boaſte muche of thee, yet art thou farre from their (a) reines.

a. By the reynes he meaneth the inward affection and ſecrecie of the minde.

3 But thou Lord to whom I am wel knowen, thou that haſt ſeene and proued my hart take them away, like as a flocke is caryed to the ſlaughter houſe, and appoynte them for the day of ſlaughter.

2.Pet.2.f.

4 Howe long ſhall the lande mourne, and all the hearbes of the fielde periſhe for the wickednelle of them that dwel therein? The cattel and the birdes are gone, yet ſay they Tuſhe, God will not deſtroy vs vtterly.

Iere.14.a. Deut.19.a. Iere.5.b. and.22.c. Sopho.1.

5 Seeing thou art wery in running with the footemen, howe wilt thou then runne with horſes? In a peaceable ſure land thou mayeſt be ſafe: but howe wilt thou do in the furious pryde of Iordane?

6 For thy brethren and thy kinred haue altogether deſpiſed thee, and cryed out vpon thee altogether: Beleeue them not though they ſpeake faire wordes vnto thee.

Iere.9.a.

7 Is for me (I ſay) I haue forſaken myne owne dwelling place, & left myne heritage: my lyke alſo that I loue ſo well, haue I giuen into the handes of myne enimies.

B

8 Myne heritage is become vnto me as a Lion in the wood: it cryed out vpon mee, therefore haue I forſaken it.

Eſai.19.d.

9 Is not mine heritage vnto me as a ſpeckled bird: are not the birdes round about againſt hir? Come & gather ye together al the beaſtes of the fielde, come, that ye may eat it vp.

10 Diuers heardmen haue broken downe my vineyarde, and troden vpon my portion: of my pleaſaunt portion they haue made a wyldernelle and deſert.

Eſai.56.f. Eſai.5.a.

11 They haue layde it waſt, and nowe that it is waſte, it ſigheth vnto me: yea the whole lande lyeth waſte, and no man regardeth it.

12 The deſtroyers come ouer the borders in the deſert euery way: for the ſword of the Lord doth conſume from the one ende of the lande to the other, and no fleſhe hath reſt.

13 They haue ſowen wheat, and reaped thornes: they haue taken heritage in poſſeſſion, but it doth them no good: and they were aſhamed of your fruites, by cauſe of the great wrath of the Lorde.

14 Thus ſaith the Lorde vpon all my euyll neyghbours that lay hande vpon myne heritage which I haue poſſeſſed, euen my people of Iſrael: Beholde, I will plucke them (namely Iſrael) out of their lande, and put out the houſe of Iuda from among them.

C

15 And when I haue roted them out, I wil be

Deut.4.e. and.30.a.

be at one with them againe, and I wil haue mercy vpon them, & bring them again, euery man to his own heritage, & into his lande.

16 And if they (namely that trouble my people) wil learne the wayes of them to sweare by my name, The Lord liueth: like as they learned my people to sweare by Baal, then shall they be buylt among my people:

17 But if they wil not obey, then will I rote out the same folke, & destroy the, saith ỳ lord.

The.xiij. Chapter.

1. The destruction of the Iewes is prefigured, and their sparsing abroade. 11. VVhy Israel was receiued too be the people of God, and why they were forsaken.

1 THus saith the Lorde vnto me, Goe thy way, and get thee a linnen gyrdle, and gyrd it about thy loynes, let it not be wet.

2 Then I got me a gyrdle, according to the commaundement of the Lord, and put it about my loynes.

3 After this, the second time the Lorde spake vnto me againe,

4 Take the gyrdle that thou hast prepared, and put about thee, and get thee vp, and goe vnto Euphrates, and hyde it there in a hole of the rocke:

5 So went I, and hid it at Euphrates, as the Lorde commeunded me.

6 And it happened long after this, that the Lorde spake vnto me: Vp, and get thee to Euphrates, and fetch the girdle from thence, whiche I commaanded thee to hide there.

7 Then went I to Euphrates, and dygged vp, and toke the girdle from the place where I had hid it: and behold, the girdle was corrupt so that it was profitable for nothing.

8 Then sayde the Lorde vnto me,

9 Thus sayth the Lorde, Euen so wyl I corrupt the pryde of Iuda, and the high mynde of Ieruſalem.

10 This people is a wicked people, they will not heare my worde, they folow the wicked imaginations of their owne hart, and hang vpon straunge goddes, them they serue and worship, and therefore they shall be as this breech that serueth for nothing.

11 For as straightly as a girdle lyeth vpon a mans loynes, so straightly did I bynde the whole house of Israel, and the whole house of Iuda vnto me, saith the Lorde, that they might be my people, that they might haue a glorious name, that they might be in honor: but they would not obey me.

12 Therefore lay this riddle before them, and say, Thus saith the Lord God of Israel, Euery pot shall be filled with wine. And they shal say vnto thee, Thinkest thou we know not that euery pot shall be filled with wine?

13 Then shalt thou say vnto them, Thus sayeth the Lord, Behold, I shal fill al the inhabitours of this lande with drunkennesse, the kings that sitte vpon Dauids stole, the priestes and prophetes, with all that dwel at Ieruſalem.

14 And I wil set them one against another, C
yea the fathers against the sonnes, sayth the Lord: I will not pardon them, I will not spare them, nor haue pitie vpon them: but destroy them.

15 Heare, giue eare, take not disdaine at it: for it is the Lorde him selfe that speaketh.

16 Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darknesse at the hyll: lest when you looke for the light, he turne it into the shadowe and darkenesse of death.

17 But if ye wil not heare me that giue you secrete warning, I will mourne from my Iere.31.c.
whole harte for your stubburnesse: Pitously will I weepe, and the teares shall gushe Thre.1.a.
out of my eyes, for the Lordes flocke shal be caryed away captiue.

18 Tel the King and the Queene, humble your selues, sit you down low, for your dignitie shal be throwne downe, and the crown of your glory shal fall from your heade.

19 The cities towarde the South shal be shut vp, and no man shall open them: all Iuda shall bee caryed away captiue, so that none shall remayne.

20 Lifte vp your eyes and beholde them that come from the North: where is the flocke (O thou lande) that was giuen thee? and where are thy fat and riche sheepe?

21 To whome wilt thou make thy mone D
when the enimie shall come vpon thee? for Iere.19.a.
thou hast taught them thy selfe, and made Esai.13.b.
them maisters ouer thee: Shall not sorowe come vpon thee as on a woman trauayling with childe?

22 And if thou wouldest then say in thine hart, Wherfore come these things vpon me? Euē Iere.15.b.
for the multitude of thy blasphemies shal thy hinder partes and thy feete be discouered.

23 May a man of Inde change his skinne, & the cat of the mountayne hir spottes? so, may ye that be exercised in euil, do good?

24 Therfore wil I scatter the like as the stubble is taken away with the south winde.

25 This shal be your portion, and the portion of your measure wherein ye shal be rewarded of me, saith ỳ Lord, bycause ye haue forgotē me, & put your trust in deceitful things.

26 Therefore shall I turne thy clothes ouer Osee.2.b.
thy head, and discouer thy shame.

27 Thy

27 Thy adulteries, thy neyghyngs, thy ſhamfull whordome on the hilles in the fieldes, and thy abhominations haue I ſeene: Wo be vnto thee (O Ieruſalem) wilt thou neuer be cleanſed any more: Or whē ſhal ỳ be?

The.xiiij.Chapter.

1. Of the death that ſhould come in Iurie. 7. The prayer of the people asking mercie of the Lorde. 10. The vnfaythfull people are not hearde. 12. Of prayer, faſting, and of falſe prophetes that ſeduce the people.

I 1 THe word of the Lord ſhewed vnto Ieremie concerning ỳ death of the fruits.

2 Juda hath mourned, his gates are deſolate, they are brought to heauineſſe, euen vnto the ground, and the crye of Ieruſalem goeth vp.

3 The Lords ſent their ſeruants to fetch water, and when they came to the welles, they dyd fynde no water, but caryed their veſſels home emptie: they be aſhamed and confounded, and couer their heades.

Jere.23.b. 4 For the ground is dryed, bycauſe there commeth no rayne vpon it: the plowmen alſo be aſhamed, and couer their heades.

5 The Hinde alſo forſoke the yong fawne that he brought forth in the fielde, bycauſe there was no graſſe.

6 The wilde Aſſes did ſtande in the high places, and drewe in their winde like the dragons, their eyes did fayle for want of graſſe.

B 7 Doutleſſe our owne wickedneſſe doth rewarde vs: but Lorde do thou accordyng to thy name, though our tranſgreſſion and ſins be many, and againſt thee haue we ſinned.

Eſai.49.b. Jere.16.c. and.17.c. 8 For thou art the comfort and helpe of Iſrael in the time of trouble: Why wilt thou be as a ſtraunger in the land, and as one that goeth his iourney, and commeth in onely to remayne for a night?

9 Why wilt thou make thy ſelfe a coward, & as it were a Giant ỳ yet may not help? But thou, O Lorde, art in the middeſt of vs and thy name is called vpō of vs, forſake vs not.

10 Thus hath the Lord ſaide vnto his people, Seeing they haue had ſuche a luſt to wander abroade, and haue not refrayned their feete: therefore the Lord hath no pleaſure in them, but he will nowe bring againe to remembraunce all their miſdeedes, and punith all their ſinnes.

Jere.7.d. 11 Yea euen thus ſaide ỳ Lord vnto me, Thou ſhalt not praye to do this people good.

12 For though they faſt, I will not heare their praiers, and though they offer burnt offeringes and ſacrifices, yet will not I accept them: for I wil deſtroy thē with the ſword, hunger, and peſtilence.

13 Then anſwearyd I, O Lorde God, the prophets ſay vnto them, Tuſh, ye ſhall neede to feare no ſword, and no hunger ſhal come vpon you: but the Lord ſhall giue you ſure reſt in this place. Jere.5.d. Sophon.1.d. Jere.11.d. and.23.c.

14 And the Lord ſayde vnto me, The prophetes preache lyes in my name, whereas I haue not ſente them, neither gaue I them, any charge, neither did I ſpeake vnto them yet they preache vnto you falſe viſions, charming, vanitie, and deceitfulneſſe of their owne hart. C Jere.27.d

15 Therefore thus ſaith the Lorde, As for thoſe prophets that preache in my name, whō I neuertheleſſe haue not ſent, and that ſay, Tuſhe, there ſhall no ſword nor hunger be in this lande: with ſworde and with hunger ſhal thoſe prophetes periſhe,

16 And the people to whom they preache, ſhall be caſt out of Ieruſalem, die of hunger, and be ſlayne wt the ſword, and there ſhal be no man to burie them, both they, & their wiues, their ſonnes, and their daughters: for thus will I powre their wickednelſe vpon them. Zach.13. Jere.16.d

17 This ſhalt thou ſay alſo vnto them, Myne eyes ſhall weepe without ceaſſing day and night: for my people ſhal be deſtroyed with great harme, & ſhal periſh wt a great plague. Thre.1.d. and.2.d.

18 For if I goe into the fielde, loe, it lyeth all full of ſlayne men: If I come into the citie, loe, they be al famiſhed of hunger, yea they? prophetes alſo and prieſtes ſhal be led into an vnknowen lande. Jer.7.c.

19 Haſt thou then vtterly forſaken Juda? Doeſt thou ſo abhorre Sion? Wherefore haſt thou ſo plagued vs that we cannot be healed no more? We loked for peace, and there commeth no good: for the time of health, and loe, here is nothing but trouble. Jere.8.d. 1.Theſ.5

20 We knowledge (O lord) al our miſdeeds, and the ſinnes of our fathers: for we haue offended thee. Amos.8.

21 Caſt vs not off (O Lorde) for thy names ſake, forget not thy louing kindneſſe, ouerthrowe not the (a) throne of thine honour, breake not the couenaunt that thou haſt made with vs. Eſai.29.d. a. The temple at Ieruſalem is called the ſeate of Gods honour, bycauſe he had appointed that place where ſpecially he honored, and there ey? ſhewe the tokens of his honorable preſence.

22 Are there any among the goddes of the Gentiles that ſende rayne, or giue the ſhowres from heauen? Art not thou thy ſelfe our Lorde God? we wil truſt in thee, for thou doeſt all theſe things. Jer.20. a. By the ...nant is ... the times ...ward the ... end of his ... when God ...anſed N... Ezradan ... ſhewe fau... two Iere... Jer.40 Jer.17. and.20. Deut.32

The.xv.Chapter.

1. The Lorde will not heare Moſes or Samuel if they pray for the people, but will wrappe them in many miſeries. 4. The cauſe of ſuche great miſeries.

Thus

A 1 THus spake the Lord vnto me, Though Moses & Samuel stoode before me, yet haue I no hart to this people: driue them away, that they may goe out of my sight.

Ier.7.d. 15.14.b. Ezec.14.c.

2 And if they say vnto thee, Whyther shal we goe? then tell them, The Lorde giueth you this answere: Some vnto death, some to the sword, some to hunger, some into captiuitie.

Ezech.5.c.

3 For I wil bring foure plagues vpon them, sayth the Lord: the sword shall slay them, the dogges shall teare thē in peeces, ỹ fowles of the aire, and beastes of the earth, shall eate them vp and destroy them:

Ier.16.a.

4 I wil scatter them about also in all kyngdomes and lands to be plagued, bycause of Manasses the sonne of Hezekia king of Iuda, for the things that he did in Ierusalem.

2.Kc.21.a.

5 Who shal then haue pitie vpon thee, O Ierusalem, who shal be sorie for thee? Or who shall make intercession to obtaine peace for thee?

6 Seeing thou goest from me, and turnest backwarde, sayth the Lord: therefore I dyd stretche out myne hande against thee to destroy thee, and I haue bin sorie for thee so long, that I am weerie.

B 7 I haue scattered them abroade w̄ the fanne, on euery syde of the lande, I haue wasted my people and destroyed them, yet they haue had no lust to turne from their own wayes.

Ier.7.c.

8 I haue made their wyddowes moe in nū̄ber than the sandes of the sea, vppon the mothers of their children did I bring a destroyer in the noone day, suddenly and vnawares did I send a feare vpon their cities.

1.Thes.5.a.

9 She that hath borne seuen children, hathe none, hir hart is full of sorow: the sunne doth fayle hir in the cleare day, she is confounded and fayntie for very heauynesse: As for those that remayne, I wil deliuer them vnto the sword before their enimies, saith the Lord.

Amos.8.d.

10 O mother, alas that thou euer dyddest beare me, a brawler & rebuker of the whole lande: though I neuer lent nor receiued vpon vsurie, yet all men speake euil vpon me.

Ier.20.d.

11 And the Lord answered me, Verely thy (a) remnaunt shall haue wealth: Come not I to thee when thou art in trouble, and helpe thee when thine enimie oppresseth thee?

a. By the remnaunt is ment the times toward the last end of his life, when God caused Nabuzaradan to shewe fauour vnto Ieremie. Ier.40. Ier.17.a. and.20.b. Deut.32.c.

12 Doth one iron hurt another? or one metal that commeth from the North another?

13 As for thy riches & treasure, I wil giue thē out into a pray: not for money, but bycause of al thy sins that ỹ hast don in al thy coastes.

14 And I wil bring thee with thine enimies into a lande that thou knowest not: for the fyre that is kindled in mine indignation shal burne vp.

15 O Lord, thou knowest, therfore remember me, and visite me, reuenge me of my persecutours: take me not from this lyfe in the time of thyne anger, thou knowest that for thy sake I suffer rebuke.

16 When I had founde thy wordes, I dyd eate them vp greedily, they haue made my hart ioyfull and glad: for thy name was (b) called vpon me, O Lord God of hostes.

Psal.19. Ezech.3.a.

b. I am called the prophet

17 I dwel not among the scorners, neyther is my delight therein: but I dwel alone bycause of thy hand, for thou hast filled me with bitternesse.

18 Shal my heauinesse endure for euer? Are my plagues then so great that they may neuer be healed? Wylt thou be as one that is false, and as a water that falleth, and can not continue?

19 Upon these wordes, thus sayde the Lorde vnto me, Yf ỹ wilt turne againe, I shall set thee in my seruice, & if thou wilt take out the things that is precious frō the vile, thou shalt be euen as myne owne mouth: they shal conuert vnto thee, but turne not thou vnto thē.

20 And so shall I make thee a strong brazen wal agaynst this people: They shall fight agaynst thee, but they shall not preuayle: for I my selfe wil be with thee, to helpe thee, and deliuer thee, sayth the Lord:

Iere.21.a.

21 And I wil rid thee out of the hands of the wicked, and deliuer thee out of the handes of tyrauntes.

Iere.1.c.

The.xvi.Chapter.

1. He prophecieth the miserie of the Iewes. 2. He sheweth that the worshipping of images and the contempt of Gods lawe, is cause of their miserie. 13. He prophecieth the captiuitie of Babylon, and their delyueraunce from thence again. 19. The calling of the Gentiles.

1 THus sayde the Lorde vnto me, A

2 Thou shalt take thee no wife, nor beget chyldren in this place.

3 For of the chyldren that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus sayth the Lorde,

4 They shall dye an horrible death, no man shal weepe for them, nor bury them, but they shal lye as doung vpon the earth: they shall perishe through the sworde and hunger, and their bodyes shall be meate for the foules of the ayre, and beastes of the earth.

Leuit.10.d. Iere.14.c. Psal.29.a. Iere.15.a.

5 For thus sayth the Lord, Go not thou into the house of mournyng nor come to mourne and weepe for them: for I haue taken my peace from this people, sayth the Lorde, yea my fauour and my mercies.

6 And in this lande ſhall they dye olde and young, and ſhal not be buryed: no man ſhal beweepe them, no man ſhall clyp nor ſhaue him ſelfe for them.

B 7 They ſhal not wring their hands in mourning wiſe on their dead, one to comfort another: one ſhall not offer another the cup of conſolation, to forget their heauineſſe for their father and mother.

8 Thou ſhalt not goe into their feaſt houſe, 2.Co.15.b. to ſit downe to eate or drinke with them:

9 For thus ſayth the Lord of hoſtes the God of Iſrael: Behold, I ſhall take away out of this place the voyce of myrth and gladneſſe, Ierre.7.d. and.25.b. the voyce of the bridegrome, & of the bryde, yea & that in your dayes, that ye may ſee it.

10 Nowe when thou ſheweſt this people all theſe wordes, and they ſay vnto thee, Wherfore hath the Lorde deuiſed all this great plague for vs? or what is the offence and ſin Ierre.5.d. ẏ we haue done againſt the Lord our God?

11 Then make thou them this anſwere, Becauſe your fathers haue forſaken me, ſayth the Lord, and haue walked after ſtraunge gods, Deut.4.d. Ierre.7.d. whom they honoured and worſhipped: but mee haue they forſaken, and haue not kept my lawe.

Ierre.7.d. 12 And ye with your ſhamefull blaſphemies haue exceeded the wickednеſſe of your fathers: for euery one of you hath followed the frowarde and euyll imaginations of his owne hart, and is not obedient vnto me.

Deut.28.c. 13 Therefore wil I caſt you out of this land, into a lande that ye and your fathers knowe not: and there ſhal ye ſerue ſtraunge gods day and night, there wil I ſhewe you no fauour.

C 14 Behold therefore, ſayth the Lord, the dayes Ierre.23.b. are come that it ſhall no more be ſayde, The Lorde liueth which brought the children of Iſrael out of the lande of Egypt:

15 But it ſhal be ſayde, The Lord liueth that brought the children of Iſrael from the North, & from all landes where he had ſcattered them: for I will bring thē agayne into the lande that I gaue their fathers.

Mat.4.c. 16 Behold, ſayth the Lorde, I wil ſende out many fiſhers to take thē, & after ẏ wil I ſend out many hunters, to hunt them out from all mountaines & hilles, & out of ẏ caues of ſtone.

17 For myne eyes beholde all their wayes, and they can not be hid from my face: neyther can their wicked deedes be kept cloſe out of my ſight.

18 But firſt wil I ſufficiently rewarde their ſhamefull blaſphemies and ſinnes, becauſe they haue defiled my land (a) with their ſtinking carions, & their abhominations, wherwith they haue filled mine heritage.

19 O Lord my ſtrength, my power & refuge in time of trouble: the Gentiles ſhall come vnto thee from the endes of the world, & ſay, Verely our fathers haue cleaued vnto lies, their idols are but vaine and vnprofitable.

20 How can a man make thoſe vnto goddes, which are not able to be goddes?

21 And therefore I wyl once teach thē, ſayth the Lorde, I wil ſhewe them my hande and my power, and they ſhall knowe that my name is the Lord.

The.xvij.Chapter.

1. The frowardneſſe of the Iewes. 5. Curſed be thoſe that put their confidence in man, and thoſe bleſſed that truſt in God. 9. Mans hart is wicked. 10. God is the ſearcher of the hart. 13. The liuing waters are forſaken. 21. The halowing of the Sabboth is commaunded.

1 YOur ſinne (O ye of the tribe of Iuda) is I written in the table of your hartes, and graue ſo vpō the edges of your aulters with a pen of iron, and with an Adamant clawe:

2 That as the fathers thinke vpon their children, ſo thinke you alſo vpon your aulters, woddes, thicke trees, hygh hilles, mountaynes, and fieldes.

3 (VVherefore) O my mount that ſtandeth Ierre.15.b. in the field, I will make all thy ſubſtaunce and.20.d. and treaſure to be ſpoyled, for the great ſinne that thou haſt done vpon thy hygh places throughout all the coaſtes of thy lande.

4 Thou ſhalt be caſt out alſo from the heritage that I gaue thee: and I will ſubdue thee vnder the heauie bondage of thy enimies, in a lande that thou knoweſt not: for thou haſte miniſtred fyre to myne indignation, which ſhal burne euermore.

5 Thus ſayth the Lorde, Curſed be the man Pſal.49.d. that putteth his truſt in man, and that taketh Pro.11.c. fleſh for his arme, and he whoſe hart depar- Ierre.46.c. teth from the Lord. and.48.a.

6 He ſhall be like the heath that groweth in Ezec.29.d. wilderneſſe: As for the good thing that is for to come, he ſhal not ſee it, but dwel in a dry place of the wilderneſſe, in a ſalt and vnoccupyed lande.

7 O bleſſed is the man that putteth his truſt B in the Lorde, and whoſe hope is in the Lord Pſal.2.b. him ſelfe. and.39.c.

8 For he ſhal be as a tree that is plāted by the Pro.11.c. water ſide, which ſpreadeth out the rote vn- Pſal.1.a. to moyſtneſſe, whō the heate can not harme Pro.11.b. when it cōmeth, but his leafe ſhal be greene: And though there growe but little fruite by- cauſe of drought, yet is he not carefull but he neuer leaueth off to bring forth fruite.

9 Among

(a) 2. Gods ſeruice done accordyng to his worde, ſauoureth ſweetely, that is, pleaſeth God: but gods ſeruice and worſhip without his worde, doth ſauoure lyke carrion, that is, is abhorred, and much diſpleaſeth God.

9 Among all things, man hath the moste deceitfull and stubburne harte: Who shal then know it?

Iere.11.d. Iere.2.d. Psal.7.b. Rom.2.a. Prou.23.a. Psal.52.b. Luke.12.b.

10 Euen I the Lord searche out the ground of the hart, and trye the raynes, and reward euery man accoꝛding to his wayes, and accoꝛding to the fruite of his woꝛkes.

11 The Partridge maketh a nest of egges, which she layde not: he commeth by riches, but not righteously, in the middest of his life must he leaue them behinde him, and at the last be found a very fole.

12 But thou (O Lord) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shal be confounded, all they that do departe from thee shall be writen in earth: for they haue forsaken the Lord the very conduite of the waters of life.

Iere.3.b. Ezec.36.d. John.4.b.

C 14 Heale me, O Lorde, and I shal be whole saue thou me, and I shal be saued: for thou art my prayse.

15 Beholde, these men say vnto me, Where is the woꝛd of the Lord? let it come nowe.

16 Whereas I neuertheless obediently followed thee as a shepheard, and haue not vncalled take this office vpon me, this knowest ỹ wel: my woꝛds also were right before thee.

17 Be not thou terrible vnto me, O Lorde: for thou art he in whom I hope when I am in peryl.

Iere.14.a. and.26.b.

18 Let my persecuters be confounded, but not me: let them be afrayde, and not me: Thou shalt bring vpon them the tyme of plague, and shalt destroy them right sore.

Iere.8.a. and.26.a.

19 Thus hath the Lorde sayde vnto me, Goe, and stande vnder the gate wherethrough the people and the kinges of Juda go out and in, yea vnder all the gates of Jerusalem,

20 And say vnto them, Heare the woꝛd of the Lord ye kinges of Juda, and al thou people of Juda, and all the citizens of Jerusalem, that goe through this gate.

D 21 Thus the Lorde commaundeth, Take heede, for your lyues that ye carie no burden vpon you in the Sabboth, to bring it thoꝛow the gates of Jerusalem.

Exod.23.d. Deut.5.b.

22 Ye shall beare no burden also out of your houses in the Sabboth, you shall do no labour therin: but halow the Sabboth, as I commaunded your fathers.

Exod.20.d.

23 Howbeit, they obeyed me not, neyther hearkened they vnto me: but were obstinate and stubburne, and neyther obeyed me, noꝛ receiued my coꝛrection.

24 Neuertheless, if ye will heare me, sayth the Lord, and beare no burden into the citie through this gate vpon the Sabboth, if ye will halowe the Sabboth, so that yee do no woꝛke therein:

25 Then shal there goe through the gates of this citie kings and princes that shall sit vpon the throne of Dauid, they shall be caryed vpon charets, & ryde vpon hoꝛses, both they & their princes: yea whole Juda and al the citizens of Jerusalem shal goe here through, and this citie shal euer be inhabited.

26 There shal come men also from the cities of Juda, from about Jerusalem, & from the land of Beniamin, from the playne fieldes, from the mountaynes, & from the wildernes, which shall bring burnt offerings, sacrifices, oblations, & incense, and offer vp thankesgiuing in the house of the Lord. E

27 But if ye wil not be obedient vnto me, to halow the Sabboth, so ỹ ye wil beare your burdens through the gates of Jerusalem vpon the Sabboth, then shal I set fyre vpon the gates of Jerusalem, & it shall burne vp the houses of Jerusalem, & no man shal be able to quench it.

The.xviij.Chapter.

2. God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word, and too helpe them agayne when they amend. 18. The conspiracie of the Iewes against Ieremie. 19. His prayer against his aduersaries.

1 THis is another communication that God had with Jeremie, saying, A

2 Arise, and go down into the potters house, and there shal I tel thee moꝛe of my minde.

3 Now when I came to the potters house, I found him making his woꝛke vpō a wheele.

4 The vessel ỹ the potter made of clay, brake among his hands: So he began a newe, and made another vessel accoꝛding to his minde.

5 Then sayd the Lord thus vnto me,

6 May not I do with you as this potter doth, O ye house of Israel, sayth the Lorde: Beholde, ye house of Israel, ye are in my hand, euen as the clay is in the potters hande.

Esai.45.b. Iere.19.c. Rom.9.c.

7 When I take in hande to roote out, to destroy, oꝛ to wast away any people oꝛ kyngdome:

Ezec.18.c. Luke.15.b. Jonas.3.b.

8 If that people against whom I haue thus deuised, conuert from their wickednesse, I repent of the plague that I deuised to bryng vpon them.

9 Agayne, when I take in hande to brylde, oꝛ to plante a people oꝛ a kingdome:

1.Re.15.f.

10 If the same people do euyl before me, and heare not my voyce, I repent for the good that I haue deuised for them.

11 Speake nowe therefoꝛe vnto whole Juda, and to them that dwel at Jerusalem, Thus

ſayth the Lord, Beholde, I am deuiſing a plague for you, and am taking a thing in hande againſt you: therefore let euery man turne from his euil way, and take vpon you the thing that is good and right.

Iere.25.a. and.35.c. Jonas.3.b.

12 But they ſayde, No more of this, we will folowe our owne imaginations, & do euery man according to the wilfulneſſe of his own mynde.

Iere.14.a.

13 Therefore thus ſaith the Lord, Alle amõg the heathen if any man haue heard ſuch horrible thinges, as the mayden Iſrael hathe done?

14 (a) Wyl a man forſake the ſnowe of Libanus, which commeth from the rocke of the fielde? or ſhall the cold flowing water that commeth from another place be forſaken?

a It is extreme madneſſe to forſake God the onely freſh ſpring of pure pleaſaunt waters, who is nigh at hande, and to goe far off to ſeeke fowle and filthy puddels, wherein there is nothing but vncleane and ſtinking water.

15 But my people hath forgotten mee, they haue made ſacrifice in vayne, and their prophetes make them fall in their wayes from the auncient pathes, and to goe into a way not vſed to be troden (of iuſt men.)

16 Where through they haue brought their lande into an euerlaſting wyldernelle and ſcorne: ſo that whoſoeuer trauayleth therby, ſhal be abaſhed, and wagge their heads.

Iere.19.b. and.49.c.

17 With an Eaſt winde wil I ſcatter them before their enimies: and when they⁹ deſtruction commeth, I will turne my backe vpon them, but not my face.

Iere.11.b.

18 Then ſayde they, Come, let vs imagine ſome thing againſt this Jeremie: for the prieſtes ſhall not be deſtitute of the law, neither ſhall the wiſe men be deſtitute of counſel, nor the prophetes deſtitute of the worde of God: Come, and let vs ſmyte him wt the tong, and let vs not marke all his wordes.

19 Conſider me, O Lord, and heare the voice of myne enimies.

Pſal.109.c. Iere.10.d.

20 Shall they recompence euil for good? for they haue digged a pyt for my ſoule: Remember how that I ſtode before thee to ſpeake good for them, and to turne away thy wrath from them.

D Pſal.109.b. Thre.3.f.

21 Therefore, let their children dye of hunger, and let them be oppreſſed with the ſworde: let their wiues be robbed of their children, and become widdowes, let their huſbandes be ſlayne, let their young men be kylled with the ſworde in the fielde.

Iere.11.d.

22 Let the noyſe be hearde out of their houſes when thou bringeſt the murderer ſuddaynely vpon them: for they haue digged a pit to take me, and layde ſnares for my feete.

23 Yet Lord thou knoweſt all their counſel, that they haue deuiſed to ſlay me, forgiue not their wickednelle, and let not their ſinnes be put out of thy ſyght, but let them be iudged before thee as giltie: this do thou vnto them in the time of thyne indignation.

The.xix. Chapter.

He prophecieth the deſtruction of Ieruſalem for the contempte and deſpyſing of the word of God.

1 THus ſayde the Lord, Go thy way and I buye thee an earthen pitcher, and bring with the ſenatours and chiefe prieſtes,

2 Vnto the valley of the children of Hennom, whiche lyeth without the Eaſt gate, and ſhewe them there the wordes that I ſhall tel thee.

3 And ſay thus vnto them, Heare the worde of the Lord ye kings of Juda, and ye citizens of Ieruſalem, Thus ſaith the Lord of hoſtes the God of Iſrael: Beholde, I will bring ſuch a plague vpon this place, that the eares of all that heare it ſhall glowe:

3.Reg.21.c. Iere.6.d. Jer.7.c.

4 And that becauſe they haue forſaken me, and vnhalowed this place, and haue offered in it vnto ſtraunge gods, whome neyther they, their fathers, nor ỹ kings of Juda haue knowen: they haue filled this place alſo with the bloud of innocentes.

5 And they haue ſet vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neyther commaunded nor charged them, neyther thought once therevpon.

Deut.12.d. and.28.b. Pſal.106.f. Ezec.16.f. and.20.d. Iere.7.d.

6 Beholde therefore, the time commeth (ſaith the Lorde) that this place ſhal no more bee called Thopheth, nor the valleye of the children of Hennom, but the valley of ſlaughter.

Iohn.18. Iſa.14.a

7 For in this place wil I bring to nought the counſayle of Juda and Ieruſalem, and kyll them downe with the ſworde before their enimies: & I will deliuer them into the hãds of them that ſeek their liues, & their dead carkaſſes wil I giue to be meate for the foules of the ayre, and the beaſtes of the fielde.

B

8 And I wil make this citie ſo deſolate and deſpiſed, that who ſoeuer goeth thereby, ſhal be abaſhed, and iell vpon hir, becauſe of all hir plagues.

3.Reg.10.f. Iere.18.d. 49.f.50.b. Thre.4.b. Deu.27.f. 4.Re.6.f.

9 I will feede them alſo with the fleſhe of their ſonnes and their daughters, yea euery one ſhall eate vp another in the beſieging and ſtraytneſſe wherewith their enimies (that ſeeke their liues) ſhal kepe them in.

Iere.17.a. 4.Re.20 Iere.15.c and.17.a.

10 And the pitcher ſhalt thou breake in the ſight of the men that goe with thee,

11 And ſay vnto them, thus ſayth the Lord of hoſtes: Euen ſo will I deſtroy this people and citie, as a man breaketh an earthen veſſel ỹ cã not be made whole again: in Thopheth ſhall they be buryed, for they ſhal haue none

Iere.7.d.

other

other place.

12 Thus wil I do vnto this place also, saith the Lord, & to them that dwel therin, yea I wil make this citie as Thopheth.

13 For the houses of Ierusalem, and the houses of the kinges of Iuda, shal be defiled like as Thopheth, and so shall all the houses in whose roofes they did sacrifice vnto al the host of heauen, and powred drinke offerings vnto straunge goddes.

14 And so Ieremie came from Thopheth, where the Lorde had sent him to prophesie, and stode in the court of the house of the Lord, and spake to al the people,

15 Thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon euery towne about it, all the plagues that I haue deuised against them, bycause they haue bin obstinate, and woulde not obey my warnings.

Ier.7.c.

The.xx. Chapter.

2. Ieremie is smitten and cast into prison for preaching the word of God. 4. He propheci-eth the captiuitie of Babylon. 7. He complai-neth that hee is a mocking stocke for the worde of God. 9. He is compelled by the spirite to preache the worde.

A

1 WHen Phashur the priest, the son of Em-mer, chief in the house of the Lord, heard Ieremie preache these wordes (so stedfastly,)

2 He smote Ieremie, and put him in the prison that is in the high gate of Beniamin, to-wardes the house of the Lord.

Iohn.18.c. Act.14.a.

3 The nexte day folowing, Phashur brought Ieremie out of the prison agayne: Then sayde Ieremie vnto him, The Lorde shall cal thee no more Phashur (that is, excellent and increasing) but Magor (that is, feareful and afrayde) euery where.

4 For thus sayth the Lorde, Beholde, I wil make thee afrayde, euen thy selfe, and al that fauour thee, which shall perishe with the sword of their enimies, euen before thy face, and I will giue whole Iuda into the hands of the king of Babylon which shall carrye some vnto Babylon prisoners, & slaye some with the sworde.

5 Moreouer, all the substaunce of this citie, whatsoeuer they haue gotte vnto their trauaile, all their precious things, and al the treasure of the kings of Iuda, will I giue into the handes of their enimies, whiche shall spoyle them, and carrie them vnto Babylon.

4.Re.20.e. Ier.15.c. and.17.a.

6 But as for thee (O Phashur) thou shalt go into captiuitie vnto all thyne household, and to Babylon shalt thou come, where thou shalt dye, & be buryed, thou and all thy fauourers to whom thou hast preached lies.

B

7 (a) O Lord if I am deceiued, then hast thou deceiued me, thou enforcedst me, and hast preuayled: dayly am I despised and laughed to scorne of euery man.

a. The prophet assureth the truth of his doctrine a-gainst the slaunderer, for it is the worde of God, who cā not deceiue nor be deceiued.

Ier.6.b.

8 For since I began to preache, I cryed out against violencie, and exclaymed against oppression: for the which cause they cast the word of the Lord in my teeth, to my reproch continually.

9 Wherefore I thought from henceforth not to speake of him, nor to preache any more in his name: but the word of the Lorde was a verye burnyng fyre in my harte and in my bones, which when I would haue stopped, I might not.

10 Verily I hearde the euyl reportes of ma-ny, terrour was on euery side of me (b) com-playne vpon him, say they, & we will tel his tale: Yea all myne owne companions, and such as were conuersant wt me, lay in wayte for my halting, saying, Peraduenture he wil be deceiued, and so shal we preuayle against him, and be auenged of him.

b. The priestes and such as were in auc-thoritie with the king, styr-redvp the peo-ple to watch narrowly Ie-remies sayings if they could finde him to halt in any thing, where-fore they might accuse him to the king.

Iere.11.d.

11 But the Lorde stode by me like a migh-tie Giaunt, therefore my persecuters fel, and coulde do nothing: they shal be sore confoun-ded, for they haue done vnwisely, they shall haue an euerlasting shame, which shal neuer be forgotten.

12 And nowe, O Lorde of hostes, that tryest the righteous, which knowest ye raynes and the very hearts, let me see them punished: for vnto thee I haue declared my cause.

13 Syng vnto the Lorde, and prayse him, for he hath deliuered the soule of the oppressed from the hande of the violent.

14 Cursed be the day wherein I was borne, vnhappy bee the day wherein my mother brought me forth.

C

Iob.3.a.

15 Cursed be the man that brought my fa-ther the tydynges to make him glad, saying, Thou hast begotten a sonne:

Ier.15.b. Gene.19.c.

16 Let it happen vnto that man, as to the ci-ties (c) which the Lord turned vpside down, and repented not: Let him heare crying in the morning, and at none day lamentable howlyng.

c. The most godly men are sometimes ca-ried away with the vnruly rage of immoderate affection, albe-it in this pro-phet the cause of this immo-derate feare was for that he sawe his trauayle to saue the peo-ple to be in vaine, Gods word contem-ned, and all godlinesse scornefully despised.

17 Why slewest thou not me assone as I came out of my mothers wombe? for that my mo-ther had bin my graue hir selfe, that the birth might not haue come out, but remayned stil in hir?

18 Wherefore came I forth of my mothers wombe? to haue experience of labour and sorowe, and to leade my lyfe with shame?

The.xxi. Chapter.

He prophecieth that Zedekias ſhal be taken, and the citie burned.

1 THeſe are the woꝛdes that the Loꝛd ſpake vnto Ieremie, what time as king Zedekias ſent vnto him Phaſhur the ſonne of Melchias, & Sophonias the ſonne of Maaſias pꝛieſt, ſaying,

Iob.10.c. 2 Ake counſel at the Loꝛde (we pray thee) on our behalfe, foꝛ Nabuchodonoſoꝛ the king of Babylon beſiegeth vs: foꝛ if the loꝛd (peraduenture) will deale wꝫ vs accoꝛding to hys marueylous poweꝛ, and take him from vs.

3 Then ſpake Ieremie: Giue Zedekias this anſweare,

4 Thus ſayth the Loꝛd God of Iſrael, Behold, I will turne backe the weapons that ye haue in your handes, wherewith ye fyght againſt the king of Babylon and the Chaldees, whiche beſiege you rounde about the walles, and I will bring them together into the myddeſt of this citie.

5 And I my ſelfe will fyght againſte you with an out ſtretched hand, & with a mightie arme, in greate diſpleaſure, and terrible wrath:

6 And will ſmite them that dwel in this citie, yea both men and cattel ſhall dye of a great peſtilence.

B 7 But after this (ſayth the Loꝛde) I ſhal deliuer Zedekias king of Iuda, and his ſeruauntes, his people, and ſuch as are eſcaped in the citie from the peſtilence, ſwoꝛde, and hunger, into the the poweꝛ of Nabuchodonoſoꝛ king of Babylon, yea into the hands of their enimies, into the handes of thoſe that ſeke vpon their liues, which ſhall ſmite them with the ſwoꝛde, they ſhall not pitie them, they ſhall not ſpare them, they ſhall haue no mercy vpon them.

Iere.31.a.

Deut.30.e. Iere.27.a. 38.a. 8 And vnto this people thou ſhalt ſay, Thus ſaith the Loꝛde, Beholde, I lay before you the way of life and death.

9 Who ſo abydeth in the citie, ſhall periſh, either with the ſwoꝛde, with hunger, oꝛ peſtilence: but who ſo goeth out to holde on the Chaldees part that beſiege it, hee ſhall ſaue his life, and ſhal winne his ſoule foꝛ a pꝛay.

Iere.23.a. 10 Foꝛ I haue ſet my face againſte this citie (ſaith the Loꝛd) to plagne it, and to do it no good: it muſt be giuen into the hande of the king of Babylon, and be bꝛent with fyꝛe.

11 And vnto the houſe of the king of Iuda ſay thus, Heare the woꝛd of the Loꝛd:

Eſai.1.c. Iere.22.a. 12 O thou houſe of Dauid, thus ſayth the Loꝛd: Miniſter righteouſneſſe, and that ſone, deliuer the oppꝛeſſed from violent poweꝛ, oꝛ euer my terrible wꝛath bꝛeake out lyke a fire & burne, ſo ẏ no man may quench it, bycauſe of the wickednes of your imaginations. Zach.7.b. Iere.4.a.

13 Behold, ſaith the Loꝛd, I wil come vpon thee that dwelleſt in the valleys, rockes, and fieldes, and ſay, Tuſhe, who will make vs afrayde? oꝛ who wil come into our houſes? Iere.48.a. Deut.29.c. Eſai.5.c. Iere.5.b. 12.a.13.b. Iere.21.c. Sopho.1.c.

14 Foꝛ I will viſite you ſaith the Loꝛde, bycauſe of the wickednes of your inuentions, and wil kindle ſuche a fyꝛe in your wood, as ſhall conſume al that is about you.

The xxij. Chapter.

2. He exhorteth the king of Iuda to iudgement, and righteouſneſſe. 9. VVhy Ieruſalem is brought into captiuitie. 11. The death of Sellum the ſonne of Ioſua is prophecied.

1 THus ſaith the Loꝛde, Goe downe into the houſe of the king of Iuda, & ſpeake there theſe woꝛdes, I

2 And ſay, Heare the woꝛde of the Loꝛd thou king of Iuda that ſitteſt in the kingly ſeate of Dauid, thou and thy ſeruauntes, and thy people that goeth in and out at theſe gates.

3 Thus the Loꝛd commaundeth, Keepe equitie and righteouſneſſe, deliuer the oppꝛeſſed from the poweꝛ of the violent, do not greeue noꝛ oppꝛeſſe the ſtraunger, the fatherleſſe, noꝛ the wyddowe, and ſhedde no innocente bloud in this place. Eſai.1.c. Iere.21.c. Zach.7.a. 4.Re.21. and.24. Iere.36.

4 And if ye keepe theſe things faythfully, then ſhall there come in at the dooꝛe of this houſe, kings to ſitte vpon Dauids ſeate, they ſhall be carried in charettes, and ryde vpon hoꝛſes, both they & their ſeruants, and their people.

5 But if ye will not be obedient vnto theſe commaundementes, I ſweare by mine own ſelf, ſaith the Loꝛd, this houſe ſhal be waſte. Eſai.1.c. Iere.51.c.

6 Foꝛ thus hath the Loꝛde ſpoken vppon the kings of Iuda, Thou Gilead art vnto me the head of Libanus: Shal I not make thee ſo waſt as the cities that no man dwel in? Hoſe.6.d.

7 I will pꝛepare a deſtroyer with his weapõs foꝛ thee, to hewe downe thy eſpecial Cedar trees, and to caſt them in the fire. B

8 And all the people that goe by this citie, ſhal ſpeake one to another: Wherefoꝛe hath the Loꝛd done thus vnto this noble citie? Deut.29.d. 3.Reg.9.b.

9 Then ſhall it be anſwered, Bycauſe they haue bꝛoken the couenaunt of the Loꝛde their God, and haue woꝛſhipped & ſerued ſtrange goddes. Deu.29.d. 3.Reg.9.b. 4.Re.22.b. 2.Par.7.d. 4.Re.23.c.

10 Mourne not ouer the deade, and bee not woe foꝛ them: but be ſoꝛy foꝛ him that departeth away, foꝛ he commeth not agayne, and ſeeth his natiue countrey no moꝛe.

11 Foꝛ thus ſaith the Loꝛde, as touching Sellum the ſonne of Ioſias kyng of Iuda, which 2.Par.36.c.

which raigned after his father: When he is caryed out of this place, he shall neuer come hither againe.

12 For he shall dye in the place whereunto he is led captiue, and shal see this land no more.

13 Woe worth him that buildeth his house with vnrighteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neyghbours labour, nor payeth him his hyre: Esai.5.c. Iere.1.a.

C 14 Who thinketh in himselfe, I will builde me a wyde house, and goygeous parlours, who causeth windowes to be hewen therein, and the seelings and loftes maketh be of Cedar, and painteth them with Sinoper:

15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar? Did not thy father eate and drinke, and prosper well, as long as he dealt with equitie and righteousnesse?

16 Yea, when he helped the oppressed and poore to their right, then prospered he well: from whence came this, but only because he knew me, saith the Lord?

17 Neuertheless, as for thine eyes and thine hart, they looke vpon couetousnesse, to shed innocent bloud, to do wrong and violence.

18 And therefore, thus saith the Lord against Iehoakim the sonne of Iosias king of Iuda, They shall not mourne for him (as they vse to do) Alas brother, alas sister: neyther shall they say vnto him, Alas sir, alas for that noble prince. 4.Re.23.c. and.24.a. Iere.36.b.

19 But as an Asse shall he be buried, corrupt, and be cast without the gates of Ierusalem.

20 Climbe vp the hil of Libanus, (O thou daughter Sion) lift vp thy voyce vpon Basan, crye from al partes: for all thy louers are destroyed.

D 21 I gaue thee warning while thou wast yet in prosperitie, but thou saydest, I will not heare: and this manner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce.

22 All thy heardmen shal be driuen with the winde, and thy darlings shal be caried away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednesse.

23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, O howe little shalt thou be regarded when thy sorow and panges come vpon thee, as vpon a woman trauayling with childe?

Esai.13.b. and.21.a. Iere.12.b. and.21.c. 4.Re.24.b. or Iechonias. 24 As truely as I liue, saith the Lord, though Conanias the sonne of Iehoakim king of Iuda, weare the signet of my right hād, yet wil I plucke him of.

25 And I will giue thee into the hande of them that seeke thy lyfe, and into the power of thē that thou fearest, euen into the power of Nabuchodonosor the king of Babylon, and into the power of the Chaldees.

26 Moreouer, I will sende thee, and thy mother that bare thee, into a straunge lande where ye were not borne, & there shal ye die.

27 But as for the lande ỹ ye will desire to returne vnto, ye shall neuer come at it againe.

28 This man Conanias shall be like an image robbed and torne in peeces, and like a vessel wherein there is no pleasure: Wherefore both he and his seede shall be sente away, & cast into a land that they know not. E

29 O thou earth, earth, earth, heare the worde of the Lorde,

30 Thus sayth the Lorde, Write this man destitute of children: for no prosperitie shall this man haue all his dayes, neyther shal any of his seede be so happy as to sit vpon the seate of Dauid, and to beare rule any more in Iuda.

The.xxiij.Chapter.

1. He speaketh against euyl curates that make hauocke of the flocke of the Lorde. 3. Of the conuersion of the remnant of the Iewes to the faith. 5. The comming of the true shepheard Christ is prophecied. 9. Against false prophetes. 22. VVhen a prophete preacheth the word of God, God conuerteth the harts of the hearers. 26. Againste prophetes that preach lyes vnder the name of God. 32. The myracles of false prophetes.

1 WOe vnto the shepheards that destroy and scatter my flocke, sayth the Lord. A Ezec.34.a.

2 Wherefore this is the saying of the Lorde God of Israel concerning the shepheardes that feede my people, Ye scatter and thruste out my flocke, and loke not vpon them: therfore nowe will I visite the wickednesse of your imaginations, sayth the Lorde.

3 And I will gather together the remnant of my flocke from all landes that I had driuen them vnto, and will bring them againe to their foldes, that they may growe and increase.

4 I wil set shepheards also ouer them, which shall feede them: they shall no more feare and dreade, and there shal none of them be lost, sayth the Lorde.

5 Behold, the time commeth, sayth the Lord, that I will rayse vp the righteous branche of Dauid, which king shal beare rule, & he shal prosper with wisedome, and shall set vp equitie and righteousnesse agayne in the earth. Iere.33.c. Esai.11.a.

6 In his time ſhall Juda be ſaued, and Iſrael ſhall dwel without feare: and this is the name that they ſhall cal him, euen the Lord our righteouſneſſe.

Deut.33.c. 1.Cor.1.d.

B 7 And therefore beholde, the time commeth, ſayth the Lorde, that it ſhal be no more ſaid, The Lord liueth which brought the children of Iſrael out of the lande of Egipt:

Iere.16.c.

8 But, The Lord liueth which brought forth and ledde the ſeede of the houſe of Iſrael out of the north lande, and from all countreys where I had ſcattered them: and they ſhall dwell in their owne lande againe.

9 My hart breaketh in my body, becauſe of the falſe prophetes, all my bones ſhake, I am become lyke a drunken man, that by reaſon of wine can take no reſt, for very feare of the Lorde, and his holy words.

10 Becauſe the lande is full of adulterers, and through ſwearing it mourneth, and the pleaſant paſtures of the deſert are dryed vp: yea the way that men take is wicked, and their power is nothing right.

Iere.14.a.

11 For the prophets and the prieſtes them ſelues are polluted hypocrites, and their wickednelle haue I found in my houſe, ſayth the Lorde.

12 Wherefore their way ſhall be ſlypperie in the darkeneſſe, wherein they may ſtacker & fal: for I will bring a plague vpon them, euen the yeere of their viſitatiō, ſaith the Lord.

13 I haue ſeene follie among the prophets of Samaria, that preached for Baal, and deceiued my people of Iſrael.

C 14 I haue ſeene alſo among the prophetes of Jeruſalē foule adulterie, and preſumptuous lyes: they take the moſt ſhameful men by ẏ hand, flattering them, ſo that they can not returne from their wickedneſſe: all theſe, with their citizens, are vnto me as Sodome, and as the inhabitours of Gomorrhe.

15 Therefore thus ſaith the Lorde of hoſtes concerning theſe prophetes, Beholde, I will feede them with wormewood, and make them drinke the water of gal: for from the prophetes of Jeruſalem is hypocriſie come into all the lande.

Iere.9.b.

16 And therfore the Lord of hoſtes giueth you this warning: Heare not the wordes of the prophetes that preache vnto you and deceiue you, truely they teache you vanitie: for they ſpeake the meaning of their owne heart, and not out of the mouth of the Lorde.

Iere.27.b. and.29.b.

17 They ſay vnto them that deſpiſe me, The Lord hath ſpoken it, tuſhe, ye ſhall proſper right well: and vnto all them that walke after the luſt of their owne harte, they ſay, Tuſh there ſhall no myſfortune happē you.

Iere.12.a. and.14.b. Sopho.1.c.

18 For who hath ſitten in the counſel of the Lorde, that he hath heard and vnderſtande what he is about to do? who hath marked his deuice, and heard it?

19 Beholde, the ſtormie weather of the Lord (that is) his indignation, ſhall goe forth, and a violent whirlewinde ſhall fall downe vpon the heade of the vngodly.

Iere.30.d.

20 And the wrath of the Lord ſhal not turne againe, vntil hee perfourme and fulfill the thought of his hart, and in the latter dayes ye ſhall knowe his meaning.

Iere.30.d.

21 I haue not ſent theſe prophetes (ſaith the Lord) and yet they ranne, I haue not ſpoken to them, and yet they preached.

D Iere.14.b.

22 But if they had continued in my counſel, they had opened to my people my wordes, & they had turned my people from their euill wayes, and wicked imaginations.

23 Am I then God that ſeeth but the thing which is nigh at hande, and not that is far off, ſaith the Lord?

Pſal.139.a. Ezec.8.b.

24 May any man hide him ſelfe ſo, that I ſhall not ſee him, ſayth the Lorde? Do not I fulfil heauen and earth, ſaith the Lord?

Pſal.139.a. Amos.9.a. Eſai.71.a. Iere.7.f. and.17.b.

25 I haue heard wel ynough what the prophetes ſay that preache lyes in my name, ſaying, I haue dreamed, I haue dreamed.

26 How long will this continue in the prophetes hart to tell lies, and preach the craftie ſubtilitie of their owne hart?

27 Whoſe purpoſe is, wt the dreames that euery one tel, to make my people forget my name, as their fathers did when Baal came vp.

28 The prophet that hath a dreame, let him tell it, and he that vnderſtandeth my worde, let him ſhewe it faithfully: for what hath chaffe and wheate to do together, ſaith the Lorde?

E 2.Cor.4.d. 1.Pet.4.b.

29 Is not my worde like a fyre, ſaythe the Lorde? and like an hammer that breaketh the harde ſtone?

30 Therefore thus ſaith the Lorde, Beholde, I will vpon the prophets that ſtealc my word priuily from euery man.

31 Beholde, here am I, ſayth the Lord, againſt the prophetes ẏ make tongs tender to ſpeake, and to ſay, The Lorde hath ſayde it.

32 Behold, here am I, ſaith the Lord: againſt thoſe prophetes that dare prophecie lying dreames, and deceiue my people with theyr vanities and inconſtant deuiſes, yet I neuer ſente nor commaunded them: they ſhall doe this people no good at all, ſaythe the Lorde.

2. The wicked mens harts were ſo hardened againſt the truth, that they vſed ſcorneiully to ſcoffe at Gods threatning prophecies in mockage, calling them Gods fardel or burden.

33 If this people, eyther any prophete or prieſt aſke thee, and ſay, What is the (a) burden of the Lord? Thou ſhalt ſay vnto thē, What burden? I wil forſake you ſaith the Lord.

34 And the prophet, prieſt, or people that vſeth this

this tearme, The burden of the Lorde: hym will I visite, and his house also.

35 But thus shall yee saye euery one to another, and euery man to his brother: What answer hath the Lord giuen? or what is the Lordes commaundement?

F 36 And as for the burden of the Lord, ye shal speake no more of it, for euery mans owne word is his burden: bycause ye haue altered the wordes of the liuing God, the Lorde of hostes, our God.

37 Thus shal euery man say to the prophets: What aunswer hath the Lorde giuen thee? or what sayth the Lorde?

38 And not once to name the burden of the Lorde. Therefore thus sayth the Lord, Forasmuch as ye haue vsed this tearme (the burden of the Lorde) whereas I notwithstanding sente vnto you, & forbade you to speake of the Lords burden:

39 Behold therefore, I will take you vp as a burden, and will cast you farre off from my presence, yea and the citie also that I gaue you and your fathers:

40 And will bring you to an euerlasting confusion, and into a shame that shall neuer be forgotten.

The.xxiiij. Chapter.

1. The vision of the two pannyers of figges. 5. The first vision signifieth, that part of the people should be brought agayne from captiuitie. 8. The second, that Zedekias and the rest of the people should be destroyed.

A 1 The Lord shewed me a vision: Behold, there stode two maundes of fygges before the temple of the Lord, after that Nabuchodonosor king of Babylon had led away captiue Iechonias, the sonne of Iehoakim king of Juda, the myghtie men also of Juda, with the workemaisters and cunning men of Hierusalem vnto Babylon. 4.Reg.24.d.

2 In the one maunde were very good figges, euen lyke those that be firste ripe: in the other maunde were very naughtie figges, whych myght not be eaten, they were so euil.

3 Then sayd the Lorde vnto me, What seest thou Ieremie? I sayd, Figges: wherof some be very good, and some so euill that no man may eate them. Dict.9.d.

4 Then came the word of the Lord vnto me, after this manner:

5 Thus sayth the Lorde the God of Israell, Like as thou knowest the good figges: so shall I knowe the men led away, whome I haue sent out of this place into the Lande of the Chaldees for their profite:

6 And I will set myne eyes vpon them for the best, for I will bryng them agayne into this lande, I will builde them vp, and not breake them downe, I will plant them, and not rote them out.

7 And I wyll gyue them an hart to knowe howe that I am the Lorde: They shall bee my people, and I wyll be their God: for they shall returne vnto me with their whole hearte. B Deut.29.a. Jere.30.d. 31.f.32.c.

8 And like as thou knowest the naughtie figges, whyche may not be eaten they are so euill: euen so will I, sayth the Lord, cause Zedechias the king of Juda, yea and all his princes, and the residue of Hierusalem that remayne ouer in this lande, and them also that dwell in Egypt, to be vexed and plaged in all kingdomes and landes. Jere.29.c.

9 And I will make them to be a reproffe, a common by worde, a laughing stocke and shame in all the places where I shall scatter them. Psal.79.a. Baruc.3.a.

10 I will sende the sword, hunger, and pestilence among them, vntill I haue cleane consumed them out of the land that I gaue vnto them and their fathers.

The.xxv. Chapter.

1. Ieremie prophesieth that they shalbe in captiuitie threescore and tenne yeeres, bycause they contemned and despised the worde of God. 10. He sheweth that after the threscore and ten yeeres, the Babylonians shoulde be destroyed. 14. The destruction of all nations is prophesied. 34. He moueth the priestes of the nations to wayling.

1 A Sermon that was giuen vnto Ieremie vpon al the people of Juda, in the fourth yeere of Iehoakim the sonne of Josias king of Juda (that was in the fyrst yeere of Nabuchodonosor king of Babylon.) A

2 Whiche sermon Ieremie the prophet made vnto all the people of Juda, and to all the inhabitours of Hierusalem, on this manner.

3 From the thirtenth yeere of Josias ỳ sonne of Ammon kyng of Juda, vnto this presente daye (that is euen twentie and three yeeres) the worde of the Lorde hath bin committed vnto me, and so I haue spoken vnto you, I haue risen vp early, I haue giuen you warning in season: but ye wouldo not heare me. Jere.39.c. 35.c.38.a.

4 Though the Lorde hath sent his seruauntes all the prophetes vnto you in season, yet would ye not obey, yee woulde not encline your eares to heare. 2.Par.36.c.

5 He sayde, Turne agayne euery man from his euill way, and from your wicked imaginations, so shall ye dwell for euer in the land ỳ the Lord promised you & your forefathers. 4.Reg.17.c.

6 And goe not after ſtraunge goddes, ſerue them not, worſhip them not, and anger me not with the worckes of your owne handes, then will I not punish you.

B 7 Neuertheleſſe, ye would not heare me, ſaith the Lorde, but haue prouoked me to anger with the worcks of your hands, to your great harme.

8 Wherefore thus ſayth the Lorde of hoſtes, Iere.1.b. Bycause yee haue not hearkened vnto my worde.

9 Loe, I wyll ſende out and call for the people that dwell in the North, ſayth the Lorde, and will prepare Nabuchodonoſor Eſai.10.a. the kyng of Babylon my ſeruaunt, and will Iere.17.a. bring them vpon this land, and vpon al that dwell therein, and vpon al the people that are about them, and will vtterly rote them out: I will make them amaſed, a mockage, and a continuall deſart.

Iere.8.b. and.16.b. 10 Moreouer, I wyll take from them the voyce of gladneſſe and ſolace, the voyce of the bridegrome and the bryde, the noyſe of the milſtones, and the light of the creſſets.

11 And this whole lande ſhal become a wilderneſſe, and aſtoniſhed: and theſe nations ſhall ſerue the king of Babylon three ſcore yeeres and ten.

2.Pa.36.d. 12 When the threeſcore and ten yeeres are ex-
1.Eſd.1.a. pired, I will viſite all the wickednesse of the
Iere.5.f. king of Babylon and his people, ſayeth the
and.29.b. Lord, yea and the land of the Chaldees, and
Dan.9.a. will make it a perpetuall wildernesse.
Zach.1.b. 13 And will fulfill all my wordes, vpon that land, which I haue deuiſed againſt it: yea al that is written in this booke, whiche Ieremie hath propheſied of all people.

C 14 So that they alſo ſhall bee ſubdued vnto
Iob.34.d. diuers nations and great kings, for I wyll recompence them according to theyr deedes, and worckes of their owne hands.

15 For thus hath the Lorde God of Iſraell ſpoken vnto me: Take this wine cup of in-
Eſai.51.d. dignation from my hande, that thou mayeſt
Pſal.75.b. cauſe all people to whome I ſend thee, for to drinke of it:

16 That when they haue drunken therof, they may be madde and out of theyr wyttes, whē the ſword commeth that I wyll ſend amōg them.

17 Then toke I the cup from the Lords hād, and made all people to drinke therof, vnto whome the Lord had ſent me:

18 But fyrſt the citie of Hieruſalem, and all the cities of Iuda, their kings and princes, to make them deſolate, amaſed, deſpiſed, and hiſſed at, and curſed, according as it is come to paſſe this day:

19 Yea and Pharao the kyng of Egypt, his ſeruauntes, his princes, and his people, altogether one with another:

20 And all kings of ỹ land of Hus, all kings of the Philiſtines lande, Aſcalon, Azay, Accaron, and the remnant of Aſdod,

21 The Edomites, the Moabites, and the D Ammonites,

22 All the kynges of Tyrus and Sidon, the kynges of the Iſles that are beyonde the Sea,

23 Dedan, Thema, Buz, and all them that dwell in the vttermoſt partes of the worlde,

24 All the kinges of Arabia, and (generally) all the kings that dwell in the deſart,

25 All the kings of Zimri, all the kinges of Elam, all the kings of Medes,

26 All the kings toward the North, whether they be farre or nigh, euery one againſte hys neyghbour, yea and all the kingdomes that are vppon the whole earthe: and the king of Seſach ſhall drinke alſo after them.

27 Therefore ſaye thou vnto them, Thys is the commaundement of the Lorde of hoſtes the God of Iſraell: Drinke, and be drunken, spewe, and fall, that yee neuer ariſe, and that through the ſword whyche I wyll ſende among you.

28 But if they will not receiue the cup of thy E hand, and drinke it, then tell them, thus doth the Lorde of hoſtes threaten you, Drinke it you ſhall and that shortly.

29 For loe, I begin to plague the Citie that Iere.49.b. my name is giuen vnto: thynke ye then that Ezec.9.b. I will leaue you vnpuniſhed? yee ſhall not 1.Pet.4.d. goe quite: for why? I call for a ſworde vpon all the inhabiters of the earth, ſayeth the Lord of hoſtes.

30 Therefore tell them all theſe wordes, and Joel.4.c. ſay vnto them, The Lorde ſhall crye from Amos.1.b. aboue, and his voyce ſhall be heard from his holy habitation, with a greate noyſe ſhall he cry from his court regal: he ſhall giue a great voyce lyke the grape gatherers, and the ſound thereof ſhall be heard vnto the endes of the worlde.

31 For the Lorde hathe a iudgemente to giue vpon all people, and will holde his courte of iuſtice with al fleſh, and wil deliuer the vngodly to the ſword, ſayth the Lorde.

32 For thus ſayth the Lord of hoſts, Behold, Iere.30.d. a miſerable plague ſhall goe from one people to another, and a great ſtormie water ſhal ariſe from all the endes of the earth.

33 And the ſame day ſhal the Lorde him ſelfe ſlay them from one ende of the earth to another: there ſhall no moane bee made for anye of them, none gathered vp, none buried; but ſhall lye as dung vpon the ground.

34 Mourne, O yee ſhepheardes, and crye, ſprinckle

ſprinckle youre ſelues with aſſhes, O ye rammes of the flocke: for the tyme of youre ſlaughter and breache is fulfilled, and ye ſhall fall lyke veſſels that were much ſet by.

Pſal.142.a. 35 The ſhepheardes ſhall haue no way to flee, and the rammes of the flocke ſhall not eſcape.

36 Then ſhall the ſhepheardes crye horribly, and the rammes of the flocke ſhall mourne: for the Lord hath conſumed their paſture,

37 And theyr beſt fieldes lye dead, bycauſe of the horrible wrath of the Lorde.

38 They haue forſaken their folde lyke as a Lion: for theyr lande is waſte, bycauſe of the ſpoylers furious crueltie, and of his fearfull indignation.

The.xxvi.Chapter.

1. Ieremie mooueth the people to amendement. 7. He is taken of the prophetes and prieſtes, and brought to iudgement. 33. Vrias the prophet is killed of Iehoakim, contrary to the will of God.

1 IN the beginning of the raigne of Ieſhoakim the ſonne of Joſias kyng of Juda, came thys worde from the Lorde, ſaying,

Jer.7.a. 2 Thus ſayth the Lord, Stand in the court of the Lordes houſe, and ſpeake vnto all them, which (out of the citie of Juda) come to doe worſhip in the Lordes houſe, all the wordes that I commaund thee to ſay: loke that thou kepe not one worde backe.

Deut.4.a. 3 (If peraduenture they wyll hearken and turne euery man from his wicked way, that I may alſo repente of the plague whiche I haue determined to bring vpon them, bicauſe of their wicked inuentions.)

Jer.18.a. Joh.3.b. 4 And after this maner ſhalt thou ſpeake vnto them, thus ſayth the Lord, If ye will not obey me, to walke in my lawes whiche I haue giuen you,

5 And to heare the wordes of my ſeruauntes the prophetes whome I ſent vnto you, riſing vp tymely, and ſtill ſending, yet you haue not hearkened:

Jer.7.a. 6 Then will I do to this houſe as I did vnto Silo, and wil make this citie to be abhorred of all the people of the earth.

B 7 And the prieſtes, the prophetes, and all the people heard Jeremie preach theſe wordes in the houſe of the Lorde.

8 Now when he had ſpoken out al the words that the Lorde commaunded him to preache vnto the people, then the prieſts, the prophets, and all the people toke hold vpon him, and ſayd, Thou ſhalt dye:

9 How darſt thou bee ſo bolde as to ſay in the name of the Lord, It ſhall happen to this houſe as it did vnto Silo, and this citie ſhall bee ſo waſte, that no manne maye dwell therein?

10 And when all the people were gathered about Jeremie in the houſe of the Lorde, the princes of Juda heard of this rumour, and they came ſone out of the kings palace into the houſe of the Lorde, and ſate them downe before the newe dore of the Lord. 4.Re.15.g. Jere.36.d.

11 Then ſpake the prieſtes and the prophetes vnto the rulers, and to all the people theſe wordes, This man is worthy to die: for hee hath preached againſte this citie, as yee your ſelues haue heard with your eares. John.19.a. Mat.16.g.

12 Then ſayd Jeremie vnto the rulers and to all the people, The Lorde hathe ſente me to preach againſt this houſe, and againſte thys citie, all the words that ye haue hearde.

13 Therefore amende your wayes, and youre adiuiſements, and be obedient vnto the voyce of the Lord your God, ſo ſhall the Lord repente of the plague that he hath deuiſed againſt you.

14 Now as for me I am in your handes, do C with me as you thinke expedient and good:

15 But this ſhall yee knowe: if ye put me to deathe, ye ſhall make your ſelues, this citie, and all the inhabitours therof guiltie of innocent bloud: for this is of a trueth, that the Lorde hathe ſente me vnto you, to ſpeake all theſe words in your eares. Math.23.f.

16 Then ſayde the rulers and the people vnto the prieſtes and prophetes, This man maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God.

17 The elders alſo of the lande ſtode vp, and ſayd thus vnto all the people,

18 Micheas the Morathite, which was a prophet vnder Ezekias king of Juda, ſpake to al the people of Juda, thus ſayeth the Lorde of hoſtes, Sion ſhall be plowed lyke a fielde, Hieruſalem ſhall be an heape of ſtones, and the hil of the Lordes houſe ſhall be turned to an high wood. Mich.1.a. Mich.3.c.

19 Did Ezekias the king of Juda, and al the people of Juda, put hym to deathe for this? No verily: but rather feared the Lorde, and made their prayer vnto him, for the whyche cauſe alſo the Lord (a) repented of the plague that he had deuiſed againſte them: Shoulde we then do ſuche a ſhameful deede agaynſte our ſoules? Jonas.3.b.

20 Ther was a prophet alſo ẏ preached ſtiffly in the name of ẏ Lord, called Urias the ſonne of Semeiah of Kiriathiarim: this man alſo preached againſte this citie, and againſt thys lande, according to all as Jeremie ſayth.

21 Now

a. In the diuine nature there is no ſuch affections or changeableneſſe; but God is ſayde after the maner of men to repent, when he dothe not execute that he had denounced, or doth defer the plague whiche he had threatened.

3.Re.22.b. Mich.2.c.

21 Now when Iehoakim the king, with all the eſtates and princes, had heard his wordes, the king went about to ſlay him: When Urias perceyued that, he was afrayd, and fled, and departed into Egypt.

22 Then Iehoakim the king, ſente ſeruantes into the lande of Egypt (namely) Elnathan the ſonne of Achbor, and certayne men with him into Egypt:

23 Which fetched Urias out of Egypt, and brought hym vnto kyng Iehoakim, that ſlue him with the ſworde, and caſt his dead body into the common peoples graue.

24 But Ahikam the ſonne of Saphan helped Ieremie, that he came not into the handes of the people to be ſlayne.

The.xxvij.Chapter.

1. Ieremie at the commandement of the Lord ſendeth bondes to the kyng of Iuda, and to the other kings that were nigh, wherby they are admoniſhed to become ſubiectes vnto Nabuchodonoſor.9. He warneth the people, and the kings, and rulers, that they beleeue not falſe prophetes.

A 1 IN the beginning of the raigne of Iehoakim the ſonne of Iollas kyng of Iuda, came this worde vnto Ieremie from the Lorde, which ſpake thus vnto me:

2 Make thee bondes and chaines, and put the about thy necke,

3 And ſende them to the kyng of Edom, to the king of Moab, to the king of Ammon, to the kyng of Tyrus, and to the king of Sidon, and that by the meſſengers whych ſhall come to Hieruſalem, vnto Zedekiah ỹ king of Iuda:

4 And bid them ſay vnto their maſters, Thus ſayth the Lord of hoſtes, the God of Iſraell, ſpeake thus vnto your maiſters,

Deut.10.c. 5 I am he that made the earth, the men, and the cattel that are vpon the ground, with my greate power and ſtretched out arme, and haue giuen it vnto whome it pleaſed me.

Eccle.10.a. Iudi.8.b. Iere.32.a. Dan.4.c. Iere.25.b. B 6 And nowe will I deliuer all theſe landes into the power of Nabuchodonoſor the king of Babylon my ſeruaunte: the beaſtes alſo of the fielde ſhall I giue hym, to doe him ſeruice.

Iere.21.b. 38.a.42.c. 7 And all the people ſhall ſerue him, and hys ſonne, and hys childers childzen, vntill the time of the ſame land be come, and hys time alſo: yea many people and great kyngs ſhall ſerue him.

8 Moreouer, that people and kingdom which will not ſerue Nabuchodonoſor, and that will not put their neckes vnder the yoke of the king of Babylon: the ſame people will I viſite with the ſworde, with hunger, and peſtilence, vntill I haue conſumed them in hys handes, ſayth the Lorde.

Ier.25.c.

Iere.27. and.29. 9 And therefore followe not your prophetes, ſothſayers, expounders of dreames, charmers, and witches, whiche ſay vnto you, Ye ſhall not ſerue the king of Babylon.

10 For they preache you lyes, to bring you farre from youre lande, and that I might caſt you out, and deſtroy you.

11 But the people that put their neckes vnder the yoke of the king of Babylon, and ſerue him, thoſe wyll I let remayne ſtill in theyr owne lande, ſayth the Lorde, and they ſhall occupie it, and dwell therein.

Iere.38. A 12 All theſe things told I Zedekiah the king of Iuda, and ſayde, Put youre neckes vnder the yoke of the king of Babylon, and ſerue him and his people, that ye may liue. m.27.c.

13 Why wilt thou and thy people periſh with the ſworde, with hunger, with peſtilence, like as the Lorde hath deuiſed for all people that will not ſerue the king of Babylon?

C 14 Therefore, gyue no care vnto thoſe prophets that tell you, Ye ſhall not ſerue ỹ king of Babylon: for they preach you lyes. Iere.27. and.29. m.27.c.

15 Neither haue I ſent them, ſayth the Lord, howbeit, they are bolde falſely to prophecie in my name, that I might the ſoner dryue you out, and that ye myght periſh with your preachers.

16 I ſpeake to the prieſtes alſo, and to al thys people, thus ſayth the Lorde, Heare not the wordes of youre prophetes that preache vnto you, and ſay, Behold, the veſſels of the Lords houſe ſhall ſhortly be brought hither agayne from Babylon: for they prophecie lyes vnto you. Iere.28.

17 Heare them not, but ſerue the king of Babylon, that ye may liue: Wherefore will yee make this citie to be deſtroyed? Mich.3.c.

18 But if they be true prophets in very deede, and if the worde of the Lorde be committed vnto them, then lette them pray the Lorde of hoſtes, that the remnaunt of the ornamentes whiche are in the houſe of the Lorde, and in the houſe of the king of Iuda, and at Hieruſalem, be not caried to Babylon alſo.

19 For thus hathe the Lorde of hoſtes ſpoken concerning the pilles, the lauer, the ſeate, and the reſidue of the ornamentes, that yet remayne in this citie,

20 Which Nabuchodonoſor the king of Babylon toke not, when he caried away Iechonias the ſonne of Iehoakim king of Iuda, with all the power of Iuda and Hieruſalem, vnto Babylon captiue. 4.Re.24.c. Deut.18.

21 Yea thus hath the Lord of hoſtes, the God of Iſraell ſpoken, as touching the reſidue of the

the ornamentes of the Lordes house, of the king of Juda his house, and of Hierusalem:
22 They shall be caried vnto Babylon, and there shall they remayne vntil I visite them, sayth the Lorde: then will I bring them hyther agayne.

The.xxviij.Chapter.

1. The false prophesie of Hananias the Prophete. 12. Ieremie sheweth that the prophesie of Hananias is false, by the example of the other prophetes. 15. He being inspired of the Lorde, reproueth Hananias, prophesying his death.

A 1 AND it came to passe the same yeere, euen in the beginning of the raigne of Zedekiah king of Juda, in the fourth yeere, the fyfth moneth, that Hananias the sonne of Assur the Prophete of Gibron spake to me in the house of the Lord, in the presence of the priestes, and of all the people, and sayde,
2 Thus sayeth the Lord of hostes, the God of Israell, I haue broken the yoke of the king of Babylon:
3 And after two yeeres will I bring againe into this place all ỹ ornaments of the Lordes house, that Nabuchodonosor king of Babylon, caried away from thys place vnto Babylon.
4 Yea I wyll bring againe Jechonias the sonne of Jehoakim the king of Juda hym selfe, with all the prisoners of Juda that are caried vnto Babylon, euen vnto this place, sayth the Lord: for I will breake the yoke of the king of Babylon.
5 Then the prophete Jeremie gaue aunswere vnto the prophete Hananias before all the priestes, and before all the people that were present in the house of the Lorde.
6 And the prophet Jeremie sayde, Amen, the Lord do that, and graunt the thing whyche thou hast prophesied, that he may bring again all the ornamentes of the Lordes house, and restore all the prisoners from Babylon into this place.
B 7 Neuertheless, hearken thou also what I will saye, that thou and all the people may heare.
8 The prophetes that were before vs in time past, whiche prophesied of warre or trouble, or pestilence,
9 Either of peace vppon many nations and greate kingdomes, were proued by this (if God hath sente them in very deede) when the thing came to passe which the prophet tolde before.
10 And Hananias the prophet toke the chaine from the Prophete Jeremies necke, and brake it:
11 And with that sayd Hananias that all the people myght heare, Thus hathe the Lorde spoken: Euen so will I breake the yoke of Nabuchodonosor king of Babylon, from the necke of all nations, yea and that within this two yeeres. And so the prophet Jeremie went his way.
12 Now after that Hananias the prophet had taken the chayne from the Prophete Jeremies necke, and broken it, the worde of the Lorde came vnto the Prophete Jeremie, saying,
13 Goe and tell Hananias these words, thus sayth the Lord, Thou hast broken the chaine of wood, but in steede of wood thou shalte make chaynes of iron.
14 For thus sayth the Lord of hostes, the God of Israell, I will put a yoke of yron vppon ỹ necke of all this people, that they may serue Nabuchodonosor the king of Babylon, yea and so shall they doe: and I will giue hym the beastes of the fielde. C
15 Then sayde the prophet Jeremie vnto the prophete Hananias: Heare me Hananias, The Lord hath not sent thee, but thou bringest this people into a false beleefe. Jere.29.c.
16 And therefore thus sayeth the Lorde, Beholde, I will send thee out of the lande, and within a yeere thou shalt dye, bycause thou hast falsely spoken against the Lord.
17 So Hananias dyed the same yeere, in the seuenth moneth.

The.xxix.Chapter.

1. The Epistle of Ieremie sent vnto them that were in captiuitie in Babylon. 10. He prophesieth their returne frō the captiuitie after seuentie yeeres. 16. He prophesieth the destruction of the king and of the people that remayned in Hierusalem. 21. He threatneth two prophetes that seduced the people. 25. The death of Semeiah the Nehelamite is prophesied.

1 THese are the wordes of the booke that Ieremie the Prophete sent from Hierusalem, vnto the prisoners, the senatours, priests, prophetes, and all the people, whome Nabuchodonosor had led from Hierusalem vnto Babylon, A
2 After that time that king Jechonias and his queene, his chamberlaynes, the princes of Juda and Hierusalem, the workemaisters of Hierusalem, were departed thither.
3 Which booke Elasah the sonne of Saphan, and Gamariah the sonne of Helkiah dyd beare, whome Zedekias the king of Juda sente vnto Babylon to Nabuchodonosor the

the king of Babylon: Theſe were the wor-
des of Jeremies booke.

4 Thus hathe the Lorde of hoſtes the God of Iſraell ſpoken, vnto al ỹ priſoners that were
led from Hieruſalem to Babylon:

Jere.35.d. 5 Builde you houſes to dwell therein, plante you gardens, that you may enioy the fruites thereof.

Gen.1.d. and.2.a. 6 Take you wiues to beare you ſonnes and daughters, prouide wiues for youre ſonnes, and huſbandes for your daughters, that they may get ſonnes and daughters: and that yee may multiply there, and decreaſe not.

B 7 Seeke after the peace and proſperitie of the citie wherein ye be priſoners, and pray vnto
Baruc.1.a. 1.Tim.2.a. the Lorde for it: for in the peace thereof ſhall your peace be.

8 For thus ſayth the Lorde of hoſtes the God
Jere.33.c. and.27.b. of Iſraell, Let not theſe prophetes and ſoth-ſayers that be among you, deceiue you, and beleeue not your owne dreames:

Jere.14.b. 9 For why? they preache you lyes in my name, and I haue not ſent them, ſayeth the Lorde.

1.Par.26.d. Jere.22.b. 1.Eſd.1.a. 10 But thus ſayth the Lorde, When ye haue fulfylled ſeuentie yeeres at Babylon, I will bring you home, and of mine owne gwd-neſſe I will carrie you hyther agayne into this place.

11 For I know what I haue deuiſed for you, ſayth the Lorde: my thoughtes are to gyue you peace, and not trouble, and to giue you an ende as you wiſh and hope to haue.

Deut.4.c. and.30.a. 12 Ye ſhall crye vnto me, yee ſhall goe and call vpon me, and I will heare you.

Joh.n.7.d. 13 Ye ſhall ſeeke me, and fynde me, yea if ſo be that you ſeeke me with your whole harte.

C 14 I will be founde of you, ſayth the Lorde, and will deliuer you out of priſon, and gather you together againe out of all places wherin I haue ſcattered you, ſaith the Lord, and wil bring you agayne to the ſame place from whence I cauſed you to be caried away captiue.

15 But where as ye ſay that God hath rayſed you vp prophetes at Babylon:

16 Thus hath the Lorde ſpoken to the kyng that ſitteth in the throne of Dauid, and to all the people that dwell in this citie, youre
4.Re.14.d. brethren that are gone with you into captiuitie:

17 Thus (I ſay) ſpeaketh the Lorde of hoſtes,
Jere.24.b. Beholde, I will ſend a ſwoorde, hunger, and peſtilence vpon them, and will make them lyke vntimely fygges, that may not be eaten for bitternelle:

18 And I will perſecute thē with the ſwoord, with hunger, and peſtilence, I will delyuer them vp to be vexed of all kingdomes, to be
curſed, abhorred, laughed to ſcorne, and put to confuſion of all the people among whom I haue ſcattered them:

19 And that becauſe they haue not bin obedient vnto my commaundementes, ſayth the Lord, whiche I ſente vnto them by my ſeruants the prophetes: I ſtode vp early, and Jere.25.a. and.44.a.
ſente vnto them, but they would not heare, ſayth the Lorde.

20 Heare therefore the word of the Lord, all ye priſoners whome I ſente from Hieruſalem to Babylon.

21 Thus hath the Lorde of hoſtes, the God of D
Iſraell ſpoken, of Ahab the ſonne of Colaiah, and of Zedekiah the ſonne of Maaſiah, which propheſie lyes vnto you in my name: Beholde, I will deliuer them into the hande of Nabuchodonoſor the king of Babylon, that he may ſlay them before your eyes.

22 And all the priſoners of Iuda that are in Babylon, ſhall take this tearme of curſing, and ſay, Nowe God do vnto thee, as he dyd vnto Zedekiah and Ahab, whome the kyng of Babylon roſted in the fyre,

23 Becauſe they ſinned ſhamefully in Iſraell: for they haue not only defiled their neybours wiues, but alſo preached lying words in my name, whiche I haue not commaunded them: this I tellthe and aſſure, ſayth the Lord.

24 But as for Semeiah the Nehelamite thou ſhalte ſpeake vnto hym,

25 Thus ſayeth the Lorde of hoſtes, the God of Iſraell, Becauſe thou haſt ſente letters in thine owne name vnto all the people that is at Hieruſalem, & to Sophoniah the ſonne of Maaſiah the prieſt, yea and ſent them to all the prieſtes, wherein thou writeſt thus vnto him,

26 The Lorde hath ordeyned thee to be prieſt in the ſteede of Iehoiada the prieſt, that thou 4.Re.11.a. 2.Par.24.b.
ſhouldeſt be chiefe in the houſe of the Lorde aboue all prophetes and preachers, and that thou mighteſt ſet them vpon the pyllorie, or in the ſtockes:

27 How happeneth it then that thou haſt not reproued Jeremie of Anathoth, which neuer leaueth off his prophecying.

28 And beſide all this, he hathe ſente vs worde E
vnto Babylon, and tolde vs playnely, that Jere.29.d.
our captiuitie ſhall long endure, that we ſhoulde buylde vs houſes to dwell therein, and to plant vs gardens, that we may enioy the fruites thereof.

29 Whiche letter Sophonias the prieſt read, and let Jeremie the prophet heare it.

30 Then came the worde of the Lorde vnto Jeremie, ſaying,

31 Sende worde to all them that be in captiuitie,

uitie, on this manner, Thus hathe the Lorde spoken concerning Semeiah the Nehelamite: Because that Semeiah hath prophecied vnto you without my commission, and brought you into a false hope:

32 Therefore thus the Lord doth certifie you, Behold, I will visite Semeiah the Nehelamite and his seede, so that none of hys shall remayne among this people, and none of the shall see the good that I will do for my people saith the Lord: for he hath preached falsely of the Lorde.

The.xxx. Chapter.

1. The returne of the people from Babylon. 8. God by his chastening sheweth that the people is sinfull. 16. The destruction of the enimies of Israell.

1 These are the words that the Lorde sheweth vnto Ieremie, saying,

2 Thus saith the Lord God of Israel, Write vp diligently all the words, that I haue spoken vnto thee in a booke.

3 For loe, the time commeth, saith the Lord, that I will bring agayne the prisoners of my people of Israell and Iuda, saith the Lord: for I will restore them vnto the lande that I gaue to their fathers, and they shall haue it in possession.

4 Agayne, these wordes spake the Lord concerning Israell and Iuda.

5 Thus sayeth the Lorde, We haue hearde a terrible crie, feare, and disquietnesse.

6 For what els doth this signifie that I see? (Namely) that all strong men smite euery man his hand vpon his loynes, as a woman in the payne of hir trauayle: Who euer sawe a man trauayle with childe? Enquire thereafter, and see, yea all their faces are maruey-lous pale.

7 Alas for this day, which is so dreadfull that none may be likened vnto it, and alas for the time of Iacobs trouble, from the whiche he shall yet be deliuered.

8 For in that day, saith the Lord of hostes, I will take his yoke from off thy necke, and breake thy bondes, and straungers shall no more haue dominion ouer them:

9 But they shall doe seruice vnto God theyr Lorde, and to Dauid their king, whome I will raise vp vnto them.

10 And as for thee, O my seruaunte Iacob, feare not, saith the Lord, and be not afrayde, O Israell: For loe, I will help thee also frō farre, and thy seede from the land of their captiuitie: And Iacob shall turne againe, he shall be in rest, and haue a prosperous lyfe, and no man shall make him afrayde:

11 For I am with thee to helpe thee, sayeth the Lorde: And though I shall destroy all the people among whome I haue scattered thee, yet will I not destroy thee, but correct thee, and that with discretion: for I will not vtterly destroy thee.

12 Therefore thus sayth the Lord, Thy bru-sings are perillous, and thy wounds ready to call thee into sickenesse.

13 There is no man to medle with thy cause, or to lay a plaster vpon thee, or to binde vp thy woundes to heale thee.

14 All thy louers haue forgotten thee, & care nothing for thee: for I haue giue thee a cru-ell stroke, and chastened thee roughly, and that for the multitude of thy misdeeds: for thy sinnes haue had the ouer hand.

15 Why makest thou mone for thy harme? In deede thou art sore wounded, and in iopar-die: but for the multitude of thy misdeedes and sinnes I haue done this vnto thee.

16 And therfore, al they that deuoure thee, shal be deuoured, & all thine enimies shal be ledde into captiuitie: al they that make thee waste, shall be wasted themselues and all those that robbe thee, will I make also to be robbed.

17 For I will giue thee thy healthe agayne, and make thy woundes whole, sayeth the Lorde, because they reuyled thee as one cast away and despised: Sion (sayde they) is she whome no man regardeth.

18 For thus saith the Lord, Beholde, I wyll bring againe the captiuitie of Iacobs tentes, and defend his dwelling place: the citie shall be builded in hir olde estate, and the houses shall haue their right foundation.

19 And out of them shall go thanksgiuing, and the voyce of ioy: I will multiply them, and they shall not be fewe, I shall endue them wt honour, & no man shal subdue them.

20 Their children shall be as afore time, and their congregatiō shal continue in my sight: and all those that vexe them wyll I visite.

21 A captayne also shall come of them, and a prince shall spring out from the middest of them, him will I chalenge to my selfe, and he shall come vnto me: For what is he that giueth ouer his hart to come vnto mee, sayth the Lorde?

22 Ye shall be my people also, and I will be your God.

23 Beholde, on the other side shall the wrathe of the Lorde breake out as a stormie water, as a mightie whirle winde, and shall fall vpon the heads of the vngodly.

24 The terrible displeasure of the Lord shall not leaue off, vntill hee haue done and per-fourmed the intent of his hart, whiche in the latter dayes ye shall vnderstand.

The.xxxi. Chapter.

1. He prophecieth that the people of Iſraell ſhall be reſtored agayne vnto their proſperitie. 18. To be turned from ſinne is the gyft of God. 27. The byrth of Chriſt is prophecied. 30. All the wicked ſhal dye in their wickedneſſe. 31. The newe Teſtamente and couenaunt is prophecied. 33. The Chriſtians are taught and inſtruct of the Lorde. 34. Our ſinnes ſhall ſo be remitted that they ſhall not once bee thought vpon. 36. God promiſeth that he will caſt off the Iewes. 38. The buylding agayne of Hieruſalem.

A 1 AT the ſame time, ſayth the Lord, ſhall I be the God of all the generations of Iſrael, and they ſhall be my people.

2 Thus ſayth the Lord, The people of Iſrael which eſcaped in the wildernelle from the ſwoꝛd, found grace to come into their reſt. Num. 13. c.

3 Euen ſo ſhall the Lorde now alſo appeare vnto me from farre (and ſay) I loue thee with an euerlaſting loue: therefore by my mercy I haue dꝛawen thee vnto me. Iohn. 6. k.

4 I wyl repayre thee agayn, O thou daughter of Iſraell, that thou mayeſt be faſt and ſure: thou ſhalte take thy tabzettes agayne, and goe foꝛthe with them that leade the daunce:

5 Thou ſhalte plante vines agayne vpon the hylles of Samaria, and the grape gatherers ſhall plant, and commonly eate of it.

6 Foꝛ the dayes ſhall come, when the watchmen vpon the mount of Ephꝛaim, ſhall crie, Aryſe, let vs goe vp vnto Sion to our Lord God. Elai. 2. a.

B 7 Foꝛ thus ſayeth the Lorde, Reioyce with gladneſſe bycauſe of Iacob, crye vnto the head of the Gentiles, ſpeake out, ſyng and ſay, O Lorde ſaue thy people the remnaunte of Iſraell.

8 Beholde, I will bꝛing them agayne from out of the Noꝛth lande, and gather them from the endes of the woꝛlde, wyth the blynde and lame that are among them, with the women that be great with chylde, and ſuch as be alſo deliuered: and the companie of them that come agayne, ſhall bee great.

9 They ſhall come weeping, and with mercifull pitie will I bꝛing them hither againe: I will leade them into the riuers of water, in a ſtraight way, wher they ſhall not ſtumble: Foꝛ I am Iſraels father, and Ephꝛaim is my fyꝛſt bozne. Deut. 23. a. Gen. 47. d.

10 Heare the woꝛd of the Lord, O yee Gentiles, pꝛeach in the Iſles that lye farre off, and ſay, He that hath ſcattered Iſraell, ſhall gather him together agayne, and ſhall keepe him, as a Shepheard doth his flocke.

11 Foꝛ the Lorde hathe redeemed Iacob, and rid him from the hand of the vyolent.

12 And they ſhall come, and reioyce vpon the hyl of Sion, and ſhall haue plentꝛouſneſſe of goodes, whiche the Lorde ſhall giue them, (Namely) wheate, wine, oyle, yong ſheepe, and calues: and their ſoule ſhall be as a well watered garden, foꝛ they ſhall no moꝛe bee hungry.

13 Then ſhall ỹ mayde rꝛeioyce in the daunce, yea both yong and olde folkes: foꝛ I wyll turne their ſoꝛowe into gladneſſe, and wyll comfoꝛt them from their ſoꝛowes, and make them ioyfull. Pſal. 5. a. 11. d.

14 I will powꝛe plentꝛouſneſſe vpon the hartes of the pꝛieſtes, and my people ſhall be ſatiſfyed with my goodneſſe, ſayth the Lorde. C

15 Thus ſayth the Lorde, The voyce of heauineſſe, weeping, and lamentation was heard on high, euen of Rachel mourning foꝛ hir children, and woulde not bee comfoꝛted, bycauſe they were not. Ierm. 31. c. Mat. 2. c. Deut. 28. Ier. 32. c. Lach. 8. c.

16 But now, ſaith the Lorde, Leaue off from weeping and crying, withholde thyne eyes from teares: foꝛ thy labour ſhall be rewarded, ſayth the Lorde, and they ſhall come agayne out of the land of their enimies. Gen. 18. a

17 Yea euen thy poſteritie ſhall haue conſolation in this, ſayth the Lord, that thy children ſhall come againe into their owne lande.

18 Moꝛeouer, I hearde Ephꝛaim, that was leade away captiue, complayne on this maner, O Lorde, thou haſt coꝛrect me, and thy chaſtening haue I receiued as an vntamed Calfe, conuert thou me, and I ſhall be conuerted: foꝛ thou art my Lord God. Ezec. 20. Thr. 5. Zach. 10.

19 Yea aſſone as thou turneſt me, I ſhall rꝛepente my ſelfe, and when I vnderſtande, I ſhall ſmite vpon my thygh: Foꝛ verily I haue committed ſhamefull thinges: foꝛ I haue bozne the rꝛepꝛoſe and confuſion of my youth. Heb. 10. b.

20 Vpon this complaynt, I thought thus by my ſelfe, Is not Ephꝛaim my deare ſonne? Is he not the chylde with whome I haue had all my mꝛyth and paſtime? Foꝛ ſince the time that I fyrſte communed with him, I haue him euer in remembꝛaunce: therefoꝛe my hart dꝛiueth me vnto him, gladly and louingly wyll I haue mercy vpon him, ſayth the Lorde. Gene. 43. Exp. 51. Ier. 24. b. 30. d.

21 Make thy ſelfe markes, ſet vp heapes of ſtone, ſet thyne hart vpon the way that thou dyddeſt walke, and turne agayne, O thou daughter of Iſraell, turne againe to theſe cities of thyne. D Gene. 1. b.

22 How long wilt thou goe aſtray, O thou ſhrinking

thynking daughter? for the Lord wil worke a new thing vppon earthe: A woman shall compasse a man.

23 For thus sayth the Lord of hostes, the God of Israell, It will come thereto, that when I haue brought Iuda out of captiuitie, these wordes shall bee hearde in the lande, and in his cities, The Lorde blesse thee, O thou dwelling place of righteousnesse, O thou holy hyll.

24 And there shal dwell Iuda, and all hir cities, the shepherdes, and husbandmen:

Eth.5.a. 25 For I shal feede the hungry soule, and refresh all faynt hartes.

m.u.d. 26 When I heard this, I came agayne to my selfe, I sawe lyke as I had bin waked out of a sweete sleepe.

27 Beholde sayth the Lorde, the dayes come, that I will sowe the house of Israel, and the house of Iuda, with men and with cattell.

E 28 Yea it shall come thereto, that lyke as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, and chasten them: euen so will I also goe diligently about to buylde them vp agayne, and to plant them, sayeth the Lorde.

Deut.28.g. Ier.32.c. Zach.8.c.

Ezec.18.a. 29 Then shal it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 For euery one shall dye for his owne misdeedes: so that who so eateth a sowre grape, his teeth shall be set on edge.

Heb.8.b. 31 Beholde, the dayes will come, sayeth the Lorde, that I will make a newe couenante with the house of Israell, and the house of Iuda:

32 Not after the couenant that I made with their fathers, whē I toke them by the hand, and ledde them out of the lande of Egypt, which couenant they brake, yea euen when I as an husbande had rule ouer them, sayeth the Lorde.

Heb.10.b. 33 But this shall be the couenaunte that I will make with the house of Israell after those dayes, sayth the Lorde: I will plante my lawe in the inward partes of them, and write it in their hartes, and will be their God, and they shall be my people.

Hey.51.b. Ier.24.b. and.30.d.

34 And from thencefoorth shall no man teach his neighbour or his brother, and say, Know the Lord: but they shall all knowe me from the lowest vnto the highest, sayth the Lorde: for I will forgiue their misdeedes, and will neuer remember their sinnes any more.

Gene.1.b. 35 Thus sayeth the Lorde, whiche gaue the sunne to bee a lyghte for the daye, and the moone and the starres to shine in the nyghte, whiche moueth the sea, so that the floudes thereof waxeth fierce, his name is the Lorde of hostes.

36 Lyke as this ordinaunce shall neuer be taken out of my syght, sayeth the Lorde: so shall the seede of Israell neuer ceasse, but alway be a people before me.

37 Moreouer, thus sayeth the Lorde, Lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israell for that they haue committed, sayth the Lorde. Rom.11.a.

38 Behold, the dayes come, sayeth the Lorde, that the citie of ỹ Lorde shal be enlarged frō the towre of Hananeel, vnto the gate of the corner wall. 2.Esdr.3.a. Zach.14.b.

30 From thence shall the right measure bee taken before hir, vnto the hyll toppe of Gareb, and shall come about Gaath. Iere.19.b.

40 And the whole valley of the dead carkases, and of the asshes, and all the fieldes, vnto the brooke Cedron, and vnto the corner of the horse gate towarde the East, it shall be holy vnto the Lorde, and shall neuer be broken nor cast downe any more.

The.xxxij.Chapter.

1. Ieremie is cast into prison, bycause he prophecied that the citie shoulde be taken of the kyng of Babylon. 7. By the field that Ieremie bought at the commaundement of the Lorde, is signified that the people shoulde come agayne to their owne possession. 38. The people of God are his seruauntes, & he is their Lord. 40. To feare God, is gods gift, to the intent that sinnes may be eschewed.

1 THese wordes spake the Lord vnto Ieremie in the tenth yeere of Zedekias king of Iuda, which was the eyghteenth yere of Nabuchodonosor, I

2 What time as the king of Babylons host layde siege vnto Hierusalem: but Ieremie the prophet lay bound in the court of ỹ prison, which was in the king of Iudas house,

3 Where Zedekias the king of Iuda caused him to be layd, bycause he had prophecied on this maner, Thus saith the Lord, Beholde, I will deliuer this citie into the handes of the king of Babylon, which shall take it. Iere.34.c. 38.a.& 39.

4 As for Zedekias the king of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the king of Babylon, whiche shall speake with hym mouth to mouth, and one of them shal loke another in the face.

5 And Zedekias shall be caried vnto Babylon, and there shall he be vntill the time that I visite him, sayth ỹ Lord: but if thou takest

in hande to fight againſt the Chaldees, thou ſhalt not proſper.

6 And Jeremie ſayde, Thus hath the Lorde ſpoken vnto me:

B 7 Beholde, Hananeel the ſonne of Sellum, thyne vncles ſonne, ſhall come vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thy ſelfe: for by reaſon of kindred it is thy right to redeeme it, and buye it out.

Leuit.25.d. Num.24.a and.36.a. Ruth.4.a.

8 And Hananeel myne vncles ſonne came to me in the court of the priſon, according to the word of the Lorde, and ſayde vnto me, Buye my land, I pray thee, that lyeth in Anathoth in the countrey of Beniamin, for by heritage thou haſt right to loſe it out for thy ſelfe, therefore redeeme it. Then I perceyued that this was the commaundemente of the Lorde:

9 And ſo I bought the lande from Hananeel of Anathoth myne vncles ſonne, and wayed him there the money, euen ſeuen ſicles and ten ſiluer pence:

10 And I writ it in a booke, and ſealed it, and toke witneſſes, and wayed him there the money vpon the weightes.

11 So I toke the euidence with the copie, whē it was orderly ſealed, and read it ouer:

12 And I gaue the euidence to Baruch the ſonne of Neriah, the ſonne of Maaſiah, in the ſyght of Hananeel my coſin, and in the preſence of the witneſſes that be named in ẏ euidence, and before all the Jewes that were thereby in the court of the priſon.

13 I charged Baruch alſo before them, ſaying,

C 14 The Lorde of hoſtes, the God of Iſraell commaundeth (thee) to take this ſealed euidence with the copy, and to lay it in the earthen veſſel, that it may long continue.

15 For the Lorde of hoſtes, the God of Iſraell, hath determined, that houſes, fieldes, and vineyardes, ſhall be poſſeſſed agayne in this lande.

16 Now when I had deliuered the euidence vnto Baruch the ſon of Neriah, I beſoughte the Lorde, ſaying,

Gene.1.a. Jere.10.b.

17 O Lorde God, it is thou that haſt made heauen and earth with thy greate power and high arme, and ther is nothing hid frō thee:

18 Thou ſheweſt mercy vpon thouſands, thou recompenceſt the wickednelle of the fathers into the boſome of the children that come after them:

19 Thou art the great and mightie G O D, whoſe name is the Lorde of hoſtes, great in counſayle, and excellent in worke, thine eyes loke vpon all the wayes of mens children, to

Rom.2.a.

reward euery one after his way, and according to the fruites of his inuentions:

20 Thou haſt done greate tokens and wonders in the land of Egipt, as we ſee this day, vppon the people of Iſraell, and vppon thoſe men, to make thy name greate, as it is come to paſſe this day:

Exod.7. vnto the.15. Chapter. Jere.2.

21 Thou haſt brought thy people of Iſraell out of the lande of Egypt, with tokens, with wonders, with a mighty hand, with a ſtretched out arme, and with great terriblenelle: D

Jere.8.

22 And haſt giuen them this lande, lyke as thou haddeſt promiſed vnto their fathers, (namely) that thou wouldeſt giue them a land that floweth with milke and hony.

23 Now when they came therein, and poſſeſſed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commandedſt thē to do, that haue they not done, & therfore come all theſe plagues vpon them.

Judg.2.3. 4.6.8. Esther.5.

24 Behold, there are bulwarkes made nowe againſte this citie to take it, and it ſhall bee wonne of the Chaldees that beſiege it, with ſworde, with hunger, and death: and loke what thou haſt ſpoken, that ſame ſhall come vppon them: for loe, all things are preſente vnto thee.

Deut.3

25 Yet ſayeſt thou vnto me, O Lorde God, and commaundeſt me that I ſhall buye a peece of lande vnto my ſelfe for money, and take witneſſes thereto: and yet in the meane ſeaſon the citie is deliuered into the power of the Chaldees.

Pſal.11

26 Then came the worde of the Lorde vnto Jeremie, ſaying,

Ezec.3

27 Behold, I am the Lord God of al fleſhe: is there any thing then to hard for me?

28 Therefore thus ſayth the Lord, Behold, I ſhall deliuer this citie into the power of the Chaldees, & into the power of Nabuchodonoſor the king of Babylon, they ſhal take it. E Jere.25. and.39.b.

Deut.3 Jere.21

29 For the Chaldees ſhall come and winne this citie, and ſet fyre vppon it, and burne it, with the gorgeous houſes, in whoſe parlours they haue made ſacrifice vnto Baal, & powred drinke offerings vnto ſtraunge Gods, to prouoke me vnto wrath:

30 For the children of Iſrael, and the children of Juda, haue onely bin doing wickednelle before me from their youth vp, they haue bin only prouoking me to wrath with ẏ workes of their owne handes, ſayth the Lorde.

31 For what hath this citie bin els, but a prouoking of my wrath euer ſince the day that they builded it, vnto this houre wherein I caſt it out of my ſyght?

32 Becauſe of the greate blaſphemies of the children of Iſraell and Juda, whiche they haue done to prouoke me, yea they, their kinges, their princes, their prieſtes, their

prophetes,

prophetes, the men of Juda, and the citizens of Hierusalem:

Jer.2.b. 33 When I stode vp early and taught them, and instructed them, they turned their backes to me, and not their faces,

34 They woulde not heare to be reformed Jer.8.d. and correct: but set their idols in the house that is halowed to my name, to defyle it.

F 35 They haue buylded high places for Baal in the valley of the childzen of Hennom, to cause their sonnes and daughters to passe thzough (fyre) in the honour of Moloch, whiche I neuer commaunded them: neyther came it euer in my thought to make Juda sinne with such abhomination.

36 And nowe therefore thus hath the Lorde God of Israell spoken concerning thys citie, which as ye your selues confesse, shall be deliuered into the hand of the kyng of Babylon, (when it is wonne) with the swozde, with hunger, and with pestilence.

Deut.30.a. 37 Beholde, I will gather them together frō all landes, wherein I haue scattered them in my wzath, in fearefull and great displeasure, and will bzing them agayne vnto this place where they shall dwell safely:

38 And they shal be my people, and I wil be their God.

Psal.119.e. 39 And I will giue them one hart and one way, that they maye feare me all the dayes of their life: that they and their childzen after them may pzosper.

Ezec.35.c. 40 And I will set vp an euerlastnig couenaunt with them (namely) that I will neuer ceasse to doe them good, and that I will put my feare in their hartes, so that they shall not runne away from me.

Deut.30.b. Jer.21.c. 41 Yea I will haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my whole heart, and with my whole soule.

42 For thus sayth the Lozde, Like as I haue bzought all this great plague vpon this people: euen so will I also bzing vpon them all the good that I haue pzomised them.

43 And men shall haue their possessions in this lande, whereof ye say nowe, that it shall neyther be inhabited of the people, nor of cattell, but be deliuered into the handes of the Chaldees.

44 Yea lande shal be bought for money, and euidences made thereupon, & sealed before witnesses in the countrey of Beniamin, and round about Hierusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the South: for I wil bzyng their pzisoners hither agayne, sayeth the Lozde.

The.xxxiij.Chapter.

1. The prophete is monished of the Lorde, to pray for the deliuerance of the people, whiche the Lorde promiseth. 8. God forgyueth sinnes, and doth gratiously to the people for his owne renowme. 15. Of the byrthe of Christe. 20. The kingdome of Christe in the Churche shall neuer be ended.

1 MOzeouer, the wozde of the Lozde came A
vnto Jeremie againe, when he was yet Jere.20.
bound in the court of the pzison. and.32.a.

2 Thus sayth the Lozde who made Hierusalem, who fashioned the same to establishe it, whose name is the Lozde:

3 Crye vnto me, and I wyll aunsweare, and Exod.14.
shew thee great and bigh things, which wer 1.Reg.7.d.
vnknowen vnto thee.

4 Thus (I say) speaketh the Lozd GOD of Israell, concerning the houses of this citie, and the houses of the kings of Juda, that are bzoken thzough the ozdinaunce and the swozde.

5 The inhabitours of this citie haue come to fyght against the Chaldees, and they are filled with the dead carkasses of men, whom I haue slayne in my wzathe and displeasure, when I turned my face from this citie, bycause of all hir wickednesse.

6 Beholde, sayeth the Lozd, I wyll repayze and heale their woundes, and make them whole: I will open them the large treasure of peace and truth.

7 And will returne the captiuitie of Juda B
and Israell, and will set them vp againe as
they were before:

8 From all misdeedes wherein they offended Jere.44.d.
against me, I will clense them and all theyr
blasphemies which they haue done agaynste
me when they regarded me not, I will forgiue them.

9 And this shall get me a name, a prayse and honour among all the people of the earthe, whiche shall heare all the good that I wyll shewe vnto them, yea they shall bee afrayde and astonied at all the good deedes and benefites that I will do for them.

10 Mozeouer, thus sayeth the Lozd, In this place (whereof ye say it shal be a wildernes, wherin neyther people nor cattell shal dwel) in like manner in the cities of Juda, and in the streetes of Hierusalem (which also shall bee so voyde, that neyther people nor cattell shall dwell there,)

11 Shall the voyce of gladnesse be hearde agaynst, the voyce of the bzidegrome and of the bzyde, the voyce of them that shall syng, Prayse the Lozde of hostes, for he is louing, Psal.108.a.

and his mercy endureth for euer, and ỹ voyce of them that offer vp giftes in the houſe of the Lorde: for I will reſtore the captiuitie of thys lande as it was afore, ſayeth the Lorde.

12 Thus ſayth the Lorde of hoſtes, It ſhall come yet thereto, that in thys lande whyche is voyde from men and cattel, and in all the cities of the lande, there ſhall be ſet vp shepheards cotages to reſt their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vppon the playne, and in the cities of the South, in the land of Beniamin, and round about Hieruſalem, and in the cities of Juda, ſhall the sheepe paſſe agayne vnder the hande of him that telleth them, ſayth the Lorde.

C 14 Behold, the time commeth, ſayth ỹ Lord, that I wil perfourme that good thing which Jere.23.a. I haue promiſed vnto the houſe of Iſraell, and vnto the houſe of Juda.

15 In thoſe dayes, and at the ſame time, I will bring forth vnto Dauid the braunche of righteouſneſſe, and he ſhall do equitie and righteouſneſſe in the lande.

Eſay.32.d. 16 In thoſe dayes ſhall Juda be ſaued, and
2.Reg.7.c. Hieruſalem ſhall dwell ſafe: and this ſhalbe
a. This name hath God gyuen to Chriſt, and doth properly belong to him alone: but here it is attributed vnto the Church, for that God the father hath eſpouſed chriſt his ſonne vnto the Churche, and hath endowed hir with all that is his.
1.Reg.2.g. hir name, (a) God our righteouſneſſe.

17 For thus the Lord promiſeth, Dauid ſhal neuer want one to ſit vpon the throne of the houſe of Iſraell:

18 Neyther ſhall the Prieſtes and Leuites want one to offer alway before me burnt offerings, to kindle the meate offerings, and to prepare the ſacrifices.

19 And the worde of the Lorde came vnto Jeremie, after this manner.

20 Thus ſayth the Lord, May the couenant whyche I haue made with day and nyght be broken, that there ſhould not be daye and night in due ſeaſon?

D 21 Then may my couenante alſo be broken
2.Pet.2.a. which I made with Dauid my ſeruant, and ſo he not to haue a ſonne to raigne in his throne: ſo ſhall alſo the Prieſts and Leuites nether kayle, but ſerue me.

22 For like as the ſtarres of heauen maye not
Gen.15.b. be numbred, neither the ſande of the ſea meaand.32.c. ſured: ſo will I multiply the ſeede of Dauid my ſeruãt, and ỹ Leuites my miniſters.

23 Moreouer, the worde of the Lord came to Jeremie, ſaying,

24 Conſydereſt thou not what thys people ſpeaketh? Two kynredes (ſay they) had the Lorde choſen, and thoſe ſame two hathe he caſt away: for ſo they haue deſpiſed my people, and they reputed them as though they were no people.

25 Therefore, thus ſayeth the Lorde, If I haue made no couenant with day and night, and giuen no ſtatute vnto heauen and earth:

26 Then will I alſo caſt away the ſeede of Jacob and Dauid my ſeruaunt, ſo that I will take no prince out of his ſeede to rule the poſteritie of Abraham, Iſahac, and Jacob: but yet I will turne agayne their captiuitie, and be mercifull vnto them.

The.xxxiiij. Chapter.

2. He threatneth that the citie, and the kyng Zedekias alſo ſhall be gyuen into the hands of the kyng of Babylon. 11. Hee rebuketh them that brought ſuche of their brethren into captiuitie, as were pardoned to goe at theyr libertie.

Deut.15. Exod.21.

1 THeſe are the wordes whiche the Lorde I ſpake vnto Jeremie, what time as Na- Jere.39.a. buchodonoſor the king of Babylon, and all his hoſt, and all the kingdomes that were vnder his power, and all his people, foughte againſte Hieruſalem, and all the cities thereof.

2 Thus ſayth the Lorde God of Iſrael, Go and ſpeake to Zedekias the king of Juda, and tell hym, The Lorde ſendeth thee this worde: Behold, I will deliuer this citie into 4.Reg.25.a Jere.32.a. the hande of the king of Babylon, hee ſhall 39.a. burne it with fyre,

3 And thou ſhalt not eſcape his handes, but ſhalte be taken priſoner, and deliuered into his power: Thou ſhalt loke the king of Babylon in the face, and he ſhall ſpeake to thee mouth to mouth, and then ſhalt thou goe to Babylon.

4 Yet heare the word of the Lord, O Zedekias thou king of Juda, thus ſayth the Lord 1.Reg.21.c. vnto thee, Thou ſhalt not be ſlayne with the ſworde,

5 But ſhalt dye in peace: and as thy forefathers the kinges thy (a) progenitours were brent, ſo ſhalt thou be brent alſo, and in thy mourning they ſhall ſay, O Lorde: for thus haue I determined, ſayth the Lord. a. Zedekias promiſed to be brent after his deathe, that is, to haue his funeralles honourably done

6 Then ſayd Jeremie the Prophete all theſe wordes vnto Zedekias king of Juda, in Hieruſalem,

7 What time as the kyng of Babylons hoſt B Gen.15.b. beſieged Hieruſalem, and the remnaunte of 2.Par.11.d. the cities (namely) Lachis and Azecah, whiche yet remayned of the ſtrong defenſed cities of Juda.

8 Theſe are the wordes that the Lorde ſpake vnto Jeremie the prophete, when Zedekias was agreed with all the people at Hieruſalem, ỹ there ſhould be proclaymed a libertie: Exod.21.a. Pſal.79. Leuit.26.f. Jer.7.d

9 So that euery man ſhould let his ſeruant & Deut.15.b. handmayde goe free, Hebrue and Hebruelle,

and

and no Iew hold his brother as a bondmã.

10 Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondeseruaunt and bondewoman, and no longer to holde them bond: euen so they were obedient, and let them go free.

11 But afterward they repented, and toke agayne the seruauntes and handmaydens whome they had lette goe free, and so made them bonde agayne.

12 For whiche cause, the worde of the Lorde came vnto Ieremie from the Lord himselfe, saying,

Deut.15.a. 13 Thus sayth the Lorde God of Israell, I Exod.21.a. made a couenaunt with your fathers when I brought them out of the land of Egypte, out of the house of bondage, saying,

℄ 14 Whē seuen yeeres are out, euery man shall let his bought seruant an Hebrue goe free, if he haue serued him syxe yeeres: but youre fathers obeyed me not, and hearkened not vnto me.

15 Ye for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery manne to let his neighbour goe free, and in that yee made a couenaunt before me in the temple that beareth my name.

16 But yet ye turned your selues agayne, and blasphemed my name, in thys, that euery man hathe required his seruaunte and handmayde agayne, whome ye had let goe quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.

17 And therefore, thus sayeth the Lorde, Ye haue not obeyed me, euery manne to proclayme freedome vnto his brother & neyghbour: wherefore I will call you vnto freedome, sayth the Lord, euen vnto the swoorde, to the pestilence, and to hunger, and will make you to be plagued in all kingdomes of the earth.

18 Yea those men that haue broken my couenant, & not kept the wordes of the appointment which they made before me, when they Gen.15.b. hewed the calfe in two, and when they went thorowe the two halfes thereof.

19 The Princes of Iuda, the princes of Hierusalem, the gelded men, the priestes and all the people of the lande, which went thorow the two sides of the calfe:

20 Those men wyll I giue into the power of their enimyes, and into the handes of Psal.79.a. them that folow vppon their lines: and theyr Iere.7.d. dead bodies shall be meate for the foules of the ayre, and beasts of the fielde.

D 21 As for Zedekias the king of Iuda, and his princes, I will deliuer them into the power of their enimies, and of them that desire to slay them, and into the hande of the kyng of Babylons host, whiche nowe is departed Iere.37.c. from you.

22 But through my commaundement (sayth the Lorde) they shall come agayne before this citie, they shall fight against it, winne it, and burne it: Moreouer, I will lay the cities of Iuda so waste, that no manne shall dwell therein.

The.xxxv.Chapter.

1. He propoundeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes. 6. The commaundemente of Ionadab the father of the Rechabites. 17. He threatneth punishment vnto the rebellious Iewes. 19. Hee promiseth prosperitie vnto the Rechabites for their obedience.

1 THe wordes which the Lorde spake vnto A Ieremie, in the raigne of Iehoakim the sonne of Iosias king of Iuda, are these:

2 Goe vnto the house of the Rechabites, and 4.Re.10.c. call them out, and bring them to the house of the Lord, into some commodious place, and giue them wine to drinke.

3 Then toke I Iazaniah the sonne of Ieremie, the sonne of Habazsiniah, and his brethren, and al his sonnes, and the whole household of the Rechabites,

4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Igdaliah, the man of God, which was by the closet of the princes, that is aboue the closet of Maasiah the sonne of Sellum, which is the treasurer.

5 And before the sonnes of the kinred of the Rechabites, I set pots full of wine, & cups, and sayd vnto them, Drinke wine:

6 But they sayd, We will drinke no wyne: for Ionadab the sonne of Rechab our father commaunded vs, saying, Yee and youre sonnes shall neuer drinke wine, buylde houses, sowe no seede, plant no vines, Iere.29.b.

7 Yea ye shall haue no vineyardes, but for al B your time ye shall dwel in tents, that ye may liue long in the land wherin ye be strangers.

8 Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father, in all that hee hathe charged vs, and so wee drinke no wine all our life long, we nor our wiues, our sonnes and our daughters,

9 Neyther buyld we any house to dwel therin: wee haue also among vs neyther vineyardes, nor corne lande to sowe:

10 But we dwell in tentes, we obey, and do

according vnto all that Jonadab our father commaunded vs.

11 But now that Nabuchodonoſor the kyng of Babylon came vp into the lande, wee ſayde, Come, let vs goe to Hieruſalem, that we may eſcape the hoſt of the Chaldees and the Aſſyrians: and ſo we dwell nowe at Hieruſalem.

12 Then came the worde of the Lorde vnto Jeremie, ſaying,

13 Thus ſayth the Lorde of hoſtes, the God of Iſraell, Goe and tell the men of Juda, and the inhabitours of Hieruſalem: Will ye not be reformed to obey my wordes, ſayth the Lorde?

C 14 The words whiche Jonadab the ſonne of Rechab commaunded his ſonnes, that they ſhould drinke no wine, are faſt ſurely kept, for vnto this day they drinke no wine, but obey theyr fathers commaundemente: but as for me I haue ſtande vp early, I haue ſpoken vnto you, and giuen you earneſt warning, and yet haue ye not bene obedient vnto me.

Jere.18.a. and.25.a.

15 Yea I haue ſente my ſeruauntes all the prophetes vnto you, I roſe vp early, and ſent you worde, ſaying, O turne you nowe euery man from his wicked way, amende youre lyues, and goe not after ſtraunge Gods to worſhip them, that ye may continue in the lande whyche I haue giuen vnto you and your fathers: but ye would neyther heare me, nor folow me.

16 The children of Jonadab Rechabs ſonne, haue ſtedfaſtly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,

17 And therefore thus ſayeth the Lorde of hoſtes, the God of Iſraell, Beholde, I will bring vpon Juda, and vpon euery one that dwelleth in Hieruſalem, all the trouble that I haue deuiſed againſt them: For I haue ſpoken vnto them, but they woulde not folow, I haue called vnto them, neuertheleſſe they would giue me no aunſwere.

Prou.1.c. Eſay.45.b. Jere.7.b.

18 Jeremie alſo ſpake vnto the houſholde of the Rechabites, Thus ſayeth the Lorde of hoſtes, the God of Iſraell, For aſmuche as ye haue obeyed the commaundement of Jonadab youre father, and kept all his preceptes, and done according to all that hee hath bidden:

19 Therefore, thus ſayth the Lorde of hoſtes the God of Iſraell, Jonadab the ſonne of Rechab ſhall not fayle, but haue one out of his ſtocke to ſtand alway before me.

Jere.33.c.

The.xxxvi. Chapter.

1. Baruch writeth (as Ieremie enditeth) the booke of the curſes againſt Iuda and Iſraell. 9. He is ſente with the booke vnto the people, and readeth it before them all. 14. He is called before the rulers, and readeth it before them alſo. 20. The rulers ſhew vnto the king the wordes of the booke. 23. Iehudi taketh the booke, and readeth a little of it, and caſteth it into the fyre. 28. There is another written at the commandement of the Lord.

Jer.25.

1 IN the fourthe yeere of Jehoakim the ſonne of Joſias the kyng of Juda, came the worde of the Lorde vnto Jeremie ſaying, A

2 Take a booke, and write therein all the wordes that I haue ſpoken to thee agaynſt Iſraell, agaynſt Juda, and agaynſt all the people, from the tyme that I beganne to ſpeake vnto thee in the raigne of Joſias vnto this day: Jere.30.a.

3 That when the houſe of Juda heareth of the plague whiche I haue deuiſed for them, they maye peraduenture turne euery manne from his wicked way, that I may forgyue their offences and ſinnes.

4 Then did Jeremie call Baruch the ſonne of Neriah, and Baruch wrote in the booke at the mouth of Jeremie, all the wordes of the Lord which he had ſpoken vnto him. Jere.45.a.

5 And Jeremie commaunded Baruch, ſaying, I am inpriſon, ſo that I may not come into the houſe of the Lorde:

6 Therefore goe thou thyther, and reade the booke that thou haſt written at my mouthe (namely) the wordes of the Lord, and reade them in the Lordes houſe vppon the (a) faſting daye, that the people, whole Juda, and all they that come out of ỹ cities may heare.

7 Peraduenture they will pray meekely before the face of the Lord, and turne euery one from his wicked way: for great is the wrath and diſpleaſure that the Lord hath taken againſt this people.

8 So Baruch the ſonne of Neriah, did according to all that Jeremie the Prophete commaunded hym, reading the wordes of the Lorde, out of the booke, in the Lordes houſe.

9 And this was done in the fyfth yeere of Jehoakim the ſonne of Joſias king of Juda, in the ninth moneth, when it was commaunded that all the people of Hieruſalem ſhould faſt before the Lorde, and they alſo that were come from the cities of Juda, vnto Hieruſalem:

10 Then read Baruch the wordes of Jeremie out of the Booke within the houſe of the Lorde, out of the treaſurie of Gamariah the ſonne of Saphan the ſcribe, whyche

a. When Iehoakim the king of Iuda heard that the king of Babylon his armie was comming to beſiege Hieruſalem, he appoynted a ſolemne and publique faſt for al the people, commanding them to reſort vnto the temple at the time appoynted, and there to make their humble prayers vnto God for peace and his fauour, as the maner of Gods people was in all their diſtreſſes to faſt and pray in faythfull repentaunce. Ioſu.3.a. 1.Mac.

is

Iere.25.a. is beside the higher ioft of the newe doze of the Lordes house, that all the people myghte heare.

11 Nowe when Micheas the sonne of Gamariah the sonne of Saphan, heard all the wozds of the Lord out of the booke,

12 He went downe to the kings palace into the scribes chambers, foz there all the princes were set, Elisama the scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achboz, Gamariah the sonne of Saphan, Zedekias the sonne of Hananias, with all the princes.

13 And Micheas tolde them all the wozdes that he heard Baruch reade out of the booke before the people.

C 14 Then all the princes sent Iehudi the sonne of Nathaniah, the sonne of Selemiah, the sonne of Chusi, vnto Baruch, saying, Take in thyne hande the booke whereout thou hast reade before all the people, and come. So Baruch the sonne of Neriah toke the Booke in hys hande, and came vnto them.

15 And they sayd vnto him, Sit downe, and reade the booke, that we may heare also: so Baruch reade, that they might heare.

16 Now when they had heard all the wozds, they were abashed one vpon another, and sayd vnto Baruch, We wil certifye the king of all these wozdes.

17 And they examined Baruch, saying, Tell vs, how diddest thou write all these wozdes out of his mouth?

18 Then Baruch aunswered them, He spake all these wozds vnto me with his mouth, and I wrote them in the booke.

19 Then sayd the princes vnto Baruch, Goe thy way, hyde thee with Ieremie, so that no man knowe where ye be.

20 And they went in to the king to the Court (but they kept the booke in the chamber of Elisama the scribe) and told the king all the wozds, that he might heare.

D 21 So the king sent Iehudi to fetch him the booke: which he brought out of Elisama the scribes chamber and Iehudi, read in it, that the king and all the princes which were about him might heare.

22 Nowe the king sate in the winter house (foz it was in the ninth moneth) & there was a fyre before him.

23 And when Iehudi had read three oz foure leaues thereof, he cutte the booke in peeces with a penknyfe, and cast it into the fyre vpon the harth, vntill the booke was all brent in the fyre vpon the harth.

Iere.3.c. 24 Yet no man was abashed thereof, noz rent his clothes, neyther the king him selfe, noz his seruaunts, though they heard al these wozdes.

25 Neuertheless, Elnathan, Dalaiah, and Gamariah, besought the king that he would not burne the booke: notwithstanding, the king would not heare them,

26 But commaunded Ierahmel the sonne of Amelech, Saraiah, the sonne of Esriel, and Selemiah the sonne of Abdiel, to lay handes vpon Baruch the scribe, and vpon Ieremie the Prophete: but the Lorde kept them out of syght.

27 Nowe after that the king had brente the booke, and the sermons which Baruch wrote at the mouth of Ieremie, the wozde of the Lord came vnto Ieremie, saying,

28 Take another booke, and write in it all the E afoze sayde sermons that were written in the fyrst booke, which Iehoakim the king of Iuda hath brent.

29 And tell Iehoakim the king of Iuda, thus saith the Lord, Thou hast brent ỹ booke, and thoughtest within thy selfe, Why haste thou written therein, that the king of Babylon shall come and make this land waste, so that he shall make both people and cattell to be out of it?

30 Therefore thus the Lord sayeth of Iehoakim the king of Iuda, There shall none of his generation sit vpon the throne of Dauid, his dead coarse shal be cast out, that the heate of the daye, and the frost of the night, maye come vpon him. 4.Re.24.b. Iere.22.c.

31 And I will visite the wickednesse of hym, of his seede, and of his seruauntes: Moreouer, all the euill that I haue promised them, though they heard me not, will I bring vpon them, vppon the inhabitours of Hierusalem, and vpon all Iuda.

32 Then toke Ieremie another booke, and gaue it to Baruch ỹ scribe the sonne of Neriah, whiche wrote therein out of the mouthe of Ieremie, all the sermons that were in the first booke which Iehoakim the king of Iuda did burne: and there were added vnto the many moe sermons, like vnto the former.

The.xxxvij. Chapter.

1. Zedekia succeedeth Cononiah, 3. he sendeth vnto Ieremie to pray for him, 12. Ieremie going into the lande of Beniamin is taken, 15. he is beaten and put in prison, 17. he is deliuered by kyng Zedekia.

1 ZEdekia the sonne of Iosiah, which was I made king through Nabuchodonosoz king of Babylon, raigned in the lande of Iuda, in the steede of " Cononiah the sonne of Iehoakim. 4 Reg. 24. " or, Iechoniah.

2 But neyther he, nor his ſeruauntes, nor the people in his land, would obey the wordes of the Lorde whiche he ſpake by the Prophete Jeremie.

Jere.31.a. 3 Neuertheleſſe, Zedekiah the king ſent Jehucal the ſonne of Selemiah, and Sophoniah the ſonne of Maaſiah the prieſt, to the prophet Jeremie, ſaying, O pray thou vnto the Lord our God for vs.

4 Nowe Jeremie walked free among the people at that time, and was not put in priſon as yet.

Ezec.17.b. 5 Pharaos hoſt alſo was come out of Egypt: which when the Chaldees whiche beſieged Hieruſalem perceyued, they departed from thence.

6 Then came the word of the Lord vnto the prophet Jeremie, ſaying,

B 7 Thus ſayth the Lord God of Iſrael, This aunſwere ſhall ye giue to the king of Juda

Jere.46.a. that ſent you vnto me for counſayle, Behold, Pharaos hoſt whiche is come forth to helpe you, ſhal returne into Egypt into his owne lande.

8 But the Chaldees ſhall come agayne, and fyght againſt this citie, winne it, and ſet fyre vpon it.

9 For thus ſayth the Lord, Deceiue not your own minds, thinking on this maner, Tuſh, the Chaldees goe now their way from vs: no, they ſhal not goe their way.

10 For though ye had ſlayne the whole hoſt of the Chaldees that beſiege you, and that none remayned of them but wounded men, yet ſhould they ſtande vp, and ſet fire vppon this citie.

11 Now when the hoſt of the Chaldees was broken vp from Hieruſalem for feare of the Egyptians armie,

12 Jeremie went out of Hieruſalem toward the land of Beniamin, to get him frō among the people.

13 And whē he came vnder Beniamins port, there was a porter called Jeriah, the ſonne of

Jere.28.b. Selemiah, the ſonne of Hananiah, whiche fell vppon him, and toke him, ſaying, Thy minde is to runne to the Chaldees.

C 14 Then ſaid Jeremie, It is not ſo, I go not to the Chaldees: neuertheleſſe, Jeriah would not beleeue him, but brought Jeremie bound before the princes.

15 Wherefore, the princes were angry with Jeremie, and ſmote him, and layde hym in priſon in the houſe of Jonathan the ſcribe: for they had made that houſe the priſon.

16 Thus was Jeremie put into a dungeon and priſon, and ſo lay there a long time.

Jere.38.c. 17 Then Zedekiah the king ſent for him, and called him, and aſked him quietly in his own houſe, ſaying, Thinkeſt thou this buſineſſe (that is now in hand) commeth of the Lord? Jeremie aunſwered, Yea that it dothe: and thou (ſayd he) ſhalt be deliuered into the king of Babylons power.

18 Moreouer, Jeremie ſaid vnto king Zedekia, What haue I offended againſt thee, againſt thy ſeruauntes, or againſt this people, that ye haue put me in pryſon?

19 Wher are your prophets which haue prophecied vnto you, and ſayd, That the king of Babylon ſhould not come againſt you and this lande? Jere.28.c.

20 And therefore heare now, O my Lord the king, let my prayer be accepted before thee, and ſende me no more into the houſe of Jonathan the ſcribe, that I die not there.

21 Then Zedekia commaunded to put Jeremie in the fore entrie of the priſon, & dayly to be giuen him a cake of breed of the bakers ſtreete, vntill all the breade in the citie was eaten vp: thus Jeremie remayned in the fore entrie of the priſon.

The.xxxviij. Chapter.

1 By the motion of the rulers, Ieremie is put into a dungeon. 14. At the requeſt of Abedmelech the chamberlayne, the kyng commaundeth Ieremie to be brought foorthe of the dungeon. 17. Ieremie ſheweth the kyng how he might eſcape death.

1 SAphatiah the ſonne of Mathan, Gedaliah the ſonne of Pashur, Jucal the ſonne of Selemiah, and Pashur the ſonne of Melchia, perceyued the wordes that Jeremie had ſpoken vnto all the people, namely, on this manner: A

2 Thus ſayth the Lorde, Who ſo remayneth in this citie, ſhall periſh either with ỹ ſword, with hunger, or with peſtilence: but who ſo falleth vnto the Chaldees ſhall eſcape, wynning hys ſoule for a pray, and ſhall lyue. Jere.21.b. and.27.d. Jer.37.

3 For thus ſayth ỹ Lord, This citie no doubt muſt be deliuered into the power of the king of Babylon, and he alſo ſhall winne it. Jere.22.d.

4 Then ſayde the Princes vnto the King, Sir, we beſeech you let this man be putte to death: for thus he diſcourageth the handes of the ſouldiers that bee in this citie, and the handes of all the people, when hee ſpeaketh ſuch wordes vnto them: this manne laboureth not for peace of the people, but miſchiefe. Jer.27

5 Zedekia the king anſwered, and ſaid, Loe, he is in your handes: for the king may denye you nothing.

6 Then toke they Jeremie, and caſt hym into

into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Ieremie with cordes into a dungeon, where there was no water, but myre: so Ieremie stacke fast in the myre.

B 7 Now when Abedmelech the Mozian, being a chamberlayne in the kings court, vnderstode that they had cast Ieremie into the dungeon,

8 He went out of the kings house, and spake to the king, which then sat vnder the port of Beniamin, these wordes:

9 My Lorde the king, where as these men meddle with Ieremie the prophete, they do him wrong (namely) in that they haue put him in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the king commaunded Abedmelech the Mozian, and sayde, Take from hence thirtie men, whom thou wilt, and drawe vp Ieremie the prophete, out of the dungeon before he dye.

11 So Abedmelech toke the men with him, and went to the house of the king, and there vnder the treasurie he gate olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Ieremie.

12 And Abedmelech the Mozian sayde vnto the prophete Ieremie, Put these ragges & cloutes vnder thine arme holes, betwixt them and the cordes: and Ieremie dyd so.

13 So they drewe vp Ieremie with cords, and toke him out of the dungeon: and he remayned in the fore entrie of the prison.

14 Then Zedekia the king sent, and caused C Ieremie the prophete to be called vnto him, Ier.37.c. into the thyrde entrie that is in the house of the Lord, and the king sayde vnto Ieremie, I will aske thee some what, but hyde nothing from me.

15 Then Ieremie answered Zedekia, If I be playne vnto thee, thou wilt cause me to suffer death: if I giue thee counsel, thou wilt not folowe me.

16 So the king swore an othe secretly to Ieremie, saying, As the Lord liueth that made vs these soules, I will not slay thee, nor giue thee into the hads of thē ẏ seeke after thy life.

17 Then saide Ieremie vnto Zedekia, Thus Ier.27.a. saith the Lorde of hostes, the God of Israel, If case be that thou wylt goe forth vnto the king of Babylons princes, thou shalt saue thy life, and this citie shal not be brent, yea both thou and thy household shal escape with your lyues:

18 But if thou wilt not goe forth to the king of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, which shal set fyre vpō it, and thou shalt not be able to escape them.

19 And Zedekia sayde vnto Ieremie, I am afrayde for the Iewes that are fledde vnto the Chaldees, lest I come into their handes, and so they to haue me in derision.

20 But Ieremie answered, No, they shall not betray thee: O hearkē vnto ẏ voyce of ẏ Lord, I beseeche thee, which I speake vnto thee, so shalt thou be well, and saue thy lyfe:

21 But if thou wilt not goe forth, the Lorde D hath tolde me this playnely,

22 Beholde, all the women that are leaft in the king of Judahs house, shal be led forth vnto the king of Babylons princes: and they shall say, thou art deceiued, and the men in whom thou diddest put thy trust, haue gotte thee vnder, and set thy feete fast in the myre, and gone their way from thee.

23 Therefore al thy wiues, with thy children, shall they leade forth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the king of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then sayd Zedekia vnto Ieremie, Loke that no body knowe of these wordes, and thou shalt not dye:

25 But if the princes perceiue that I haue talked wt thee, and come vnto thee, saying, O speake, what sayd ẏ king to thee, hyde it not frō vs, & we wil not put thee to death: Tell vs (we pray thee) what sayd the king to thee?

26 See thou giue them this answere: I haue humbly besought the king, that he will lette me lye no more in Ionathans house, that I dye not there.

27 Then came all the princes vnto Ieremie, and asked him: and he tolde them after the manner as the king bad him. Then they helde their peace, and let him alone: for they perceiued nothing.

28 So Ieremie abode stil in the fore entrie of the prison, vntil the daye that Ierusalem Iere.39.e. was wonne.

The.xxxix. Chapter.

1. Nabuchodonosor besiegeth Ierusalem. 4. Zedekia fleeth. 5. he is taken of the Chaldees. 6. his sonnes are slaine. 7. his eyes are thrust out 11. Ieremie is prouided for. 25. Abedmelech is deliuered from captiuitie, by cause of the confidence that he had in God.

1 NOw when the citie of Ierusalem was I taken, for in the ninth yeare of Zedekia king of Juda, the tenth moneth, came Iere.32.a. Nabuchodonosor the king of Babylon and 4.Re.25.a. al his host, and besieged Ierusalem, & fought against it,

2 And in the eleuenth yeere of Zedekia, in the
fourth moneth, the ninth daye of the moneth,
he breake into the citie.
3 Then all the princes of the king of Baby-
lon came in, and ſate them downe vnder the
port: Neregel Sereſer, Samgarnebo, Sar-
ſachim, Rabſares, Neregel Sereſer, Rab-
mag, with al the other princes of the king of
Babylon.
Iere.34.a. 4 And when Zedekia the kyng of Iuda
with his ſouldiers ſawe them, then they fled &
departed out of the citie by night through
the kings garden, and through the port that
is betweene the two walles, and ſo the kyng
went towarde the wildernesſe.
5 But the Chaldees hoſt followed faſt after
them, and toke Zedekia in the fielde of Hie-
richo, and brought him priſoner to Nabu-
chodonoſor the king of Babylon, vnto Reb-
lath, that lyeth in the land of Hemath, where
he gaue iudgement vpon him.
6 So the king of Babylon cauſed the chyl-
dren of Zedekia, and all the nobles of Iu-
da, to be ſlayne before his face at Reblath,
B 7 And made Zedekias eyes to bee put out,
and bounde him with two chaynes, and ſent
him to Babylon.
4.Re.25.d. 8 Moreouer, the Chaldees burnt vp the kings
Iere.22.d. palace, with the other houſes of the people,
and brake downe the walles of Ieruſa-
lem.
9 As for the remnant of the people that were
in the citie, and ſuche as were come to him,
and whatſoeuer was lefte of the common
ſort, Nabuzaradan the chiefe captayne cary-
ed them to Babylon.
10 But Nabuzaradan the chiefe captaine let
the raſcal people, and thoſe that had nothing
dwel ſtyl in the lande of Iuda, and gaue
them vineyardes and corne fieldes at the
ſame time.
11 Nabuchodonoſor alſo the king of Baby-
lon, gaue Nabuzaradan the chiefe captayne
a charge concerning Ieremie, ſaying,
12 Take and cheriſhe him, and make much of
him, ſee thou do him no harme, but entreate
him after his owne deſire.
13 So Nabuzaradan the chiefe captayne,
Nabuzarban, Rabſares, Neregel Sereſer,
Rabmag, and all the king of Babylons
Lordes, ſent for Ieremie,
C 14 And cauſed him to be fet out of the fore en-
Iere.38.d trie of the pryſon, and committed him vnto
Gedaliah the ſonne of Ahicam, the ſonne of
Saphan, that he ſhould cary him home: and
ſo he dwelt among the people.
Iere.40.b. 15 Now when Ieremie lay yet bound in the
fore entrie of the pryſon, the word of the lord
came vnto him, ſaying,
16 Goe and tell Abedmelech the Moriam, thus
ſaith the Lorde of hoſtes, the God of Iſrael,
Beholde, the cruel and ſharpe plague that I
haue deuiſed for this citie, will I bring vpon
them, that thou ſhalt ſee it:
17 But I will deliuer thee in that day, ſayth
the Lord, & thou ſhalt not come in the hands
of thoſe men whom thou feareſt:
18 For doubtleſſe I will ſaue thee, ſo that
thou ſhalt not periſhe with the ſworde: but
thy lyfe ſhal be ſaued, and that bycauſe thou
haſt put thy truſt in me, ſaythe the Lorde.

The.xl.Chapter.

1. Ieremie hath licence to goe whither he wil. 8. he dwelleth with the people that remayneth at Ieruſalem, ouer whom Gedaliah ruleth 14. Iehanan propheſieth death vnto Gedaliah.

1 THis is the word that the Lord ſpake vn- A
to Ieremie, when Nabuzaradan the Iere.43.a.
chiefe captayne had let him goe free from
Ramath, whyther he had led him bounde a-
mong all the priſoners that were caryed Iosu.18.d.
from Ieruſalem and Iuda vnto Babylon.
2 The chiefe captayne called for Ieremie, &
ſayde vnto him, The Lord thy God ſpake
mightily before of ỳ miſerie vpon this place.
3 Nowe the Lord hath ſent it, and perfour-
med it, as he hath promiſed: for ye haue ſin-
ned againſt the Lord, and haue not bin obe-
dient vnto his voyce, therefore commeth this
plague vpon you.
4 Beholde, I loſe the bandes from thy hands
this day: if thou wylt nowe goe with mee
vnto Babylon, vp thē, for I will ſee to thee,
and prouide for thee: but if thou wilt not go
with me to Babylon, then remaine here: be-
holde, all the lande is at thy will, loke where Gene.13.b.
thou thinkeſt conuenient and good for thee to Tobi.1.b.
abyde, there dwel.
5 For as yet he was not gone backe again to
Gedaliah: therefore hee ſaide to him, Goe
backe to Gedaliah the ſonne of Ahicam the
ſonne of Saphan, whom the king of Baby- 4.Re.25.f.
lon hath made gouernour ouer the cities of
Iuda, and dwel with him among the peo-
ple, or remaine where ſo euer it pleaſe thee.
So the chiefe captayne gaue him his expen-
ces with a rewarde, and let him goe.
6 Then went Ieremie vnto Gedaliah the ſon
of Ahicam to Miſpa, and dwelt there wyth
him among the people that were left in the Iere.39.d.
lande.
7 Now when the captaynes of the hoſt of Iu- B
da, which with their felowes were ſcattered
abroade on euery ſide in the land, vnderſtode
that

that the king of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wife, and childe, yea & the poore men in the lande that were not led captiue vnto Babylon, should be vnder hys iurisdiction:

8 They came to Gedaliah vnto Mispa, (namely) Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanchumeth, the sons of Ephai the Netophatite, Jezeaniah the the sonne of Maachati, with theyr companions.

9 And Gedaliah the sonne of Ahicam, the sonne of Saphan, sware vnto them and their felowes in this manner: Be not afrayde to serue the Chaldees, dwel in the land, & do the king of Babylon seruice, so shal ye prosper. 4.Re.25.c.

10 Beholde, I dwel at Mispa, to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs: therfore gather wine, corne, and oyle, and kepe them in your ware houses, and dwel in your cities that ye haue in keeping.

11 Yea al the Iewes also ẏ dwelt in Moab, vnder the Ammonites, Idumea, and in all the countreyes, when they heard that the kyng of Babylon had made Gedaliah the sone of Ahicam the sonne of Saphan gouernour, vpon all them that were left in Juda:

12 All the Iewes (I say) returned out of all places where they were fledde vnto, & came into the lande of Juda to Gedaliah vnto Mispa, and gathered wine and other fruites, and that very much.

13 Moreouer, Johanan the sonne of Careah, and all the captaines of the host that were scattered on euery side in the lande, came to Gedaliah to Mispa, and sayde vnto him,

C 14 Knowest thou not that Baalis the kyng of the Ammonites hath sent Ismael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahicam beleeued them not.

15 Then sayde Johanan the sonne of Careah vnto Gedaliah in Mispa these wordes secretly, Let mee goe, I pray thee, and I wyll slay Ismael the sonne of Nathaniah, so that no body shall knowe it: Wherefore wyll he kyll thee, that all the Iewes which resort vnto thee myght be scattered, and the remnãt in Juda perishe?

16 And Gedaliah the sonne of Ahicam sayde to Johanan the sonne of Careah, Thou shalt not do it, for they are but lyes that thou sayest of Ismael.

The.xli.Chapter.

2. Ismael killeth Gedaliah guilefully, and many other with him. 11. Iohanan foloweth after Ismael.

1 BVt in the seuenth moneth, it happened that Ismael the sonne of Nathaniah the sonne of Elisama, one of the kings blood came, and the greatest about the king, and tenne men with him, vnto Gedaliah the son of Ahicam to Mispa, and they did eate together in Mispa. A 4.Re.25.a.

2 And Ismael the son of Nathaniah, & those ten men that were with him, starte vp, and smote Gedaliah the sonne of Ahicam the sonne of Saphan with the swoorde, and slue him, whom the king of Babylon had made a gouernour of the lande.

3 Ismael also slue all the Iewes that were with Gedaliah at Mispa, and all the Chaldees that he founde there waytyng vpon him, and those that were able to fight, he slue with him.

4 The next day after that he had slaine Gedaliah, the matter was yet vnknowen:

5 And there came certayne men from Sichem, from Silo, and Samaria, to the number of fourescore, whiche had shauen theyr beardes, rent their clothes, & were all beanie, bringyng meate offerings & incense in theyr handes, to offer it in the house of the Lord.

6 And Ismael the sonne of Nathaniah went forth of Mispa weeping, to meete thẽ: nowe when he mette them, he sayd, Goe your way to Gedaliah the sonne of Ahicam. Ecc.12.

7 And when they came in the middest of the city, Ismael the sonne of Nathaniah, wyth them that were with him, slue them, euen at the middest of the pyt. B

8 Among these fourescore men, there were ten that sayde vnto Ismael, O slay vs not, for we haue yet a great treasure in the fielde, of wheate, barley, oyle, and honie: so he spared them, & slue them not with their brethrẽ.

9 Now the pyt wherein Ismael did cast the dead bodyes of the men whom he slue bycause of Gedaliah, had king Asa caused to be made for feare of Baasa the king of Israel, and the same pyt dyd Ismael fyl with slayne men. 2.Chr.16.a.

10 As for the remnant of ẏ people, the kyngs daughters, and all the people that were leste at Mispa, vpon whom Nabuzaradan the chiefe captayne had made Gedaliah the sonne of Ahicam gouernour, Ismael the sonne of Nathaniah caryed them away prisoners towarde the Ammonites. 4.Re.15.c.

11 But when Johanan the sonne of Careah, & al they whiche had bin captaines ouer the kings host vnto him, heard of al the wickednes that Ismael the son of Nathaniah had done. Gen.12.c.

12 They toke their companions, and went 1.Re.30.b.

out

out for to fyght with Iſmael the ſonne of Nathaniah, and founde him by the greate waters that are at Gibeon.

13 Now when all the people whome Iſmael led captiue, ſawe Iohanan the ſonne of Careah, and all the other captaynes of the hoſt, they were glad.

¶ 14 So al ỳ people that Iſmael had caryed away from Miſpa, were brought againe: and when they returned, they came to Iohanan the ſonne of Careah.

15 But Iſmael the ſonne of Nathaniah fled from Iohanan with eight companions, and went to the Ammonites.

16 Then Iohanan the ſonne of Careah, and all the captaines of the hoſt that were with him, tooke all the remnant of the people, whō Iſmael the ſonne of Nathaniah had ledde away when he had ſlayne Gedaliah the ſon of Ahicam, whom they alſo had reſerued from him, fighting men, women, and chyldren, and gelded men, whom they brought agayne from Gibeon,

17 And wente from thence, and take them downe at Geruth Camaam, which lieth beſide Bethlehem, that they might goe into Egypt for feare of the Chaldees:

Iere.12.f.

18 Of whome they were afrayde, bycauſe that Iſmael the ſonne of Nathaniah had ſlayne Gedaliah Ahicams ſonne, whom the king of Babylon had made gouernour in the lande.

Iere.40.a.

The.xlij.Chapter.

1. The captaines aske counſel at Ieremie what they ought to do. 19. Ieremie adminiſheth the remnaunt of the people not to goe into Egypt.

¶ 1 THen all the captaynes of Iohanan the ſonne of Careah, Iezaniah the ſonne of Oſiah, came, with all the people, from the leaſt to the moſt,

2 And ſayde vnto Ieremie the prophete, Oh heare our petition, that thou mayeſt pray for vs vnto the Lord thy God, (namely) for all the remnant, wherof there be fewe of vs leaft of many, as thou ſeeſt vs:

Iere.21.a. and.37.a.

3 That the Lord thy God may ſhewe vs a way to goe in, & tel vs what we ſhould do.

4 Then Ieremie the prophete ſayde vnto them, I haue heard you, beholde, I wil pray vnto God your Lorde as ye haue required me: and loke what anſwere the Lord giueth I ſhall certifie you therof, and keepe nothing backe from you.

Ioſu.1.c. 1.Mac.2.d. Iere.14.a.

5 And they ſaide vnto Ieremie, The Lord be a true and faythfull wytneſſe betwixt vs, that we wyll do all that the Lord thy God commaundeth vs.

6 Whether it be good or euill, we wyll harken vnto the voyce of the Lorde God, to whom we ſende thee, that we may proſper when we haue followed the voyce of ỳ Lord our God.

Iere.42.a.

7 And after ten dayes came the word of the Lord vnto Ieremie.

B

8 Then called he Iohanan the ſonne of Careah, and all the captaynes of the people that were with him, yea and all the people from the leaſt to the moſt,

9 And ſayde vnto them, Thus ſayth the Lord God of Iſrael, vnto whom ye ſent me to lay forth your prayers before him:

Iere.42.b. Ba.3.c.

10 If ye wil dwel in this lande, I ſhall build you vp, and not breake you downe, I ſhall plante you, and not rote you out: for I (a) repent as concerning the trouble that I haue done to you.

a. Gods repentance is not as any thing elſe is, that he doth not profeſſe to the vtmoſt his wrath according vnto deſertes of the people.

11 Feare not the king of Babylon, of whom ye ſtande in awe, O be not afraide (ſayth the Lorde) for I will be with you to helpe you, & deliuer you out from his hande.

12 I wil pardon you, I will haue mercy vpon you, and cauſe him to pitie you, and bring you againe into your owne land.

13 Neuertheleſſe, if yee purpoſe not to dwel in this lande, nor to folow the voyce of the Lord your God:

14 But wil ſay thus, Wee wyll not dwell here, but goe into Egypt, where wee ſhall neyther ſee warre, heare the noyſe of the trūpe, nor ſuffer hunger, there will we dwel.

Iere.42.a

15 Wherefore heare nowe the word of the Lorde, O ye remnant of Iuda, Thus ſayth the Lord of hoſtes, the God of Iſrael, If ye be wholly purpoſed to goe into Egypt, and to dwel there as ſtrangers,

Iere.27.d.

16 The ſworde that ye feared, ſhall ouertake you in Egypt: and the hunger whereof ye be here afrayde, ſhal hang vpon you, and folow you into Egypt, and there ſhal ye dye.

Iere.41.b.

17 And all they that of ſet purpoſe vndertake to goe into Egypt to ſoiourne there, ſhall peryſhe with the ſworde, with hunger, and peſtilence, not one of them ſhall remayne, there ſhall none eſcape the plague that I wil bring vpon them.

Iere.41.c.

18 For thus ſayth the Lord of hoſtes, the God of Iſrael, Like as my wrath and indignation is moued againſt the inhabitours of Ieruſalem: ſo ſhall my diſpleaſure be kyndled againſt you alſo if ye goe into Egypt, and there ye ſhal be reuiled, abhorred, brought to ſhame and confuſion, and as for this place ye ſhal neuer ſee it more.

19 The Lord forbiddeth you, (O ye remnant of Iuda) that ye ſhall not goe into Egypt:

and

and forget not that I haue warned you earnestly this day.

20 For ye haue dissembled with me: for yee sent me vnto the Lorde your God, and sayd, Iere.42.a. Pray thou the Lord our God for vs, and loke what answere the Lord our God giueth thee, that bring vs againe, & we shal do thereafter:

D 21 Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the which cause he hath sente me vnto you.

Iu.18.c. 22 Nowe therefore, be sure that ye shall perysshe with the swoorde, with hunger, and pestilence, euen in the same place where your lust is to goe and dwell.

The.xliij.Chapter.

1. Iohanan caryeth the remnant of the people into Egypt, cõtrary to the minde of Ieremie. 8. Ieremie prophesieth the destruction of Egypt.

A 1 NOwe when Ieremie had ended all the woordes of the Lord his God vnto the people, which to declare the Lord their God had sent him to them, euen all these woordes (I say.)

2 Azariah the sonne of Osaiah, and Iohanan the sonne of Careah, with all the stubburne persons, saide vnto Ieremie, Thou lyest, the Lorde our God hath not sent thee to speake Iere.42.a. vnto vs, that we should not goe into Egypt, and dwel there:

3 But Baruch the sonne of Neriah prouoketh thee against vs, that he myght bring vs into the captiuitie of the Chaldees, that they might slay vs, and cary vs away prisoners vnto Babylon.

4 So Iohanan the sonne of Careah, and all the captaynes of the host, and all the people, folowed not the cõmaundement of the lord, (namely) to dwel in the land of Iuda:

5 But Iohanan the sonne of Careah, and all the captaynes of the host, caryed away al the Iere.41.c. remnant of Iuda that were come together agayne from all the heathen, among whom they had bin scattered, to dwel in the lande of Iuda,

6 Men, women, children, the kyngs daughters, all those that Nabuzaradan the chiefe captayne had left with Gedaliah the sonne of Ahikam the sonne of Saphan: they caryed away also the prophete Ieremie, Baruch the sonne of Neriah,

7 And so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis.

8 And in Thaphnis the woorde of the Lorde happened vnto Ieremie, saying,

9 Take great stones in thine hande, and hide thẽ in ẏ bryck wal, vnder the doore of Pharaos house in Thaphnis, that all the men of Iuda may see,

10 And say vnto them, Thus sayth the Lord of hostes, the God of Israel, Beholde, I wil sende & cal for Nabuchodonosor the king of Babylon my seruant, and will set his seate vpon these stones that I haue hid, and hee shall spreade his tent ouer them. Iere.46.c.

11 And when he commeth, he shall smite the land of Egypt, some vnto slaughter, some with banishment, and some with the swoorde.

12 He shall set fire vpon the temple of the Egyptians goddes, and burne them vp, & take themselues prysoners: Moreouer, he shal aray him selfe with the lande of Egypt, lyke as a shepheard putteth on his coate, and shal depart his way from thence in peace.

13 The pyllers also of the temple of the sunne that is in Egypt, shall be breake in peeces, and burne the temples of the Egyptians goddes.

The.xliiij.Chapter.

1. He reproueth the people for their idolatrie. 15. They that set light by the threatning of the Lord are chastened. 26. The destructiõ of Egypt and the Iewes therein is prophecied.

1 THis is the woorde that was shewed to A Ieremie, concerning all the Iewes which dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Pathures.

2 Thus sayth the Lorde of hostes, the God of Israel, Ye haue seene all the miserie that I haue brought vpon Ierusalem, and vpon all the cities of Iuda: so that this day they are desolate, and no man dwelling therein,

3 And that bycause of the great blasphemies, which they committed to prouoke me vnto anger, in that they went backe to do sacrifice and worship vnto strange goddes, whom neyther they, nor ye, nor your fathers haue knowen.

4 Howbeit, I sent vnto them my seruauntes all the prophetes, I rose vp early, I sent vnto them, and gaue them warning, O do no suche abhominable things and things that I hate. Iere.25.a. and.29.a.

5 But they woulde not folowe, nor hearken, to turne from their wickednesse, and to do no more sacrifice vnto straunge goddes.

6 Wherfore, mine indignation & wrath was kindled, and it brent vp the cities of Iuda, with the streetes of Ierusalem, so that they were

were made walke and deſolate, as it is come to paſſe this day.

B 7 Now therefore, thus ſayth the Lord of hoſtes the God of Iſrael, How happeneth it that ye do ſo greate euil vnto your owne ſoules, thus to deſtroy the men and women, children and babes of Iuda, ſo that none of you is left?

8 Bycauſe ye prouoke me to wrath with the workes of your owne handes, when ye offer vnto ſtrange goddes in the lande of Egypt, where as ye be gone to dwel, that ye myght vtterly perylhe, and that ye might be reuiled, and ſhamefully entreated of al nations?

9 Or haue ye now forgotten the wickednelle of your forefathers, the wickednelle of the kings of Iuda, and their wiues, the wickednelle that yee your ſelues and your wiues haue done in the lande of Iuda, and in the ſtreetes of Ieruſalem?

10 Yet are ye not ſorie this day, ye feare not, neyther walke ye in my lawe, and in my commaundementes that I haue giuen vnto you and your forefathers.

11 Therefore, thus ſaith the Lord of hoſtes, the God of Iſrael, I am ſtedfaſtly aduiſed and determined to punyſhe you, and to rote out all Iuda.

12 As for the remnant of Iuda that purpoſely went into Egypt there to dwel, I wil take them, and they ſhall all bee deſtroyed, in the lande of Egypt ſhall they perilhe being cõſumed with the ſworde, and with hunger: for from the leaſt vnto the moſte, they ſhall perylhe with the ſworde, and wyth hunger: moreouer, they ſhall be reuiled, abhorred, ſhamed, and confounded.

Ezec.39.a. 13 For I wil viſite them that dwel in Egypt, as I haue viſited Ieruſalem, with the ſworde, with hunger, and with peſtilence.

C 14 So that none of the remnant of Iuda which are gone to dwel in Egypt, ſhall bee left to come againe into the land of Iuda, although they thinke to come thyther again, and to dwel there: for none ſhall come agayne but ſuch as are fled away.

15 Then all the men which knewe that theyr wiues had offered vnto ſtrange goddes, and a great forte of wiues that ſtode there, yea and al the people that dwelt there in Egypt in the citie of Phatures, anſwered Ieremie, and ſayde,

16 As for the words that thou haſt ſpoken vnto vs in the name of the Lord, we wil in no wiſe heare them:

17 But whatſoeuer goeth out of our owne mouth, that will we do, we will do ſacrifice, and offer oblations vnto the queene of heauen like as we and our forefathers, our kings & Iere.7.b.

our heades haue done in the cities of Iuda, and in the ſtreetes of Ieruſalem: for then had we plentifulneſſe of victuals, then were we in proſperitie, and no miſfortune came vpon vs:

18 But ſince we left to offer, and to do ſacrifice vnto the queene of heauen, we haue had ſcarceneſſe of all things, and periſhe with the ſworde and hunger. 1.Ma.1.

19 (Laſt of all) when we (women) dyd ſacrifice and offered vnto the queene of heauen: dyd we make hir cakes, and powre vnto hir drinke offerings to do hir ſeruice, without our husbandes wylles?

20 Then ſayde Ieremie vnto all the people, to the men, to the women, and to al the folke which had giuen him that anſwere, Ie.35.a.

21 Dyd not the Lord remember the ſacrifices D that yee, your forefathers, your kynges and rulers, with all the people, haue offered in the cities of Iuda, in the ſtreetes of Ieruſalem? and hath he not conſydered this in hys mynde?

22 In ſomuch that the Lord myght no longer ſuffer the wickednelle of your inuentions, and the abhominable things which yee did: Is not your lande deſolate and voyde, yea and abhorred, ſo that no man dwelleth therein any more, as it is come to paſſe this day? Eſai.1.d. Ie.36.a.

23 Did not all this happen vnto you, bycauſe ye made ſuch ſacrifice, and ſinned againſt the Lord? ye haue not followed his voice, to walke in his lawe, in his ordinances & ſtatutes: yea this is ẏ cauſe ẏ al miſfortune happened vnto you, as it is come to paſſe this day. 3.Re.11. Iere.22. 3.c.&.56. Bacuc.1.

24 Moreouer, Ieremie ſpake vnto al the people, & to al the womẽ, Heare the word of the Lord, al Iuda that be in the land of Egypt:

25 Thus ſaith the Lord of hoſtes, the God of Iſrael, Ye and your wiues haue ſpoken with your owne mouth, the thing that ye haue fulfilled in deede, yea thus haue ye ſayd, We wil not fayle but perfourme the vowes that we haue vowed, we wil do ſacrifice, & poure out drinke offerings to the Queene of heauen, purpoſely will yee ſet vp your owne meanings, and perfourme your vowes. Iere.44.b.m.11.b.

26 And therefore heare the word of the Lord al Iuda ẏ dwel in the land of Egypt, Behold, I haue ſworne by my great name, ſayth the Lord, that my name ſhall not bee rehearſed through any mans mouth of Iuda in all the land of Egypt, to ſay, The lord God liueth. Gen.22.c. Exo.19.a. Nu.20.a. Iere.29.a. 32.31.

27 For I wil watch to plague them, and not for their wealth: And all the men of Iuda that be in the lande of Egypte, ſhall periſhe with the ſworde, and with hunger, vntil they Iere.44.c. 4.Re.24.

be

be vtterly destroyed.

C 28 Neuertheleſſe thoſe that fledde away for the ſwoꝛde, ſhall come againe out of Egypt into the lande of Juda, but there ſhal be very fewe of them, and al the remnant of Juda that are gone into Egypt there to dwel, ſhall knowe whoſe woꝛdes ſhall be founde true, theirs oꝛ myne.

29 Take this foꝛ a token, that I will viſite you in this place, ſayth the Loꝛd, and that ye may know howe ỹ I wout doubt wil perfourme my purpoſe vpon you, to punith you:

30 Behold, ſayth the Loꝛde, I will deliuer Pharao Hephꝛea king of Egypt, into the hands of his enimies that ſeeke after his life: euen as I gaue Zedekia the king of Juda into the handes of Nabuchodonoſoꝛ king of Babylon his enimie, which ſought after his lyfe.

The.xlv.Chapter.

Baruch is reproued of Ieremie.

A 1 THeſe are the woꝛdes that Ieremie the pꝛophet ſpake vnto Baruch the ſonne of Neriah, after that he had writ ten theſe ſermons in a booke at the mouth of Ieremie, in the fourth yeere of Jehoakim the ſon of Joſias king of Juda, ſaying,

2 Thus ſayth the Loꝛd God of Iſrael vnto thee, O Baruch:

3 Inſomuch as ỹ thoughteſt thus (when thou waſt writing) Wo is me, the Loꝛd hath giuen me payne foꝛ my trauayle, I haue weeried my ſelfe wᵗ ſighing, and haue founde no reſt:

4 Therefoꝛe tell him, O Jeremie, that the Loꝛde ſayth thus, Beholde, the thing that I haue builded, will I breake downe agayne, and roote out the thing that I haue planted, yea this whole lande:

5 And ſeekeſt thou yet pꝛomotion? (loke not for it, and) deſire it not, foꝛ I will bꝛing a miſerable plague vpō al fleſh, ſaith the Loꝛd: but thy lyfe will I giue thee foꝛ a pꝛay in al places whither ſo euer thou goeſt.

The.xlvi.Chapter.

1. He prophecieth the deſtruction of Egypt. 27. Deliueraunce is promiſed to Iſrael.

A 1 HEre folow the woꝛds of the Loꝛd to ỹ pꝛophet Jeremie, which he ſpake againſt (all) the Gentiles.

2 Theſe woꝛdes folowing pꝛeached he to the Egyptians, concerning the hoſte of Pharao Necho king of Egypt, wch he was in Charchamis beſide the water of Euphꝛates, what tyme as Nabuchodonoſoꝛ the king of Babylon ſlue him, in the fourth yeere of Jehoakim the ſonne of Joſias king of Juda.

3 Make ready buckler and ſhielde, and goe foꝛth to fight. Jere.36.a.

4 Harneſſe your hoꝛſes, and ſet your ſelues vpon them, ſet your ſallets faſt on, bꝛing foꝛth ſpeares, ſcoure your ſwoꝛdes, and put on your bꝛeaſt plates.

5 But alas, howe happeneth it that I ſee you ſo afrayde? why ſhꝛynke ye backe? Theyꝛ woꝛthyes are ſlaine, yea they runne ſo faſt away, that none of them loketh behinde him: fearefulneſſe is fallen vpon euery one of thē, ſayth the Loꝛd.

6 The lightеſt of foote ſhal not flee away, and the woꝛthies ſhall not eſcape: towarde the Noꝛth, by the water of Euphꝛates they dyd ſtumble and fal.

7 But what is hee this that ſwelleth vp as it were a floud, roaryng and raging lyke the ſtreames of water? B

8 It is Egypt that ryſeth vp lyke the floud, & calleth out the waters with ſo great noyſe, and he ſayde, I will goe vp, and will couer the earth, I wil deſtroy the citie, with them that are therein.

9 Get ye vp ye hoꝛſes, rolle foꝛth ye charets, come foꝛth woꝛthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Loꝛde God of hoſtes, is a day of vengeance, that he may auenge him of his enimies: The ſwoꝛd ſhal deuour, it ſhall be ſatiſfied and bathed in their bloud, foꝛ the Loꝛd God of hoſtes ſhal haue a ſlaine offeryng towarꝺ the Noꝛth, by the water of Euphꝛates.

11 Goe vp vnto Gilead, and bꝛing triacle, O virgin thou daughter of Egypt: but in vaine ſhalt thou go to ſurgerie, foꝛ thy wound ſhal not be ſtopped.

12 The heathen haue hearde of thy ſhame, and the lande is full of thy confuſion, foꝛ one ſtrong man did ſtumble vpon another, and they are fallen both together.

13 Theſe are the the woꝛdes that the Loꝛde ſpake to the pꝛophet Jeremie, concerning the comming of Nabuchodonoſoꝛ the kyng of Babylon, whiche was ſent to deſtroy the lande of Egypt: Jere.43.b.

14 Pꝛeache out thꝛough the lande of Egypt and cauſe it to be pꝛoclaymed at Migdol, Noph, and Thaphnis, and ſay, Stande ſtyl, make thee redy, foꝛ the ſwoꝛd ſhall conſume thee rounde about. C

15 How happeneth it that thy mightie woꝛthies are fallen? why ſtood they not faſte? euē bycauſe the Loꝛd thruſt them downe.

16 The ſlaughter was great, foꝛ one fel euer ſtyl vpon another: & they ſaide, Vp, let vs goe agayn to our owne people, and to our owne natural

natural countrey, from the cruel ſwoꝛd.

17 They did crye euen there, Pharao the king of Egypt, is a king of troubleſomeneſſe, he hath ouerpaſt the appointed time.

Eſai. 48. b. 18 As I liue (ſayth the king whoſe name is the Lord of hoſtes) ſo ſurely as Thaboꝛ ſtandeth among the mountaynes, and Charmel in the ſea: euen ſo aſſuredly ſhall this miſchiefe come (vpon Egypt.)

19 O thou daughter of Egypt, make redy thy geare to flit: foꝛ Noph ſhal be voyde and deſolate, ſo that no man ſhall dwel therein.

20 The lande of Egypt is like a goodly faire calfe: but deſtruction ſhall come out of the noꝛth, (I ſay) it commeth.

D 21 Hir waged ſouldiours that be with hir, are lyke fat calues, they alſo ſhall flee away together, & not abyde: foꝛ ẏ day of their ſlaughter, and the time of their viſitation ſhal come vpon them:

22 The crye of them ſhall make a noyſe, as the hiſſing of ſerpentes: foꝛ they ſhal enter in with their hoſtes, and come againſt hir with axes, as it were hewers doꝛwne of wood.

a. Hir wood, that is, the whole multitude of the people, whiche was like a great wood.

23 And they ſhall cut doꝛwne hir (a) wood, ſaith the Lord, they ſhall be innumerable: foꝛ they ſhall be moe in number than the graſſehoppers, ſo that no man ſhal be able to tel them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the noꝛth.

25 Thus ſayth the Lord of hoſtes, the God of Iſrael, Beholde, I will viſite that reſtleſſe people of Alexandria, Pharao, & Egypt, yea both their gods & their kings, euen Pharao and all them that put their truſt in him:

26 Yea I will deliuer them into the handes of thoſe that ſeeke after their lyues, (namely) into the power of Nabuchodonoſoꝛ the king of Babylon, and into the power of his ſeruauntes: and after all theſe things, it ſhall be inhabited as afoꝛetime, ſayth the Lord.

27 Be not thou afrayde, O my ſeruaunt Iacob, feare not thou, O Iſrael: foꝛ loe, I will helpe thee from farre, and thy ſeede from the lande of their captiuitie: Iacob alſo ſhall come agayne, and be in reaſt, he ſhal proſper, and no man ſhall do him harme.

E 28 Feare thou not (O Iacob my ſeruaunt) ſayth the Lorde, foꝛ I am with thee, and wil deſtroy all nations among whom I haue ſcattered thee: neuertheleſſe, I wil not conſume thee, but chaſten thee, and coꝛrect thee, yea and that with diſcretion, neyther will I vtterly deſtroy thee.

The. xlvij. Chapter.

The word of the Lord againſt the Philiſtines.

1 THeſe are the woꝛdes that ẏ Lord ſpake I vnto Ieremie the pꝛophete againſt the Philiſtines, beꝛore that Pharao ſmote (the citie of) Azah.

2 Thus ſayth the Lord, Behold, there ſhall waters aryſe out of the noꝛth, and ſhal gꝛow to a great floud, running ouer, and couering the lande, and all that is therin, the cities and them that dwel therein: and the men ſhall crye, and all they that dwel in the land ſhal mourne,

3 At the noiſe and ſtamping of their ſtrong barbed hoꝛſes, at the ſhaking of their charrettes, and at the rumbling of the wheeles: the fathers ſhall not looke to their chyldꝛen, ſo feeble and weerie ſhall their handes be,

4 At the ſame tyme when he ſhall be there to deſtroy the whole lande of the Philiſtines, he ſhall make waſt both Tyrus, Sidon, and the reſidue of theyr ayde: foꝛ the Lorde will deſtroy the Philiſtines, the remnant of of the Ile of " Caphtoꝛ.

" or, Cappadocia.

5 Baldneſſe is come vpon Azah, Aſcalon is put to ſilence with the reſt of their baleys: how long wilt thou teare thy ſelfe?

6 O thou ſwoꝛd of the Lord, how long wilt thou not ceaſſe? turne agayn into thy ſheath, reſt, and leaue of.

7 But how can it ceaſſe, when the Lord him B ſelfe hath giuen it a charge againſt Aſcalon, and rayſed it vp againſt the cities of the ſea coaſt?

The. xlviij. Chapter.

The worde of the Lord againſt the Moabites.

1 THus ſayth the Lorde of hoſtes, the god A of Iſrael, againſt Moab, Wo be to the citie of Nebo, foꝛ it is layde waſte, bꝛought to confuſion, and Kiriathaim is taken: Miſgab is bꝛought to ſhame, and afrayde. Eſai. 15. d. 16. a. 25. d. Ezec 25. d. Soph. 2. d.

2 Moab can boaſt no moꝛe of Heſbon, foꝛ they haue deuiſed a miſchiefe againſt it: come (ſhal they ſay) let vs rote them out, that they may be no moꝛe a nation, thou alſo ſhalt be deſtroyed, O Madmena, and the ſwoꝛd ſhal perſecute thee.

3 A voyce ſhall crie from Hoꝛonaim, Great waſting & deſtruction ſhall come vpon thẽ,

4 Moab is made deſolate: hir little ones haue cryed out.

5 Foꝛ at the going vp vnto Luith he aroſe with lamentations and mournyng, & down towarde Hoꝛonaim they hearde a cruel and deadly crye,

6 Get you away, ſaue your liues, and be like vnto the heath in the wyldernelle.

7 Foꝛ bycauſe thou haſt truſted in thyne B owne

owne wozkes and treasure, thou shalt be taken: Chamos with his priestes and princes shal goe away into captiuitie.

8 The destroyer shall come vpon all cities, none shall escape: The valleys shall be destroyed, and the fieldes shall be layde wast, like as the Lozd hath spoken.

9 Giue wings vnto Moab, that she get hir away speedyly: foz hir cities shal be made so desolate, that no man shal dwel therein.

10 Cursed bee hee that doth the wozke of the Lozd fraudulently, & cursed be he that kepeth backe his swozd from shedding of bloud.

11 Moab hath euer bin riche and careleſſe frō hir youth vp, shee hath bin stil settled vpon lyes, she was neuer yet put out of one vessell into another (that is) she neuer went away into captiuitie, therefoze hir tast remayneth, and hir sauour is not yet changed.

12 But loe, the time commeth, sayth the Lozd: that I shal sende hir trussers to trusse hir vp, which shall remoue hir from hir dwelling, and emptie hir vessels, and breake hir wine pottes.

13 And Moab shal be ashamed of Chamos, like as Israel was ashamed of Bethel, wherin she put hir trust.

C 14 Wherefoze do ye thinke thus, Wee are mightie, and strong men of warre?

15 Moab is destroyed, and hir cities brent vp, hir chosen yong men be slaine, sayth the king, whose name is the Lozd of hostes.

16 The destruction of Moab commeth on apace, and hir fal is at hande.

17 All ye neyghbours mourne foz hir, and all ye that knowe hir name, say, O how happeneth it that the strong staffe and the gwdly rodde is thus broken?

18 And thou daughter Dibon, come downe from thy glozie, and sit in thirst: foz he that destroyeth Moab, shall come vp to thee also, and breake downe thy strong holdes.

19 And thou that dwellest in Aroer, get thee to the streete, and loke about thee, aske them that are fledde and escaped, and say, What thing is happened?

20 Oh Moab is confounded and ouercome: mourne and crye, tel it out at Arnon, that Moab is destroyed.

D 21 Foz iudgement shall come vpon the playne lande, (namely) vpon Holon, and Jahzah & vpon Mephaath.

22 And vpon Dibon, vpon Nabo, and Beth Deblathaim,

23 Upon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and all the cities in the lande of Moab, whether they lye farre oz neare.

25 The hozne of Moab is smitten downe, & hir arme broken, sayth the Lozd.

26 Make hir drunken, foz she magnified hir selfe aboue the Lozd that men may clap their handes at hir vomite, and that she also may be laughed to scozne.

27 Dyddest not thou laugh Israel to scozne, as though he had bin taken (with theft) among theeues? foz so often as thou makest mention of him, thou skippest foz ioy.

28 Ye Moabites, leaue the cities, and dwell E in rockes of stone, and become lyke doues that make their nestes in holes.

29 Is foz Moabs pride we haue hearde of it, she is very hygh minded, I know hir stoutnesse, hir boasting, hir arrogancie, and the pryde of hir stomacke, (sayth the Lorde.) Esai.16.b. Iere.49.c.

30 I knowe, (sayth the Lozd) hir indignation, she doth not right, hir wozdes are lyes, & they haue not dealt truely.

31 Therefoze will I mourne foz Moab, foz whole Moabs sake: my hart shall lament the men of Kirchares.

32 O thou vineyarde of Sabamah, I will weepe foz thee as foz Jazer: thy vine bracches shall come ouer the sea, vnto the sea of Jazer, the destroyer shall breake into thy haruest and grape gathering.

33 Myrth and cheare shall be taken away frō the fertile fielde, and from the lande of Moab: there shal be no sweet wine in the presse, the treader shall haue no stomacke to crye, yea there shall be none to crye vnto him,

34 Whiche afozetyme were heard from Helbon to Eleale, and Jahaz, whiche lyfted vp their voice from Zoar vnto Hozonaim, that bullocke of three yeeres olde, the waters also of Nemrim shal be dryed vp.

35 Mozeouer, I will make Moab ceasse saith F the Lozde, from the offerings and censyng that shee hath made vnto hir gods in hygh places.

36 Wherefoze my hart mourneth foz Moab, lyke a crowde playing an heauie song, and foz the mens sake of Kirchares my harte mourneth also, euen as a pype that pypeth a doleful song: foz their riches whiche they haue gathered shal be destroyed.

37 All heades shal be shauen, and all beardes Esai.15.d. clipped of, all handes bound, and all loynes gyrded about with sackcloth.

38 Upon all the house toppes and streetes of Moab there shall be lamentable mourning: foz I wil breake Moab like an vnprofitable vessel, sayth the Lozd.

39 O how is she destroyed? O how mourneth she? O how doth Moab hang downe hir heade and is ashamed? Thus shal Moab be a laughing stocke, and had in derision of

al them that be rounde about hir.

Deut.28.c. Jere.49.d. 40 For thus sayth the Lord, Behold, the enimie shal come fleeing as an Eagle, & spread his wings vpon Moab.

G 41 They shall take the cities, and winne the strong holdes: then the mightie mennes harts in Moab, shall be like the hart of a woman trauelling with childe.

42 And Moab shall be made so desolate, that she shall no more bee a people, bycause she hath set vp hir selfe against the Lord.

Esai.24.c. 43 Feare, pit, and snare, shall come vpon thee, O Moab, sayth the Lord.

44 Who so escapeth the feare, shall fall into the pit, and who so getteth out of the pit, shal be taken in the snare: for I wil bring a yere of visitation vpon Moab sayth the Lord.

45 They that are able to flee, shall stand vnder the shadow of Hesbon, for there shal goe a fyre out of Hesbon, and a flambe from Sion, & shal burne vp ỳ proude people of Moab and the toppe of those seditious children.

46 Wo be vnto thee, O Moab, thou people of Chamos shalte perishe: yea thy sonnes and daughters shall be led away captiue.

47 Yet at the last will I bring Moab out of captiuitie againe, sayth the Lorde: Thus farre is of the plague of Moab.

The xlix. Chapter.

1. The worde of the Lorde against the Ammonites. 7. Against Idumea. 23. Damascus. 28. Cedar. 34. Elam.

A 1 AS concerning the Ammonites, thus the Lord saith, Hath Israel no children? or is he without any heire? Why hath your king then taken Gad in? Wherfore doth his people dwel in his cities?

Ezec.21.d. and.25.a. Amos.1.a.

2 Beholde therefore, the time commeth, saith the Lord, that I will bring a noise of warre into Rabath of the Ammonites, and it shall be layde on a desolate heape, and hir cities brent vp, and the Israelities shall be Lordes ouer those that had them in possession afore, sayth the Lord.

3 Hesbon shall mourne, for Ai shall be rooted out of the grounde, (sayth the Lorde) the citie of Rabbath shall crye out, and gyrde thē selues with sackcloth, they shal mourne and runne about the walles, for their kyng shall be led away prisoner, yea his priestes, and princes with him.

a. The plentifulnesse of the soyle, the strōg situation of the place, & their great wealthe causeth the Ammōits, like a reckelesse, to wāton girle to blaspheme the Lord, to annoy his people, and to be without all feare of enimies.

4 Wherefore glorieſt thou in the (a) valley? thy valley hath flowed away, O thou rebelious daughter, and thinkest thou that thou art so safe by reason of thy treasure; ỳ no mā shall come to thee?

5 Beholde, I will bring a feare vpon thee, sayth the Lord God of hostes, from all those that be about thee, so that ye shal be scattered euery man from another, and no man shall gather them together againe that be fledde.

6 But after that, I will bring the Ammonites also out of captiuitie agayne, sayeth the Lord.

7 Vpon the Edomites hathe the Lorde of hostes spoken on this manner, Is there no more wysedome in Theman? Is there no more good counsel among his people? Is their wisdome thē turned cleane to nought?

B Esai.21. Erod.3. 17.b. and.35.a.

8 Get you hence, turne your backes, crepe downe into the deepe, O ye citizens of Dedan: for I will bring destruction vpon Esau, yea and the day of his visitation.

9 If the grape gatherers come vpon thee, shuld they not leaue some grapes? If ỳ night robbers come vpon thee, should they not take so much as they thought were ynough?

10 But I wil make Esau bare, and discouer his secretes, so that he shal not be able to hide them: His seede shal be wasted away, yea his brethren and his neighbours, and hee hymselfe shall not be left behinde.

11 Thou shalt leaue thy fatherlesse children behinde thee, & I will keepe them, and thy widdowes shal take their comfort in me.

12 For thus hath the Lorde spoken, Beholde, they that men thought were vnmeete to drynke of the cup, haue dronken with ỳ first, and thinkest thou then to be free? No, no, thou shalt neither be quit nor free: but thou must drinke also.

Jere.25. Ezec.35. 1.Pet.4.

13 For why? I haue sworne by my selfe, saith the Lord, that Bozrah shall become a wyldernesse, an open shame, a laughing stocke, and curſing, and all hir cities shall be a continual desert.

14 For I am perfectly informed of the lord, that he hath sent a message already vnto the heathen: Gather you together, and go forth against hir, make you redy to battel.

C

15 For loe, I wil make thee but smal among the heathen, & little regarded among men.

Abdi.1.

16 Thy high stomacke, and the pryde of thy hart hath deceiued thee, bycause thou doest dwel in the holes of stony rockes, and hast ỳ high moūtaynes in possession: Neuertheles, though thy nest were as high as the Egles, yet will I cast thee downe, saith the lord.

Esai.48.d. Jere.48.d.

17 Moreouer, Idumea shal be a wildernesse, who so goeth by it, shal be abashed, & wonder at all hir miserable plagues.

Jere.18.d. 19.d.& 50.b.

18 Lyke as Sodom, Gomor, and the cities that lay there about, were turned vpsyde downe, saith the Lord: so shal no body dwel in Idumea, and no man shall haue his habitation there.

Gen.19.c.

19 Beholde,

19 Behold, like as the Lion, so shall a destroyer come vp from the pleasant medowes of Iordaine, vnto the strong dwelling place, & when I haue made him quiet, I will make him to flee from hir and all chosen men wil I set in aray against hir: Who is like vnto me? what is he ỹ will stryue with me? what shepheard may stande in my handes?

20 Therefore, heare the counsel of the Lorde that he hath taken vpon Idumea, & his purpose that he hath deuised vpon the citizens of Theman: The least of the flocke shal trayle thē, & loke what faire habitation they haue, they shal make it waste, and them selues also.

D 21 At the noyse of their fall the earth shall quake, the crye of their voyce shall be heard vnto the red sea.

22 Behold, the enimie shall come and flee vp hither like as it were an Egle, and spread his wings vpon Bozrah: then shall the hartes of the worthies in Edom, be as the harte of a woman trauailing of childe.

23 Upon Damascus, Hemath, and Arphad, shall come confusion: for they shall heare euyl tidings, they shall be tossed to and fro like the sea that can not stande styl.

24 Damascus shall be sore afrayde, and shall flee: trembling commeth vpon hir, sorowe and paine shall ouertake hir, as a woman trauayling of childe.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared?

26 Hir young men shall fall in the streetes, & all hir men of warre shal be taken away in that time, saith the Lord of hostes.

27 I will kindle a fyre in the walles of Damascus, which shall consume the pallace of Benhadad.

E 28 As for Cedar and the kyngdome of Hazor, whō Nabuchodonosor the king of Babylon smote, the Lord hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, & destroy the people toward the East.

29 Their tentes and their flockes shall they take away, yea their hangings and their vessels, their Camels also shal they carry away with them: they shall crye to them, feare is on euery side.

30 Flee, get you far away, creepe into caues, that ye may dwel there, O ye inhabiters of Hazor, saith the Lorde: for Nabuchodonosor the king of Babylon hath holden a counsel concerning you, and concluded his deuise against you.

31 Aryse, and get you vp against yonder rich and careles people, sayth the Lorde, whiche haue neither gates nor dore barres, but dwel alone.

32 Their Camels shall be a pray, & the droues of their Cattel dryue away: Moreouer, those will I scatter towarde all the windes, and to the farthest partes of the world, yea from al the sides therof wil I bring their destruction sayth the Lorde.

33 Hazor also shal be a dwelling for dragons, and an euerlasting wyldernesse, so that no body shal dwel there, and no man shal haue there his habitation.

34 These are the wordes that the Lord spake to the prophete Jeremie concerning Elam, in the beginning of the raigne of Zedekias king of Juda. Ezec.32.a. Dan.8.a.

35 Thus saith the Lorde of hostes, Beholde, F I will breake the bow of Elam, their principal strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & wil scatter thē against the same foure windes: and there shall be no people, but some of Elam shall flee vnto them.

37 For I will cause Elam to be afrayde of their enimies, and of them that seeke their liues, and wil bring vpon them a mischiefe, euen my wrath saith the Lord: And I will persecute them with the sworde so long til I haue brought them to nought.

38 I wil set my throne in Elam, I will destroy both ỹ kings and princes from thence, saith the Lord: but in processe of time I will bring Elam out of captiuitie agayne, sayth the Lorde.

The.l. Chapter.

1. He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 The wordes that the Lord spake vnto the A prophet Jeremie, concerning Babylon, and the lande of the Chaldees:

2 Preach among the Gentiles, let your voyce be heard, make a token, crye out, keepe no silence, but saye, Babylon is won, Bel is confounded, and Merodach is ouercome, yea their goddes be brought to shame, and their images burst in peeces: Esai.13.a. and.47.a. and.51.a. Jere.25.b. Esai.46.a. Dan.5.a.

3 For out of the north there doth come a people against hir, which shall make hir land so waste that no body shall dwell therein, neither man nor beast, for they shall flee, and depart from thence.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal come, they & the children of Juda, weeping and making hast, and shal seeke the Lord their God. 1.Esd.1.a.

5 They shall aske the way to Sion, thither shall they turne their faces, saying, Come, & we will cleaue to the Lorde in a couenaunt

that neuer ſhal be broken.

Iere.23.a. Ezec.36.f. 6 My people haue bin a loſt flocke, my ſhepheardes haue deceiued them: and haue made them go aſtray vpon the hylles, they haue gonne from the mountayne to the little hil, and forgotten their folde.

B 7 Al they that came vppon them, haue deuoured them, and their enimies ſayde, We haue made no fault againſt them, for they haue diſpleaſed the Lorde, (yea euen the Lorde which is) the habitation of their righteouſneſſe, and the hope of their fathers.

8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that goe before the flocke.

Iere.50.g. 9 For lo, I will wake vp an hoſt of people from the northren land, and bring them vpon Babylon, theſe ſhall lay ſiege to it, and winne it: their arrowes ſhal not miſſe, like as a cunning archer ſhooteth not wrong.

10 And the Chaldees ſhall be ſpoyled, and al they that ſpoyle them, ſhal be ſatisfyed, ſayth the Lord:

Elai.47.a. 11 Although ye were ſo chearefull and glad, to treade downe myne heritage, and fulfilled your pleaſures as the calues in the graue, and triumphed ouer them lyke bulles (when ye had gotten the victorie.)

12 Your mothers ſhall be ſore confounded, and they that bare you ſhall come to ſhame, ſhe ſhall be the leaſt ſet by among the nations, voyde, walled and dryed vp.

Iere.18.b. 19.b.c.49.c. 13 No man ſhal be able to dwel there for the feare of the Lord, but ſhe ſhal be whole deſolate: al they that goe by Babylon, ſhal ſtand ſtyl, and be abaſhed, and ſhall wonder at al hir plagues.

C 14 Goe forth in your aray againſt Babylon rounde about, al ye that can handle bowes, ſhoote at hir, ſpare no arowes: for ſhe hath ſinned againſt the Lord.

15 Crye out againſt hir round about, ſhe ſhal yeeld hir ſelf, hir foundatiõs ſhal fal, and hir walles ſhal com down, for it ſhal be the vengeance of the Lord, yea vengeance ſhal be taken of hir: & as ſhe hath don, ſo deale ye wt hir.

Exod.21.b. Leui.24.d. Ioel.3.b. 16 Roote out the ſower from Babylon, and him that handleth the ſicle in harueſt: for feare of the ſword of the enimie euery man ſhall get him to his owne people, and euery man ſhall flee to his owne land.

17 Iſrael is a ſcattered flocke, the Lions haue diſpearſed them: Firſt the kyng of the Aſſyrians deuoured them, laſt of al this Nabuchodonoſor kyng of Babylon hath bruiſed all their bones.

4.Re.17.c. Elai.10.a. 3.Re.25.d. 18 Therefore thus ſayth the Lord of hoſtes, the God of Iſrael, Behold, I will viſite the kyng of Babylon, and his kyngdome, as I haue viſited the kyng of the Aſſyrians,

3.Re.19.g. Elai.14.b. 19 And will bring Iſrael againe to his pleaſant paſture, that he may feede vpon Charmel and Baſan, and be ſatiſfied vppon the mount of Ephraim and Galaad.

20 In thoſe dayes, and at the ſame time, ſayth the Lord, if the offence of Iſrael be ſought for, there ſhall none be found, if men enquire for the ſinne of Iuda, there ſhall be none: for I will be mercifull vnto them whom I ſuffer to remayne.

D 21 Goe downe (O thou auenger) into the enimies land, and viſite them that dwel therin: downe with them, and ſmite them vppon the backes, ſayth the Lord, do according to al that I haue commaunded thee.

22 There is gone about the lande a crye of a ſlaughter and great murder (namely on this manner.)

23 Howe happeneth it that the hammer of the whole world is thus broken and bruyſed in ſunder? How chaunceth it that Babylon is become a wylderneſſe among the Heathen (on this manner.)

24 I my ſelfe haue layde a ſnare for thee, and thou art taken vnawares, thou art trapped and ſnared: for why? thou haſt contended againſt the Lord.

25 The Lorde hath opened his houſe of ordinaunce, & brought forth the weapons of his wrath: for the thing ẏ is done in the lande of the Chaldees, it is the Lord of hoſtes worke.

26 Come againſt hir, for this is hir end, breake vp hir chefles, threſhe hir as ye threſhe corne, deſtroy hir, that nothing ſhal be left.

27 Slay all theyr mightie ſouldiers, and put them to death: Wo be vnto them, for the day and time of their viſitation is at hand.

28 (Me thinke) I heare (alredy) a crye of the E that be fled and eſcaped out of the lande of Babylon, which ſhew in Sion ẏ vengeance of the Lorde our God, the vengeance of his temple, (yea a voyce of the that crye againſt Babylon.)

Iere.50.b. Apo.18.c.

29 Cal vp all the archers againſt Babylon, pitch your tentes rounde about hir, ẏ none eſcape, recõpence hir as ſhe hath deſerued, and according as ſhe hath done, ſo deale with hir againe: for ſhe hath ſet vp hir ſelfe againſt the Lord, againſt the holy one of Iſrael.

Iere.50.b. Apo.18.b. 2.Theſ.1.b.

30 Therefore ſhall hir yong men fal downe in the ſtreetes, and al hir men of warre ſhall be rooted out in that day, ſaith the Lord.

Iere.49.c. 31 Behold I ſpeake vnto thee, O thou proud, ſaith the Lord God of hoſtes, for thy day ſhal come, euen the time of thy viſitation.

32 And the proude ſhall ſtumble and fal, and no man ſhall helpe him vp, I wil burne vp his cities wt fire, & it ſhall conſume al that is

round

rounde about him.

33 Thus saith the Lord of hostes, The children of Israel and Iuda suffer violence together, all they that haue them in captiuitie keepe them fast, and will not let them goe.

34 But their reuenger and redeemer is mightie, whose name is the Lorde of hostes, he shall maynteyne their cause, he shall make the lande shake, and iudge them that dwell therein, (one with another.)

F 35 The sworde shal come vpon the Chaldees, sayth the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon their wise men.

36 The sworde vpon their soothsayers, as for those they shall become fooles: the sworde vpon their worthyes, so that they shall stande in feare.

37 The sworde vpon their horsemen and charrets, and vpon all the common people that dwel among them, so that they shall all become lyke women: The sworde vpon their treasure, so that it shal be stollen away.

38 A drought vpon their waters, so that they shall be dryed vp: for the lande worshippeth images, & delighteth wonderfully in idolles.

39 Therefore shall wilde beastes, Lamia, and Cat of mountaynes, and Estriches dwel therein: for there shall neuer man dwell there, neyther shal any man haue his habitation there for euermore.

Gene.19. 40 Lyke as God destroyed Sodome and Gomorre, with ỹ cities that lay there about, sayth the Lorde, So shal no man dwel there also, neyther shall any man haue there hys habitation.

Iam.50.b. Ion.2.c. 41 Beholde, there shall come a people from the North with a great bond of men, and many kings shal stande vp from the ends of the earth.

G 42 They beare bowes and bucklers, cruel are they and vnmerciful: their voyce roreth lyke the raging sea, they ryde vpon horses, & come weaponed to fight against thee, O Babylon.

43 Assone as the kyng of Babylon heare tel of them, his handes shall waxe feeble, sorow and heauinesse shall come vpon him as a woman trauayling with childe.

Ier.49.c. 44 Beholde, lyke as the Lion commeth vp from the swelling of Iordane vnto the dennes of Ethan, so wil I driue them forth, and make them runne against hir: But whom shall I chose out and ordeyne to suche a thing? for who is like me? or who wil striue with me: or what shepheard may stande against me?

45 Therefore heare the counsayle that the Lord hath giuen vpon Babylon, & the deuice that he hath taken vpon the land of the Chaldees, The least among the people shal draw them out, and loke what pleasant houses, they haue, they that lay them west.

46 The noyse at the wynning of Babylon shall moue the earth, and the crye shall bee heard among the Gentiles.

The.li. Chapter.

1. How Babylon shoulde be ouerthrowen. 59. Ieremie giueth his booke to Saraias.

1 THus hath the Lord sayde, Beholde, I wil raise vp a perylous winde against Babylon, and hir citizens that deare euyll wil against me. I. Ier.25.b. and.50.a.

2 I will send also into Babylon fanners to fanne hir out, and to destroy hir lande: for in the day of hir trouble they shall be about hir on euery side.

3 Moreouer (the Lorde wyll say) vnto the bowmen, and to them that aduaunce themselues in their armour: Ye shall not spare hir young men, kyl downe all hir host.

4 Thus the slayne shal fal downe in the land of the Chaldees, and the wounded in the streetes.

5 As for Israel and Iuda they shall not bee forsaken of their God, of the Lord of hostes, yea (a) for the holy one of Israels lake haue the Chaldees filled their lande ful of sinne. Ier.50.b.

a. For the holy one of Israels sake, that is, for the greeuous afflictios and great iniurie done to gods people which he reputeth as done vnto himself.

6 Flee away from Babylon, euery man saue his life, that ye be not rooted out in hir wickednesse: for the time of the Lords vengeance is come, yea he shall reward hir againe.

7 Babylon hath bin in the Lordes hande a golden cup, that maketh all landes drunken: of hir wine haue all people drunken, therfore are they out of their wittes. Esai.48.b. Ier.25.c. Esai.21.b. Apo.18.a.

8 But sodainely is Babylon fallen and destroyed: mourne for hir, bring plaisters for hir woundes, if shee may peraduenture bee healed agayne.

9 We would haue made Babylon whole, say they, but shee is not recouered, therefore wil we let hir alone, and goe euery man into his owne countrey: for hir iudgement is come into heauen, & is gone vp to the clouds.

b. How so euer the Iewes had deserued to be plagued at Gods hand, yet had the Chaldees no cause on their partes why to deale so cruelly with them: and so God desireth the iust ordre in reuenge to the Chaldees, by punishing them, and deliuering his people.

10 The Lorde hath brought forth our (b) righteousnesse: & therefore come on, we wil shewe in Sion ỹ worke of ỹ Lord our God.

11 Make sharpe your arrowes, and multiply your shieldes: for the Lord shall raise vp the spirite of the king of the Medes, which hath already a desire to destroy Babylon: this shal be the vengeance of the Lorde, and the vengeance of his temple.

12 Set vp tokens vpon the walles of Ba-

bylon, make your watche strong, set your watchmen in aray, yea holde pruie watches, and yet for all that shall the Lord goe forth with his deuice whiche he hath taken vpon them that dwel in Babylon.

13 O thou that dwellest by the great waters, O thou that hast so great treasure and riches, thyne ende is come, and the reckening of thy winnings.

C 14 The Lord of hostes hath sworne by hym self, ỹ he will ouerwhelme thee wt men lyke grashoppers in number, which wt a courage shall crye alarum, alarum, agaynst thee:

Amo.6.c. Iere.22.a.

Iere.35.b. 15 Yea euen the Lord of hostes that with his power made the earth, with his wysedome prepared the rounde worlde, and with discretion spread out the heauens:

16 Assone as he letteth his voice be heard, the waters in the ayre ware fierce: he draweth vp the cloudes from the endes of the earth, he turneth the lightnynges to raine, he bringeth the windes out of their secret places.

17 (If they be esteemed by their wisedome, al men are become fooles: confounded be al the casters of images, for the thing that they make, is but deceit, and hath no breath.

Esai.44.c. Baruc.6.a.

18 Vayne is it, and an erronious worke, and in the time of visitation it shall perishe.

19 The portion of Jacob is none suche: but he ỹ made al things, whose name is the Lord of hostes, he is the rod of his inheritaunce.

20 (c) Thou hast bin myne hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I destroyed kingdomes.

c. Thou hast bin, this God speaketh vnto Babylon.

D 21 Through thee I haue beaten to powder horse and horsemē, yea the charrets, and such as sate vpon them.

22 Through thee haue I broken man & woman, olde and yonng, bacheler and mayden.

23 Through thee I haue destroyed the shepherde and his flocke, the husbandman and his cattel, the princes and the rulers.

24 Therefore will I rewarde the citie of Babylon, and all the inhabitauntes of Chaldea, with all the euil which they haue done vnto Sion, yea that ye your selues shal see it, saith the Lorde.

25 Beholde, I come vpon thee thou noysome (d) hill, saith the Lorde, thou that destroyest all landes, I will stretche out my hand ouer thee, and cast thee downe from the stonye rockes, and will make thee a burnt hil,

d. Babylon is called an hil, although it stood in a lowe place, & no hilles about it: for that hir walles and buildings were so great and high as mountaynes.

26 So that neyther corner stones shall be taken any more out of thee: but wast & desolat shalt thou lye for euermore, saith the Lorde.

27 Set vp a token in the lande, blowe the trumpettes among the Heathen, prouoke the nations against hir, call the kingdomes of Ararat, Menni, and Ascanez, against hir, set the prince agaynst hir, bring as great a sorte of terrible horses agaynst hir, as if they were grashoppers.

28 Prepare against them the people of the E Medes, with their kings, princes, and al their chiefe rulers: yea the whole land that is vnder him.

Ier.1.a. Esai.46. Dan.14.

29 The lande also shall shake, and be afrayde when the deuice of the Lorde shall come forth against Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therein.

Esa.52.b. Ier.6.c

30 The worthies of Babylon shall leaue the battayle, and keepe them selues in strong holds, their strength hath fayled them, they shal be like womē, their dwelling places shal be burnt vp, their barres shal be broken.

31 One pursuant shal mete another, yea one post shal come by another, to bring the king of Babylon tidynges that his citie is taken on euery side,

32 The fordes occupyed, the fennes burnt vp, and the souldiers sore afrayde.

33 For thus sayth the Lord of hostes, the God of Israel, (e) The daughter of Babylon hath bin in hir time lyke as a threshing floure, but shortly shall hir haruest come.

e. The complaint of the people.

Ier.50.c

34 Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, hee hath made me an emptie vessell, he swalowed me vp like a Dragon, and filled his belly wyth my delicates, he hath cast me out.

35 My substaunce whereof he hath spoiled me, and the thing that was left mee, whiche hee hath caryed away, crye out against Babylon saith the daughter that dwelleth in Sion, yea and my bloud also against the Chaldees, sayth Jerusalem.

36 Therefore thus saith the Lorde, Beholde, I wil defende thy cause, and auenge thee, I wil drinke vp hir sea, and drye vp hir water springs.

Ier.49.d

37 Babylon shall become an heape of stones, Esai.14. a dwelling place for Dragons, a fearefulnes and wondering, & no man shal dwel there.

38 They shal roare together like Lions, and as the yong Lions when they be angry, so shall they bende them selues.

39 In their heate I will giue them a dinner, Ier.51. and they shal be drunken for ioy: then shall they sleepe an euerlastyng sleepe, and neuer wake, sayth the Lord.

40 I shall cary them downe to be slaine lyke sheepe, like weathers and goates:

41 O howe was Sesach wonne? O howe was the glory of the whole lande taken? howe happeneth it that Babylon is so wondred at among the heathen?

42 The

42 The sea is risen ouer Babylon, and hath
couered hir with hir great waues.
43 Hir cities are layde wast, the lande lyeth
vnbuilded and voyde, it is a lande where no
man dwelleth, and where no mā trauayleth
through.
Ier.1.a. 44 Moreouer, I will visite Bel at Babylō,
Esa.46.a. and the thing that he swalowed vp, ỹ same
Dan.14.d. shall I plucke out of his mouth: the Gentiles
also shall runne no more vnto him, yea
and the walles of Babylon shal fal.
Esa.52.b. 45 O my people, come out of Babylon, that
Apoc.6.c. euery man may saue his lyfe from the
feareful wrath of the Lord.
46 Be not fainte harted, and feare not at e-
uery rumour that shal be heard in the land:
for euery yeere bringeth newe tydings, and
in the yeere folowyng newe tydyngs, & rob-
biug in the lande, and Lord vpon Lord.
47 And loe the tyme commeth that I will
visite the images of Babylon, and the whole
land shal be confounded, yea and hir slayne
shall lye in the middest of hir.
48 Heauen and earth, with all that is ther-
in, shall reioyce ouer Babylon, when the
destroyers shall come vppon hir from the
north, sayth the Lord.
Ier.50.c. 49 Lyke as Babylon hath beaten downe, &
slaine many out of Israel, so shall there fall
many & be slaine in all hir kingdome.
50 Ye that haue escaped the sword, hast you,
stande not styll, remember the Lorde a farre
off, and thinke vpon Jerusalem.
51 For we are ashamed to heare the blasphe-
mies, our faces wer couered with shame, by-
cause the strange aliantes came into the sanc-
tuarie of the Lord.
52 Wherefore beholde, sayth the Lord, The
tyme commeth that I wil visite the images
of Babylon, and through the whole lande
they shall mourne and fall.
Ier.49.d. 53 Though Babylon climed vp into heauen, &
kepte hir power on hygh, yet shall I send hir
destroyers, saith the Lord.
54 A piteous crye (shal be heard) from Ba-
bylon, and a great miserie from the lande of
the Chaldees:
55 When the Lord destroyeth Babylon, and
when he driueth out the high stomacke and
proud boasting, wherewith they haue bin as
furious as the waues of the great water
floods, & made great crakes vō their wordes.
56 For the destroyers shall come vpon hir, e-
uen vpon Babylon, whiche shall take theyr
worthies, & breake their bowes: for the God
of recompence, euen the Lorde shall suffici-
ently recompence them.
57 Yea (saith the Lord) I will make their
princes, their wise men, their chiefe rulers,
their nobles, and their worthies drunken, so
that they shall sleepe an euerlasting sleepe,
and neuer wake: thus saith the kyng, whose
name is the Lord of hostes.
58 Moreouer, thus saith the Lorde of hostes,
The thicke wall of Babylon shal be broken,
and hir high gates shall bee burnt vp, and
the thing that the Gentiles and the people
hath wrought vō great trauaile and labour,
shal come to nought, & be consumed in ỹ fire.
59 This is the charge that Jeremie the pro-
phete gaue vnto Saraiah the son of Neria,
the son of Maasiah, when he went towarde
Babilon with Zedekiah the king of Juda,
in the fourth yeere of his raigne: now this
Saraiah was a peaceable prince.
60 Jeremie wrote in a booke all the miserye
ỹ should come vpon Babylon, yea & al these
sermons that be written against Babylon.
61 And gaue Saraiah this charge: When thou
commest vnto Babylon, see that thou reade
these wordes,
62 And say, O Lord, thou art determined to
rote out this place, so that neither people nor
cattel shall dwel there any more, but to lye
wast for euer.
63 And when thou hast read out the booke,
bynde a stone to it, and cast it in the middest
of Euphrates,
64 And say, Euen thus shall Babylon sincke,
and be thrust downe with the burden of
trouble that I wil bring vpon hir: so that she
shal neuer come vp againe. Thus far are the
preachings of Jeremie.

The lij. Chapter.

1 He repeteth the taking of Zedekiah. 4. Ierusa-
lem is take of the Chaldees. 10. Zedekias sons
are kylled before his face, and his eyes put
out. 13. The citie is burned. 14. The temple is
spoyled and robbed. 25. They that were leste
in Ierusalem are caryed to Babylon. 31. Kyng
Iehoakim is brought foorth of prison, and
fed like a king.

1 ZEdekiah was one and twentie yeeres
olde when he was made king, and raig-
ned eleuen yeeres in Jerusalem: his mothers
name was Hamutal, Jeremies daughter of
Libna.
4.Re.24.d. 2.Par.36.b.
2 He liued wickedly before the Lord, euen as
Iehoakim dyd:
3 For the Lord was angry at Jerusalem and
Juda, so long til he had cast them out of hys
presence: and Zedekiah fel from the king of
Babylon.
4 But in the ninth yeere of his raigne, in the
tenth moneth, the tenth day of the moneth, it
happened that Nabuchodonosor the kyng
Jere.39.a. 4.Re.25.a.

of Babylon, with al his hoſt came before Ieruſalem, and beſieged it and made bulwarkes rounde about it.

5 And this beſieging of the citie, endured vnto the eleuenth yere of king Zedekiah.

4.Reg.25.a. Ier.27.b. and.39.a.

6 And in the fourth moneth, the ninth day of the moneth, there was a great hunger in the citie, that there were no more victuals for the people of the lande.

B 7 So all the ſouldiers brake away, and fled out of the citie by night, through the way of the porte betweene the two walles by the kings garden: (nowe the Chaldees had cõpaſſed the citie rounde about) yet went theſe men their way through the wildernesſe.

8 And ſo the Chaldees followed vpon them, & toke Zedekiah the king in the fielde of Iericho, when his hoſt was run from him.

9 So they caryed the king away priſoner to Reblath, vnto the king of Babylon, in the lande of Hemath, where he gaue iudgement

Ier.39.b. vpon him.

10 The king of Babylon alſo cauſed Zedekiahs ſonnes to be ſlayne before his face, yea and put all the princes of Juda to death at Reblath.

11 Moreouer, he put out the eyes of Zedekiah, and cauſed him to be bound with two chaynes, to be caryed vnto Babylon, and let him lye in priſon til he dyed.

12 Now the tenth day of the fifth moneth, in the nineteenth yere of Nabuchodonoſor king of Babylon, Nabuzaradan the chiefe captaine, and the king of Babylons ſeruauntes came vnto Ieruſalem,

13 And burnt vp the houſe of the Lorde: hee burnt vp alſo the kings palace, all the houſes, and al the gorgeous buildings in Ieruſalem.

C 14 And the whole hoſt of the Chaldees that were with the chiefe captayne, brake downe all the walles of Ieruſalem round about.

15 As for the poore people, and ſuch folke as was yet left in the citie, which alſo were fallen to the king of Babylon, yea & what people as yet remayned, Nabuzaradan ỳ chiefe captaine caryed them away priſoners.

16 But the poore people of the countrey dyd Nabuzaradan the chiefe captayne leaue in ỳ lande, to occupie the vineyardes and fields.

17 The Chaldees alſo brake the braſen pyllers that were in the houſe of the Lorde, yea the ſeate and the braſen lauer that was in the houſe of the Lorde, and caryed al the mettal of them vnto Babylon.

18 They toke away alſo the chaldernes, ſhouels, fleſh hookes, ſprincklers, ſpones, and all the braſen veſſels that was occupyed in the ſeruice.

19 With the baſons, colepannes, ſprinklers, pottes, candelſtyckes, ſpones, and cuppes, whereof ſome were of gold, & ſome of ſiluer:

20 The chiefe captayne toke alſo the two pyllers, the lauer, the twelue braſen bullockes that ſtoode vnder the ſeate which king Solomon made in the houſe of the Lorde: and all the veſſels conteined ſo much mettal, that it might not be weighed. 3.Reg.7

21 For euery pyller was eighteene cubits high, and the rope that went about it was twelue cubites, and foure fyngers thicke, and rounde. D

22 Nowe vppon the rope were braſen knops, and euery knoppe was fiue cubites high, and vpon the knoppes were hoopes, and pomegranates rounde about of cleane braſſe.

23 After this manner were both the pillers faſhioned with the pomegranates, whereof there were an hundred ninetie and fiue, which hanged vpon the hoopes rounde about.

24 The chiefe captaine alſo toke Saraiah ỳ high prieſt, and Sophoniah that was chiefe next him, & the three keepers of the doore: Reg.4.

25 He toke out of the citie a chamberlayne whiche was captaine of the ſouldiers, and ſeuen men that were the kings ſeruauntes, which were founde in the citie: and Sopher a captayne that vſed to muſter the men of warre, with threeſcore men of the countrey that were taken in the citie: Reg.15 Ier.6.b.

26 Theſe Nabuzaradan the chiefe captaine toke, and caried them to the king of Babylon vnto Reblath:

27 And the king of Babylon cauſed them to bee put to death at Reblath, in the lande of Hemath: and thus Juda was led away captiue out of his owne lande.

E 28 This is the ſumme of the people whom Nabuchodonoſor ledde away captiue: in the ſeuenth yeere of his raigne he caryed away of the Iewes three thouſand twentie & three, Ier.52.

29 In the eightenth yeere Nabuchodonoſor caryed away from Ieruſalem eight hundred thirtie and two perſons:

30 In the three and twentie yeere of Nabuchodonoſor, Nabuzaradan the chiefe captain toke away ſeuen hundred fourtie & fiue Iewes priſoners. The whole ſum of the priſoners, is foure thouſand, and fiue hundred.

31 In the ſeuen and thirtieth yeere after that Iehoakim the king of Juda was caryed away, in the fiue & twentith day of the twelfth moneth, Euilmerodach kyng of Babylon (the ſame yere that he raigned) gaue Iehoakim the king of Juda his pardon, and let him out of priſon,

32 And ſpake louingly to him, and ſet his throne aboue the thrones of the other kyngs that

that were with hym in Babylon.

33 He chaunged also the clothes of his prison, yea and did eate with hym all his life long.

34 And he had a continual liuing giuen him of the king of Babylon, euery day a certaine thing allowed him, all the dayes of his lyfe, vntill he dyed.

The ende of the booke of the Prophet Ieremie.

The Lamentations of the prophete Ieremie.

¶ *The first Chapter.*

It happened after Israel was brought into captiuitie, and Hierusalem destroyed, that Ieremie the Prophete sate weeping, and sorowfully bewayled Hierusalem, and sighing and howling with an heauie and wofull hart, sayde,

א 1 ALas) howe sytteth the Citie so desolate, that sometyme was full of people? Howe is she become lyke a widowe whiche was greate among nations? How is she brought vnder tribute that ruled landes?

.Reg.4.d. .Reg.15.a

2 She weepeth sore in the night, so that the teares runne downe hir cheekes: for among all hir louers, there is none that giueth hir any comfort, yea hir next friends transgresse against hir, and are become hir enimies.

Iud.6.b.

3 Iuda went away by reason of the affliction and great bondage: she dwelleth among the heathen, she fyndeth no rest, all they that persecuted hir, toke hir in straighte places (where she could not escape.)

4 The streetes of Sion mourne, bycause no mã commeth no more to the solemne feasts: all hir gates are desolate, hir priestes make lamentation, hir maidens are carefull, and she hir selfe is in great heauinesse.

5 Hir enimies haue bin rulers ouer hir, and hir enimies haue prospered, bycause the Lord hath chastened hir for hir great wickednesse: hir chyldren are ledde away captiue before their enimies.

Iere.52.c.

6 All the beautie of the daughter of Sion is away, hir princes are become lyke Hartes that fynde no pasture, they are driuen away before their enimie, so that they haue no more power.

ב 7 Nowe Hierusalem remembred in the time of hir miserie and bare estate, all hir ioy and pleasure that she hath had in times past, seeing hir people is brought downe vnder the power of their enimies, and there is no man for to help hir: hir enimies stande looking at hir, and laugh hir sabboth dayes to scorne.

8 Hierusalem hath sinned greeuously, therefore is she come in decay: all they that had hir in honour, despise hir, for they haue seene hir filthynesse, yea she sighcth and is ashamed of hir selfe.

"or, and is turned backeward.

9 Hir skirtes are defiled, she remembred not hir last ende, therefore is hir fall so wonderfull, and there is no man to comfort hir: O Lord, consyder my trouble, for mine enimie hath the vpper hande.

10 The enimie hath put his hande to all the precious things that she had, yea euen before hir eyes came the heathen in and out of the Sanctuarie, whome thou (neuertheless) Deut.23.c. hast forbidden to come within thy congregation.

11 All hir people seeke their bread with heauinesse, and loke what precious thing euery man hath, that giueth he for meate to saue his life: Consyder, O Lord, and see how vile I am become. 4.Reg.6.e. Treno.2.c.

12 Haue ye no regarde all ye that goe forby, beholde and see if there be any sorowe lyke vnto mine, wherewith the Lorde hath troubled me in the day of his fearefull wrath.

13 From aboue hath he sent downe a fyre into my bones, and it burneth them cruelly: he hathe layde a net for my feete, and throwen me wyde open, he hath made me desolate, so that I must euer be mourning.

14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped (or writhen) and come vp about my necke: hee hathe caused my strength to fayle, the Lorde hathe deliuered me into those handes whereout I can not quit my selfe.

a. The bõdage through sinne is moste greeuous, whiche, therfore is called the yoke of sinnes, fastened in or to Gods hand, bicause by no meanes it can be shakẽ off, or remitted, but onely of Gods speciall grace and mercie.

15 The Lorde hath destroyed all the myghtie men that were in me, he hath proclaymed an appoynted tyme to slaughter all my best menne: the Lord hath troden downe the daughter of Iuda, like as it were in a wine presse.

Jere.4.c. Treno.2.c. 16 Therfore do I weepe, and mine eyes guſh out of water: for the comforte that ſhoulde quicken me, is farre from me, my children are driuen away: for why? the enimie hath gotten the vpper hande.

17 Sion ſtretcheth out hir hands, and there is no man to comfort hir, the Lorde hath layd the enimies rounde about Jacob, and Hieruſalem is become abhomination in the myddeſt of them.

Dani.9.a. 18 The Lorde is righteous, for I haue prouoked his countenaunce vnto anger, O take heede all ye people, and conſider my heauineſſe, my maydens and my yong men are led away into captiuitie.

19 I called for my louers, but they beguyled me, for my prieſtes and counſaylers, but they periſhed, euen whyle they ſought for meate to ſaue their liues.

Treno.2.c. 20 Conſider (O Lord) how I am troubled, my wombe is diſquieted, my heart turneth about me, and I am full of heauineſſe, bycauſe I rebelled ſtubburnly: the ſworde hurteth me without, and within I am lyke vnto death.

D 21 They heare my mourning, but there is none that will comforte me: all myne enimies haue heard of my trouble, and are glad thereof, bycauſe thou haſt done it: and thou haſt brought forth the time which thou calledſt, when they alſo ſhall be like vnto me.

22 Let al their wickednes come before thee, and do thou to them as thou haſt done vnto me for all my treſpaſſes: for my ſorow is very great, and my hart is heauie.

The.ij. Chapter.

A Treu.3.b. 1 ALas) how hathe the Lorde darkened the daughter of Sion in his wrath? Is for the honour of Iſraell, he hathe caſt it downe from heauen vnto the earthe, and he remembred not his owne (a) footeſtoole when he was angry?

a. By the footeſtoole is ment the temple of Hieruſalem.

2 The Lorde hath caſt out all the habitations of Jacob without any fauour, all the ſtrong places of the daughter of Juda hathe he broken in his wrathe, and throwen them downe to the ground, hir kingdome and hir princes hath he prophaned.

b. The horne, that is the power or ſtregth

3 In the wrath of his indignation he hathe broken all the (b) horne of Iſraell, he hathe withdrawe his right hand from the enimie, yea a flambe of fyre is kyndled in Jacob, and hath conſumed vp all round about.

4 He hathe bent his bowe like an enimie, he hath faſtened his right hande as an aduerſarie, and euery thing that was pleſaunte to ſee, he hathe ſlayne: he hath powred out hys wrath lyke a fyre, into the tabernacle of the daughter of Sion.

5 The Lord is become like as it were an enimie, he hathe deuoured Iſrael, and all hys palaces, yea all his ſtrong holdes hath he deſtroyed, and fylled the daughter of Juda with much ſorowe and heauineſſe.

6 His tabernacle as a garden hath he deſtroyed, his ſolemne meetings hath he put downe: the Lord hath brought it ſo to paſſe, that the hygh ſolemne feaſtes and ſabbothes in Sion are cleane forgotten: in hys heauie diſpleaſure hathe he deſpiſed the king and prieſtes. Jere.7.b

7 The Lorde hath forſaken his owne aulter, and hath abhorred his owne ſanctuarie, and hathe giuen the walles of their towres into the handes of the enimie: their enimies made a noyſe in the houſe of the Lorde, as it had bin in a ſolemne feaſt day. B Dani.4.c.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he ſtreatched out his line, and drew not in his hande tyll he had deſtroyed them: therefore mourne the turrettes, and the broken walles fall downe together.

9 Hir gates are ſunke downe to the grounde, hir barres are broken and ſmitten in ſunder, the king and princes are caried away to the Gentiles: they haue neyther lawe nor prophetes, nor yet any viſion from the Lorde. Jere.9.b

10 The ſenatours of the daughter Sion ſit vpon the grounde in ſilence, they haue ſtrawed aſſhes vppon theyr heads, and gyrded them ſelues with ſackcloth: the maydens of Hieruſalem hang downe their heads to the grounde.

11 Myne eyes begin to fayle me through weeping, my body is diſquieted, my liuer is powred vppon the earthe, for the great hurt of the daughter of my people, ſeeing the children and babes dyd ſowne in the ſtreetes of the citie. Treno.2.

12 Euen when they ſpake to their mothers, Where is meate and drinke? for whyle they ſo ſayde, they fell downe in the ſtreetes of the citie, like as they had bin wounded: and ſome dyed in their mothers boſome.

13 What ſhal I ſay vnto thee, O thou daughter Hieruſalem? to whome ſhall I lyken thee? to whome ſhall I compare thee, O thou daughter Sion, to comfort thee withall? thy hart is like a mayne ſea, who maye heale thee? Jere.5.b.14 b.24.c.27.b and.29.b.

14 Thy (a) prophetes haue loked out vayne and fooliſh things for thee, they haue not ſhewed

a. The falſe prophets vſed vpon them the name of ſeers, which was proper to the true prophetes: but theyr vayne burdens, that is, theyr falſe propheſies brought the people vnder the grieuous burden of affliction and baniſhment.

wed thee of thy wickednesse, to keepe thee from captiuitie: but they haue seene out for thee burdens of banitie and banishmente.

15 All they that goe by thee, clap their handes at thee, hissing and wagging their heads vpon the daughter Hierusalem, (and say) Is this the citie that men call so fayre, wherein the whole land reioyceth?

16 All thine enimies gape vpon thee, whispering and grinding their teeth, saying, Let vs deuoure, for the time that we loked for is come, we haue found and seene it.

17 The Lorde hath fulfilled the thing that he was purposed to doe, and performed that he had decreed long ago: he hathe destroyed and not spared, he hath caused thyne aduersarie to triumph ouer thee, & set vp the horne of thyne enimie.

18 Their heart cryed vnto the Lord, O thou citie of the daughter Syon: let thy teares runne downe lyke a ryuer daye and nyght, reste not, and let not the apple of thyne eye leaue off.

19 Stande vp, and make thy prayer in the fyrst watche of the nyght, poure oute thyne heart lyke water before the Lorde: lifte vp thyne handes for the lyues of thy young children that die of hunger in the streetes.

D 20 Beholde, O Lord, and consider to whom thou hast done this: shall the women then eate their owne fruite, euen children of a span long? shall the Priests and prophets be slayne in the sanctuarie of the Lord?

21 Young and olde lye through the streetes vpon the grounde, my maydens and young men are slayne with the sworde, whom thou in the day of thy wrathfull indignation hast put to death, yea euen thou hast put them to death, and not spared them.

22 My neighbours that are round about me, hast thou called as it were to a feast day, so that in the day of the Lords wrath none escaped, neyther was any left behinde: those that I haue brought vp and nourished, hath mine enimie destroyed.

The iij. Chapter.

A 1 I Am the man that through the rod of his wrath haue experience of miserie.

2 He droue me forthe and ledde me, yea into darknesse, but not into light.

3 Against me is he turned, he turneth his hād dayly against me.

4 My flesh and my skinne hathe hee made olde, and my bones hath he bruised.

5 He hathe builded rounde about mee, and closed me in with gal and trauayle.

6 He hath set me in darknesse, as they that be dead for euer.

7 He hathe so hedged me in, that I can not B get out, and hathe layde heauie linkes vpon me.

8 Though I crie and call piteously, yet heareth he not my prayer.

9 He hathe stopped vp my wayes with foure squared stones, and made my paths crooked.

10 He layeth wayte for me like a beare, and as a Lion in a hole.

11 He hath marred my wayes, and broke me in peeces, he hathe layd me waste altogether.

12 He hathe bent his bowe, and made me as it were a marke to shote at.

13 The arrowes of his quiuer hath he shot, euen vnto my reynes.

14 I am laughed to scorne of all my people, Iere. 20. b.
they make songs vpon me all the day long. C

15 He hath filled me with bitternesse, and giuen me wormewood to drinke.

16 He hath smitten my teeth in peeces with stones, and rolled me in the dust.

17 He hath put my soule out of rest, I forget all good things.

18 I thought in my selfe, I am vndone, there is no hope for me in the Lorde.

19 O remember yet my miserie, my trouble, the wormewood, and the gall.

20 Yea thou shalte remember them, for my soule melteth away in me.

21 Whyle I consyder these things in my D
hart, I get a hope agayne.

22 (Namely) it is of the Lordes mercies that we are not vtterly consumed, for truely hys pitifull compassion hath not ceassed.

23 New mercies shall the Lorde shewe vpon thee early in the day springing (O Lorde) great is thy faythfulnesse.

24 The Lord is my portion, sayth my soule, Psal. 16. a.
therefore will I hope in him.

25 O how good is the Lorde vnto them that put their trust in him, and to the soule that seeketh after him.

26 The good man with stilnesse and patience, tarieth for the health of the Lorde.

27 O howe good is it for a man to take the yoke vpon him from his youth vp?

28 He sitteth alone, he holdeth hym stil, because he hath taken (the Lordes yoke) vppon him.

29 He layeth his face vpon the earth, if there happen to be any hope.

30 He offereth his cheeke to the smiter, he will E
be content with reproches:

31 For the Lord will not forsake for euer.

32 But though he punishe, yet according to 1. Reg. 3. b.
the multitude of his mercies he recyeueth to grace agayne.

33 For he doth not plague willingly, and afflict the children of men,

34 To

34 To treade al the prisoners of the earth vnder his feete.
35 To mowe the iudgemente of man before the most highest.
36 To condemne a man in his cause: the Lord hath not pleasure in suche things.
37 What is he then that sayth, There should some thyng bee done without the Lordes commaundement?
38 Out of the mouth of ỹ most highest goeth not euill and good?
39 Wherefore then murmureth the lyuing man? let him murmure at his owne sinne.
Iob.31.d. Psal.14.a. 40 Let vs loke well vppon our wayes, and remember our selues, and turne agayne to the Lorde.
F 41 Let vs lift our hearts with our hands vnto the Lorde that is in heauen.
42 We haue bin dissemblers, and haue offended, wilt thou therfore not be intreated?
43 Thou hast couered vs in thy wrath, and persecuted vs: thou hast slayne vs without any fauour.
Eccle.35.d. 44 Thou hast hidde thy selfe in a cloude, that our prayer should not goe through.
45 Thou hast made vs outcastes, and to bee despised among the people.
46 All our enimies gape vpon vs.
47 Feare and pit is come vpon vs, yea deceite and destruction.
Treno.1.d. 48 Whole riuers of water gush out of mine eyes for the hurt of my people.
49 Myne eyes runne, and can not ceasse, for there is no rest:
50 O Lorde, when wilte thou loke downe from heauen, and consyder?
51 Myne eyes breaketh mine hart, bycause of all the daughters of my citie.
G 52 Mine enimies hunted me out sharply like a birde, yea and that without a cause.
53 They haue put downe my life into a pit, and they haue cast stones vpon me.
54 They haue powred water vpon my head: then thought I, now am I vndone.
55 I called vpon thy name, O Lorde, out of the deepe pit.
56 Thou hast heard my voyce, and hast not turned away thine eyes from my sygbing and crying.
57 Thou hast enclined thy selfe vnto mee when I called vppon thee, and hast sayde, Feare not.
58 Thou (O Lorde) hast mayntayned the cause of my soule, and hast redeemed my lyfe.
59 O Lord, thou hast seene my wrong, take thou my cause vpon thee.
60 Thou hast well considered how they goe about to doe me harme, and that all theyr counsels are against me.
61 Thou hast heard their deuilfull myndes, O Lorde, yea and all the imaginations against me:
62 The lyppes of myne enimies, and theyr deuises that they take against me all the day long.
63 Thou seest also their sitting downe, and theyr rising vp, they make their songs of nothing but of me.
64 Reward them, O Lord, according to the workes of their handes.
65 Giue them an obstinate heart, euen thy curse.
66 Persecute them, O Lorde, with thine indignation, and roote them out from vnder the heauen.

The.iiij.Chapter.

1 HOwe is the golde become so dimme? I how is the moste fyne golde so sore chaunged? and the stones of the sanctuary thus scattered in the corner of euery streete?
2 The children of Sion that were alway in honour, and clothed with the most precious golde: howe are they nowe become like the earthen vessels, which be made with the potters hande?
3 The dragons giue their yong ones sucke with bare breastes: but the daughter of my people is cruell, like the Estriches in the wildernesse.
4 The tongues of the sucking childre cleaue to the rofe of their mouthes for very thyrst: the yong children aske bread, but there is no man that giueth it them.
5 They that were wont to fare delicately, perishe in the streetes: they that afore were brought vp in purple, make nowe muche of doung.
6 The sinne of the daughter of my people is become greater than the (a) wickednesse of Sodome, that suddainely was destroyed, and not taken with handes.
7 Hir "abstayners were whyter than the snowe or milke, their colour was fresh, red as Coral, their beautie like the Saphire.
8 But nowe their faces be very blacke, in so much that thou shouldest not know them in the streetes: their skinne cleaueth to theyr bones, it is withered and become like a drye stocke.
9 They that be slayne with the swoorde, are happier than such as dye of hunger, and perish away, famishing for the fruites of the fielde.
10 The women (which of nature are pitifull) haue sodden their owne children with theyr hands,

a. The grieuousnesse of the punishment sheweth that sinnes to exceede the sinne of the Sodomits. The Sodomites were sodainly consumed with fyre, but the Iewes were miserably consumed with hunger, pestilence and the sworde in a long and cruell siege.
" or, Nazarites.
Gen.2.b. The breast is, the meaning thereof, who is called the lyfe of the people, for that the people are as beadlesse body that hath no life in it, when they lacke nourishing or go without.
Psal.102.a. Deut.28.c. 4.Kin.6.f.

handes, that they might bee their meate in the miserable destruction of the daughter of my people.

Lam.2.a. 11 The Lorde hathe perfourmed his heauie wrath, he hathe powred out the furiousnesse of his displeasure: he hathe kindled a fyre in Syon, which hath consumed the foundations thereof.

12 Neyther the kynges of the earth, nor all the inhabitours of the worlde, woulde haue beleued, that the enimie and aduersarie should haue come in at the gates of ỹ citie of Hierusalem:

13 Which neuertheleſſe is come to passe, for the sinne of hir prophetes, and for the wickednesse of hir priestes, that haue shed innocentes bloud within hir.

Lam.4.a. ℭ 14 As blind men went they, stumbling in the streetes, and stained them selues with bloud, insomuch that the heathen would in no wise touch their garments.

15 But they cried vnto them, Flee ye polluted, away, get you hence, touch not: for they are vncleane, and be remoued, yea they haue sayde among the heathen, They shall no more dwell in this citie.

16 The countenance of the Lord hath banished them, and shall neuer loke more vppon them: for they them selues neyther regarded the priestes, nor pitied their elders.

17 Wherefore yet our eyes fayled vs, whyles we loked for our vayne helpe, seeing we euer wayted vpon a people that coulde do vs no good.

18 They lay so sharpe wayte for vs, that we can not goe safe vppon the streetes, for oure ende is come, our dayes are fulfilled, our ende is here.

19 Our persecuters are swifter than the Eagles of the ayre: they followed vpon vs ouer the mountaynes, and layde wayte for vs in the wildernesse.

Gen.2.b. 20 The very breath (a) of our mouth, euen the annoynted of the Lord him selfe was taken in their net, of whome we saye, Vnder hys shadowe we shall be preserued among the heathen.

21 And thou, O daughter Edom, that dwellest in the lande of Huz, be glad and reioyce, for the cup shall come vnto thee also, thou shalte be dronken, and discouer thy nakednesse.

22 Thy sinnes are well punished, O thou daughter Sion, he shall not suffer thee to be caried away: but thy wickednesse, O daughter Edom shall he visite, and wyll discouer thy sinnes.

(a) The breath, that is, the life, meaning the king, who is called the lyfe of the people, for that the people are like an headlesse body that hath no life in it, where they be left without a king or gouernour.

The.v. Chapter.

The Prayer of Ieremie.

1 CAll to remembraunce, (O Lorde) that we haue suffered, consider and see our confusion. A

2 Our inheritance is turned to the strangers, and our houses to the aliantes.

3 We are become carefull and fatherlesse, and our mothers are as the widdowes.

4 We are fayne to drinke oure owne water for money, and our owne wood muste we buye for money.

5 Our neckes are vnder persecution, we are weerie, and haue no rest.

6 (Aforetime) we yeelded our selues to the Egyptians, (and now) to the Assyrians, only that we might haue bread ynough.

7 Our fathers (whiche now are gone) haue synned, and we muste beare theyr wickednesse. B Ierem.31.f. Eze.18.a.

8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes.

9 We muste get our liuing with the perill of our liues, because of the drouth of the wildernesse.

10 Our skinne is as it had bin made blacke in an ouen, for very sore hunger.

11 The wiues are rauished in Sion, and the maydens in the cities of Juda.

12 The princes are hanged vp with the hande of the enimies, they haue not spared the olde lage men.

13 They haue taken yong men to grinde, and the boyes fayntyd vnder the burdes of wood.

14 The elders syt no more vnder the gates, and the yong men vse no more playing of musicke. ℭ

15 The ioy of our hart is gone, our melodious meeting is turned into mourning.

16 The garlande of our head is fallen: alas that euer we sinned so sore.

17 Therefore our hart is full of heauinesse, and our eyes dimme. Ierem.31.f.

18 Because of the hyll of Sion that is destroyed: insomuche that the foxes runne vpon it.

19 But thou, O Lorde, that remaynest for euer and thy seate woꝛld without ende:

20 Wherefore wilt thou still forget vs, and forsake vs so long?

21 O Lord, turne thou vs vnto thee, and so shall we bee turned, renue our dayes as in olde times:

22 But thou hast banished vs vtterly, and hast bin displeased at vs.

The ende of the lamentations of Ieremie.

R. VV.

Robert Home. Bishop of Winchester.

The booke of the Prophete Ezechiel.

¶ *The first Chapter.*

1. The time wherein Ezechiel prophesied, and in what place. 3. His kinrede. 5. The vision of the foure beastes. 16. The fashion and worke of the wheeles. 26. The vision of the Throne.

A 2. After the Iubilee, in which yere, the boke of the lawe was founde, which was the xviii. yeere of Iosias, so that xv. yeeres after this boke was found, Iechoniah was ledde awaye captiue with Ezechiell (and many of the people) who the fyfth yere after sawe these visions. Ezech. 3. d. and 37. a

1 IT came to passe in the (a) thirtieth yeere in ỹ fourth (moneth) in the fifth daye of the moneth, that (I beeyng in the middes of the captiuitie, by the riuer Chebar) ỹ heauens were opened, and I sawe visions of God:

2 In the fifth (day) of the moneth, which was the fyfth yeere of king Ioakins captiuitie,

3 The worde of the Lord came to Ezechiell the priest, the sonne of Buzi, in the lande of the Chaldeans, by the riuer Chebar, where the (b) hand of the Lord was vpon him.

4 And I loked, and behold a (c) stormie wind came out of the north, a great cloude, and a fyre folding it selfe (in the cloude) and a brightnesse round about it, and forth of the middes thereof as the colour of Amber out of the middes of the fyre.

5 And out of the middes thereof, the likenesse of foure (d) beastes (appeared) and this was their fourme, they had the likenesse of a man.

6 And euery one had foure faces, and euery one of them had foure wings.

7 Their feete were straight feete, and the sole of their feete lyke the sole of Calues feete, and they glistered as the appearance of brasse burnished.

8 From vnder their wings vpon all the foure corners they had mens handes: and they four had their faces and their wings.

9 Their wings were ioyned one to another: when they wente they loked not backe, but each one went straight forwarde.

10 But (touching) the similitude of their faces, they foure had the (e) face of a man, and the face of a Lion on the ryghte syde, and they foure had the face of an Ore on the lefte syde, they foure also had the face of an Egle.

11 Thus were their faces, and their winges were spread out aboue, so that two winges of euery one were ioyned one to another, and two winges couered euery one of their bodies.

12 Euery one wente straighte forwarde: (f) whyther as the spirite led them, thyther they went, and returned not in their going.

13 And the fashion of the beastes, their appearance was lyke coales of fyre, burning lyke the appearance of cressettes, it ranne among the beastes, and the fyre gaue a glister, and out of the fyre there went lightning.

14 And the beastes ranne, and returned lyke lightning.

15 And when I had considered the beastes, beholde a wheele vpon the earth nigh to the beastes, to euery of the foure before his face.

16 The fashion and worke of the wheeles was lyke the colour of (g) Tharsis, and they foure had one fashion, and their fashion and their worke (was) as though it were a wheele in the middle of a wheele.

17 When they wente, they went vpon their foure sides: they returned not backe whē they went.

18 They had (h) ringes, and heigth, and were fearefull to beholde: and their rings were full of eyes round about them foure.

19 When the beastes went, the wheeles went also by them: and when the beasts were lyft vp from the earth, the wheeles were lift vp.

20 Whyther so euer the spirite (was) to goe, they went, and thyther (was) the spirit to goe, and the wheeles were lift vp before them: for the spirite of the beastes were in the wheeles.

21 When the beastes wente, they went, and when they stode, they stode, and when they were lifted vp from the earthe, the wheeles were lifted vp before them, for the spirite of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was lyke the colour of Chrystall, wonderfull, spread ouer their heads aboue.

23 And vnder the firmamente their winges were stretched forth one towardes another, euery one had two couering them, and (i) euery one had two couering them, (euen) their bodies.

24 And

B

c. By this diuersitie of wordes, he signifieth the fearefull iudgemēts of God, & the greate afflictions that shuld come vpon Ierusalem.

d. Which were the four Cherubims that represented the glorie of god, as Eze. 3. d

e. Euery Cherub had foure faces, the face of a man, and of a Lion on the right side, and the face of a bullocke and of an Eagle on the left side.

f. Whyther their will & mind was goe.

C

g. That is Pretious stone of a goodly colour, thought to be the Thurkis.

h. The vse compasse of wheeles, which some call straker.

i. He noteth two manner of couerings, the one with wings, stretched vpward to couer their faces, and the other with the neather wings to couer their bodies.

24 And when they wente, I heard the noyse of their wings, like the noyse of greate waters, as it had bin the voyce of the almightie, the voyce of speache, as the noyse of an hoste: when they stood, they let downe theyr wings.

25 And there was a noyse from aboue ỹ firmament that was ouer their heads: when they stode, they let downe their wings.

26 And aboue the firmament that was ouer their heads, there was the fashion of a throne lyke a Saphire stone, and vppon the similitude of the throne by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber (and) as the similitude of fire round about within, from the appearance of his loynes vpwarde: and from the appearance of hys loynes downeward, I sawe as the likenesse of fyre, and brightnesse round about it.

E 28 As the lykenesse of a bowe that is in a cloude in a raynie day, so was the appearāce of the brightnesse round about: this was the appearance of the similitude of the glory of God, and when I sawe it, I (k) fell vpon my face, and hearkened vnto the voyce of one (l) that spake.

The .ij. Chapter.

The prophete is sent to call the people from their errour.

I 1 And then sayde he vnto me, Stande vp vpon thy feete (O thou sonne of man) and I will talke with thee.

2 And the spirite entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Thou sonne of man, I send thee to the children of Israell, to a rebellious people, which haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day.

4 For they are children of a "hard face, and styffe hart, I doe sende thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 And whether they will heare or refuse (for they are a rebellious house) yet they maye knowe that there hath bin a prophet among them.

6 And thou sonne of man feare them not, neyther be afrayde of their wordes, for "byers and thornes are with thee, and thou dwelst among Scorpions: feare not theyr wordes, nor be abashed at their lookes, for they are a rebellious house.

B 7 And thou shalt speake my words vnto the, whether they will heare or refuse, for they are rebellious.

8 Therefore, thou sonne of man, obey thou all things that I say vnto thee, and be not thou rebellious like the rebellious house: open thy mouth, and (a) eate that I giue thee.

9 And when I looked, behold a hande was sent vnto me, and lo, in it was a roule of a booke,

10 And he opened it before me, and it was written within and without, and there was written therein, (b) lamentations, and mourning, and woe.

a. That is, printe in thy memorie, or receyue in thine heart all my wordes, as Ezech. 3. b.

b. That is, Gods iudgements againste the wicked.

The .iij. Chapter.

1. The prophete beyng fed with the word of God, and with the constant boldnesse of the spirite, is sente vnto the people that were in captiuitie. 17. The office of true preachers.

I 1 After this sayde he vnto me, Thou sonne of man, eate whatsoeuer thou fyndest, eate this roule and go thy way, and speake vnto the house of Israell.

2 So I opened my mouth, and he fedde me with this roule.

3 And he sayd vnto me, Thou sonne of man, thy belly shall eate, and thy bowelles shalte thou fyll with this roule that I giue thee. Then dyd I eate, and it was in my mouth sweeter than hony. Psal. 19. b. and. 119.

4 And he sayd vnto me, Thou sonne of man, goe, get thee vnto the house of Israell, and declare my wordes vnto them.

5 For not to a people of "profounde lippes, and hard language art thou sente, but vnto the house of Israell: "Straunge speache.

6 Not to many nations which haue profound lippes, and hard languages, whose wordes thou vnderstandest not: otherwise if I had sent thee vnto them, they woulde haue hearkened vnto thee.

B 7 But the house of Israell will not hearken vnto thee, for they will not hearken vnto me: for all the house of Israell haue stiffe foreheads, and stubborne harte.

8 Beholde, therefore I haue made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an Adamant, harder than the flint stone haue I made thy forehead: thou shalte not feare them, nor be abashed at their lookes: for they are a rebellious house.

10 He sayd moreouer vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee, receiue in thine hart, and hearken with thine eares.

11 And goe, get thee to the captiuitie, to the children of thy people, and thou shalt speake vnto

vnto them, and thalte say vnto them, Thus sayth the Lord God, whether they wil heare, or leaue.

12 With that the spirite toke me vp, and I heard behind me a voyce of a great rushing, (to wit,) Blessed bee the glory of Iehouah from his place.

13 (I hearde) also the noyse of the winges of the beastes ioyning one with another, and the rattling of the wheeles that were before them, euen a noyse of great rushing.

C 14 Nowe when the spirite lift me vp, and toke me away, I wente in bitternesse and furie of my spirite: but the hand of the Lord vpon me was strong.

15 Then I came to the captiues in Thelabib, that dwelte by the riuer Chebar, and I sate where they sate, and I remayned there seuen dayes, astonished among them.

16 And when the seuen dayes were expired, the Lord sayd vnto me,

17 Thou sonne of man, I haue made thee a watchman vnto the house of Israell: therefore thou shalt heare the word at my mouth, and giue them warning from me.

Ezec. 33. b.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest not hym warning, nor speakest to admonish the wicked of his euill way, and so to liue: then shall the same vngodly man dye in his owne vnrighteousnesse, but his bloud will I require of thine hande.

19 Neuertheless, if thou giue warning vnto the wicked, and he yet turne not from hys vngodlynesse, and from his wicked way: he shall die in his owne wickednesse, but thou hast deliuered thy soule.

20 Nowe if a righteous man goe from hys righteousnesse, and do the thing that is euil, I will lay a stumbling blocke before hym: and he shall die, because thou hast not gyuen him warning, dye shal he in his owne sinne, so that his righteousnes which he hath done, shall not be thought vpon: but his bloud wil I require at thine hande.

D 21 Neuertheless, if thou exhortest that ryghteous that he sinne not, and so the righteous do not sinne: then shall he liue, because he hath receyued thy warning, and thou hast deliuered thy soule.

22 And there came the hande of the Lord vpon me, and he sayde vnto me, Stande vp, and goe into the fielde, that I maye there talke with thee.

23 So when I had risen vp, and gone forthe into the fielde, beholde, the (a) glorie of the Lorde stode there, like the glorie whiche I sawe by the riuer Chebar, then fell I downe vpon my face.

a. Meaning the vision of the Cherubims, and the wheles

24 And the spirite came into me, whiche set me vp vppon my feete, and spake vnto me, and sayde vnto me, Goe thy way, and shut thy selfe in thine house.

25 Behold, O thou sonne of man, they haue prepared bandes against thee, and they wyll binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tong (b) cleaue to the rooke of thy mouth, that thou shalte bee dumbe, and not be as a reprouer vnto them: for they are a rebellious house.

27 But when I speake vnto thee, I will open thy mouth, and thou shalte saye vnto them, Thus sayth the Lord God, Who so heareth, let him heare, who so leaueth off, let hym leaue: for they are a rebellious house.

The. iiij. Chapter.

1. The siege of the citie of Hierusalem is signified. 9. The long continuance of the captiuitie of Israell. 16. A hunger is prophecied to come in the captiuitie.

1 THou sonne of man, take thee a tile stone, and lay it before thee, and purtray vpon it the citie Hierusalem, I

2 And lay siege against it, and builde a forte against it, and cast a mount against it, set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an iron panne, and set it betwixt thee and the citie, in steede of an iron wall, then set thy face towarde it, to beslege it, and make an assault against it: this shall be a token vnto the house of Israel.

4 But thou shalte sleepe vpon thy left syde, and lay the sinne (a) of the house of Israel vpon it, (according) to the number of the dayes that thou shalt sleepe vpō it, thou shalt beare their iniquitie.

5 For I haue layde vppon thee the yeeres of their iniquitie, according to the number of the dayes (euen) three hundred and ninetie "dayes, so shalte thou beare the iniquitie of the house of Israell.

6 When thou hast fulfilled these dayes, lye downe agayne, and sleepe vpon thy (b) right syde, and beare the sinnes of the house of Iuda: forty dayes haue I appointed thee, (c) a day for a yeere (euen) a day for a yeere.

7 Therefore, set nowe thy face towarde the siege of Hierusalem, & discouer thine arme, that thou mayest prophecie against it.

8 Behold, I will lay chaynes vpon thee, that thou shalte not turne thee from one syde to another, till thou hast ended the dayes of thy besieging.

9 Wherefore take vnto thee wheate, barley, beanes

beanes, lintels, millet, and lytches, and put these together in a vessell, & make thre loaues of bread thereof, according to the number of the dayes that thou must lye vpon thy syde, that thou mayest haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eatest shall haue a certayne wayght appointed (namely) twentie sicles euery day: and from time to tyme shalt thou eate thereof.

11 Thou shalt drinke also a certayne measure of water (namely) the syxth (part) of an Hin, from time to time shalt thou drinke.

12 Barley cakes shalte thou eate, and them shalte thou bake in (d) mans doung before their eyes.

13 And with that, sayd the Lord, Euen thus shall the children of Israel eate their defyled bread, among the Gentiles whyther I wyll cast them.

14 Then sayd I, Oh Lord God, Beholde, my soule was yet neuer stayned, for fro my youth vp vnto this houre, I did neuer eate of a dead carkase, or of that which was slaine of wilde beastes, neyther came there euer any vncleane flesh in my mouth.

15 Whereunto he aunswered me, Loe, I will graunte thee (e) cowcalfes in steede of mans doung, and thou shalt make thy bread with them.

16 And he sayde vnto me, Behold thou sonne of man, I will breake the (f) staffe of bread in Hierusalem, and they shal eate their bread with wayght and with care, and their water in measure and astonishement shall they drinke,

17 That they may cause a lacke of bread and water, and be astonyed one at another, and be consumed in their iniquitie.

The.v. Chapter.

1. The signe of the heares, by which is signified the destruction of the people. 6. The causes of the anger of God toward the people.

1 THou sonne of man, take thee then a sharpe knife (namely) a barbers rasour, take that to thee, and cause it to (a) passe vpon thy head and vpon thy beard: then take thee waight scales, and diuide (the heare.)

2 Thou shalt burne with fyre the third parte in the middest of the (b) citie when the dayes of the siege are fulfilled, and thou shalt take the other thirde part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 Thou shalte also take thereof a fewe in number, and bind them in thy lappe.

4 Of them yet shalt thou take, and cast them into the middest of the fyre, and burne them in the fyre: thereof shall a fyre come forth into all the house of Israell.

5 Moreouer, thus sayth the Lorde GOD, This same is Hierusalem, whiche I set in the middest of nations and countries rounde about hir.

6 But she hathe chaunged my iudgementes into wickednesse more than the nations, and my statutes more than the countries that are rounde about hir: for they haue refused my iudgements and my statutes, and not walked in them.

7 Therefore, thus saith the Lorde God, For your (c) multiplying more than the Gentiles that dwell round about you, and bycause ye haue not walked in my lawes, neyther haue ye kept my ordinances, no ye haue not done according to the iudgementes of the nations that are round about you:

8 Therefore, thus sayth the Lorde GOD, Behold, I will also come againste thee, I my selfe I say, for in the middest of thee wil I execute iudgemente in the syghte of the Heathen.

9 And I will handle thee of such a fashion as I neuer did before, and as I will neuer do from that time forth, and that bycause of all thine abhominations.

10 For in thee the fathers shall be sayne to eate their owne sonnes, and the sonnes theyr owne fathers, I will execute iudgemente in thee, and the whole remnaunt of thee will I scatter into all the windes.

11 Wherefore, as truely as I liue sayeth the Lorde God, seeing thou haste defyled my sanctuarie with all manner of abhominations, and with all shamefull offences:

12 For this cause will I also destroy thee, mine eye shall not spare thee, neyther will I haue any pitie.

13 One third part within thee shall dye of the pestilence, and be consumed of hunger, another third part shall be slayne downe round about thee with the sworde, the other thirde part that remayneth, will I scatter abroade towarde all the windes, and drawe out a sword after them.

14 Thus will I perfourme mine indignation, and make my wrathe to settle vppon them, and I will be (d) comforted: so that when I haue fulfilled mine anger againste them, they shall knowe that I am the Lord, whiche with a feruente ielousie haue spo-

B c. Bycause ye haue encreased the number of your idols and superstitions more than the Gentiles. Esay.65.b.

Leuit.26.c. Deut.28.g. 2.Re.26.f. Lame.4.b. Baruc.2.a.

Iere.15.b.

C d. That is, I will not be pacified till I be reuenged. Esai.1.c.

ken

Doo.

(d) Signifying how the great scarcitie of bread and water to come.

(e) That is, the dung and strength wherwith it should be nourish.

(f) Leuy.3.a. Psalm.5.c. Ezech.14.b.

To be as sure to bake with bread.

I

(a) To shaue head and beard.

(b) To wit, of the citie which he had figured vpon the brick. Cap.4. By the citie he meneth famine and pestilence, wherwith one part perished during the siege of Nabuchodonosor: by the sword, those that wer slayne when Zedekiah fled, those that were caried away captiue, and by the scattering into the wind, those that fled into Egypt, and two other parties after the citie was taken.

ken it.

15 Moreouer, I will make thee waſt, and reuiled among all the Heathen that dwell about thee, in the ſight of all them that goe by thee.

16 So thou ſhalt be a reproche and ſhame, a chaſtiſement and a wondering vnto the nations that are round about thee, when I ſhal execute iudgements in thee, in anger, and in wrath, and in ſharpe rebukes, I the Lorde haue ſpoken it:

17 When I ſhoote among them the perillous (c) darts of hunger, whiche ſhall be for theyr deſtruction, yea therefore ſhall I ſhoote them, becauſe I will deſtroy you, I will encreaſe hunger vppon you, and will breake youre ſtaffe of bread.

c. Whiche be the graſſhoppers, mildeaw, and whatſoeuer were occaſions of famine.

Ezech. 4. c.

18 Plagues will I ſende vppon you, yea and wicked beaſtes alſo to ſpoyle thee, peſtilence and bloodſhedding ſhal come vpon thee, and the ſworde will I bring ouer thee: I the Lorde haue ſpoken it.

The. vi. Chapter.

1. He ſheweth that the people ſhal be plagued for the ſinne of idolatrie. 8. He prophecieth the repentaunce of the remnant of the people, and their deliueraunce. 11. The deſtruction of the froward is prophecied.

I 1 AND the worde of the Lorde came vnto me, ſaying,

Ezech. 30. a.

2 Thou ſonne of man, ſet thy face to the mountaynes of Iſraell, that thou mayeſt prophecie againſt them,

3 And ſay, Heare the worde of the Lorde God, Ye mountaynes of Iſrael: Thus hath the Lorde God ſpoken to the (a) mountaynes, hylles, riuers, and dales, Beholde, I (euen I) will bring a ſworde vppon you, and deſtroy your high places.

a. He ſpeaketh to all the places where the Iſraelites accuſtomed to commit theyr idolatries, threatning the deſtructiō.

4 Your aulters ſhall be deſtroyed, and youre images of the ſunne broken downe, youre ſlayne men will I caſt downe before youre idolles.

4. Reg. 23. b

5 And the dead carkaſes of the children of Iſraell will I caſt before their idolles, youre bones will I ſcatter rounde about youre aulters.

4. Reg. 23. c.

6 In all youre dwelling places, youre cities ſhall be deſolate, and the high places layde waſte, ſo that youre aulters ſhall be made waſte and deſolate, your idols ſhall be broken and aboliſhed, and your images of the ſunne ſhall be cut downe, and your workes quite taken away.

B 7 Youre ſlayne men ſhall fall among you: and ye ſhall knowe that I am the Lorde.

8 Yet will I leaue a remnaunte, that you may haue (ſome) that ſhall eſcape the ſworde among the nations, when as ye ſhal be ſcattered through the countries.

9 And they that eſcape of you, ſhal thinke vpon me among the Heathen where they ſhall be in captiuitie, becauſe I haue bin broken with their whoriſh hart, which hath departed from me, and with their eyes that haue gone a whoring after their idolles: and they ſhall be abhorred before their owne eyes, for the euils which they haue committed in all theyr abhominations.

10 And they ſhall knowe that I am the Lorde, and that I haue not ſayde in vayne, that I would do this euil vnto them.

11 Thus ſayth the Lorde God, (b) Smite thine handes together, and ſtampe with thy feete, and ſay, Wo worth all the abhominations and wickednes of the houſe of Iſraell: for they ſhall fall with the ſworde, with hunger, and with peſtilence.

12 Who ſo is farre off ſhall die of the peſtilence, hee that is nigh at hande ſhall periſhe with the ſworde, and the other that are beſieged ſhall dye of hunger: Thus will I ſatiſfie my wrathfull diſpleaſure vpon them.

13 And ſo ſhall ye know that I am the Lorde, when their ſlayne men ſhall be among theyr idolles rounde about their aulters, vpon euery high hill, and tops of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, (euen) in the places where they did offer ſweete ſauour to all their idols.

14 I will ſtretch mine hand out vpon them, and will make the lande waſt and deſolate, (c) from the wilderneſſe vnto Deblathath, throughout all their habitations: and they ſhall know that I am the Lorde.

The. vij. Chapter.

2. The ende of all the land of Iſraell ſhall ſuddaynely come. 20. The cauſe of the deſtruction thereof. 23. The prophet is commaunded to ſhew the ſumme of the euils that are at hande.

I 1 THE worde of the Lorde came vnto me, ſaying,

2 And thou ſonne of man, thus ſaith the Lord God, An ende is come vnto the land of Iſrael: yea verily the ende commeth vpon the foure corners of the lande.

3 Now ſhall the ende come vpon thee: for I will ſende my wrath vpon thee, and wyll punith thee according to thy wayes, and reward thee after all thine abhominations.

4 Myne eye ſhall not ſpare thee, neyther wyll I haue pitie, but rewarde thee accor-

ding

ding to thy wayes, and declare thine abhominations: then shall ye knowe that I am the Lorde.

5 Thus sayth the Lord God, Beholde, one euill shall come after another:

6 The ende is here, the ende (I say) is come, it watcheth for thee: behold, it is come already.

B 7 The (a) morning is come vnto thee that dwellest in the land, the time is at hand, the daye of trouble is hard by, and not the (b) sounding agayne of the mountaynes.

8 Nowe I will shortly powre out my sore displeasure ouer thee, and fulfill my wrathe vpon thee: I will iudge thee after thy wayes, and recõpence thee all thyne abhominatiõs.

9 Myne eye shall not spare, neyther wyll I haue pitie, but rewarde thee after thy wayes, and thyne abhominations shall be in ỹ midst of thee: and yee shall knowe that I am the Lord that smiteth.

10 Beholde the daye, beholde, it is come, the morning is gone forth, the rodde (c) flourisheth, pride hath budded.

11 Crueltie is waxen to a rodde of wickednesse, none of them shall remayne, none of their riches, "not one of their seede, and no lamentation shall be made for them.

12 The time commeth, the day draweth nigh: who so buyeth, let him not reioyce, he that selleth, let him not be sory: for why? wrath is vpon all the multitude thereof.

13 So that the seller shall not come agayne to the thing that he solde, although their life be (d) yet with the liuing: for when the prophecie was preached vnto all the people, none returned, no man shall (e) strengthen him selfe in the iniquitie of this life.

14 (f) They haue blowen the trumpet, and made all ready, but none goeth to the battayle: for my wrath is vpon the whole multitude.

15 The swoord shall be without, pestilence and hunger within: so that who so is in the field, shall be slayne with the swoord, and he that is in the citie, shall be deuoured with hunger and pestilence.

16 But they that flee away from them, shall escape and shall be in the mountaynes lyke ỹ doues of the valleys, all they shal mourne, euery one for his iniquitie.

17 All hands shall be let downe, and al knees shall be weake as the water.

18 They shal gyrd thẽ selues with sackcloth, feare shall couer them, shame shall be vppon all faces, and baldnesse vpon their heads.

19 Their syluer shall they cast forthe in the streetes, and their golde shall be despised: yea their syluer and gold shall not be able to deliuer them in ỹ day of the wrath of ỹ Lord, they shall not satisfie their soules, neyther fill their bellies therewith, because (g) it was a stumbling blocke of their iniquitie.

20 He had also set the beautie of his (h) ornament in maiestie: but they made images of their abhominations and filthynesse in it, therefore haue I set it farre from them.

21 Moreouer, I will giue it into the handes of strangers to be spoyled, and to the wicked of the earthe for to be robbed, and they shall pollute it.

22 My face will I turne from them, my secret place shall be defyled: for burglers shall goe into it, and pollute it.

23 Make a chayne: for the lande is full of the (i) iudgement of blood, and the citie is ful of extortion.

24 Wherefore, I wil bring the most wicked of the Heathen to take their houses in possession, I will make the pompe of the mightie to ceasse, and their (k) sanctuaries shall be defyled.

25 When destruction is come, they shall seeke peace, but they shall haue none.

26 One mischiefe shall folow another, and one rumour shall come after another: then shall they seeke a vision in vayne of theyr prophet, the law shall perish from the priest, and counsayle from the auncients.

27 The king shall mourne, the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will do vnto them after their owne wayes, according to their owne iudgements will I iudge them: and they shall know that I am the Lorde.

g. Their gold and syluer brought them to this ruine or destructiõ.

h. Meaning the sanctuarie.

D

i. That is, of sinnes that deserue death.

k. That is, their temple which was diuided into three partes. Iere. 61. f.

The. viij. Chapter.

2. An apperance of the similitude of GOD. 3. Ezechiel is brought to Hierusalem in the spirite. 6. The Lorde sheweth the idolatries of the house of Israell, and chiefly of the priestes.

1 AND it was in the (a) syxth yeere, in the syxth (moneth) in the fyfth (day) of the moneth, I sate in my house, and the elders of Iuda sate before me, and the hand of ỹ Lord God fell there vpon me.

A

a. Of the captiuitie of Ieconiah, so that ther was fourtiene moneths betwixte the first vision and this.

2 Then I behelde, and loe, there was a likenesse as the appearance of fyre: from the appearance of his loynes downeward, fyre: and from his loynes vpwarde, as the appearance of brightnesse, lyke the colour of amber.

3 And he stretched out the likenesse of an hande, and toke me by an hearie locke of my head, and the spirite lift me vp betwixte

earth and beauen, and (b) brought me in a diuine viſion to Hieruſalem, into the entrie of the inner (c) gate that lieth towarde the North, where remayned the image of (d) emulation (and) of gayne.

4 And behold, the glorie of the Lord God of Iſraell was in the ſame place, (euen) as I had ſeene it afore in the field.

5 And he ſayd vnto me, Thou ſonne of man, lift vp thine eyes now towarde the North: then lift I vp mine eyes toward the North, and behold, northward, at the gate of the (e) aulter, this image of emulation (was) in the entrie.

6 And he ſayde furthermore vnto me, Thou ſonne of man, ſeeſt thou what theſe do? ſeeſt thou the great abhominations that the houſe of Iſrael commit in this place, to driue me from my ſanctuarie? but turne thee aboute, and thou ſhalte ſee yet greater abhominations.

7 And with that brought he me to the courte gate, and when I loked, behold, there was a hole in the wall.

8 Then ſayde he vnto me, Thou ſonne of man, digge now in the wall: and when I digged in the wall, behold, there was a dore.

9 And he ſayde vnto me, Goe thy way in, and loke what wicked abhominations they do here.

10 So I wente in, and ſawe, and beholde, there were all manner of creeping beaſts, and (f) abhominable beaſtes, and all the idols of the houſe of Iſraell, poynted vppon the wall round about.

11 There ſtood alſo before the images, threeſcore and ten menne of the auncientes of the houſe of Iſraell, and in the middeſt of them ſtood Iaazaniah the ſon of Saphan, with euery manne his cenſor in his hande, and the ſmoke of the incenſe aſcended as a cloude.

12 Then ſayde he vnto me, Thou ſonne of man, haſt thou ſeene what the auncientes of the houſe of Iſrael do ſecretly, euery one in the (g) chamber of his imagerie? for they ſaye, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 And he ſayd vnto me, Turne thee yet agayne, and thou ſhalt ſee greater abhominations that they do.

14 And with that, he brought me to the dore of the gate of the Lordes houſe, towarde the North, and behold, there ſate women mourning for (h) Thammuz.

15 Then ſayde he vnto me, Haſte thou ſeene this thou ſonne of man? turne thee yet about, and thou ſhalte ſee greater abhominations than theſe are.

16 And ſo he brought me into the inwarde court of the Lordes houſe, and beholde, at the dore of the Lordes houſe, betwixt the porche and the aulter, there were about twentie and fyue men, that turned their backes vpon the temple of the Lord, and their faces towarde the Eaſt, and theſe worſhipped the ſunne Eaſtward.

17 And he ſayd vnto me, Haſt thou ſeene this thou ſonne of man? Thinketh the houſe of Iuda that it is but a trifle to do theſe abhominations, which they do here? for they haue filled the lande full of wickednes, and haue returned to prouoke me to anger, and loe, (i) they are putting the braunches to their noſes.

18 Therefore wyll I alſo doe ſomethyng in my wrathfull diſpleaſure, ſo that mine eye ſhall not ſpare them, neyther will I haue pitie: yea and though they crye in mine eares with a loude voyce, yet will I not heare them.

The.ix. Chapter.

1. The deſtruction of the citie. 4. They that ſhall be ſaued are marked. 8. A complaynte of the prophete for the deſtruction of the people.

1 HE cried alſo with a loude voyce in mine eares, ſaying, Draw neare ye (a) viſitations of the citie, euery man with a deſtroying weapon in his hand.

2 And beholde, then came there (b) ſixe men, out of the ſtreete of the vpper gate towarde the North, and euery man a ſlaughter weapon in his hande: There was one amongſt them that had on him linnen rayment, and a writers (c) inckhorne by his ſide: theſe wente in, and ſtoode beſyde the braſen aulter.

3 And the glory of the Lorde of Iſrael was gone from the Cherub whereupon it was, to the dore of the houſe: and he called to ỹ man that had the linnen rayment vpon him, and the writers inckhorne by his ſide,

4 And the Lord ſayd vnto him, Goe through the citie, euen through Hieruſalem, and ſet a marke vppon the foreheads of them that mourne, and are ſorie for all the abhominations that be done therein.

5 And to ỹ other he ſayd, that I might heare, Goe yee after him through the citie, and ſmite, let youre eye ſpare none, neyther haue ye any pitie:

6 Kill and deſtroy both olde men and young mayderns, children, and women: but as for al thoſe that haue the marke vpon them, ſee that ye touch them not, and begin at my ſanctuarie. Then they began at the auncient men which were before the houſe.

7 And

b. This was in the ſpirit, and not in body.
c. The porche or court where the people aſſembled.
d. Of emulation, becauſe it diſpleſed god, of gayne, becauſe it was ſet vp and worſhipped for gayne and increaſe of theyr offerings for the prieſts, and of their cattell and ſubſtance for the people.
e. That was in the courte wher the people had made an aulter to Baal.
f. Which were forbidden in the lawe. Leuit. 11.
g. For beſide their common idolatrie, they had their particular ſeruice in their ſecrete places or pewes
h. The Iewes ſay this was a prophet of the idols, who after his death was once a vere mourned for in the night, only of wome: ſaint Hierome taketh it for Adonis Venus louer. Other thinke it was Oſyris an idol of the Egyptians.

B 7 And he sayd vnto them, Defyle ye the temple, fyll the courtes with the slayne, then goe your way forth. So they went out, and slue downe through the citie.

8 Nowe when they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cried, saying, Ah Lorde GOD, wilt thou then destroy all the residue of Israell, in powring out thy wrath vpon Hierusalem?

9 Then sayd he vnto me, The wickednesse of the house of Israell and Juda is exceeding great: so that the land is full of blould, and the citie full of reuolting (from God) for they say, The Lord hath forsaken the earthe, and the Lord seeth it not. Ezech.1.c.

10 As touching me also, myne eye shall not spare them, neyther will I haue pitie: but will recompence their wayes vpon their heads.

11 And beholde, the man that had the linnen rayment vppon him, and the writers inckhorne by his side, reported the matter, and sayd, As thou hast commaunded me, so haue I done.

The.x. Chapter.

2. Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8. A rehearsal of the vision of the wheeles, of the beastes, and of the Cherubims.

I 1 AND as I loked, behold, in the firmamẽt that was aboue the head of the (a) Cherubims, as it were a Saphire stone (made) lyke the similitude of a throne, was ouer them. Ezech.1.d.

a. Which in the first Chapter and 5yith verse he called the four beasts

2 Then spake he to him that had the linnen rayment vpon him, and sayd, Creepe in betweene the wheeles that are vnder the Cherub, and take thyne hande full of hote coales out from betweene the Cherubims, and scatter them ouer the citie. And he crept in, that I myght see.

3 (Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloude filled the inner court.

4 And the glory of the Lord remoued from the Cherubims, and came vppon the doore of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lords glory.

5 Yea ẏ the sounde of the Cherubims wings was heard into the fore court, like as it had bin the voyce of the almightie God when he speaketh.)

6 Nowe when he had bidden the man that was clothed in linnen, saying, Take fyre from the middest of the wheeles which were vnder the Cherubims: he went, and stood beside the wheeles.

7 Then one Cherub reached forth his hande B from betweene the Cherubims, vnto the fyre that was betweene the Cherubims, and toke thereof, and gaue it into the handes of hym that had on the linnen rayment: which toke it, and went out.

8 And vnder the winges of the Cherubims, there appeared the likenesse of a mans hande.

9 I loked also, and behold, four wheeles beside the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to loke vpon after the fashion of the pretious stone Tharsis.

10 As touching their appearance (they were Ezech.1.c. all foure of one fashion, as if one wheele had bin in another.

11 When they went forth, they went vppon their foure sides, not turning backe in their going: for which way the (head of the) fyrste loked, after it they went, so that they turned not backe in their going.

12 And their whole bodies, their backes, their handes, and winges, yea and the wheeles also, were full of eyes round about the foure wheeles.

13 And to the wheeles, he cryed to them in my hearing, O wheele.

14 Euery one of them had foure faces, so that C the face of the fyrst was the face of a Cherub, and the face of the second the face of a man, and of the third the face of a Lion, and of the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: This Ezech.1.e. is the best that I saw at ẏ water of Chebar.

16 Nowe when the Cherubims wente, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp frō the earthe, the same wheeles also turned not from besides them.

17 Shortly, when they stoode, these stood also, and when they were lifted vp, the wheeles lift vp them selues also with them: for the (b) spirite of the beast was in the wheeles.

b. There was one consent betweene the Cherubims & the wheeles.

18 Then the glory of the Lorde departed frō aboue the doore of the temple, and remayned vpon the Cherubims.

19 And the Cherubims flackered wyth their wings, and lift them selues vp frō the earth, so that I sawe when they went, and the wheeles besides them, and they stood at the doore of the East gate of ẏ house of the Lord, so the glory of the God of Israell was vpon them on high.

20 This is the (c) beast that I sawe vnder the God of Israell, by the riuer of Chebar, and I perceyued that it was the Cherubims.

c. That is, the whole body of the. iiii. beasts or Cherubims.

D 21 Euery one had foure faces, and euery one four wings, and vnder their wings, the likenesse of mens hands.

22 Touching the similitude of their countenaunces, they were the very same countenaunces which I sawe at the riuer Chebar, and the selfe same appearances: euery one in his going, went straight forwarde.

The.xi. Chapter.

1. VVho they were that seduced the people of Israell. 5. Against these he prophecieth, shewing them howe they shall be dispersed abroade. 19. The renewing of the hart commeth of God. 21. He threatneth them that leane vnto their owne counsayles.

1 MOreouer, ỹ spirit lift me vp, & brought me vnto the east gate of the Lordes house, which lieth eastward: and beholde, at the entrie of the gate were fiue and twentie men, among whome I saw Iaazaniah the sonne of Azur, and Pheltiah the son of Banaiahu, the rulers of the people.

2 Then sayde he vnto me, Thou sonne of man, these menne imagine mischiefe, and a wicked counsayle take they in this citie,

2. Pet. 3. a. 3 Saying, It is not neare, let vs buyld houses: this (Hierusalem) is the (a) cauldron, and we be the flesshe.

a. We shal not be pulled out of Hierusalē, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.

4 Therefore thalte thou prophecie against them: yea prophecie, O sonne of man.

5 And with that fell the spirite of the Lorde vpon me, and sayde vnto me, Speake, thus sayth the Lord: On this maner haue ye spoken (O ye house of Israell) and I knowe the imaginations of your harts.

6 Many one haue ye murdered in this citie, and fylled the streetes full of the slayne:

B 7 Therefore, thus sayth the Lord God, The slayne men that ye haue layde on the ground in the citie, are the (b) flesshe, and this citie is the cauldron: but I will bring you out of it.

b. Contrary to their vayne confidence he sheweth in what sense this citie was the cauldron, that is, bicause of the dead bodyes that haue bin murdered therein, and so lie as flesshe in the cauldron.

8 Ye feared the sworde, and I will bring a sworde ouer you, sayth the Lord God.

9 And I will bring you out of the middest thereof, and deliuer you into the handes of strangers, and wyll execute iudgementes among you.

c. That is, In Riblath. 4. Reg. 24. a.

10 Ye shall fall by the sworde, in the borders of (c) Israell will I iudge you, and ye shall knowe that I am the Lorde.

11 This citie shall not be your cauldron, neyther shall yee be the flesshe therein: but in the borders of Israel wil I punish you,

12 That ye may knowe that I am the Lord, in whose commaundementes yee haue not walked, nor kept my lawes: but haue done after the customes of the Heathen that lye round about you.

13 Nowe when I prophecied, (d) Pheltiah the sonne of Banaiahu died: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wilte thou then vtterly destroy all the remnaunte in Israel?

d. It seemeth this noble ... dyed of sor... terrible de... and therefo... the prophe... feared some... strange ind... ment of God... toward the... of the peop...

14 And so the worde of the Lorde came vnto me on this manner,

C 15 Thou sonne of man, thy brethren (euen) thy brethren, the men of thy kinred, and all the house of Israell, wholly (are they) vnto whome the inhabitauntes of Hierusalem haue sayde, (e) Withdrawe yee farre from the Lorde, for the Land is giuen vs in possession.

e. They th... remayned ... at Hierus... thus repr... ched the ... were gone ... to captiuit... as though ... were cast... and forsak... of God.

16 Therefore (tel them,) thus sayth the Lord God, Although I sende them farre off among the Gentiles, and scatter them among the nations, yet will I be to them as a little (f) sanctuarie, in the landes where they shall come.

f. They sha... be yet a litt... Church, wh... he will pre... serue, though ... they be di... persed, and ... a time affli... cted.

17 Tell them also, thus sayth the Lord God, I will gather you agayne out of the nations, and bring you from the countries where ye be scattered, and I will giue you the land of Israel agayne.

18 And they shall come thither, and they shall take away all their idols, and all their abhominations from thence.

Ierem. 32. d. Ezec. 36. d.

19 And I will giue them one hart, and I wil put a newe spirite within their bowels: that stonie hart wil I take out of their body, and giue them a fleshy hart,

20 That they may walke in my commaundements, and keepe mine ordinances, and do thē, that they may be my people, and I their God.

21 But to the hart of their idolles, and their abhominations, their hart goeth, their wayes will I bring vpon their owne heads, sayeth the Lord God. D

22 After this did the Cherubims lift vp their wings, and the wheeles beside them, and the glorie of the God of Israel was vpon them on high.

23 So the glorie of the Lorde went vp from the middest of the citie, and stod vppon the mount of the citie toward the East. Ezech. 10. d.

24 And the spirite toke me vp, and brought me againe to Chaldea, to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went vp from me.

25 So I spake vnto the (g) captiues all the wordes of the Lorde whiche he had shewed me.

g. Those that were led ... captiues with Iechoniah.

The

The.xij.Chapter.

4. The parable of the captiuitie. 10. The exposition of the parable, by which the taking of king Zedekiah is signified. 18. Another parable whereby the distresse of hunger and thirst is signified.

A 1 The woꝛde of the Lozde came vnto me, saying,

2 Thou sonne of man, thou dwellest in the middest of a rebellious house, whiche haue eyes to see, and yet see not, eares haue they to heare, and yet heare they not: foꝛ they are a rebellious house.

3 Therefoꝛe (O thou sonne of man) "prepare thee instruments to slit with, and remoue on the day tyme, that they may se, yea (euen) in theyꝛ syghte shalte thou goe from thy place to another place, if peraduenture they will consider that they be a rebellious house.

4 Thou shalt bꝛing foꝛth thine instruments, as stuffe to slit with by the day time in their syghte, and thou thy selfe shalte goe foꝛth also at euening befoꝛe their eyes, as they that goe foꝛth to slit.

5 Digge thꝛough the wall in their syght, and carrie out thereby.

6 In their syghte shalt thou beare vpon thy shoulders, and carie it foꝛth in the darke: hide thy face, that thou see not the earth, foꝛ I haue made thee a (a) shewe token vnto the house of Israell.

7 And I did so as I was commaunded, I bꝛought foꝛth my stuffe by day, as the stuffe of one that goeth into captiuitie: and in the euening I digged thꝛough the wall with my hands, and bꝛought it foꝛth in the darke, and bare it vppon my shoulder in theyꝛ syght.

8 And in the morning came the woꝛde of the Lozd vnto me, saying,

9 Thou sonne of man, hathe not the house of Israell, the rebellious house, sayd vnto thee, (b) What doest thou?

10 Then tell thꝛ, Thus sayth the Lozd God, This "burden toucheth the prince at Hierusalem, and all the house of Israell that dwell among them.

11 Tell them, I am your shew token, like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie.

12 The prince that is among them shal loade his shoulders in the darke, and get him away, they shall bꝛeake downe the wall to carie thꝛough by it: he shall couer his face, that hee see not the grounde with hys eyes.

13 My net will I (c) spꝛead out vpon hym, and he shall be caught in my "net, and I will bring him to Babylon in the lande of the Chaldees, which he shall not se, and yet shall he die there.

14 As foꝛ all his helpers, and all his bandes that be about him, I will scatter them toward all the windes, and dꝛawe out a swoꝛd after them.

15 So when I haue scattered them among the heathen, and stꝛawed them in the landes, they shall know that I am the Lozde.

16 But I will leaue a little number of them from the swoꝛde, hunger, and pestilence, to tell all theyꝛ abhominations among the heathen where they come, that they may knowe how that I am the Lozde.

17 Moꝛeouer, the woꝛde of the Lozde came vnto me, saying,

18 Thou sonne of man, with a fearefull trembling shalt thou eate thy bꝛead, with vnquietnesse and soꝛowe shalte thou dꝛinke thy water.

19 And vnto the people of the lande speake thou: Thus saith the Lozd God to them that dwell in Hierusalem, and to the land of Israell, They shall eate their bꝛead with soꝛowe, and dꝛinke their water with desolation: yea the lande with the fulnesse thereof shall be layde waste, foꝛ the wickednesse of al them that dwell therein.

20 And the cities that nowe be well inhabited, shal be voide, and the land desolate, that ye may know that I am the Lozd.

21 Yet came the woꝛde of the Lozd vnto me agayne, saying.

22 Thou sonne of man, what maner of pꝛouerbe is that which ye vse in the land of Israel, saying, (d) The dayes are slacke in comming, and all visions fayle?

23 Tell them therefoꝛe, thus sayth the Lozde God, I will make that pꝛouerbe to cease, and they shall no moꝛe vse it as a pꝛouerbe in Israell: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 There shall no vision be any moꝛe in vayne, neyther any flattering diuination within the house of Israell:

25 Foꝛ I the Lozde speake it, & what so euer I shall speake, it shall be perfourmed, and not be slacke in comming any moꝛe, yea euen in your dayes, O rebellious house, wyll I speake the thing, and bꝛing it to passe, saith the Lozd God.

26 And the woꝛde of the Lozd came vnto me, saying,

27 Beholde thou sonne of man, the house of Israell sayeth (on this maner) The vision that he seeth, it wil be many a day oꝛ it come

a. That as thou doest, so shall they do, and therefore in thee they shall see their owne plague and punishment.

b. Do not they deride and mocke thy doings.

"or, prophesy.

"or, make thee bedels to goe into captiuitie

C c. When the king shal thinke to escape by fleeing, I will take him in my net, as Ezech. 27. a. and. 31. a

"or, toolers.

Ezec. 11. a.

D d. Because they did not see the prophesies accomplished, they contemned them as though they neuer should be fulfilled.

Ezec. 11. a. 2. Pet. 3. a.

to paſſe: it is farre off yet, the time that he propheſieth of.

28 Therefore, ſay thus vnto them, thus ſayeth the Lorde God, All my wordes ſhall no more be delayed, ſome what I ſpeake, that ſame ſhall come to paſſe, ſayeth the Lorde God.

The.xiij. Chapter.

1 The worde of the Lorde againſt falſe prophetes, which teach the people the counſels of theyr owne hartes.

I 1 THe worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, propheſie againſt thoſe prophetes of Iſrael which propheſie, and ſay vnto them that propheſie out of their owne harts, Heare the word of the Lorde,

Iere.23.c. 3 Thus ſayeth the Lorde God, Wo be vnto thoſe folliſh prophets that folow their owne ſpirite, and haue ſeene nothing.

4 O Iſraell, thy prophetes are like the foxes in (a) deſart places.

a. Watching to deſtroy the vineyardes. reade. Can.2.c.

5 For ye haue not ſtand vp in the gappes, nor made a hedge for the houſe of Iſraell, to ſtand in the battayle in the day of the Lord.

6 They haue ſeene banitie, and lying diuination, ſaying, The Lorde ſayeth it, and the Lorde hathe not ſent them, and they haue made me hope that they would confirme the worde.

B 7 Haue ye not ſeene vayne viſions, and ſpoken falſe propheſies, when ye ſay, The Lorde hath ſpoken it, whereas I neuer ſayd it?

8 Therefore, thus ſayth the Lorde GOD, Bycauſe ye haue ſpoken banitie, and haue ſeene lyes: therefore beholde, I am agaynſte you, ſayth the Lord God:

9 Mine handes ſhall come vpon the prophets that ſee banities, and diuine lyes: they ſhall not be in the counſell of my people, nor written in the booke of the houſe of Iſraell, neyther ſhall they come in the lande of Iſraell, that ye may knowe how that I am ỳ Lord God:

Iere.6.c. b. What one falſe prophete did ſay (which is here called the building vp of a wall) another falſe prophet would affirme the ſame, though he had neither occaſion nor good grounde ſo beare hym.

10 And that for bycauſe they haue deceyued my people, and told them of peace, where no peace was: one ſetteth vp a (b) wall, and they daube it with vntempered clay.

11 Therefore tell them which daube with vntempered mortar, that it ſhall fall: for there ſhall come a great ſhowre of rayne, I wyll ſend hayleſtones to cauſe it to fall, & a great ſtorme of winde ſhall breake it.

12 And lo, when the wall is fallen, ſhall it not then be ſayde vnto you, Where is nowe your mortar that ye dawbed it withall?

13 Therefore, thus ſayth the Lorde God, I will cauſe a ſtormie winde to breake out in my wrathfull diſpleaſure, ſo that in myne anger there ſhall come a mightie ſhowre of rayne, and hayleſtones in my wrath to deſtroy it.

14 As for the wall that ye haue dawbed with vntempered morter, I will breake it downe, and make it euen with the ground, ſo that the foundation thereof ſhall be diſcouered, and it ſhall fall: yea and ye your ſelues ſhall periſh in the middes thereof, and yee ſhall know that I am the Lorde. C

15 Thus will I perfourme my wrath vpon this wall, and vpon them that haue dawbed it with (c) vntempered morter, and then will I ſay vnto you, The wall is gone, and the daubers of it,

16 (To wit) the prophets of Iſraell, whyche propheſie vnto Hieruſalem, and loke out viſions of peace for it, whereas no peace is, ſayth the Lord God.

17 Wherefore, O thou ſonne of man, ſet thy face againſte the daughters of thy people, which propheſie out of their owne harts, and propheſie againſt them:

18 And ſay, thus ſayth the Lorde God, Wo be vnto them that ſowe (d) pillowes vnder all armeholes, and put kerchiefes vpon the heads of euery (e) ſtature to hunt ſoules. Will ye hunt the ſoules of my people, and (f) giue life to the ſoules that (come) vnto you?

19 And will ye pollute me to my people for handfuls of Barley, and for peeces of bread, to kill the ſoules of them that die not, and promiſe (g) life to them that liue not, in lying to my people that heareth your lyes?

20 Wherefore, thus ſayeth the Lorde God, Behold, I will vpon your pillowes wherewith yee hunt the ſoules, to (h) make them flee. & I will teare them from your armes, and will let the ſoules goe, (euen) the ſoules that ye hunt to make them to flee.

21 Your kerchiefes alſo will I teare in peeces, and deliuer my people out of your hãds, ſo that they ſhall come no more in youre handes to be hunted: and yee ſhall knowe that I am the Lorde.

22 Seeing that with your lyes you diſcomfort the hart of the righteous whome I haue not diſcomforted: agayne, forſemuch as ye encourage the hand of the wicked, ſo that he may not turne from his wicked way, in promiſing him life:

23 Therefore ſhall yee ſee no more banitie, neyther ſhall ye diuine diuinations, for I wyll deliuer my people out of your hande, that yee maye knowe howe that I am the Lorde.

c. That is, whatſoeuer man of him ſelfe ſeeth foorth vnder the authoritie of Gods word, and ſo allowe th it.
d. Theſe ſuperſtitious men for lucre would propheſie and ſay euery man his fortune, giue them pillowes to leane on and kerchiefes to couer their heds, that they might the more allure them and bewitch them.
e. Vpon euery man and woman, yong and old, great and ſmall.
f. Thinke you the liues of my people to be in your hands, to make them long or ſhort?
g. Theſe ſorcerers made the people beleeue that they could preſerue life, or deſtroy it, and that it ſhould come to euery one according as they propheſied.
h. Making the flocke vnto you with deceyuable doctrine, as the fowlers do the byrdes with their ſtales and calles.

The

The.xiiij. Chapter.

2. The Lord denyeth his word to the people for their sinnes sake. 9. The despisers of the word doth the Lorde sometime deceyue by false prophetes. 22. A comfort of the that fled vnto Babylon.

1 THere resorted vnto me certain of the elders of Israel, and sate downe by me.
2 Then came the word of the Lord vnto me, saying.
3 Thou sonne of man, these men haue set vp their idolles in their harts, and put the stumbling blocke of iniquitie before their face: shulde I then answere them at their request?
4 Therefore speake vnto them, and say vnto them, thus sayth the Lorde God, euery man of the house of Israel that setteth vp his idolles in his harte, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that manne will I the Lord my selfe giue answere whē he commeth, according to the (a) multitude of his idolles:
5 That the house of Israel may be stated in their (b) owne harts, bycause they be cleane gone from me, al of them through their Idolles.
6 Wherefore, tell the house of Israel, thus saith the Lord God, Returne, and (c) cause to returne fro your idolles, & turne your faces from all your abhominations.
7 For euery man, whether he be of the house of Israel, or a straunger that sojourneth in Israel, which departeth from me, and setteth vp his idolles in his harte, and putteth the stumbling blocke of hys wickednesse before his face, and commeth to a prophete for to aske counsel at me thorowe him: vnto that man will I the Lord giue answere by myne owne selfe.
8 I will set my face against that man, & will make him to be an example for other, yea & a cōmon byword, and will rote him out of my people, that ye may knowe how that I am the Lord.
9 And if that prophete be deceiued when hee telleth a thing, then I the Lorde my selfe haue deceiued that prophete, and will stretch out my hande vpon him, to destroy him out of my people of Israel:
10 And they shall be punished for their wickednesse, according to the sinne of him that asketh, shall the sinne of the prophet be:
11 That the house of Israel be led no more from me through errour, and be no more defiled in all their transgressions: but that they may be my people, and I their God, saith the Lord God.
12 And the word of the Lord came vnto me, saying,
13 Thou sonne of man, when the land sinneth against me by committing a trespasse, I will stretch out my hande vpon it, and breake their staffe of bread, and send dearth vpon the to destroy man and beast with of it. Ezec.4.b. and.5.c.
14 And though Noe, Daniel, and Job, these three men were among them: yet shall they in their righteousnesse deliuer but their own soules, saith the Lord God. C Iere.15.a.
15 If I bring noysome beasles into the land and they spoyle it, and it be so desolate that no man may passe through it for beasles,
16 If these three men were also in the land: as truely as I liue, saith the Lorde God they shal saue neyther sonnes nor daughters, but be only deliuered them selues, and as for the lande, it shal be wast.
17 Or if I bring a swoorde vppon this lande, and say, Sword go through the lande, so that I slay downe man and beast in it,
18 And if these three men were therein: as truely, as I liue, saith the Lorde God, they shall deliuer neyther sonnes nor daughters, but onely be saued them selues.
19 If I sende a pestilence into this lande, and powre out my soare indignation vpon it in bloud, so ỹ I rote out of it both mā & beast.
20 And if Noe, Daniel, & Job were therein: as truly as I liue, saith ỹ lord God, they shal deliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.
21 Moreouer, thus sayth the Lord God, How much more whē I send my foure troublous plagues vpon Ierusalem, the sword, hunger, perillous beasles, and pestilence, to destroy man and beast out of it? Ezec.5.c.
22 Beholde, there shall bee a remnant saued therein, which shall bring forth their sonnes and daughters, beholde, they shal come forth vnto you, and ye shall see their way and their enterprise, and ye shall be comforted concerning the euyl that I haue brought vpon Ierusalem, (euen) concerning all that I haue brought vpon it.
23 They shall comfort you, when ye shal see their way and workes: and ye shal knowe how that it is not without a cause, that I haue done all against Ierusalem as I dyd, saith the Lord God.

The.xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fyre, so sayth he that Ierusalem shall be brent.

A 1 The woꝛd of the Lozd came vnto mee, ſaying.
2 Thou ſonne of man, what commeth of the vine tree, moꝛe than of the wilde vine ſtocke among other trees of the foꝛreſt?
3 Do men take wood of it to make any woꝛke withal? oꝛ will men take a pynne of it to hang any veſſel thereon?
4 Beholde it is caſt in the fyꝛe to be bꝛent, the fire cõſumeth both ẏ endes of it, the myddes of it is bꝛent: is it meete thẽ foꝛ any woꝛke?
5 Seeing then that it was meete foꝛ no woꝛke being whole, much leſſe may there any thing be made of it when the fire hath conſumed and bꝛent it.
6 And therefoꝛe thus ſayth the Lozde God, As the vine tree (that is) among the trees of the foꝛreſt, which I haue giuen to the fire to be conſumed: ſo will I giue the inhabitauntes of Ieruſalem.
B 7 And I will ſet my face againſt them, they ſhal goe out from the fyꝛe, and yet the (a) fyꝛe ſhal conſume them: then ſhall ye know that I am the Lozde, when I ſet my face againſt them,
8 And when I make the lande waſte, bycauſe they haue ſo foꝛe offended, ſaith ẏ lozd God.

a. Though they eſcape one danger, another ſhall take them.

The.xvi. Chapter.

2. The prophet declareth the benefites of God toward Ieruſalem. 15. Ieruſalem is reproued of vnkindneſſe for hir fornication with idols. 46. He iuſtifieth the wickedneſſe of other people, in cõpariſon of the ſins of Ieruſalem. 49. The cauſe of the abominations into which Sodom fel. 60. Mercy is promiſed to the repentant.

A 1 AGayne, the woꝛde of the Lozd came vnto me, ſaying,
2 Thou ſonne of man, ſhew Ieruſalem their abhominations.
3 And ſay, Thus ſayth the Lozde God vnto Ieruſalem, Thy habitation and kynred is of the lande of (a) Chanaan, thy father was an Amoꝛite, thy mother an Hittite.
4 In the day of thy bꝛyth (b) whẽ ẏ waſt bozne, the ſtring of thy nauel was not cut of, ẏ waſt not bathed in water to make thee cleane, ẏ waſt not ſalted wt ſalt, noꝛ ſwadled in clouts
5 No eye pitied thee to do any of theſe things foꝛ thee, foꝛ to haue compaſſion vpõ thee: but ẏ waſt vtterly caſt out vpon the fielde in contempt of thy perſõ in ẏ day of thy bꝛyth.
6 Then came I by thee, & ſawe thee defiled, in thine owꝛn bloud, & I ſayd vnto thee when ẏ waſt in thy bloud, Liue: (euen) whẽ ẏ waſt in thy bloud, I ſayde vnto thee, Liue.
7 I cauſed thee to multiplie as the budde of the fielde, thou art gꝛowen vp, and waxen great, thou haſt gotten a maruelous pleaſant beautie, thy bꝛeaſtes are faſhioned, thy heare is goodly gꝛowen, whereas thou waſt naked and bare.
8 Now when I went by thee, & loked vpon thee, beholde, thy time was come (euen) the time to woo thee: then ſpꝛeade I my clothes ouer thee: to couer thy (c) diſhoneſtie, yea I made an othe vnto thee, & contracted my ſelfe with thee (ſaith the Lozd God) and ſo thou becameſt myne owne.
9 Then waſhed I thee with water, and purged thy bloud from thee, and I annoynted thee with oyle.
10 I clothed thee wt bꝛoydꝛed woꝛk, and ſhod thee wt badgers ſkin, & I giꝛded thee about wt fine linnen, and couered thee with ſylke.
11 I decked thee with coſtly apparel, I put bꝛacelettes vpon thy handes, a chayne about thy necke:
12 And I put a frontlet vpon thy face, and earerings vpon thyne eares, and a beautifull cꝛowne vpon thyne heade.
13 Thus waſt thou deckt with gold and ſyluer, and thy rayment was of fyne lynnen, and of ſilke, and of bꝛoydꝛed woꝛke: thou diddeſt eate fine floure, honie, and oyle, marueilous beautifull waſt thou, and thou diddeſt luckily pꝛoſper into a kingdome.
14 And thy name was ſpꝛeade among the heathen foꝛ thy beautie: foꝛ it was perfect thꝛough thy beautie which I put vpon thee, ſayth the Lozd God.
15 But thou haſt put thy confidence in thyne owne beautie, and played the harlot bycauſe of thy renowme, and haſt (d) powꝛed out thy foꝛnications, with euery one that went by, thou waſt his.
16 Thou dydſt take thy garments, and deckt thy high places with (e) diuers colours, and played the harlot thereupon, (f) they come not, and it ſhall not be.
17 The goodly iewels which I gaue thee of myne owne golde and ſilueꝛ, haſt thou taken and made thee mens images therof, and commytted whoꝛedome with them.
18 Thy bꝛoydꝛed garmentes haſt thou taken, and deckt them therewith: mine oyle and incenſe haſt thou ſet befoꝛe them.
19 My meate whiche I gaue thee, as fyne floure, oyle, and honie, to feede thee withall, that haſt thou ſet befoꝛe them foꝛ a ſweete ſauour: & thus it was, ſayth the Lozd God.
20 Thou haſt taken thyne owne ſonnes and daughters whom thou haſt begotten vnto me, & theſe haſt thou offeꝛed vp vnto them to be (g) deuoured: is this but a ſmal whoꝛedome of thyne?
21 And thou haſt ſlayne my childꝛen, and deliuꝛed them, to cauſe them to paſſe (thꝛough the

a. Thou boaſteſt to be of the ſeede of Abraham, but thou art degenerate, and foloweſt the abhominations of the wicked Chanaanites, as children do the manners of their fathers. Eſai. 1. a. 57. a.
b. When I firſt brought thee foorth of the land of Egypt, and plãted thee in this lande to be my Church.

c. Theſe words bloud, pollution, nakednes and filthines &c. are oft times repeated, to beate downe their pryde, to cauſe them to confeſſe what they were before God receiued them to mercy, fauoured them, and recouered them from ſhame.

d. There was none idolatrie ſo vile wherewith thoe diddſt not polute thy ſelfe.
e. This declareth how the idolaters put their chief delight in thoſe things which pleaſe the eyes and outward ſenſes.
f. In ſuche ſort as the like hath not bin nor ſhal be, ſo that they paſſed all nations in idolatrie.

g. Meaning by fyre, reade, Leuit. 18. b. 4. Reg. 23. b.

the fyre) for them.

22 And yet in all thyne abhominations and whoredomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thine owne bloud.

23 After al these thy wickednesses (wo, wo vnto thee, sayth the Lorde God,)

24 Thou hast built vnto thee an high place, & hast made thee an high place in euery street.

25 Thou hast builte thine high place at euery "head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whoredome.

26 Thou hast cõmitted fornication with the (h) Egyptians, thy neighbours which were great in flesh, & thus hast thou increased thy whoredome to anger me.

27 Behold, I did stretche out my hande ouer thee, and did minishe thy sloare of fode, and deliuered thee ouer into the wylles of them that hate thee (euen) the daughters of the Philistines, which are ashamed of thyne abhominable wayes.

28 Thou hast played the whore also with the Assyrians, bycause thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not ynough.

29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith.

30 How weake is thyne hart, sayth the Lord God, seeing thou doest all these workes of a presumptuous whorishe woman?

31 Building thy high places at the head of euery way, and makest thy hygh places in euery streete: thou hast not bin as another whore that holdeth scorne of a rewarde:

32 But as a wife that breaketh wedlocke, and taketh other in steede of hir husbande.

33 Gifts are giuẽ to al other whores: but thou giuest rewardes vnto all thy louers, and rewardest them to come vnto thee on euery syde for thy fornication.

34 It is come to passe with thee in thy whoredomes, contrary to the vse of other women, yea there hath no such fornication bin committed after thee: seeing that thou giuest gifts vnto other, and no reward is giuen thee, therefore thou art contrary.

35 Therefore heare the worde of the Lord, O thou harlot.

36 Thus saith the Lorde God, Bycause thou hast (i) powred out thy brasse, and discouered thy filthinesse through thy fornicatiõs with thy louers, and with all the idolles of thyne abhominations, and in the bloud of thy children whom thou hast giuen them:

37 Beholde therefore, I will gather together all thy (k) louers, with whom thou hast taken pleasure, yea & al thẽ whom ỹ hast loued, and euery one that ỹ hatest: I will (I say) gather them together rounde about agaynst thee, and will discouer thy shame before thẽ, that they may see al thy filthinesse.

38 Moreouer, (l) I will iudge thee as a breaker of wedlocke and a murderer, and recompence thee thyne owne bloud in wrath and gelousie.

39 I wil giue thee ouer into their hands, and they shall destroy thy high place, and breake downe thy high places, they shal strippe thee also out of thy clothes: thy fayre iewels shall they take from thee, and so leaue thee naked and bare.

40 Yea they shall bring a company vpon thee, which shall stone thee with stones, and thrust thee through with their swordes.

41 They shall burne vp thy houses with fire, and punishe thee in the sight of many women: thus wil I make thee ceasse from playing the harlot, so that thou shalt giue out no more rewardes.

42 So will I make my wrath towarde thee to rest, & my ielousie shall departe from thee, and I wil ceasse, and be angry no more.

43 Seeing thou remembrest not the dayes of thy youth, but hast fretted me in all these things: beholde therefore, I will bring thine owne wayes vpon thy heade, sayth the Lord God, so that (m) thou shalt not commit (any more) mischiefe vpon al thine abhominations.

44 Beholde, all they that vse common prouerbes, shall vse this prouerbe also against thee, saying, Suche a (n) mother, suche a daughter.

45 Thou art euen thy mothers owne daughter, that hath cast off hir husband and hir children: yea ỹ art the sister of thy (o) sisters, which forsoke their husbandes and their children: your mother is an Hittite, and your father an Amorite.

46 Thyne eldest sister is Samaria, shee and hir (p) daughters that dwel vpon thy lefte hande: but thy yonger sister that dwelleth on thy right hand is Sodoma & hir daughters.

47 Yet hast thou not walked after their ways nor done after their abhominations, as a litle and little: but in all thy wayes thou hast bin more corrupt than they.

48 As truely as I liue, saith the Lorde God, Sodoma thy sister with hir daughters, haue not done as thou hast done and thy daughters.

49 Beholde, the sinnes of thy sister Sodoma were

Cause of the troubles.

h. He noteth the great impietie of this people, who fell from God to seeke help at straũge nations, did also lengthe their whoredome their idolatrie, thinking therby to make their abhominable wayes more pleasant.

i. That is, lauished out thy money vpon images, to thy shame.

k. Egyptians Assyrians, and Chaldeans whom thou tokest to be thy louers, shall come & destroy thee. Ezec. 33. b.

l. I wil iudge thee to death, as the adulterers and murderers.

4. Re. 25. b.

m. Of all the heynous offẽces this shal be the last, or God wil punish thee so, that thou shalt neuer sinne more.

n. As were the Chanaanites, and the Hittites, & other your predecessours, so are you their successours.

o. That is, of Samaria and Sodome.

p That is, his cities.

¶ He alleageth these foure vices, pryde, excesse, idlenesse and contempt of the poore, as foure principal causes of such abhomination, wherfore they were so horbly punished. Gen. 19. D.

were these: (q) Pryde, fulnesse of meate, and abundance of idlenesse, these things had she and hir daughters: beside that, they strengthed not the hande of the poore and needie.

50 But they were haughtie, and commytted abomination before me, therfore I toke the away as I sawe good.

51 Neither hath (r) Samaria done halfe of thy sinnes, yea thou hast exceeded them in thyne abhominations, and hast (s) iustified thy systers in all thine abhominations, which thou hast done.

52 Therefore thou which diddest condemne thy sister, beare thyne owne shame: for thyne owne offences that thou hast cõmitted more abhominable than they did, whiche in deede are more righteous than thou art, be thou (I say) ashamed, and beare the shamefull rebuke, seeyng that thou hast iustifyed thy systers.

53 Therefore I will bring agayne their captiuitie, the captiuitie of Sodome and hir daughters, and ỹ captiuitie of Samaria and hir daughters, and the captiuitie of thy captiuities among (t) them,

54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast (v) comforted them.

55 And thy syster Sodome and hir daughters, shall returne to their former state, Samaria also and hir daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy syster Sodom was not (x) heard of by thy reporte in the day of thy pryde,

57 Before thy wickednesse was (y) discouered, according to the time of the reproche of the daughters of Aram, and of al the daughters of the Philistines roũd about hir, which dispised thee on all sydes.

58 Thou hast borne thy wickednesse and thine abhomination, sayth the Lord.

59 For thus sayth the Lorde God, I might by right deale with thee as thou hast done, which hast dispised ỹ (z) othe in breaking the couenant:

60 Neuertheless, I will remember my couenant with thee in the dayes of thy youth, and I will establishe vnto thee an euerlasting couenant.

61 Then shalt thou remember thy wayes and be ashamed when thou shalt receiue thy (aa) systers, (both) thy elder and thy yonger: and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establishe my couenant with thee, that thou mayest knowe that I am the Lorde.

63 That thou mayest thinke vpon it, and be (bb) ashamed, and neuer open thy mouth any more for shame of thy selfe, when I am pacified toward thee for al that thou hast done, sayth the Lord God.

The.xvij.Chapter.

The parable of the two Eagles.

1 THe word of the Lorde came vnto mee, saying,

2 Thou sonne of man, put forth a parable, & speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lorde God, There came a great (a) Eagle, with great wyngs, yea with a mightie long body, and full of feathers of diuers colours, vpon the mounte of Libanus, & toke the highest branche of a Cedar tree,

4 And brake off the top of his twigges, and caried it into the lande of (b) marchantes, & set it in a citie of marchantes.

5 He toke also of the (c) seede of the land and planted it in a fruiteful grounde, he brought it vnto greate waters, and set it in an open trenche.

6 Then dyd it growe, and was a (d) spreading vine, but (e) lowe of stature, whose branches towarde "it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth branches, and shot forth buddes.

7 But there was another (f) Eagle, a great one, which had great winges, and many feathers: and beholde, the rootes of this vine turned towardes it, and spread out hir branches towardes it, that she might water it by the trenches of hir plantation.

8 It was planted vpon a good soyle beside great waters, so that it should haue brought out branches, and borne fruite, and haue bin a goodly vine.

9 Speake thou therefore, thus saith the Lorde God, Shall this vine prosper? shall (g) hee not pul vp the rootes thereof, and destroy the fruite thereof, and cause them to drye? all the leaues of hir bud shal wither without great power, or many people to plucke it vp by the rootes therof.

10 Beholde, it was planted: shall it prosper therefore? shal it not be dryed vp and wythered? when the (h) east winde shal touch it, it shal wyther in the trenches where it grew.

11 Moreouer, the word of the Lord came vnto me saying:

12 Speake nowe to the rebellious house, Knowe ye not what these things (do signifie?) Tel them, behold, the king of Babylon is

q. He speketh here not only of Sodom and Samaria, but also of the Gentiles whō God wil receiue of his own free mercy.

r. That is, as if he had sayd, neuer.

s. In that thou hast shewed thy selfe worse than they, and yet thoughtest to escape punishment.

t. Thou woldest not cal hir punishment to mynde when thou wast aloft, to learne by hir example to feare my iudgementes.

u. That is, tyl thou waste brought vnder by the Syrians and the Philistines. 2. Chro. 28. c.

x. Reade the eight vearse.

y. That is, the Babylonians.

z. That is, Ieconias. Reg. 24. c.

aa. This declareth the tes of God mercie, sorow and pentaunce their sinne lyse.

bb. That is, Ieconias. Reg. 24. c.

a. That is buchodonosor who hath power, and many tries vnder him, shal to Hierusalem and take Iechonias king, and

b. Meaning Babylon.

c. That is, dekiah, was of the ges blood was left at rusalem was made in stede of chonias.

d. This was dekias kingdome.

e. That it might not haue power to rebel against Babylon, as verse. 14.

f. Meaning the king of Egipt, of whom Zedekias sought succouragainst Nabuchodonosor.

g. Nabuchodonosor vnderstanded by the first Eagle.

h. That is, the Babylonians.

is come to Hierusalem, and hath taken the (i) king therof, and the princes therof, and hath led them with him to Babylon.

(i) That is, Ieconias. 4. Reg. 24. c.

13 He toke of the kings seede, and made a couenaunte with him, and toke an othe of hym, the princes of the lande toke he with him also.

14 That the kingdome myght be holden in subiection, and not lift vp it selfe, but keepe the couenant, and stande to it.

15 But he rebelled agaynst hym, and sent his Embassadours into Egypt, that he might haue horses & much people: Should he prosper? shal he escape that doth such thinges? or shal he breake the couenaunt, and escape free?

16 As truely as I liue, sayth the Lorde God, he shall die at Babylon in the place where the King dwelleth that made hym King, whose othe he hathe despised, and whose couenant he hath broken.

17 Neyther shal Pharao with his great hoste and multitude of people, maynteyne him in the war, when they haue caste vp mountes, and buylt a fort to destroy many persons.

18 For seeing he hathe despised the othe, and broken the couenaunt (where as he yet gaue his (k) hand therupon) & done all these things he shall not escape.

(k) Because hee broke the name of god in vain & brake his faith which he had confirmed by giuing his hand therfore the Prophete declareth, that God wold not suffer periurie and infidelitie to escape punishment. 4. Esdr. 12. b. and 32. a.

19 Therfore, thus sayeth the Lord God, As truly as I liue, I wil bring myne oth, that he hath despised, and my couenaunt that hee hath broken, vpon his owne head.

20 I will spread my net vpon hym, and he shal be caught in my net: and I will bring him to Babylon, and enter into iudgement with him there, for the trespasse whiche hee hath committed agaynst me.

21 As for those that flee from him, with all his host, they shall be slayne with the sword, and the residue shall bee scattered towardes all the wyndes: and ye shall knowe that I the Lorde haue spoken it.

22 Thus sayth the Lorde God, I will also take off the toppe of this highe Cedar, and will sette it, and cut off the top of the tender plante thereof, and will plante it vpon an high hill, and a greate.

23 (Namely) vpon the high hill of Israel wil I plant it, that it may bring forth boughes, and gyue fruite, and be an excellent Cedar: and vnder it shall remayne all byrdes, and euery foule shall remayne vnder the shadow of the braunches therof.

24 And all the trees of the fielde shall knowe that I the Lorde haue broughte downe the high tree, and exalted the lowe tree, that I haue dryed vp the greene tree, and made the drye tree to flourishe (euen) I the Lord that spake it, haue also brought it to passe.

The. xviij. Chapter.

4. He sheweth that euery man shall beare his owne sinne. 21. To him that amendeth, is saluation promised. 24. Death is propheſied to the righteous whiche turneth backe from the right way.

1 THe worde of the Lorde came vnto me, saying,

2 What meane ye by this common prouerb, that yee vse in the lande of Israell, saying: The (a) fathers haue eaten soure grapes, and the childrens teeth are set on edge?

a. The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe, meaning that their fathers had sinned, & they were punished for their trāsgressions, reade Ier. 31. d

3 As truly as I liue, sayth the Lord God, ye shal vse this byword no more in Israell.

4 Beholde, all soules are myne: lyke as the soule of the father is myne, so is the soule of the sonne myne also: the soule that sinneth, shall dye it selfe.

5 But if a man be iust, and do that whiche is lawfull and right.

6 He hath not (b) eaten vppon the hilles, hee hath not lyfte his eyes to the idolles of the house of Israell, neyther hathe defyled hys neyghbours wife, neither hath come nere a (c) woman remoued:

b. That is, if he haue not cōmunicated in the sacrifices of idols.

c. Meaning suche as were set aparte in tyme of naturall and monethly diseases, namely in time of childbirth, leprosie, and such like. as Leui. 20. c. Mat. 25. a. Exo. 22. d. Leui. 25. c. Deut. 23. c. Psal. 15. a.

7 Neyther hathe oppressed any man, but hath restored to the debter his pledge: hee that hath not spoyled any by violence, hath giuen his bread to the hungrye, and hathe clothed the naked.

8 And hathe not giuen forthe vppon vsurie, neyther taken anye increase, hee hath withdrawen his hande from iniquitie, and hath executed true iudgemente betweene man and man:

9 And hath walked in my statutes, and kept my iudgementes to deale truely: this is a righteous man, he shall surely lyue, sayeth the Lord God.

10 If he now get a sonne that is a robber, a shedder of blud, & do any one of these things.

11 Though he do not all these things, but eyther hath eaten vpon the hilles, or defiled his neighbours wyfe:

12 Or hath oppressed the poore and needye, or spoyled by violence, or hath not restored the pledge, or hath lifte vp his eyes vnto the Idols, or hath committed abhomination,

13 Or hath giuen forth vppon vsurie, or hath taken encrease: shall this man lyue? he shall not lyue: seeing he hathe done all these abhominations, he shall die the death, his blood shall be vpon him.

14 Nowe if this man get a sonne also, that seeth al his fathers sinnes which he hath done and feareth, neyther doth suche lyke.

15 (Namely) hee hathe not eaten vppon the hylles, hee hathe not lyfte vp his eyes to the idols

idols of the houſe of Iſrael, nor defiled hys neighbours wife.

16 Neither hath oppreſſed any, nor hath withholden the pledge, neither hath ſpoyled by violence: (but) hath giuen his breade to the hungry, and hath couered the naked with a garment:

17 Neither hath withdrawen his hande from the afflicted, nor receiued vſurie nor encreaſe, (but) hath executed my iudgementes, and walked in my ſtatutes: this man ſhal not die in his fathers ſinne, but ſhall lyue wythout fayle.

18 As for his father, bycauſe he hath cruelly oppreſſed and ſpoyled his brother by violence and hath not done good among his people, loe he dyeth in his owne ſinne.

19 And yet ſay ye, Wherefore then ſhoulde not this ſonne beare his fathers ſinne? Bycauſe the ſonne hath done iudgement and righteouſneſſe, he hath kept all my ſtatutes & done them: therfore ſhall he liue in deede.

Deut. 24.c. 4.Re.14.c. 2.Par.25.a. 20 The ſame ſoule that ſinneth ſhall dye, the ſonne ſhall not beare the fathers iniquitie neyther ſhall the father beare the ſonnes iniquitie: the righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon himſelfe alſo.

D 21 But if the vngodlye wyll turne awaye from all his ſynnes that he hathe done, and kepe all my ſtatutes, and do the thing that is iudgement and right, doubtleſſe he ſhal liue, and not dye.

22 As for all his ſinnes that he dyd before, they ſhall not be mentioned vnto him: but in his righteouſneſſe that he hath done, he ſhal liue.

2. Pet.3.b. Ezec.33.b. 23 For haue I any pleaſure in the death of a ſinner, ſaith the Lord God? ſhall he not liue, if he returne from his wayes?

24 Agayne, if the righteous turne from his righteouſneſſe, and do iniquitie, and ſhall do accordyng to all the abhominations that the wicked man doth, ſhal he liue? al the righteouſneſſe that he hath done, ſhal not be remembred, but in his tranſgreſſion that he hath committed, in his ſinne that he hath ſinned, in them he ſhal dye.

25 And yet ye ſay, The way of the Lorde is not (d) indifferent. Heare therfore ye houſe of Iſrael, is not my way equal? or are not your wayes father vnequal?

d. In puniſhing the fathers with the children.

26 When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, and dyeth in the ſame: in his iniquitie whiche he hath committed, ſhall he dye.

27 Agayne: when the wicked turneth away from his wickedneſſe that he hath done and doth iudgement and ryght, he ſhall ſaue his ſoule aliue.

28 Bycauſe hee "ſeeth, and turneth away & from al his iniquitie that he hath committed he ſhall ſurely liue, and not dye. "Conſider or remember his iniquitie.

29 And yet, ſayth the houſe of Iſrael, The way of the Lord is not equal. Are my ways vnequal, O ye houſe of Iſrael? are not your wayes rather vnequal?

30 Therefore I will iudge you, euery man accordyng to his wayes, O ye houſe of Iſrael, ſayth the Lord: returne, and bring your ſelues agayne from all your wickednelle, ſo iniquitie ſhall not be your deſtruction.

31 Caſt away frō you al your tranſgreſſions whereby ye haue tranſgreſſed, and make you a newe hart, and a newe ſpirite: for why will ye dye, O ye houſe of Iſrael?

32 Seeing I haue no pleaſure in the death of him that dyeth, ſayth the Lorde God, bring agayne your ſelues then, and ye ſhal liue.

The.xix. Chapter.

2. The captiuitie of Iehohas and Iehoakim is ſignified by the Lions whelpes, and by the Lion. 20. He ſetteth out the proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

1 THou alſo take vp a lamentation for the (a) prynces of Iſrael,

2 And ſay, wherefore lay thy mother, that Lioneſſe, among the Lions? ſhe nouryſhed hir yong ones among the Lions whelpes.

3 One of hir whelpes ſhe brought vp, and it became a Lion, it learned to catche the pray, and to deuour folke.

4 The (b) heathen heard of him, and caught him in their ſnare, and brought him in hookes vnto the lande of Egypt.

5 Now when ſhe ſawe that ſhe had wayted, and hir hope was loſt, ſhe toke another (c) of hir whelpes, and made a Lion of him,

6 Whiche went among the Lions, and became a fierce Lion, learned to catche the pray and to deuour folke:

7 He deſtroyed their palaces, and made their cities waſt, in ſo much that the whole lande and euery thing therein, were vtterly deſolate through the voyce of his roaring.

8 Then ſet the (d) heathen together on euery ſyde of the countreyes againſt him, layde their nettes for him, and toke him in their pit.

9 So they put him in priſon in chaynes, and brought him to the king of Babylon: they put him in holdes, that his voyce ſhould no more be heard vpon the mountaynes of Iſrael.

I a. That is, Iehoahaz and Iehoakim ſonnes of Iſias ſonne, who for their crueltie and pryde are compared vnto Lions, by Meaning Pharao Necho king of Egypt. 4.Reg. 23.d.

c. Which was Iehoiakim.

b. If ye a counſaylle me, I wil you no an Exod. 3

c. This manner ſwearing, was o vſed in ta an othe of antiquitie is yet in c countreys

d. Nabuchodonoſor with his great arm which was gathered of ſ uers nations

10 As for thy (e) mother, she is lyke a vyne in thy bloud, plãted by the waters: she brought forth fruyte, and braunches by the abundant waters.

11 And she had stronge roddes for the scepters of them that beare rule, and hyr stature was exalted on highe among the braunches, and she appeared in hyr heigth with the multitude of hyr braunches.

12 But she was pluckt vp in wrath, caste out vpon the ground, the east winde dryed vp hir fruyte (hyr braunches) were broken off, and withered, as for the roddes of hir strength, the fire consumed them.

13 And now she is planted in the wildernesse, in a drie and thirstie grounde.

14 And there is a fyre gone out of the (f) rod of hyr branches, it hath deuoured hyr fruyte, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shal be for a lamentation.

The.xx. Chapter.

3. The Lorde denieth that he will aunsweare them when they pray, for the offence of vnkindnesse whiche he here obiecteth. 33. He promiseth that his people shall returne from captiuitie. 46. By the forrest that shoulde be burnt, is signified the burning of Hierusalẽ.

1 IN the (a) seuenth yeare, the tenth day of the fifth moneth, certayne of the elders of Israell came for to aske counsayle at the Lorde, and sate downe before me.

2 Then came the worde of the Lorde vnto me, saying,

3 Thou sonne of man, speake vnto the elders of Israel, and say vnto them, Thus sayth the Lorde God, Are ye come to enquire of me? As truely as I liue, I wil not be (b) sought of you, sayth the Lorde God.

4 Wilt thou not iudge them sonne of man, wilt thou not iudge (them:) cause thẽ to vnderstand the abominations of theyr fathers,

5 And tell them, Thus saith the Lorde God, In the day when I chose Israel, and (c) lyft vp myne hand vpon the seede of the house of Iacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp myne hande ouer them, and sayde, I am the Lorde your God:

6 Euen in the daye that I lifte vp myne hande vnto them, to bryng them out of the lande of Egipt, into a lande that I had prouided for them, whiche floweth with mylke and hony, and is pleasaunt among all other landes:

7 Then sayde I vnto them, Cast away euery man the abominations of his eyes, and defile not your selues with the idols of Egypt: for I am the Lorde your God.

8 But they rebelled agaynst me, and would not hearken vnto me, they did not cast away euery man the abominations of his eyes, neither dyd they forsake the idols of Egypt: then I sayde I would powre out mine indignation ouer them, and accomplishe my wrath vpon them, yea euen in the middest of the lande of Egypt.

9 And I wrought for my names sake, that it should not be polluted before the Heathen among whom they were, to whom I was manifestly knowen, in brynging them forth of the lande of Egypt.

10 Now when I had caused them to goe out of the lande of Egypt, and brought them into the wildernesse:

11 I gaue them my statutes, and shewed the my iudgements: whiche who so dothe, shall lyue in them. Rom.10.a. Galat.3.b.

12 I gaue them also my Sabboth dayes, to be a token betwirt me and them, and therby to know that I am the Lorde, which halow them. Leuit.18.a. Exod.20.b.

13 And yet the house of Israell rebelled against me in the wildernesse, they would not walke in my statutes, they haue caste away my iudgements, whiche who so dothe, shall liue in them, and my Sabboth dayes haue they greatly polluted: then I sayd, I would powre out mine indignation vpon them, and consume them in the wildernesse. Num.14.d.

14 And I wrought for my names sake, lest it should be defiled before ỹ Heathen, in whose sight I brought them out. C

15 Yet neuertheless I lift vp my hande vnto them in the wildernesse, that I would not bryng them into the lande whiche I gaue them, that floweth with milke and hony, and is a pleasure of all landes:

16 And that bycause they cast away my iudgements, and walked not in my statutes, but haue defiled my Sabbothes: for theyr harte was gone after their idols.

17 Neuertheless, myne eye spared them, so that I would not destroy them, nor consume them in the wildernesse.

18 Moreouer, I sayd vnto their sonnes in the wildernesse, Walke not in the statutes of your (d) fathers, keepe not their iudgements, and defile not your selues with their idols.

19 I am the Lorde your God, walke in my statutes, keepe my iudgemẽts, and do them.

20 Halowe my Sabbothes, for they are a token betwirt me & you: that ye may knowe, how that I am the Lorde your God.

21 Notwithstanding, their sonnes rebelled agaynst me also, they walked not in my statutes,

e. He speaketh this in the reproch of the wicked king, in whose blood, that is the race of his predecessours, Hierusalem was, and so should haue ben blessed, according to gods promyse, and florished like a fruitful vine.

f. Destructiõ came by Nebukadnezar, who was the occasiõ of the rebellion.

a. Of the captiuitie of Ieconiah.

b. If ye aske counsayle at me, I wil giue you no answer, as Exod.31.

c. This was a maner of sweating, whiche was obserued in takyng an othe of all antiquitie, and is yet in diuers countreys vsed.

d. Whereby the holy ghost cõfuteth them that say they will folow the religion and example of their father, & not measure their doings by gods word, whether they be approueable thereby or no.

tutes, they kept not my iudgementes to fulfyl them, which he that doth, ſhal liue in the, they prophaned my Sabboth dayes: and I ſayde, I would powre out myne indignation ouer them, and accompliſhe my wrath vpon them in the wildernelle.

22 Neuertheleſſe, I withdrewe my hande, & wrought for my names ſake, leſt it ſhoulde be defyled in the ſight of the Heathen, before whom I had brought them forth.

23 I lyft vp my hande to them alſo in the wilderneſſe, that I woulde ſcatter them among the Heathen, and ſtrawe them among the nations:

24 Bycauſe they had not kept my iudgemẽts, but caſt alyde my ſtatutes, and broken my Sabbothes, and their eyes were after theyr fathers idoles.

c. Bycauſe they woulde not obey my lawſe, I gaue them vp to themſelues, that they ſhuld obey their own fantaſyes, as verſe. 39. Rom. 1. d.

25 Wherefore, (c) I gaue them all ſtatutes that were not good, and iudgementes wherin they ſhould not liue.

26 And I defyled them in their owne giftes, in that they (f) cauſed all that openeth the wombe to paſſe, that I might deſtroy them, that they might knowe howe that I am the Lord.

f. Cauſing their firſt borne to paſſe through the fire in ſacrifice to Moloch.

27 Therefore, ſpeake vnto the houſe of Iſrael, thou ſonne of man, and thou ſhalt ſay vnto them, Thus ſayth the Lord God, Yet in this alſo your fathers haue blaſphemed me, and greeuouſly tranſgreſſed againſt me:

28 For after I had brought them into the land, for the whiche I lifted vp my hande to giue it vnto them, when they ſaw euery high hil, and al thicke trees, they offered there their ſacrifices, & there they preſented their offering of (g) anger, ther alſo they made their ſweete ſauours, and poured out their wine offrings.

g. Such offering as prouoke God to anger.

29 And I ſayde vnto them, What is that high place whereunto ye reſorte? & the name of it is called (h) Bamah vnto this day.

h. Which ſignifieth an high place, declaring that they vaũted thẽ ſelues of their idolatrie, and were not aſhamed therof, though god had commaunded expreſly that they ſhould haue no aulter lifted vp on high by ſtaires Exod. 20. d.

30 Wherefore ſpeake vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not defyled in the ways of your fathers, and commit ye not whoredome after their abhominations?

31 For when ye offer your giftes, and make your ſonnes to paſſe through the fyre, you are polluted with all your idols vnto this day: ſhall I aunſwere you when I am aſked, O houſe of Iſrael? As I liue, ſaith the Lorde God, I will not be ſought of you.

32 And (that which) commeth into your minde, ſhal not be at al, which you ſay, We will be as the Gentiles, as the kynredes of countreys, to ſerue wood and ſtone.

33 As truely as I liue, ſaith the Lorde God, I my ſelfe will rule you with a mightie hande, with a ſtretched out arme, and wyth indignation powred out ouer you.

34 And I wil bring you from the people and gather you out of the countreys wherein ye are ſcattered, with a mightie hande, with a ſtretched out arme, and with indignation powred out.

35 And I will bring you into the (i) wilderneſſe of the people, and there I (k) will be iudged with you face to face.

i. This is mõgſt the nations.

k. I will and pleade cauſe with my ſelfe.

36 Like as I pleaded with your fathers in the wilderneſſe of Egypt: ſo will I pleade with you alſo, ſayth the Lord God.

37 I will cauſe you to paſſe vnder the rodde, and I will bring you into the bonde of the couenant.

38 And I wil "purge out of you the rebels, and them that tranſgreſſe againſt me, & bring them out of the lande of their habitation: as for the lande of Iſrael they ſhall not come in it, that you may knowe howe that I am the Lorde.

" or, rid.

39 As for you, O houſe of Iſrael, thus ſayth the Lorde God, Goe you and ſerue euery man his idols, ſeeing that ye obey not me: & pollute no more my holy name with your giftes and your idols.

40 For vpon my holy hyl, euen vpon the high hyl of Iſrael, ſayth ỳ Lord God, ſhall all ỳ houſe of Iſrael, and all that is in the lande worſhip me: and in the ſame place will I fauour them, and there will I require your heaue offerings, and the fyrſtlings of your oblations, with all your holy things.

41 I will accept your ſwete ſauour, when I bring you from the nations, and gather you togither out of the landes wherein ye haue bin ſcattered, that I may be halowed in you before the Heathen.

42 And ye ſhall knowe that I am the Lord, when I ſhall bring you into the lande of Iſrael, into the lande for the which I lift vp my hande to giue it vnto your fathers.

43 There ſhall ye cal to remembraunce your owne wayes, and all your workes wherein ye haue bin defiled, and ye ſhall be cut off in your (l) owne ſight, for all your wickednelle that ye haue done.

l. Your owne conſcience ſhall condẽne you as worthy to be cut off from the earth.

44 And ye ſhall knowe that I am the Lord, when I deale with you for my names ſake and not after your wicked wayes, nor according to your corrupt workes, O ye houſe Iſrael, ſayth the Lord God.

45 Moreouer, the word of the Lorde came vnto me, ſaying,

46 Thou ſonne of man, ſet thy face towarde the way of Themanah, & drop thy word) towarde the (m) South, and prophecie toward the forreſt of the South fielde.

m. That is toward Ieruſalem and Iudea which was South from Babylon.

47 And ſay to the forreſt of ỳ South, Heare, the

the woꝛde of the Lord, thus ſayth the Lorde God, Beholde, I will kindle a fire in thee, that ſhal conſume al the (n) greene trees, with al the dꝛye: the continuall flambe ſhal not be quenched, and euery face from the South to the Noꝛth ſhalbe burnt therein.

48 And al fleſh ſhal ſee that I the Lord haue kindled it, and it ſhal not be quenched.

49 Then ſayde I, Ah Lorde God, they ſay of me, Doth not he ſpeake (o) parables?

The.xxi.Chapter.

3. He threatneth the ſworde, that is to ſay, deſtruction, to the citie of Hieruſalem. 25. He ſheweth the fall of king Zedekiah. 28. He is cõmaunded to prophecie the deſtruction of the childrẽ of Amnion. 30. After the ſlaughter of other, at the laſt the Lord threatneth death vnto Nabuchodonoſor himſelfe.

1 The woꝛde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face toward Hieruſalem, and (a) dꝛop (thy worde) toward the holy places, and prophecie agaynſt the lande of Iſrael.

3 Say to the lande of Iſraell, thus ſayth the lord, Behold I am againſt thee, & wil dꝛaw my ſworde out of the ſheath, and cut of from thee both the (b) righteous and the wicked.

4 Seyng then that I will cut of from thee both the righteous and the wicked: therefoꝛe ſhal my ſworde goe out of his ſheath againſt al fleſhe from the (c) South to the Noꝛth,

5 That al fleſhe may know how that I the Lorde haue dꝛawen my ſworde out of the ſheath, and it ſhal not be put in agayne.

6 Mourne therefoꝛe, O thou ſonne of man, yea, (euẽ) with the (d) breaking of thy loynes, mourne bitterly in their preſence.

7 And if they ſay vnto thee, Wherefoꝛe mourneſt thou? Then tel them, Foꝛ the (e) tidings that commeth all hartes ſhal melt, al handes ſhal be letten downe, all ſtomackes ſhall faynt, and al knees ſhal (f) goe as water: beholde it cõmeth, and ſhal be bꝛought to paſſe, ſayth the Lorde God.

8 Agayne, the woꝛde of the Lorde came vnto me, ſaying,

9 Thou ſonne of man, prophecie and ſpeake, thus ſayth the Lorde God, Speake, The ſworde, the ſworde is ſharpened, and wel furbiſhed.

10 Sharpened is it to make a great ſlaughter, and furbiſhed that it may glitter: Shall we then make mirth? It contemneth the (g) rodde of my ſonne (as) (h) all other trees.

11 He hath gyuen it to be furbiſhed, to holde it in the hand: this ſwoꝛde is ſharpened, and furbiſhed, to gyue it into the hande of the (i) ſlayer.

12 Crye and houle ſonne of man, foꝛ it commeth vpon my people (it commeth) vpon all the pꝛinces of Iſraell: the terrours of the ſwoꝛde ſhal be vpon my people, ſmyte therefoꝛe thou vpon thy thigh.

13 Bicauſe it is a trial: and what if (k) it contemne the rodde? It ſhal be no moꝛe, ſayth the Lorde.

14 Pꝛophecie thou ſonne of man, & ſmite thy (l) handes together, & let the ſwoꝛde be doubled thꝛiſe, (euen) the ſwoꝛde of the greate ſlaughter, entring into their pꝛiuie chãbers,

15 To make them faynt at the hartes, and to multiply their falles, in al their gates haue I giuen the terrour of the ſwoꝛde: Ah it is made bꝛight, and dꝛeſſed foꝛ the ſlaughter.

16 Get thee (m) one way oꝛ other, eyther vpon the right hande, oꝛ vpon the left, whither ſoeuer thy face turneth.

17 I will ſmyte my handes together alſo, and make my wꝛathfull indignation to reſt: euen I the Lorde haue ſayde it.

18 The woꝛde of the Lorde came yet vnto me agayne, ſaying,

19 Thou ſonne of man, appoynt thee two (n) waies, that the ſwoꝛde of the king of Babylon may come: Bothe theſe wayes ſhall goe out of one lande, and chooſe thee a place, at the head of the citie wayes chooſe it.

20 Appoint a way, that the ſwoꝛde may come towarde Rabbath of the Ammonites, and towarde (o) Iuda in the defenced Hieruſalem.

21 Foꝛ the kyng of Babylon ſtoode at the (p) partyng of the wayes, at the head of the two wayes, conſultyng by diuination, he made his arrowes bꝛight, conſulted with images, and lookt in the liuer.

22 At his right hande was the ſoothſaying foꝛ Hieruſalem, to appoynt captaynes, to open (their) mouth to the ſlaughter, and to lift vp their voyce with the alarum, to ſet battlerãmes againſt the gates, to caſt a bulwarke, (and) to buylde a foꝛt.

23 And it ſhall be vnto them as a falſe diuination in their ſight, foꝛ the (q) othes made vnto them: but (r) he wyll call to remembꝛance their iniquitie, to the intent they may be taken.

24 Therefoꝛe, thus ſayth the Lorde God, Bicauſe ye haue made your iniquitie to be remembꝛed in diſcouerynge your tranſgreſſions, ſo that in all your woꝛkes your ſinnes might appeare, bicauſe ye are come to remẽbꝛaunce, ye ſhal be taken by hande.

25 O thou ſhameful wicked (s) pꝛince of Iſrael, whoſe day is come, euen when wicked-

a. That is, both ſtrong & ſpeake in Hieruſalem.

b. Bicauſe the people ſayde that the prophete ſpake darkly, therefoꝛe he deſireth the Lorde to giue them a playne declaration therof.

c. Meanyng through al the lande.

d. As though thou were in extreme anguiſhe wherewith thy loynes ſhould breake.

e. Bicauſe of the great noiſe of the armie of the Chaldeans

f. Shal be as weake as water.

g. Meanyng the ſcepter, ſhewing that it wil not ſpare the king, who ſhould be as the ſonne of God, and in his place.

h. That is, the reſt of the people.

i. To wit, vnto the armie of the Chaldeãs. Iere. 31. c.

k. Meanyng the ſworde of the king of Babylõ, which ſhal not ſpare the ſcepter of Iuda.

l. That is, encourage the ſworde.

m. He ſpeaketh vnto the ſword, giuing it libertie to range at his pleaſure.

n. Where the way diuideth and leadeth to many cities.

o. The tribe of Iuda that kept theſelues chiefly in Hieruſalem.

p. To know whether he ſhould go againſt the Ammonites, or them of Hieruſalem.

q. Bicauſe there was a leaguebetwene the Iewes and the Babiloniãs they of Hieruſalem ſhall think nothing leſſe than that this thing ſhal come to paſſe.

r. That is, Nabuchodonoſor wil remember the rebellió of Zedekiah, & ſo come vpõ thẽ.

s. Meanyng Zedekiah.

neſſe ſhall haue an ende,

26 Thus ſayth the Lorde God, I will take away the (t) Diademe, & put off the crowne: this ſhal be no more the ſame, I will exalt the humble, and abaſe him that is hygh.

27 Ouerthrowen, ouerthrowen, ouerthrowen wil I put (v) it, and it ſhall not be, vntill he come to whom the iudgement belongeth, and to whom I haue giuen it.

28 And thou, O ſonne of man, prophecie and ſpeake, Thus ſayth the Lorde God to the chyldꝛē of Ammon, and to their blaſphemie, ſpeake thou: The ſwoꝛd, the ſwoꝛde is dꝛawē forth already to ſlaughter, and furbiſſhed to conſume, bycauſe of the glitteryng:

29 Whiles they ſee vnto thee (x) vanitie, & deuine a lie vnto thee, to put thee with ẏ neckes of the wicked ẏ be ſlayne, whoſe day is come when their iniquitie ſhall haue an ende.

30 Shoulde I cauſe it to returne into his ſheath? In the place where thou waſte created, in the lande of thine habitation wyll I iudge thee:

31 And I wyll powꝛe myne indignation vpon thee, and will blowe vpon thee in the fire of my wꝛathe, and deliuer thee into the handes of deſperate people, whiche are ſkilfull to deſtroy.

32 Thou ſhalt feede the fire, & thy bloud ſhall be ſhed in the lande: thou ſhalt be put out of remēbꝛaunce, foꝛ I the Lorꝺ haue ſpoken it.

t. Some referre this to the prieſts attire, for Iehozedek the prieſt went into captiuitie with the kyng.

v. That is, the ſtate of the kingdome and prieſthood ſhal euer more and more decay, til Chriſte come vnto whom of right both belong.

x. Though the Iewes and Ammonites would not beleue that thou, to wit, the ſworde ſhouldeſt come vpō them, and ſayd that the prophete whiche threatned, ſpake lyes: yet thou ſhalt as ſurely come as though thou were already vpon their neckes.

The. xxij. Chapter.

3. The worde of the Lorde againſt Hieruſalem for manſlaughter, and denying due honour to their fathers and mothers, and other wickedneſſes. 25. Of the wicked doctrine of the falſe prophetes and prieſtes, and of their vnſatiable couetouſneſſe. 27. The tyrannie of rulers. 29. The wickedneſſe of the people.

1 Moꝛeouer, the woꝛde of the Lorde came vnto me, and ſayde,

2 Thou ſonne of mā, wilt thou not (a) iudge, wilt thou not iudge this blouddy citie? wilt thou not ſhew hyꝛ al hyꝛ abominations?

3 And tell them, thus ſayth the Lorde God, The citie ſheddeth bloud in ẏ middeſt of it, that hyꝛ (b) tyme may come, and maketh idols (c) againſt hyꝛ ſelfe, to defile hyꝛ ſelfe.

4 Thou haſte made thy ſelfe gyltie in the bloud that thou haſt ſhed, and defiled thee in the idols whiche thou haſt made: thou haſte cauſed thy dayes to dꝛawe nighe, and made the tyme of thy yeares to come: therfoꝛe wil I make thee a reꝛpoche among the Heathen, and to be a mockyng in all landes.

5 Whether they be nigh, oꝛ farre from thee, they ſhall laugh thee to ſcoꝛne, thou that haſt gotten thee ſo foule a name, and art full of trouble.

6 Beholde the rulers of Iſraell, euery one in thee (was ready) to his powꝛer to ſhed bloud.

7 In thee haue they deſpiſed father and mother, in thee haue they oppꝛeſſed the ſtranger, in thee haue they vexed the widdowe and the fatherleſſe. B

8 Thou haſte deſpiſed my holy things, and defiled my Sabbothes.

9 "Tale tellers are there in thee to ſhedde bloud, in thee are ſuche as eate vpon the hils, and in thee they commit abomination. "or, picke thanks.

10 In thee they diſcouer their fathers ſhame, in thee they haue humbled hyꝛ that was ſet apart foꝛ pollution. Leui. 18.

11 Euery man hath dealt ſhamefully with his neyghbours wyfe, and abominably defiled his "daughter in law, in thee hath euery man foꝛced his owne ſiſter, euen his fathers daughter. Iere. 5.b. "or, ſonnes wife.

12 Yea gyftes haue bene receyued in thee to ſhedde bloud, thou haſt taken vſurie and encreaſe, thou haſte oppꝛeſſed thy neyghbours by extoꝛtion, and foꝛgotten me, ſayth the Lorde God.

13 Beholde, I haue (d) ſmitten my handes vpō thy couetouſneſſe that thou haſt vſed, & vpon the bloud whiche hath bene ſhed in thee. d. As ſcorning and laughting their wickedneſſe: in token of his wrath & vengeaunce.

14 Is thy harte able to endure? oꝛ may thy handes be ſtrengthened in the dayes that I ſhal haue to do with thee? Euen I the Lorde that ſpeake it, wyll bꝛyng it alſo to paſſe. C

15 I wyll ſcatter thee among the Heathen, & ſtꝛaw thee about in the landes, and wil cauſe thy filthyneſſe to (e) ceaſſe out of thee. e. I wil take away the occaſiō of thy wickedneſſe.

16 Yea and thou ſhalt be thyne (f) owne inheritaunce in the ſight of the Heathen, that thou mayeſt know that I am the Lorde. f. Where before thou waſt Gods inheritāce, now thou ſhalt be left in thy ſelfe miſerable and forſaken.

17 And the woꝛde of the Lorꝺ came vnto me, ſaying,

18 Thou ſonne of man, the houſe of Iſrael is vnto me as dꝛoſſe: all they are bꝛaſſe, tinne, iron, and leade in the middeſt of the furnace, euen dꝛoſſe of ſiluer are they.

19 Therfoꝛe, thus ſayth the Lorde God, Foꝛaſmuch as ye all are turned into dꝛoſſe, therfoꝛe beholde, I will bꝛyng you together vnto Hieruſalem.

20 Lyke as they gather ſiluer, bꝛaſſe, iron, tinne, & lead into the middeſt of the furnace, and the fire is blowen there vnder to melt them: euen ſo will I gather you in mine anger and in my wꝛath, and let you remaine (there) and cauſe you to (g) melt. g. Meaning thereby that the godly ſhoulde be tried, & the wicked deſtroyed.

21 I will bꝛyng you together, and blowe the fire of my wꝛath vpon you, and you ſhal be molten in the middeſt thereof.

22 Lyke as the ſyluer is molten in the furnace, D

nace, so shall ye also be molten therein, that ye may know howe that I the Lorde haue poured my wrath vpon you.

23 And the word of the Lord came vnto me, saying:

24 Thou sonne of man, tell hir, Thou art an vncleane lande, which is not (h) rayned vpon in the day of wrath.

25 There is a (i) conspiracie of hir prophetes in the middest thereof: as a roaring Lyon, rauening his praye, they deuoure soules, they haue taken the riche and precious thynges, they haue made hir many widdowes in the middest therof.

26 Hir Priestes haue broken my lawe, and defiled my holy thinges, they put no difference betweene the holye and vnholy, neyther discerne they betweene the cleane and vncleane: they turne their eyes from my Sabothes, and I am defyled among them.

27 Thy rulers in thee are like Wolues rauening the praye, to sheade bloud, and destroye soules, for their owne couetous lucre.

28 As for hir (k) prophetes, they daube wyth vntempered morter, they see vanities, & diuine lies vnto them, saying, The Lord sayeth so: where as the Lorde hath not spoken.

29 The people in the lande vseth wicked extortion and robberie, they vexe the poore and needye, and oppresse the straunger agaynst ryghte.

30 And I sought among them for a manne that woulde (l) make vp the hedge, and set himselfe in the gap before mee in the landes behalfe, that I should not destroye it: but I coulde fynde none.

31 Therfore haue I poured out my cruel displeasure vpon them, and consumed them in the fyre of my wrath: their owne ways wil I recompence vpon their heades, sayeth the Lord God.

The.xxiij.Chapter.

4. Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah & Aholibah. 11. In cõparison of Samaria, he sheweth that the fornication of Hierusalem is the filthier. 22. The destruction of Hierusalem is prophecied. 36. The adulterie of both the whoores is found out. 47. Their destruction.

1 THe worde of the Lord came vnto me, saying:

2 Thou sonne of man, there were two women, the daughters of (a) one mother:

3 And they committed fornication in (b) Egypt, they played the harlots in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 The (c) names of them (were) Aholah the elder, and Aholibah hir sister, and they were myne, and they bare sonnes and daughters: thus (were) their names, Samaria is Aholah, and Hierusalem Aholibah.

5 Aholah played the harlot (d) when she was myne, and she was set on fyre with hir louers the Assyrians hir neighbours.

6 Whiche were clothed wyth blewe silke, (both) captayns & princes, they were al pleasant yong men, and horsemen ryding vpon horses.

7 Thus she committed hir whoredome with them (beeing) all chosen men of Ashur, and with all, on whome she doted, and defiled hir selfe with all their idolles.

8 Neyther lefte she the fornication that shee vsed with the Egyptians: for in hir youthe they (e) laye with hir, they bruised the breastes of hir maydenhead, and poured their whoredome vpon hir.

9 Wherefore I deliuered hir into the handes of hir louers, (euen) into the handes of the Assyrians, vpon whom she doted.

10 These discouered hir shame, toke hir sonnes and daughters, and slewe hir with the sworde, an euill name had she among women: for (f) they hadde executed iudgement vpon hir.

11 Hir sister Aholibah saw this, and destroyed hir selfe with inordinate loue more than she, and with hir fornications, more than hir syster with hir fornications.

12 She doted vpon the Assyrians captaynes and princes hir neyghbors, clothed with all maner of gorgeous apparel, horsmen riding vpon horses, being al pleasant yong men.

13 Then I sawe that she was defiled, and they toke bothe one way.

14 But she encreased still in whoredome: for when she sawe (g) men paynted vppon the wall, the images of the Chaldees paynted with vermilion,

15 And girded with girdles vpon theyr loynes, and with dyed attyre vpon their heads, loking all lyke Princes, after the manner of the Babylonians in Chaldea, the lande where they were borne.

16 As sone as she sawe them, she burnte in loue vpon them, and sente messengers vnto them into the lande of the Chaldees.

17 Now when the Babylonians came vnto hir in the bed of loue, they defiled hir with their whoredome: and so was she polluted with them, & hir lust was abated frõ them,

18 And she discouered hir whoredome, & disclosed hir shame: then my heart forsoke hir, lyke as my hart was gone frõ hir sister also.

19 Ne-

a. Meaning Iſrael & Iuda, whiche came both out of one familie.

b. They becam idolaters after the maner of the Egyptians.

c. Aholah ſignifieth a manſion or dwelling in hir ſelf meaning Samaria, whiche was the royall citie of Iſrael, and Aholibah ſignifieth, My manſiõ in hir, wherby is met Hierusalem where Gods temple was. d. or, Vnder me, that is, vnder my gouernãce, & named the people of God, they becam idolaters, forſoke god, & put their truſt in the Aſſyriãs

B

e. The holie ghoſte vſeth theſe tearmes, which ſeeme ſtrãge to chaſt eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that vneth any ſhuld abide to heare the name ther of mentioned.

f. That is, the Aſſyriãs in oſt plaging them.

C

g. This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therfore the holie ghoſt here cõpareth them to thoſe which in their raging loue and filthy luſts dote vpon the images & paintings of them after whome they luſte.

h. Thou art like a barrein land which the lord plagueth with drought. The falſe prophets haue conſpired together to make their doctrine agree, as proba-ble as it, Ezech.22.b.

C

Ezech.3.b. Hiere.23. a. They which ſhuld haue reproued them, hardened them in their vices, and couered their doings with lyes. Ezech.13.b.

i. Which wold ſhew him ſelfe zelous in my cauſe by reſiſting vice. Eſai 58.c. and. 63.a. and alſo praye vnto mee to withholde my iudgmẽts. Pſa.106.d.

A

a. Meaning Iſrael & Iuda, whiche came both out of one familie.

b. They becam idolaters after the maner of the Egyptians.

19 Neuertheleſſe, ſhe encreaſed hir whoꝛedome moꝛe, and remembꝛed the dayes of hir youth wherein ſhe had playeꝺ the harlot in the lande of Egypt.

20 She burnt in luſt vpon their concubines, whoſe fleſhe was lyke the fleſhe of Aſſes, and their iſſue lyke the iſſue of hoꝛſſes.

D 21 Thus thou haſte called to remembꝛaunce the filthineſſe of thy youth, when thy teates were bꝛuiſed by the Egyptians, foꝛ the pappes of thy youth.

22 Theꝛefoꝛe O Aholibah, thus ſayeth the Lozd GOD, I will ꝛayſe vp thy louers agaynſt thee, from whonne thy heart is departed, and gather them togethꝛ agaynſte thee on euery ſyde,

23 (Namely) the Babylonians, and all the Chaldees, rulers, welthy and mightie men, with all the Aſſyrians, all pleaſaunt young men, captaynes, and pꝛinces, all valyaunt and renoumed, riding vpon hoꝛſes.

24 They ſhall come vpon thee with charets, wagons, and wheeles, and greate multitude of people, with buckler, ſhield, and helmet, they ſhall beſet thee on euery ſyde "I will giue iudgement befoꝛe them, yea they themſelues ſhall iudge thee accoꝛdyng to their owne iudgement.

25 I will laye myne indignation vpon thee, ſo that they ſhal deale cruelly with thee: they ſhall cutte off thy noſe and thyne eares, and thy remnant ſhall fall by the ſwoꝛde, they ſhall carie away thy ſonnes and daughters, and the reſidue ſhal be deuoured by the fyre.

26 They ſhall ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickedneſſe to ceaſſe from thee, and thy foꝛnication out of the land of Egypt: ſo that thou ſhalt turne thyne eyes no moꝛe after them, and caſt thy mynde no moꝛe vpon Egypt.

E 28 Foꝛ thus ſayth the Lozde God, Behold, I wil deliuer thee into the hands of the whom thou hateſt, yea euen into the handes of them from whom thyne hart is departed.

29 And they ſhall deale hatefully with thee, and take awaye all thy (h) labour, and leaue thee naked and bare, and the ſhame of thy foꝛnications (i) ſhall be diſcouered, both thy wickedneſſe and thy whoꝛedome.

30 I will do theſe things vnto thee, bicauſe thou haſt gone a whoꝛing after the Heathen, & bicauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, theꝛfoꝛe will I giue hir cup in thyne hande.

32 Thus ſayth the Lozde God, Thou ſhalte dꝛynke of thy ſyſters cup, deepe and large, thou ſhalt be laughed to ſcoꝛne, and had in deriſion, bicauſe it conteyneth muche.

33 Thou ſhalt be filled with (k) dꝛunkenneſſe and ſoꝛowe (euen) with the cup of deſtruction and deſolation, with the cup of thy ſyſter Samaria.

34 Thou ſhalt dꝛinke it, and ſucke it out, and thou ſhalt bꝛeake the ſheardes theꝛeof, and teare thyne owne bꝛeaſtes: foꝛ I haue ſpoken it, ſayth the Lozde God.

35 Theꝛefoꝛe thus ſayth the Lozd God, Foꝛaſmuch as thou haſte foꝛgotten me, and caſt me alyde behynde thy backe, ſo beare nowe thyne owne wickedneſſe and whoꝛedome.

36 The Lozd ſayd moꝛeouer vnto me, Thou ſon of man, wilt thou not iudge Ahola and Aholiba? ſhewe them theyꝛ abhominatiõs:

37 (Namely) that they haue bꝛoken their wedlocke, and blond is in their handes: & with their idolles haue they committed adulterie, and haue alſo cauſed theyꝛ ſonnes whome they bare vnto mee, to paſſe (by the fyre) to be their (l) meate.

38 Ye and this haue they done vnto me alſo, they haue defyled my ſanctuarie in the ſame day, and haue pꝛophaned my Sabothes.

39 Foꝛ when they had ſlayne their chyldꝛen foꝛ their idols, they came the ſame daye into my ſanctuarie to defile it: and loe thus haue they done in my houſe.

40 And bowe muche moꝛe (is it) that they ſente foꝛ men to come from (m) farre, vnto whome a meſſanger was ſente, and lo they came? foꝛ whome thou diddeſt waſhe thy ſelfe, and paynted thyne eyes, and deckedſt thee with oꝛnamentes.

41 Thou ſatteſt vpon a ſtately bed, and a (n) table ſpꝛead befoꝛe it, whereupon thou haſte ſet myne incenſe and myne oyle,

42 And a noyſe of a merie companie at "it and with the men, beſyde the multitude of the people, were bꝛought men of Saba out of the deſart, which gaue them bꝛaceletes vpon their handes, and beautifull cꝛownes vpon their heades.

43 And I ſayde vnto hir that was woꝛne in hir adulteries, Nowe ſhall hir foꝛnications come to an ende, and ſhe alſo.

44 And they went in to hir as they go vnto a cõmon harlot: euen ſo wente they (I ſay) to Aholah and Aholibah, thoſe wicked women.

45 And the righteous men, they ſhal iudge them after the maner of harlottes, and after the maner of murderers: foꝛ they are harlottes, and blond is in their handes.

46 Wheꝛefoꝛe, thus ſaith the Lozd God, I wil bꝛing a great multitude of people vpon the, and giue them to be ſcattered and ſpoyled: Ezech. 16.

47 And the multitude ſhall ſtone them with ſtones, and cutte them downe wyth theyꝛ ſwoꝛds, they ſhal ſlay their ſons & daughters

a.10

k. Meaning that the affli-ctions ſhuld ſo greate, they ſhuld cauſe them loſe their ſes and r.

l. That is ſacrifices their idole- reade Ezek.

m. They ſent into other countreys haue ſuche ſhoulde trade them the ſeruice of their idolls.

n. He meaneth the aultar that was prepared for the idoll.

"or, the table

G

For, I will leaue the puniſhment vnto them.

h. All the treaſures & riches whiche thou haſt gotten by labour.

i. Al the world ſhall ſee thy ſhamful forſaking of God to ſerue idolls.

and burne vp their houses with fire.

48 Thus will I cause wickednesse to ceasse out of the lande, that all (o) women may be taught, not to do after your wickednesse.

49 And so they shall lay your wickednesse vpō your owne selues, and the sinnes of your idols shal ye beare: and ye shal know that I am the Lorde God.

o. Meanyng all other cities and coūtreys.

The.xxiiij. Chapter.

3. He proueth the firyng of Hierusalem by a parable of a seethyng pot. 16. The parable of Ezechiels wyfe beyng dead, whiche he after expoundeth.

1 IN the (a) nienth yeare, in the tenth moneth, the tenth day of the (b) moneth, came the worde of the Lord vnto me, saying,

2 O thou sonne of man, write the name of this day, yea euen of this present day: for the kyng of Babylon set himselfe agaynst Hierusalem this selfe same day.

3 Shewe the rebellious house a parable, and speake vnto them, thus sayth the Lord God, Prepare a (c) pot, set it on, and powre water into it.

4 Gather the (d) peeces thereof into it, euery good peece, the thigh, and the shoulder, and fil it with the chiefe bones.

5 Take one of the best sheepe, and a heape of (e) bones vnder it: let it boyle wel, and let the bones thereof seeth well therein.

6 With that sayde the Lorde God on this maner, Wo vnto the blouddy citie, to the pot whose (f) scumme is therin, & whose scumme is not gone out of it: bryng it out (g) peece by peece, let no (h) lot fall vpon it.

7 For hyr bloud is yet in it, vpon a hygh (i) dyze stone hath she powred it: & not vpon the ground, that it might be couered with dust:

8 That it might cause wrath to aryse, & take vengeaunce: I haue set hir bloud vpō a high dzie rocke, that it should not be couered.

9 Wherefore, thus sayth the Lorde God, O wo be vnto the bloudthirstie citie, for whom euen I my selfe will make a great fire,

10 And set much wood, and (k) kindle the fire, and seeth the flesshe, and spice the pot, so that the very bones shal be brent.

11 Moreouer, I wil set the pot emptie vpō the coales, so that the brasse therof may be hote & burnt, & the filthinesse of it may be molten in it, and the scumme of it shal be consumed.

12 She hath wered hyr selfe with labour, yet hyr great scumme is not gone off hyr, in the fire hyr scumme (must be consumed.)

13 In thy filthynesse is wickednesse: bicause I (l) would haue purged thee, and thou wast not purged from thy filthinesse, thou shalt not be purged any-more, till I haue caused mine indignation to rest in thee.

14 Euen I the Lorde haue spoken it: yea it is come thereto already that I wil do it, I wil not go backe, I will not spare, I will not repent: but accordyng to thy wayes and imaginations, shal they (m) iudge thee, sayth the Lorde God.

15 And the worde of the Lorde came vnto me, saying,

16 Thou sonne of man, beholde, I wyll take away from thee the (n) pleasure of thine eyes with a plague, yet shalt thou neither mourne nor weepe, neyther shall thy teares runne downe.

17 Mourne in silence, make no (o) mourning of the dead, binde the tyre of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, & (p) eate no mans bread.

18 So I spake vnto the people betimes in the morning, and at euen my wyfe died: then vpon the next morow I did as I was commaunded.

19 And the people sayde vnto me, Wilt thou not tell vs what this signifieth towarde vs, that thou doest so?

20 I aunswered them, The worde of the Lorde came vnto me, saying,

21 Tell the house of Israell, thus sayeth the Lorde God, Beholde, I will (q) pollute my sanctuarie, euen the glorie of your power, the pleasure of your eyes, & your hartes delight: and your sonnes, and daughters, whom ye haue left, shall fall through the swoorde.

22 Lyke as I haue done, so shall ye do also: ye shal not couer your lippes, ye shal eate no mans bread.

23 And your tyre (shal be) vpon your heades, and your shoes vpon your feete: ye shal neyther mourne nor weepe, but ye shall pine away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is your shewtoken, accordyng to all that he hath done, ye shall do: when it commeth, then ye shall knowe that I am the Lorde God.

25 Also thou sonne of man, shall it not be in the day when I take frō them their power, the ioy of their honour, the pleasure of theyr eyes, and the (r) lyfting vp of their soules, theyr sonnes, and their daughters,

26 In that day shal come one that is escaped, vnto thee, (and bring it) to the (s) hearyng of (thyne) eares.

27 In that day shall thy mouth be opened to him which is escaped, that thou mayest speak, and be no more dumbe: yea thou shalte be their shewtoken, that they may know howe that I am the Lorde.

a. Of Ieconias captiuitie, and of the raigne of Zedekiah.
4. Reg. 25. 2.
b. Called Tebeth, conteynyng part of December and part of Ianuarie, in whiche moneth & day Nabuchodonosor besieged Hierusalem.
c. Whereby is meant Hierusalem.
d. That is, the citizēs & chiefmen thereof.
e. Meanyng of the innocents whō they had slayne, who were the cause of the kindling of Gods wrath agaynst them.
f. Whose iniquities & wicked citizens there yet remayne.
g. Signifying they shold not be destroyed al at once, but by litle and litle.
h. Spare no state or condition.
i. The citie shewed hir cruelties to all the world, and was not ashamed thereof, neyther yet hyd it.
k. Meanyng that the citie should be vtterly destroyed and that he would giue the enemies an appetite thereunto.
l. I laboured by sendyng my prophetes to call thee to repentance, but thou wouldest not.
m. That is, the Babyloniās
n. Meanyng his wyfe, in whom he delited, as verse. 18.
o. Mourne not as men vse to mourne for their friends when they are dead.
p. For mourners were wōt to eate bread sent vnto them by their neighbours in tyme of mournyng.
q. By sending the Chaldeans to destroy it, as Chapt. 7. c.
r. Their harts delite.
s. That is, bryng thee tydinges of the destruction of Hierusalem.

The.xxv. Chapter.

1. The worde of the Lorde vpon the ſonnes of Ammon, which reioyced at the fall of Hieruſalem. 8. Againſt Moab and Seir, againſt Idumea, againſt the Philiſtines.

A 1 The worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face towarde the Ammonites, and prophecie vpon them,

3 And ſay vnto the Ammonites: heare the worde of the Lord God, thus ſayth the Lord God, For ſomuch as thou ſaydeſt (a) Haha ouer my ſanctuarie, bycauſe it was polluted, and ouer the lande of Iſraell, bycauſe it was deſolate, and ouer the houſe of Juda, bycauſe they went into captiuitie:

4 Beholde therefore, I wyll deliuer thee to the people of the (b) Eaſt that they may haue thee in poſſeſſion: theſe ſhall ſettle their (c) palaces in thee, and make their dwellings in thee, they ſhall eate thy fruyte, and drynke vp thy mylke.

5 As for (d) Rabbath, I wil make of it a ſtable for cămels, & of the Ammonites a ſheepefolde: & ye ſhal know that I am the Lorde.

6 For thus ſayth the Lorde God, Inſomuch as thou haſt clapped with thyne handes, and ſtamped with thy feete, yea and reioyced ouer the lande of Iſraell with al thy "deſpite in hart:

B 7 Behold therfore, I wil ſtretch out my hād ouer thee, and deliuer thee to be ſpoyled of the heathen, and rote thee out from among the people, & cauſe thee to periſh out of the lands: yea I wyll make thee to be deſtroyed, that thou mayeſt know that I am the Lorde.

8 Thus ſayth the Lorde God, Forſomuche as Moab and Seir, do ſay, Behold, the houſe of Juda is lyke as all Gentiles be:

9 Therfore beholde, I wyll open the ſide of Moab from the cities, from his cities (I ſay) of his frontiers, the pleaſures of the countrey, (as namely) Bethieſimoth, Baalmeon, and Kiriathaim:

10 (e) Unto the children of the Eaſt, againſt ỳ Ammonites, and wil giue it into poſſeſſion, ſo that the Ammonites ſhall no more be had in remembrance among the Heathen.

11 And I will execute iudgements vppon Moab, and they ſhall knowe that I am the Lorde.

12 Thus ſayth the Lorde God: For that Edom hath done in auengyng reuengement vpon the houſe of Juda, and hath done great offence, and auenged himſelf vpon them:

13 Therfore, thus ſayth the Lord God, I will reache out my hande vpon Edom, & deſtroy man and beaſt out of it, I will make it deſolate from Theman, and Dedanah ſhall fall by the ſworde.

14 And I will execute my reuengement vpō Edom by the hande of my people Iſraell, they ſhal do in Edō according to my wrath and indignation, ſo that they ſhal know my vengeaunce, ſayth the Lorde God.

15 Thus ſayth the Lorde God, for that the Philiſtines did in vengeaunce, (namely) in auengyng reuengement, with a deſpitefull hart to deſtroy it for the olde enmitie:

16 Therefore thus ſayth the Lorde God, Beholde, I will ſtretch out my hande ouer the Philiſtines, & deſtroy ỳ (f) Cerethites, & cauſe all the remnaunt of the ſea coaſt to periſhe:

17 A great vengeaunce wil I take vpō them, with puniſhmentes of my wrath, that they may knowe that I am the Lorde, when I ſhall lay my vengeaunce vpon them.

a. Bycauſe ye reioyced when the enimie deſtroyed my citie and temple.

b. That is, to the Babiloniās

c. They ſhall chaſe thee away, and take thy gorgeous houſes to dwel in.

d. Called alſo Philadelphia, which was the chiefe citie of the Ammonites & full of conduites as, 2. Reg. 12. d.

"or, tickling of hart.

c. Vnderſtand out of the next verſe, I wil open. &c.

The.xxvi. Chapter.

1. He prophecieth that Tyrus ſhal be ouerthrowen, bycauſe it reioyced at the deſtruction of Hieruſalem. 15. The wondring and aſtoniſhment of the marchaunts for the deſolation of Tyrus.

A 1 And it came to paſſe in the (a) eleuenth yeare, the firſte day of the moneth, the worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, bycauſe that Tyre hath ſpoken vpon Hieruſalem, Ha ha, the gates of the people is broken, (b) it is turned vnto me, for nowe that ſhe is deſtroyed, I ſhal be (c) filled:

3 Therefore, thus ſayth the Lorde God, Behold, O Tyre, I wyll vpon thee, I will rayſe vp many nations againſt thee, like as when the ſea aryſeth with his waues.

4 They ſhal breake the walles of Tyre, and caſt downe hyr towres, I wyll ſcrape hyr duſt from hyr, and make hyr a drye rocke.

5 She ſhal be for a ſpreadyng of nets in the ſea, for I haue ſpoken it, ſayth the Lord God, and ſhe ſhalbe for a ſpoyle to the nations.

6 (d) Hyr daughters that are in the field ſhal be ſlayne with the ſworde, that they may know how that I am the Lorde.

7 For thus ſayth the Lorde God, Behold, I will bryng vpon Tyrus, Nabuchodonoſor king of Babylon from the North, a kyng of kings, with horſes, charrettes, horſemen, with a multitude, and much people.

8 Thy daughters that are in the field ſhal be ſlay with the ſworde: but againſt thee he ſhal make bulwarkes, and caſt a mount againſt thee, and lift vp his ſpeare againſt thee.

9 He ſhall ſet engyns of warre before hym againſt

a. Either of the capitaine of Ieconias of the raigne of Zedekias.

b. The traffique of marchaundiſe that was vſed in Hieruſalem, ſhal be turned to my gayne.

c. My riches and fame ſhal encreaſe thus the wickednes ioyce at their fal, by whom they may haue any profite or aduauntage.

d. Meaning the ſmall townes & villages that were in the countrey or territorie of Tyrus.

"or, tickling hart, as the often haue ſwhiche were in ſeeking garniſons of Philiſtines whereby oft moleſted the Iewes. the Cerethites Dauid alſo a garde. 2. Reg. 11.

againſt thy walles, and with his weapons breake downe thy towres.

10 The duſt of his horſes ſhall couer thee, they ſhal be ſo many: thy walles ſhall ſhake at the noyſe of the horſmen, wheeles, and chariots, when he ſhall enter into thy gates, as into the entrie of a citie broken downe.

11 With the hoofes of his horſes ſhal he treade down al thy ſtreetes, he ſhall ſlay the people with the ſword, and the pillers of thy ſtrength ſhall fall downe to the grounde.

12 They ſhall rob thy riches, and ſpoyle thy marchandiſe, thy walles ſhall they breake downe, and deſtroy thy houſes of pleaſure, thy ſtones, thy tymber, and duſte ſhall they caſt into the middeſt of the water.

Jer.7.b. 13 Thus will I cauſe the ſound of thy ſongs to ceaſſe, and the noyſe of thy harpes ſhal no more be heard.

14 I will bring thee into a dry rocke, thou ſhalt be for a ſpreading of nettes, thou ſhalt neuer be built agayne: for euen I the Lorde haue ſpoken it, ſayth the Lorde God.

15 Thus hath the Lord God ſpoken concerning Tyre: Shall not the Iles tremble at the noyſe of thy fall, and at the crye of the wounded, when they ſhall be ſlayn & murdered in the middes of thee?

a. The gouernors & rulers of other countries by the ſea whereby he ſignifieth that hir deſtruction ſhoulde be ſo horrible, that all the worlde ſhoulde heare thereof, and be afrayde.

16 All princes of the (c) ſea ſhall come downe from their throones, they ſhall lay away their robes, and put off their broidred garmentes, yea with tremblyng ſhall they bee clothed, they ſhall ſitte vppon the grounde, they ſhall be aſtonified at euery moment, and be amazed at thee.

f. Meanyng marchauntes which by their traffike did enriche hir wonderfully, and encreaſe hir power.

17 They ſhall mourne for thee, and ſay vnto thee, How art thou deſtroyed that waſt inhabited of the (f) ſeas, the renoumed Citie, which was ſtrong in the ſea, ſhe and hir inhabitantes, which cauſed their feare to be on all that haunted therein?

18 Now ſhall the inhabiters of the Iles bee aſtonished in the daye of thy fall: yea the Iles that are in the ſea ſhall be troubled at thy departure.

19 For thus ſayth the Lorde God, When I make thee a deſolate Citie as other cities bee that no man dwell in, and when I bring vp the deepe vpon thee, that great waters may couer thee:

g. Which are dead long ago

20 Then will I caſt thee downe vnto them that deſcende into the pitte, vnto a people of of (g) olde tyme, and ſet thee in a lande that is beneath, lyke the olde ruines, with them whiche goe downe to the graue, ſo that no man ſhall dwell more in thee: but I will reſerue honour for the (h) land of the liuing.

h. Meaning Iudea, when it ſhall be reſtored.

21 I will make thee terrours, and thou ſhalte be no more: though thou be ſought for, yet ſhalt thou not be founde for euermore, ſayth the Lorde God.

The.xxvij. Chapter.

1. The propheté is moued to bewayle the deſolation of Tyrus. 12. Hee ſetteth oute the prayſe of Tyrus for the hauntyng of marchantes thereto.

1 THe worde of the Lord came vnto me, ſaying:

2 O thou ſonne of man, take vp a lamentable complaynt vpon Tyre, I

3 And ſay vnto Tyre that is ſituate at the entrie of the ſea, which is the marte of the people for many Iles, thus ſayeth the Lorde God, O Tyre, thou haſt ſaid, I am of perfect beautie.

4 Thy borders are in the middes of the ſeas, thy buylders haue made perfect thy beautie.

5 They haue made all thy (ſhippe) bordes of fyre trees of (a) Shenir, frō Libanus haue they take Cedar trees to make thee maſtes.

a. This mountaine was called Hermon, but the Amorites called it Shenir. Deut. 3. b.

6 And the Okes of Baſan to make thee ores, they haue made thy benches of Iuorie, gotten in Aſſyria, brought out of the Iles of (b) Chittim.

b. Whiche is take for Greece and Italie.

7 Fyne linnen with broydred worke out of Egypt, was ſpread ouer thee to be thy ſayle: blewe ſilke and purple oute of the Iles of Eliſhah was thy couering.

8 The inhabitoures of Sydon and Aruad were thy maryners, and thy wyſe men, O Tyre, ẏ were in thee, were thy ſhipmaſters.

c. or, Calkers, meaning that they buylt the walles of the citie, which is here ment by the ſhip. And of theſe were the buylders of Solomons temple. 3. Reg. 5. c.

9 The ancient and wiſe men of Gebal were in thee, thy (c) ſtoppers of chinkes: all ſhips of the ſea with their ſhipmen were in thee, to occupie thy marchandiſe.

d. Gammadims of Cappadocia, whiche were called Pygmeis and dwarfes, bycauſe that out of thy high towres they ſemed little.

10 The Perſes, Lydians, and Phutens were in thyne armies, thy men of warre: theſe hanged vp their ſhieldes and helmettes in thee, theſe ſet forth thyne honour.

11 They of Aruad were with thyne hoſt rounde about thy walles, and the (d) Pygmenians were thy watchemen vpon thy towres: theſe hanged vp their quiuers rounde aboute thy walles, they made thy beautie perfect.

e. By ſellyng bondmen, ſeruants, & ſlaues

12 They of Tharſis (were) thy marchauntes for the multitude of all ryches, in ſyluer, iron, tinne, and lead, whiche they brought to thy fayres.

13 Iauan, Tubal, and Meſech were thy marchantes concerning the (e) lyues of men, and they brought veſſels of braſſe for thy marchandiſe.

14 They of the houſe of Thogarma brought vnto thee at the tyme of thy marte, horſes, courſers, and mules. C

15 They of Dedan were thy marchauntes, and many Iles the marchandyſe of thy

handes, and broughte thee (f) hornes, teethe, and (g) Hebenus, for preſentes.

16 They of Aram (were) thy marchantes for the multitude of thy workes, and occupied in thy faires with Emeraulds, purple, broyderd worke, fyne linnen, Coral, and pearle.

17 Juda, and the lande of Iſraell occupyed with thee, and broughte vnto thy markettes wheate of (h) Minnith and Pannag, honye, oyle, and triacle.

18 Damaſcus alſo vſed marchandyſe wyth thee, in the wyne of Helbon, and whyte woll: bycauſe thyne occupying was ſo greate, and thy wares ſo manie.

19 Dan, Janan, and Meuzal, haue broughte vnto thy markets wrought iron, Caſſia and Calanus were among thy marchandiſe.

20 They of Dedan were thy marchantes in pretious clothes for chariots.

ד 21 Arabia & al the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in theſe were they thy marchantes.

22 The marchaunttes of Seba and Rema, haue occupied alſo with thee, in all chiefe ſpices, in all precious ſtones and gold, whiche they brought vnto thy markets.

23 Haran, Chenne, and Eden, the merchants of Seba, Aſſyria, and Chelmad, were doers with thee:

24 Theſe were thy marchaunts in all ſortes (of things) in rayment of blew ſilke, and of broyderd worke, and in coffers for the riche apparel, whiche were truſſed with coardes, and Cedar bowd among thy marchandiſe.

25 The ſhippes of Tharſis were the chiefe of thyne occupying: thus thou waſt repleniſhed, and in great worſhip, euen in the middes of the ſea.

i. That is, Nabuchodonoſor king of Babylon.

26 Thy rowers haue brought thee into great waters, the (i) eaſt wynde hath broken thee in the middes of the ſea.

27 Thy riches, and thy faires, thy marchandiſe, thy mariners and ſhipmaiſters, thy Calkers, and the occupiers of thy marchandyſe, and all thy men of warre that are in thee, and all thy multitude that is in the middes of thee, ſhall fall in the middes of the ſea, in the day of thy fall.

ה 28 The (k) ſuburbes ſhall ſhake at the loude crye of thy ſhipmen.

k. That is, the towns and villages nere adioyning vpon the maine lād.

29 All that handle the oze, mariners, and all ſhipmaiſters of the ſea, ſhall come downe from their ſhips, and ſtande vpon the lande.

30 And they ſhal cauſe their voice to be heard againſt thee, and ſhall crye bitterly, and ſhal caſt duſt vpon theyr heades, and wallow in the aſhes.

l. Whiche was the manner of the heathen in mournings & myſeries.

31 They ſhal (l) make themſelues bald for thee, and gird them with ſackcloth, and they ſhal weepe for thee, with ſorowfull hearte, and bitter mourning.

32 And they ſhall take vp a lamentation for thee in their mourning, and lamente ouer thee, (what citie) is lyke Tyrus ſo deſtroyed in the middes of the ſea?

33 When thy wares went forth of the ſeas, thou filledſt many people: the kings of the earth haſt thou made riche, thorow the multitude of thy riches and marchandiſe.

34 When thou ſhalt be broken by the ſeas in the depthes of the waters, thy marchandiſe and all thy multitude that was in the middes of thee, ſhall fall.

35 All the inhabitants of the Iſles ſhal be aſtonied at thee, and all their kings ſhall be ſore afrayd, and troubled in their countenance.

m. Whether meaning a long time: for it was prophecied to be deſtroyed but ſeuentie yeares. Ezech. 26.

36 The marchantes of the nations ſhall hiſſe at thee: thou ſhalte be a terrour, and ſhalte (m) neuer be any more.

The. xxviij. Chapter.

1. The word of God againſt the king of Tyrus for his pride. 12. Ezechiel the prophete is moued to bewaile the king of Tyrus. 20. The worde of the Lorde againſt Sydon. 25. The Lorde promiſeth that he will gather together the children of Iſraell.

א 1 The worde of the Lorde came vnto me, ſaying:

2 Thou ſonne of man, tel the prince of Tyre, thus ſayth the Lord God, Bycauſe thou haſt a proude hearte, and haſte ſayde, I am (a) a God, I ſit in the ſeate of God, in the mids of the ſea: whereas thou art but a man, and not God (b) though thou ſet thyne heart as the heart of God.

a. Like as God is ſafe in heauen, euen ſo I am ſafe, that none ſhall come to hurt me.

b. Though thou dydeſt think in thine heart that thou waſt equall with God.

3 Beholde, thou thynkeſt thy ſelfe wyſer thā (c) Daniell, that there is no ſecretes hidde from thee.

c. Thus he ſpeaketh by deriſion, for Daniel had declared notable figures of his wiſedome in Babilon, when Ezechiel wrote this.

4 With thy wiſedome and thine vnderſtanding thou haſt gotte thee great wealthines, and gathered treaſure of ſiluer and golde.

5 With thy great wiſedome and occupying haſt thou encreaſed thy power, and bycauſe of thy great riches, thy heart is proude.

6 Therfore thus ſayth the Lorde God, Forſomuche as thou haſte ſet thine hearte as the heart of God.

ב 7 Behold, I will bring ſtrangers vpon thee, euen the terrible nations, theſe ſhall drawe out their ſwordes vppon the beautie of them be ſlayne in the middes of the ſea.

8 They ſhall caſte thee downe to the pit, ſo that thou ſhalt dye the death of them that be ſlayne in the middes of the ſea.

9 Wilt thou ſaye then before them that ſlaye thee, I am a God? where as thou art but a man

man, and not God, in the hands of them that slay thee.

10 Dye shalte thou the death of the (d) vncircumcised in the hands of the straungers: for I haue spoken it, sayth the Lord God.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Thou sonne of man, take vp a lamentation vpon the king of Tyre, and tell him, thus saith the Lorde God, Thou sealest vp the sunne, (e) full of wisedom, & perfect beautie.

13 Thou hast bin in the pleasaunte garden of God, thou art deckt with all manner of precious stones, with Ruby, Topas, Diamond, Churkis, Onix, Jasper, Saphir, Emeralde, Carbuncle, and golde: the workmanship of thy tymbrels and of thy pypes (that be) in thee, was prepared in the day that thou wast created.

14 Thou art an (f) annoynted Cherub, that couereth, and I haue (g) set thee (in this dignitie) thou wast vpon the holy mount of God, thou hast walked in the middes of the (h) stones of fyre.

15 From the time of thy creation thou haste bin perfect in thy wayes, till wickednesse was found in thee.

16 By ỹ multitude of thy marchandise they haue fylled the myddes of thee with cruelties, and thou hast sinned: I will cast thee as prophane out of the (i) mount of God, and I will destroy thee, O couering Cherub from the middes of the stones of fire.

17 Thy hart was proude in thy beautie, and through thy brightnesse, thou hast destroyed thy wisedome: I will cast thee downe to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haste defiled thy (k) sanctification with the great wickednesse of thine vnrighteous occupying: I will bring a fyre from the middes of thee to consume thee, and will make thee to ashes vpō the earth, in the sight of all them that loke vpon thee.

19 All they that haue bin acquainted with thee among the heathen, shall be abashed at thee: thou hast bin a terrour, and neuer shalte thou be any more.

20 And the word of the Lord came vnto me, saying,

21 Thou sonne of man, set thy face againste Sidon, and prophesie vpon it,

22 And speake, Thus sayeth the Lorde God, Behold O Sidon, I will vpon thee, and I will be glorified in thee: that it may be knowen how that I am the Lord, when I shall haue executed iudgements in hir, and shal be sanctified in hir.

23 For I will send pestilence and bloudshedding into hir streetes, and the slayne shall fall in the middes of hir, by the sword, (comming) vpon hir on euery side: and they shall knowe that I am the Lorde.

24 They shall be no more a pricking thorne vnto the house of Israell, nor a greeuous thorne of all that are round about them and despise them: and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I gather the household of Israell together againe from the nations among whome they be scattered, then shall I be sanctified in them in the sight of the Gentiles, and they shall dwell in the land that I gaue to my seruant Jacob.

26 They shall dwel with confidence therein, builde houses, and plante vineyardes: yea, with confidence shall they dwell therein, when I haue executed iudgements vpon all those that despise them rounde about: and then shall they knowe that I am the Lorde their God.

The.xxix. Chapter.

1. He propheseth against Pharao, and of the desolation of Egypt, with the sparkling abroade of the Egyptians. 13. The Lord promiseth that he will restore Egypt againe after fortie yeeres. 20. Egypt is the reward of king Nabuchodonosor for the labour which he tooke against Tyrus.

1 IN the (a) tenth yeere, vpon the twelfth day of the tenth moneth, the word of the Lord came vnto me saying,

2 Thou sonne of man, set thy face againste Pharao the king of Egypt, prophesie against him, and against the whole land of Egypt.

3 Speake and tell him, thus sayth the Lorde God, Beholde, O Pharao thou king of Egypt, I will vpon thee thou great (b) Dragon that lieth in the middes of his riuers, thou that sayest, The riuer is mine, I haue made it for my selfe.

4 I will put (c) hookes in thy chawes, and hang the fysshe in thy riuers vpon thy skales: after that will I drawe thee out of thy riuers, yea and all the fisshe of thy riuers shall hang vpon thy skales.

5 I will leaue thee in the wildernesse (both) thee and all the fysh of thy riuers: thou shalt fall vpon the open fielde: thou shalte not be brought together, nor gathered: I haue giuen thee for meate to the beastes of the field, and to the foules of the ayre,

a dragon, or Crocodile, which was wont to haunt the riuer Nilus.

c. I will send enimies against thee, which shall plucke thee and thy people that trust in thee, out of thy sure places.

1 Like the pride of the heart and infidels, which are Gods enimies.

1 He derideth the vayne opinion and conscience that the Tyrians had in their riches, strength, and fortures.

1 He meaneth the royall state of Tyrus, which for the excellēcie and glory thereof, is compareth vnto the Cherubims which couered the arke and by this worde annointed, he signifieth the same.

g. I appoynted and admitted thee to that honoure of one of the builders of my temple: which was when Hiram sent to Salomō things necessarie to the worke. 3. Reg. 5. b.

h. That is, as the common opinitours say, among my people Israel, whiche abided as precious stones.

i. Thou shalte haue no parte among my people.

k. That is, the honoure wherevnto I called thee.

a. To wit, of the captiuitie of Iechoniah, and of the raigne of Zedekia: But note that the disposition of these visions are not set foorth according to the order of the times: but according to the nearenesse and distaunce of the countries against whom they wer written. As the vision of Tyrus seene in the eleuenth yeere, is set before this, seene in the tenth yere, bycause it was nearer to Iurie than Egypt b. He compareth Pharao to

4. Reg. 18. c Eſay. 36. a.

6 That all they which dwell in Egypt may knowe that I am the Lorde, bycauſe they haue bene a ſtaffe of reede to the houſe of Iſraell.

ℵ 7 When they toke holde of thee with theyr hande, thou brakeſt and rent all theyr ſhoulder: and when they leaned vpon thee, thou brakeſt, and madeſt all their loynes to ſtande (d) vpright.

d. When they felt their hurt, they woulde ſtay no more vpon thee, but ſtoode vppon their feete, and put their truſt in others.

8 Therefore thus ſayth the Lord God, Behold, I wil bring a ſword vpon thee, and deſtroy out of thee both man and beaſt.

9 Yea the land of Egypt ſhal be deſolate and waſte, and they ſhall knowe that I am the Lord, bycauſe he ſayd, The riuer is mine, I my ſelfe haue made it.

10 Beholde, therefore I will vpon thee, and vppon thy riuers, I will make the lande of Egypt vtterly waſte and deſolate, from the towre of Seuench vnto the borders of (e) Ethiopia.

e. Which ſome call the land of the blacke Moores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhal paſſe by it, neyther ſhall it be inhabited fortie yeeres.

12 I will make the land of Egypt to be deſolate, among other waſte countries, and hir cities deſtroyed fortie yeeres among other deſtroyed cities: and I will ſcatter the Egiptians among the nations, and ſtrawe them through the countries.

13 Agayne, thus ſayeth the Lorde GOD, Jere. 46. d. When the fortie yeeres are expired, I wyll gather the Egyptians together agayne, out of the nations among whome they were ſcattered.

ℭ 14 And I wyll bring the captiuitie of Egypt agayne, and cauſe them to returne into the lande of Pathros, the land of their habitation, and they ſhall be there a (f) ſmal kingdome.

f. Meaning that they ſhuld not haue full dominion, but be vnder the Perſians, Gretians, and Romanes: and the cauſe is, that the Iſraelites ſhoulde no more, put their truſt in them, but learne to depende on God.

15 Yea it ſhall be the ſmalleſt among other kingdomes, neyther ſhall it exalt it ſelfe any more aboue the nations: for I will ſo miniſh them, that they ſhall no more rule ỹ natiõs.

16 And they ſhall be no more vnto the houſe of Iſraell a truſt, whiche bringeth their iniquitie to remembrance, when they ſhal looke after them: and they ſhall knowe that I am the Lord God.

17 In the (g) twentie and ſeuenth yeere, the firſt day of the firſt moneth, came the worde of the Lord vnto me, ſaying,

g. Counting from the captiuitie of Ieconiah.

18 Thou ſonne of man, Nabuchodonoſor the king of Babylon, cauſed his armie to ſerue a great ſeruice agaynſt Tyrus: euery head [illegible] made balde, and euery ſhoulder bare, yet had neyther he nor his armie any wages for Tyrus, for the ſeruice whiche he ſerued againſt it.

19 Therefore thus ſayth the Lord God, Behold, I will giue the lande of Egypt vnto Nabuchodonoſor the king of Babylon, that he may take away hir multitude, and ſpoyle hir ſpoyles, and take hir pray to pay his hoſt theyr wages withall.

20 For the "worke which he wrought about it, I haue giuen him the land of Egypt, bycauſe they wrought for me, ſayth the Lord God.

" The ſiege he laye about Tyr.

21 In that day I will cauſe the horne of the houſe of Iſraell to budde forth, and I wyll giue thee the opening of thy mouth in the middes of them: and they ſhall know that I am the Lorde.

ℶ

The. xxx. Chapter.

The deſtruction of Egypt, and of hir cities is bewayled.

1 The worde of the Lorde came vnto me, ℵ ſaying,

2 Thou ſonne of man, prophecie, and ſpeake, Thus ſayeth the Lorde God, Howle, wo worth this day.

3 For the day is neare, the day of the Lorde is at hand, the darke day, the time of the nations ſhall be.

4 And the ſworde ſhall come vpon Egypt, and feare ſhall be in Ethiopia, when the ſlayne ſhal fall in Egypt: and they ſhal take away hir multitude, and hir foundations ſhall be broken downe.

5 Yea Ethiopia, Libya, and Lidya, all theyr common people, and Chub, and all that be confederate vnto them, ſhall fall with them through the ſworde.

6 Thus ſayth the Lord, The maynteyners of the land of Egypt ſhall fall, the pride of hir powr. ſhal come downe: euen from ỹ towre of (a) Seuench ſhall they fall downe in it with the ſword, ſayth the Lord God.

a. Which was a ſtrong citie of Egypt. Ezec. 29. b

7 Among other deſolate countries they ſhall be made deſolate, among other waſte cities they ſhall be waſted. ℶ

8 And they ſhall know that I am the Lord, when I haue ſet a fyre in Egypt, and when all hir helpers ſhall be deſtroyed.

9 In that daye ſhall meſſengers goe forthe from me in ſhippes, to make the careleſſe Mozians afrayde, and feare ſhall come vpon them, accoyding to the day of Egipt: for loe it commeth.

10 Thus ſayeth the Lorde God, I wil cauſe the multitude of Egypt to ceaſſe by ỹ hand of Nabuchodonoſor king of Babylon.

11 He, and his people with him, the terrible nations ſhall be brought to deſtroy the land: they ſhall drawe out theyr ſwordes vpon

Egypt,

Egypt, and fill the land full of slayne men.
12 I will make theyr riuers drie, and sell the land into the handes of wicked people: the lande and all that is therein I will destroy through the hande of strangers: euen I the Lord haue sayd it.
13 Thus sayth the Lord God, I will destroy the idolles, and bring the images of (b) Noph to an ende: there shall no more be a prince of Egypt, and a fearefulnesse will I send into the Egyptians lande.
14 As for Pathros, I will make it desolate, and kindle a fire in (c) Zoan, and I wyl execute iudgements in (d) No.
15 And I will powre my wrathfull indignation vpon Sin the strength of Egypt, and I will destroy the multitude of No.
16 And I will kindle a fire in Egypt, Sin shall be in great trauinesse, No shall be rooted out, and Noph shall haue dayly sorowe.
17 The yong men of "Aun, and of "Phibeseth, shall fall by the sword, and these (cities) shall go into captiuitie.
18 At Thaphnehes the day shall be (e) darke, when I breake there the barres of Egypt, and when the pompe of hir power shal ceasse in hir: a cloude shal couer hir, and hir daughters shall goe into captiuitie.
19 Thus will I execute my iudgementes in Egypt, and they shal know how that I am the Lorde.
20 And in the (f) eleuenth yeere, vppon the seuenth day of the firste moneth, the worde of the Lord came vnto me, saying,
21 Thou sonne of man, I haue (g) broken the arme of Pharao king of Egypt: and loe, it shall not be bound vp to be healed, to put a roller to binde it, to make it strong to holde the sworde.
22 Therefore thus sayth the Lord God, Behold, I will vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I will cause the sword to fall out of his hande.
23 As for the Egyptians, I will scatter them among the nations, and strawe them in the landes about.
24 Agayne, I will strengthen the arme of the king of Babylon, & giue him my sword in his hande: but I will breake Pharaos armes, and he shall grone the gronings of a deadly wounded man before him:
25 Yea I wyll strengthen the king of Babylons armes, and ỹ armes of Pharao shall fall downe: and they shall know that I am the Lord, when I shal (h) giue my sword into the hande of the king of Babylon, that he may stretche it out vpon the land of Egypt.
26 And I will scatter the Egyptians among the nations, and straw them in the landes about: and they shall knowe that I am the Lorde.

b. Called also Memphis, or Alkana.

c. or Thaphnis.
d. Whiche is supposed of diuers, to be the citie Alexandria.

e. or Heliopolis.
f. Pubastum.

e. Meaning that there shall be great sorowes and afflictions, when the strengthe and force of Egypt shall be broken.

f. Of the captiuitie of Ieconia, or raign of Zedekiah.

g. For Nabuchodonosor destroyed Pharao Necho at Charchamis. Iere. 45. d.

h. Whereby we see, that tyrantes haue no power of them selues, neyther can do any more harme than God appoynteth, and when he wyl, they muste cease.

The. xxxi. Chapter.

1. A comparison of the prosperitie of Pharao, with the prosperitie of the Assyrians. 10. He propheseth a lyke destruction to them both.

1 MOreouer, in the (a) eleuenth yeere, the first day of the thirde moneth, the word of the Lorde came vnto me, saying,
2 Thou sonne of man, speake vnto Pharao king of Egypt, and to al his people: Whom art thou (b) lyke in thy greatnesse?
3 Beholde, Assur is a Cedar in Libanon, with fayre braunches, and with thicke shadowing boughes of a high stature, and hys top was among thicke boughes.
4 The waters made him great, and the deepe set him vp on high, with hir riuers running rounde about his plantes, and sente out hir (c) little riuers vnto all the trees of the fielde.
5 Therefore was he hyghet than all the trees of the fielde, and his boughes were multiplied, and his braunches were long, bycause of the multitude of the waters, whiche the deepe sent out.
6 All foules of the ayre made their nestes, in his braunches, vnder his boughes did all the beastes of the fielde bring forth their yong, and vnder his shadowe dwelte all mightie nations.
7 Beautifull was he in his greatnesse, and in the length of his braunches: for his rote stode beside great waters.
8 No Cedar tree might (d) hide him in the garden of God, there was no fyrre trees lyke his braunches, the chestnut trees were not like the boughes of him: all the trees in the garden of God, might not be compared vnto him in his beautie.
9 I made him fayre with the multitude of hys braunches: in somuch that all the trees in the pleasant garden of God had enuie at him.
10 Therefore, thus sayth the Lord God, For somuch as he hath lift vp him selfe so hygh, and hathe shot vp hys toppe among the thicke boughes, and his hart is lift vp in hys heighth:
11 I haue therefore deliuered hym into the hands of the (e) mightiest among the heathen: he shall handle him, (for) in his wickednesse haue I cast him away.
12 And straungers haue destroyed him, euen the terrible nations, and haue left him: vpon the mountaynes and vppon all valleyes

a. Of Zedekias raigne, or Iechonias captiuitie.

b. Meaning that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c. Many other nations which were vnder their dominiō

d. Signifiyng that there was no greater power in the world than his was.

e. That is, Nabuchodonosor, who afterward was the monarche and only ruler of the worlde.

leues haue his boughes fallen, and hys boughes are (f) broken by all the riuers of the lande: and all the people of the earth are departed from his ſhadowe, and haue forſaken him.

13 Upon his ruine ſhall all the foules of the ayre remayne, and all the beaſtes of the fielde ſhall be vpon his branches.

14 So that none of al the trees by the waters ſhall be exalted in their heigth, nor ſhoote vp their toppes among the thicke boughes, neyther ſhal their trees ſtand in their heigth, as many of them as drinke water: for they are all deliuered vnto deathe in the neather parts of the earthe, in the middes of the chyldren of men, among them that goe downe to the pit.

15 Thus ſayth the Lorde God, In the daye when he went downe to the graue, I cauſed a lamentation to be made, I (g) couered the deepe for him, I reſtrayned the flouds therof, and the great waters were ſtayed, I cauſed Libanus to mourne for him, and all the trees of the field faynted.

16 I made the heathen ſhake at the ſounde of his fall, when I caſt hym downe to hel with them that deſcend into the pit: all the excellent trees of Eden, and the beaſt of Libanus, all that (h) drinke waters, ſhall be (i) comforted in the neather parts of the earth.

17 They alſo went downe to hell with him, vnto them that be ſlayne with the ſworde, which were his arme (and) dwelt vnder hys ſhadowe in the middeſt of the nations.

18 To whome (k) art thou thus lyke in glory and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the neather parts of the earthe: in the middeſt of the (l) vncircumciſed ſhalte thou ſleepe with them that are ſlayne with the ſworde: This is Pharao, and all his multitude, ſayth the Lorde God.

f. Hereby is ſignified the deſtruction of the power of the Aſſyrians, by the Babylonians.

g. The deepe waters that cauſed him to mount ſo high, meaning his great abundance and pompe, ſhall now lament as they which in mourning were couered with ſackcloth h. That are nouriſhed with waters. i. To cauſe this deſtruction of the king of Aſſyria to ſeeme more horrible, he ſetteth forth other kings and princes which are dead, as though they reioyced at the fall of ſuch a tyrant. k. Meaning that Pharaos power was nothing ſo great as his. l. Read chap. 28. verſe. 10.

The.xxxij. Chapter.

2. The Prophete is commaunded to bewayle Pharao the king of Egypt. 12. He propheſieth that deſtruction ſhall come vnto Egypt through the king of Babylon.

A

a. Which was the fyrſt yeere of the general captiuitie vnder Zedekiah. b. Thus the ſcriptures cõpare tyrants to cruell and huge beaſtes, which deuour all that be weaker than they, and ſuch as they may ouercome. c. Thou diſquieteſt the world with warre.

1 IN the (a) twelfth yeere, the fyrſt day of the twelfth moneth, the worde of the Lord came vnto me, ſaying,

2 Thou ſonne of man, take vp a lamentation vpon Pharao the king of Egypt, and ſay vnto him, Thou art (b) like a Lion of the heathen, and as a whale fyſh in the ſea: thou draweſt out thy riuers, thou (c) troubleſt the waters with thy feete, and ſtampeſt in theyr ryuers.

3 Thus ſayth the Lorde God, I will ſpread my net ouer thee with a great multitude of people, theſe ſhall make thee come vp into my net.

4 For I will leaue thee vpon the lande, and caſt thee vpon the open fielde, and I wyll cauſe all the foules of the ayre to remayne vpon thee, and fill all the beaſtes of the fielde with thee.

5 Thy fleſh will I lay vpon the hylles, and fyll the valleyes with thy (d) highneſſe.

6 I will (e) water thine ouerflowing lande with thy bloud, euen to the mountaynes, and the riuers ſhall be full of thee.

7 When thou art (f) put out, I will couer the heauen, and make his ſtarres dimme: I will ſpread a cloude ouer the ſunne, and the moone ſhall not giue hir light.

8 All the lights of heauen wil I make darke for thee, and bring (g) darkeneſſe vppon thy land, ſayth the Lord God.

9 I will ſtirre vp to anger the harts of many people, when I bring thy deſtruction among the heathen, and vpon the countreyes which thou knoweſt not.

10 Yea I will make many people amaſed at thee, and their kings ſhall be aſtoniſhed with feare for thee, when I ſhall make my ſworde to glitter againſt their faces: and they ſhall be afrayde at euery moment, euery man for his owne lyfe in the day of thy fall.

11 For thus ſayth the Lord God, The kyng of Babylons ſworde ſhall come vpon thee:

12 With the ſwordes of the mightie will I ſmite downe thy multitude: they all ſhall be terrible nations, and they ſhall deſtroy the (h) pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſtes thereof, from the great waters ſydes, neyther ſhall the foote of man trouble them any more, nor the houes of beaſtes trouble them.

14 Then will I make their waters (i) deepe, and cauſe their riuers to runne lyke (k) oyle, ſayth the Lord God,

15 When I make the lande of Egypt deſolate, and when the countrey with all that is therein, ſhal be layd waſt, and when I ſmite all them whiche dwell in it, then ſhall they know that I am the Lorde.

16 This is the mournyng when they ſhall lamente hir, the daughters of the nations ſhall lament hir, they ſhall make the lamentation ouer Egypt & ouer al the people therof, ſayth the Lorde God.

17 In the twelfth yeere, the fifteenth daye of the moneth, came the worde of the Lorde vnto me, ſaying,

18 Thou

Chapt. 11. 13. 17. 20.

d. With the heapes of the carkaſes of thine armie.

e. As Nilus ouerflowed Egypt, ſo will I make the bloud of the hoſt to ouerflowe it.

f. The word ſignifieth to put out, as a candle is put out.

Eſay. 13. Ioel. 2. and. 3. 15.

g. By this maner of ſpeache is meant the great ſorowe that ſhal be in the greate ſlaughter of the king and his people.

h. This came to paſſe in leſſe thã four yeres after the propheſie.

i. The inhabitants of Egypt ſhall be ſo cleane deſtroyed, that there ſhal remayne none to drawe the waters out of the riuers or water their grounds as before, whereby it ſhall be the deeper in hys channell.

k. That is, cleare and not troubled with feete, paſſing through the foordes.

18 Thou sonne of man, lament for the multitude of Egypt, and (l) cast them downe, euen them and the daughters of the famous nations, vnto the neather partes of the earth, with them that goe downe into the pit.

19 Whome doest thou passe in (m) beautie? goe downe and sleepe with the vncircumcised.

20 Among those that be slayne with the swoorde shall they lye: to the swoord is (n) she already deliuered, drawe hir downe, and all hir multitude.

21 The (o) mightie worthies shall speake to hir out of the hel, and to hir helpers: they are gone downe, and lye vncircumcised wyth them that be slayne with the swoord:

22 Assur is there also, with all his company, and their graues rounde about him, whyche were slayne, and fell all with the swoorde:

23 Whose graues are made in the side of the pit, and his multitude are rounde about hys graue, (to wit) all the slayne and fallen by the swoord, which cause a feare (to be) in the land of the liuing.

24 There is (p) Elam also, with all his people round about his graue: whiche all beyng slayne and fallen with the swoorde, are gone downe vncircumcised vnder the earth, which neuertheless sometime brought feare into the land of the (q) liuing: they beare theyr owne shame, with the other that be gone downe to the graue.

25 They haue made his bed in the middest of the slayne, with all hys multitude, theyr graues are rounde about him: all these vncircumcised, slayne by the swoorde, although they caused theyr feare in the lande of the liuing, yet haue they borne theyr shame with them that goe downe to the pitte, they are layde in the midst of them that are slayne.

26 There is (r) Meseth also and Tubal, and their people, and theyr graues rounde about him: these all vncircumcised were slayn with the swoorde, bycause aforetime they made the land of the liuing afrayde.

27 They shall not lye with the (s) valiaunte, (which are) fallē of the vncircumcised, which are gone down to the graue with their weapons of warre, and haue layd theyr swoordes vnder their heads: but their iniquitie shall be vppon theyr bones, bycause the terrour of theyr myghtie (was) in the lande of the liuing.

28 Yea among the vncircumcised shalte thou be destroyed, and sleepe with them that perished through the swoord.

29 There is Edom, with hir kings and princes also, which with their strength are layde by them that were slayne with the swoorde: yea among the vncircumcised shall they sleepe, and with them whyth are gone down into the pit.

30 Moreouer, there be all the princes of the (t) north, with all the Sidonians whiche are gone downe with the slayne: with theyr feare and strength they are come to confusion, and lye there vncircumcised among those that be slaine with the swoord, and beare their owne shame with them that goe downe to the pit.

31 Pharao shal see them, and be (v) comforted ouer all his multitude: Pharao and all hys armie (shall be) slayne with the swoord, sayeth the Lord God.

32 For I haue giuen my feare (x) in the lande of the liuing: but Pharao and all his people shall be layd among the vncircumcised, and among the that be slayne with ẏ swoord, sayth the Lord God.

l. That is, prophesie that they shall be cast downe. Thus the Lord giueth power both to plant and to destroy by his word. Iere. 1.10.

m. Haue not other kingdomes, more beautiful than thou perished?

n. That is, Egypt.

o. To make the matter more sensible he bringeth in Pharao, as though the dead should meete him when he is slain, and marueyle at him. Esa. 14. 9.

p. Meaning the Persians.

q. They which being aliue, were a terrour to al the world now beeyng dead, are despised both of the liuing and the dead.

r. That is, the Capadocians and Italians, or Spanyards, Iosephus writeth.

s. Which died not by cruell death, but by the course of nature, and are honourably buried with their coate armer, & signes of honoure.

t. That is, the kings of Babylon.

v. Like as the wicked reioice when they see others partakers of their miseries.

x. I wil make the Egyptians afrayde of me, as they haue caused other to feare them.

The .xxxiij. Chapter.

He setteth out the office of the gouernours & ministers, 14. He strengthneth them that despayre, & boldneth them with the promise of mercy. 30. The word of the Lord against the remnant of the people, against the mockers of the wordes of the prophete.

1 AGayne the word of the Lord came vnto me, saying,

2 Thou sonne of man, speake to ẏ children of thy people, and tell them, When I sende a swoord vpon a land, if the people of the lande take a man of their costes, and set him to be their (a) watchman:

3 If when he seeth the swoorde come vpon the land, he shall blow the trumpet and warne the people:

4 Then he that heareth the noyse of the trumpet, and will not be warned, and the swoorde come and take him away, his bloud shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be warned, therefore his bloud be vpon him: but he that receyueth warning, he shall saue his life.

6 Agayne, if the watchman see the swoorde come, and blowe not the trumpet, so that the people is not warned, if the swoorde come then, and take any man from among them: the same shall be (b) taken away in his owne sinne, but his bloud will I require at the watchmans hande.

7 And thou, O sonne of man, I haue made thee a watchman vnto the house of Israell: therefore thou shalt heare the worde at

a. He sheweth that the people ought continually to haue gouernours and teacher, which may haue a care ouer them, and to warne them euer of the dangers which are at hande.

b. Signifying that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchmē blow the trumpet, and then he will not obey, he shal deserue double punishment.

at (c) my mouth, and thou ſhalt warne them from me.

c. Which teacheth that he that receyueth not his charge and watche-word at the Lords mouth, is a ſpye, and not a true watchman.

8 If I ſaye vnto the wicked, Thou wicked, thou ſhalte ſurely die, and thou ſpeakeſt not to admoniſhe the wicked of his way: that wicked man ſhall die in his owne ſinne, but his bloud will I require at thy hande.

9 Neuertheleſſe, if thou warne the wicked of his way to turne from it, and he yet will not be turned from his way: then ſhall he die in his iniquitie, but thou haſte deliuered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſraell, yea ſay thus, If our offences and ſinnes lye vpon vs, and we be conſumed in them, (d) how ſhould we then lyue?

d. Thus the wicked when they heare of Gods iudgemẽts for their ſinnes, diſpaire of his mercies, and murmure. Ezec. 18. c.

11 Tell them, as truely as I liue, ſayeth the Lord God, I haue no pleaſure in the death of the wicked, but much rather that the wicked turne from his way, and liue: Turne you, turne you from youre wicked wayes, for why will ye die, O yee of the houſe of Iſraell?

Ezec. 18. c.

12 Therefore, thou ſonne of man, tell the children of thy people, The righteouſneſſe of the righteous, ſhall not ſaue him in the day of his iniquitie: agayne, The wickednеſſe of the wicked, ſhall not ouerthrowe him for it, in the daye that he returneth from his wickednеſſe: neyther ſhall the righteous liue for (e) it, in the day that he ſinneth.

e. Namely, his righteouſneſſe.

13 If I ſay vnto the righteous, He ſhall ſurely lyue, and ſo he truſt to his owne ryghteouſneſſe, and do ſinne: then ſhall his righteouſneſſe be no more thought vppon, but in his wickednеſſe that he hathe done, in it he ſhall die.

C

14 Agayne, if I ſay vnto the wicked, Thou ſhalte ſurely dye: and ſo he turne from his ſinnes, and (f) do the thing that is lawfull and right,

f. Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednеſſe, and yet declare not theſelues ſuch by theyr fruites; that is, in obeying Gods cõmandements, and by godly life.

15 Inſomuch that the ſame wicked man gyueth the pledge agayne, reſtoreth that he had taken away by robberie, walketh in ỹ commaundements of life, and doth none iniquitie: then ſhall he ſurely lyue, and not dye.

16 None of the ſinnes that he hathe committed ſhall be mentioned vnto hym: for in ſo much as he doth now the thing that is lawfull and right, he ſhall liue,

17 And yet the children of thy people ſay, The way of the Lorde is not equall: but theyr owne way is rather vnequall.

18 When the righteous turneth from his righteouſneſſe, and dothe the thing that is wicked, he ſhall die therein.

19 But if the wicked turne from his wickednеſſe, doing the thing that is lawfull and right, he ſhall liue therefore.

20 Yet ye ſay, The way of the Lorde is not equall, O ye houſe of Iſraell, I will iudge euery one of you after his wayes.

21 In the twelfth yeere, the fifth day of the tenth month of our (g) captiuitie, one which was eſcaped out of Hieruſalem, came vnto me and ſayd, The citie is ſmitten.

g. When the prophete was led away captiue with Ieconiah.

22 Nowe the (h) hande of the Lorde had bene vpon me the euening afore this man whiche was eſcaped came vnto me, and had (i) opened my mouth vntill the morning that he came to me: yea, my mouth was opened, ſo that I was no more dumbe.

h. I was indued with the ſpirit of propheſie, as Chapter. 1. i. Whereby is ſignified the miniſtery of God to ſpeake right, to giue them warnage and to open their mouth. Chapt. 24. k.

23 Then came the worde of the Lord vnto me, and ſayde.

24 Thou ſonne of man, theſe that dwell in the waſted land of Iſraell, talke and ſay, (k) Abraham was but one man, and he had the land in poſſeſſion: nowe are we many, and the land is giuen vs to poſſeſſe alſo.

25 And therefore tell them, Thus ſayeth the Lord God: In the bloud haue ye eaten, your eyes haue ye lift vp to idolles, and haue ſhed bloud: ſhall yee then haue the land in poſſeſſion?

26 Ye (l) leane vpon your ſwordes, yee worke abhominations, euery one defileth his neighbours wife: and ſhall yee then poſſeſſe the lande:

27 Say thou thus vnto them, Thus ſayeth the Lord GOD, As truely as I liue, they that are in the deſolate places ſhall fall by the ſword, and him that is vppon the fielde, will I giue vnto the beaſtes to be deuoured: and they that be in the ſtrong holdes and dennes, ſhall die of the peſtilence.

28 For I will make the land ſo deſolate and waſte, that the pompe of hir ſtrength ſhall ceaſſe: the mountaynes of Iſraell ſhall be ſo waſte, that no man ſhall trauayle thereby.

E

Ezec. 7. b.

29 Then ſhall they knowe that I am the Lord, when I make the lande deſolate and waſte, byrauſe of all theyr abhominations that they haue wrought.

30 And thou ſonne of man, the children of thy people that talke of thee by the waters, and in the dores of their houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, let vs heare what word is gone forth from the Lorde:

31 They come vnto thee as the people vſeth to come, and my people ſit before thee, & heare thy wordes, but they do not thereafter: for in their mouthes they make a (m) ieſt of them, and their hart goeth after their couetouſneſſe.

m. This declareth that we ought to heare Gods word with

32 And

such zeale and affection, that we ſhould not onely delight therein to heare it preached, but alſo in all poyntes obey it: els we abuſe the word to our owne condemnation, and make of the miniſters as though they were ieſtes to ſerue mens fantaſies.

32 And loe, thou art vnto them as a (n) iesting song, of one that hath a pleasant voyce, and can sing well: for they heare thy wordes, but do them not.

33 When this commeth to passe (loe, it commeth:) then shall they know that there hathe bin a prophet among them.

(n) a song of pastime and leisure.

The .xxxiiij. Chapter.

2. Against shepheards that despise the flocke of Christe, and seeke theyr owne gayne. 7. The Lorde sayeth that he wyll visite his dispersed flocke, and gather them together. 18. He reproueth the malice of certayne of the flocke. 23. He promiseth the true shepherde Christ, and with him peace.

1 AND the worde of the Lorde came vnto me, saying,

2 Thou sonne of man, prophesie against the shepheardes of Israell, prophecie and speake vnto them, thus sayeth the Lorde God vnto the shepheardes, Wo be vnto the (a) shepeheardes of Israell that feede them selues: shoulde not the shepheards feede ỹ flockes?

3 Ye eate vp the (b) fat, ye cloth you with the woll, the best fedde do ye slay: but the flocke do ye not feede.

4 The (c) weake haue ye not strengthned, the sicke haue ye not healed, the broken haue yee not bound together, the driuen away haue ye not brought againe, the lost haue yee not sought: but with force and crueltie haue yee ruled them.

5 They are scattered without a shepherde, yea all the beastes of the fielde (d) deuoure them, and they goe astray.

6 My sheepe go wandring vpon all mountaynes, and vppon euery hygh hill, yea my flocke is scattered through all the face of the earth, and there is no man that seeketh or searcheth (after them.)

7 Therefore, O ye shepheards, heare the word of the Lorde.

8 As truely as I liue, sayth the Lorde God, forsomuch as my sheepe are robbed, and deuoured of all the wilde beastes of the fielde, hauing no shephearde, and seeing that my shepheardes seeke not my sheepe, but the shepheardes feede them selues, and feede not my sheepe:

9 Therefore, heare the word of the Lord, O ye shepheardes,

10 Thus sayeth the Lorde God, Beholde, I will vpon the shepheardes, and require my sheepe from their handes, and make them cease from feeding of the sheepe, yea the shepheardes shall feede them selues no more: for I will (e) deliuer my sheepe out of their mouthes, so that they shall not deuoure them after this.

11 For thus sayth the Lord God, Beholde, I (euen) I will loke to my sheepe my selfe, and seeke them out.

12 Like as a shephearde when he hathe bin among the flocke, seeketh after the sheepe that are scattered abroade: euen so will I seeke after my sheepe, and deliuer them out of all places where they haue bin scattered, in the (f) cloudie and darke day.

13 I will bring them out from the people, and gather them togeather out of the lands, I wil bring them into their owne land, and feede them vpon the mountaynes of Israell, by the riuers, and in all the places of the countrey.

14 I will feede them in right good pastures, and vpon the high mountaynes of Israell shall theyr foldes be: there shall they lie in a good folde, and in a fat pasture shal they feed, euen vpon the mountaynes of Israell.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 Such as be lost, will I seeke: suche as are driuen away, will I bring againe: suche as be broken, will I bind vp: such as be weake, will I make strong: such as be fat & strong, those will I rote out, and feede them wyth (g) iudgement.

17 And as for you, O my sheepe, sayeth the Lord GOD, I will iudge betweene cattayle and cattaile, betweene the Rammes and the Goates.

18 Seemeth it a small thing to you to haue eaten vp the good (h) pasture, and to treade downe the residue of your pasture with your feete also? to drinke the deepe waters, and to trouble the rest also with your feete?

19 Thus my sheepe must be faine to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defyled.

20 Therefore, thus sayth the Lorde GOD vnto them, Beholde, I (euen) I will iudge betweene the fatte cattayle, and the leane cattayle.

21 Forsomuch as with syde and shoulder yee haue shoued, and with your hornes haue pushed all the weake, til ye haue scattered them abroade.

22 I will saue my sheepe, so that they shall no more be spoyled, yea I wyll iudge betweene cattayle and cattayle.

23 I will set vp ouer them a shepheard, and he shall feede them, euen my seruaunt (i) Dauid, he shall feede them, and he shall bee their shepheard.

24 And I the Lord wyll be theyr God, and my

(a) By the shepheardes, he meaneth the kyng, the maiestrates, priestes and prophetes.

(b) To seeke to enrich your selues by their commodities, and to spoyle their riches and substance.

(c) He describeth the office and duetie of a good pastor, who ought to loue and succour his flock, and not be cruell towards them.

(d) For lacke of good gouernment and doctrine they perishe.

(e) By destroying the couetous hirelings and restoring true shepeards

f. In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g. That is, by putting difference betweene the good and bad, and so giue to eyther as they deserue.

h. By good pasture & deep waters, is ment the pure word of god, and the administratiō of iustice: whiche they dyd not distribute to the poore till they had corrupt it.

i. Meaning Christ, of whō Dauid was a figure, as Osee. 3. 2.

my ſeruant Dauid ſhall be their prince: euen I the Lord haue ſpoken it.

25 Moreouer, I will make a couenante of peace with them, and cauſe euill beaſtes to ceaſſe out of the lande: ſo that they may dwel (k) ſafely in the wildernesſe, and ſleepe in the woodes.

Iere.30.b.

26 And I will ſet them (as) a bleſſing, euen round about my hyll, and I will cauſe rayne to come downe in due ſeaſon, (and) ther ſhall be rayne of bleſſing.

27 And the tree of the fielde ſhall yeelde hir fruite, and the earth ſhall giue hir encreaſe: they ſhal be ſafe in their land, and ſhal know that I am the Lorde, when I haue broken the bondes of their yoke, and deliuered them out of the handes of thoſe that ſerued them ſelues of them.

k. This declareth, that vnder Christ the flock ſhuld be truely deliuered frō ſinne and hell: and ſo be ſafely preſerued in the Churche, where they ſhould neuer periſh.

℣ 28 They ſhal no more be ſpoyled of the Heathen, nor deuoured with the beaſtes of the land: but ſafely ſhall they dwell, and no man ſhall fray them.

29 And I wil rayſe vp for them a (l) plant of renowme, and they ſhall be no more "clungd with hunger in the lande, neyther beare the reproch of the heathen any more.

l. That is, the rod that ſhall come out of the roote of Eſay.

Eſay.11.a.

" or, clemd, or hūgerſtarue.

30 Thus ſhall they vnderſtande, that I the Lorde their God am with them, and that they, euen the houſe of Iſraell, are my people, ſayth the Lord God.

31 And ye my ſheepe, the ſheepe of my paſture, are men: and I am your God, ſayth ỹ Lord God.

The.xxxv.Chapter.

The deſtruction that ſhall come on the mount Seir, that is, on the Idumeans, bycauſe they troubled the people of the Lorde.

א 1 Moreouer, the worde of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face toward the mount (a) Seir, propheſie againſt it,

Eſay.34.a.

a. Where the Idumeans dwelt.

3 And ſay vnto it, thus ſayth the Lord God, Behold, O thou mount Seir, I will vpon thee, I will reache out my hande ouer thee, yea waſte and deſolate will I make thee,

4 Thy cities will I lay waſte, & thou ſhalte lye voyde, that thou mayeſt know how that I am the Lord,

5 Forſomuch as thou beareſt an old enmitie, and haſte put the children of Iſrael to flight by the force of the ſword, in the time of their calamitie, (when their) iniquitie had an end:

6 Therefore, as truely as I liue, ſayeth the Lorde God, I will prepare thee vnto bloud, yea bloud ſhall folow vpon thee, except thou (b) hate bloud, euen bloud ſhall perſecute thee.

b. Except thou repent thy former crueltie.

7 Thus will I make the mount Seir deſolate and waſt, and cut out from it him that paſſeth out, and him that returneth. ב

8 His mountaynes wyll I fyll with hys ſlayne men, thy hylles, valleyes, and all thy riuers, the ſlayne with the ſwoord ſhall fall in them.

9 I will make thee a perpetuall wilderneſſe, ſo that thy cities ſhall not (c) return: that ye may know that I am the Lord.

c. To wit, their former eſtate.

10 And bycauſe thou haſt ſayd, (d) Both theſe nations, and both theſe lands muſt be mine, and we will haue them in poſſeſſion, whereas the Lord was there:

d. Meaning Iſrael, and Iuda.

11 Therefore, as truely as I liue, ſayeth the Lord GOD, I will euen do accoꝛding to thy (e) wrath, and accoꝛding to thine enuying, whiche thou haſt vſed in thine hatred againſt them: and I wil make my ſelfe knowen amongſt them when I haue iudged thee.

Ezod.25.

e. As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

12 Yea, and thou ſhalt know, that I ỹ Lord haue heard all thy blaſphemies, whiche thou haſt ſpoken againſte the mountaynes of Iſraell, ſaying, They are made waſt, and gyuen vs to deuoure.

f. Shewing how God hath ouer theſe ſo praiſe his name: and that the wicked rage in there were God, till they feele his to their deſtruction.

13 Thus with youre mouthes ye haue made your boaſtes againſt me, yea and multiplyed youre woꝛdes againſte me, whyche I haue heard.

14 Thus ſaith the Lorde God, To the ioy of all the woꝛld will I make thee waſt.

15 And lyke as thou waſt glad bycauſe the heritage of the houſe of Iſraell was deſtroyed, euen ſo will I doe vnto thee: thou ſhalte be deſtroyed, O mount Seir, and all Idumea, wholly, and they ſhal know that I am the Lorde. ג

The.xxxvi.Chapter.

1. He promiſeth to deliuer Iſraell from the Gentiles. 22. The benefites done vnto the Iewes, are to bee aſcribed to the mercy of God, not vnto their deſeruings. 26. God reneweth our harts, that we may walke in hys commaundementes.

א 1 Thou ſonne of man, propheſie vnto the mountaynes of Iſraell, and ſpeake, Heare the woꝛde of the Lorde, O ye mountaynes of Iſraell.

Ezech.6.a.

2 Thus ſayth the Lord God: Bycauſe your (a) enimie hathe ſayde vpon you haha, the (b) high places of the woꝛlde are nowe become ours in poſſeſſion:

a. That is, the Idumean.

b. That is, the hilly countrie of Iuda.

3 Propheſie therefore, and ſpeake, thus ſayeth the Lorde God, For bycauſe that they haue made you deſolate, and ſwalowed you vp on euery ſide, that ye might be a poſſeſſion vnto

vnto the residue of the Gentiles, and yee are taken vp in the (c) lippes and tongs of men, and to the reproch of the people:

c. Ye are made a matter of talke and derision to al the worlde.

4 Therefore, heare the worde of the Lorde God, O ye Mountaynes of Israell, thus sayth the Lord God to the mountaynes and hilles, to the riuers and valleyes, to the wast and desolate places, and to the cities that are forsaken, which are spoyled and had in derision on euery syde, among the residue of the Heathen:

5 Therefore, thus sayeth the Lorde GOD, Surely in the fyre of my gelousie haue I spoken against the residue of the Gentiles, and against all Edom, whiche haue (d) appoynted my land for their possession, whiche also reioyced from their whole hart with a despitefull stomacke, to cast it out for a pray.

d. They appointed with themselues to haue it, and therfore came with Nabuchodonosor against Hierusalem for this purpose.

6 Prophecie therefore vpon the land of Israel, and speake vnto the mountaynes and hylles, to the riuers and dales, thus sayth the Lord God: Beholde, thys haue I spoken in my ielousie, and terrible wrath, bycause ye haue borne the (e) shame of the Heathen:

e. Bycause ye haue bene a laughing stock vnto them.

7 Therefore, thus sayeth the Lorde God, I haue (f) lift vp my hand, surely the Heathen that are about you shall beare their shame.

f. By making a solemne oth, Chap. 20. 2.

8 But you, O mountaynes of Israel, ye shal (g) shoote out your braunches, & bring forth your fruite to my people of Israell: for they are at hand to come.

g. God declareth his mercies and goodnesse towarde his Church, who still preserueth his, euen when he destroyeth his enimies.

9 Behold, I come vnto you, and vnto you will I turne my face, that they may be tilled and sowen.

10 I will multiply men vpon you, (euen) all the house of Israell wholly, the cities shall be inhabited, and the decayed places shall be repayred agayne.

11 And I will multiply vpon you man and beast, which shall encrease and bring fruite: and I will cause you to dwell after youre old estate, and be better (h) vnto you than at the beginning: and ye shall know that I am the Lorde.

h. Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct the.

12 Yea I will cause men to walke vpon (i) you, (euen) my people Israell, and they shal possesse (k) thee, and thou shalt be their inheritance, and thou shalte no more henceforth deprine them of (men.)

i. That is, vpon the mountains of Iuda.

k. You, changing the nũber

13 Thus sayeth the Lord God, Forsomuch as they say vnto you, Thou art an (l) eater vp of men, and a waster of thy people:

l. Thus the enimies imputed as the reproch of the land, whiche God did for the sinnes of the people, according to hys iust iudgmẽts.

14 Therefore thou shalt eate no more men, neyther destroy thy people any more, sayeth the Lord God.

15 Neyther wil I cause men to heare in thee the shame of the Heathen any more: neyther shalt thou beare the reproch of the people any more, nor cause thy folk to fall any more, sayth the Lord God.

16 Moreouer, the worde of the Lorde came vnto me, saying,

17 O thou sonne of man, when the house of Israel dwelt vpon their owne ground, they defyled them selues with their owne wayes and imaginations: so that in my syght, their way was like the vncleannes of a remoued woman.

18 Wherefore I powred my wrathfull displeasure vpon them, bycause of the bloud that they had shedde in the lande, and bycause of their idolles wherewith they had defyled it:

19 I scattered them also among the Heathen, so that they wer strawed about in the lands: according to their ways, and after their own inuentions, so did I iudge them.

20 And when they entred vnto the Heathen whyther they wente, they polluted my holy name, when they sayd of them, These are the people of God, and are gone out of his land. Esay. 52. a. Rom. 25. d.

21 Then spared I my holy (m) name, whyche the house of Israell had dishonored among the Gentiles where they came.

m. And therefore would not suffer my name to be had in contempt, as the Heathē would haue reproched me, if I had suffered my church to perish.

22 Therefore, tell the house of Israell, thus sayth the Lorde God: I (n) do not thys for your sakes, O house of Israell, but for my holy names sake, whiche ye dishonoured among the Heathen, where ye came.

n. This excludeth from men all dignitie and meane to deserue any thig by, seeing that God referreth the whole to him selfe, and that only for the glory of his holy name.

23 Therefore I will halow my great name againe, whiche among the Gentiles is polluted, for ye youre selues haue dishonoured it among them: and the Gentiles shal know that I am the Lorde, sayeth the Lord God, when I shall bee sanctified in you before your eyes.

o. That is, his spirit, wherby he refourmeth the hart, and regenerateth his. Esay. 44. a. Jere. 23. g.

24 As for you, I will take you from among the Heathen, and gather you together out of all countries, and bring you agayne into your owne lande.

25 Then will I sprinckle cleane (o) water vpon you, and ye shall be cleane: yea from all youre vncleannesse, and from all youre idolles shall I clense you.

26 A newe hart also will I giue you, and a new spirite wyll I put into you: as for that stony hart I will take it out of your flesh, and giue you a fleshy hart.

27 I will giue my spirit among you, and cause you to walk in my commaundemẽts, and ye shall keepe my iudgementes, and do them.

28 And so ye shall dwell in the lande that I gaue to your fathers: and yee shall be my people, and I will be your God.

p. Vnder the abundance of temporal benefites he concludeth the spirituall graces.

29 I wil deliuer you from all your vncleanesse, I will call for the (p) corne, and wyll encrease it, and lay no famine vpon you.

30 I will multiply the fruites of the trees,

and the encreaſe of the fielde: ſo that ye ſhall receyue no more reproch of hũger amõg the Heathen.

31 Then ſhall ye remember your owne wicked wayes, and youre imaginations whiche were not good: ſo that ye ſhall be (q) irkſome in your owne eyes for your ſinnes and abhominations.

32 But I will not doe this for youre ſakes, ſayth the Lorde God, be ye ſure of it: therefore, O ye houſe of Iſraell, be aſhamed and confounded of your owne wayes.

33 Moreouer, thus ſayth the Lord GOD, What time as I ſhall cleanſe you from all your iniquities, then will I make the cities to be inhabited agayne, and the places that be decayed ſhall be repayred.

34 The deſolate lande ſhall be tilled agayne, whiche afortetime lay waſt in the ſight of all them that went by.

F 35 And they ſhall ſay, This waſt lande was lyke the garden of Eden: and theſe waſt and deſolate and ruinous cities (were) ſtrong (and) inhabited.

36 Then the reſidue of the Heathen that lye rounde about you, ſhall knowe that I the Lorde, (r) repayre that was broken downe, & plant agayne that, that was made waſte: euen I the Lorde haue ſpoken it, and will do it in deede.

37 Thus ſayth the Lorde God, I will yet for this be ſought of the houſe of Iſraell, to doe it for them, I wil multiply them as a flocke of men,

38 Like as the holy flocke, and the flocke of Hieruſalem are in the high ſolemne feaſtes, ſo ſhall alſo the waſted cities be fylled with flockes of men: and they ſhall know that I am the Lorde.

q. Ye ſhal come to true repentance, & think yourſelues vnworthy to be of the number of Gods creatures, for your ingratitude againſt him.

r. He declareth that it ought not to be referred to the ſoyle or fertylitie of the earth, that any countrey is rich and abũdaunt but only to Gods mercies, as hys plagues & curſes declare when he maketh it barren.

The. xxxvij. Chapter.

12. He prophecieth the bringing agayne of the people being in captiuitie. 16. He ſheweth the vnion of the ten tribes with the two.

A 1 THe hand of the Lord was vpon me, and caried me out in the ſpirit of the Lorde, and ſet me downe in the middeſt of a plaine field that was full of (a) bones.

2 And he ledde me round about by them, and beholde, there were very many in the open field, and loe, (they were) very drie.

3 Then ſayde he vnto me, Thou ſonne of man, thinkeſt thou theſe bones may lyue againe? I anſwered, O Lorde God, thou knoweſt.

4 And he ſayde vnto me, Prophecie thou vpon theſe bones, and ſpeake vnto them: Yee drie bones, heare the word of the Lorde,

5 Thus ſayeth the Lorde GOD vnto theſe bones, Beholde, I will cauſe breath to enter into you, that ye may liue.

6 I will giue you ſinowes, and make fleſhe growe vpon you, and couer you ouer wyth ſkinne, and ſo giue you breath, that ye maye liue, and know that I am the Lorde.

7 So I prophecied as I was commaunded: B and as I was prophecying, ther was a noiſe, and loe a greate motion, ſo that the bones came neare together, bone to his bone.

8 Nowe when I had loked, beholde, they had ſinowes, and fleſh grew vpon them, and aboue they were couered with ſkin: but there was no breath in them.

9 Then ſayd he vnto me, Thou ſonne of mã, prophecie thou towarde the winde, prophecie and ſpeake to the winde, thus ſayth the Lord God: Come, O thou ayre from the feure (b) windes, and blow vpon theſe ſlain, that they may liue.

10 So I prophecied as he had commaunded me: then came the breath into them, and they recepued life, and ſtode vp vpon their feete, a marueylous great armie.

11 Moreouer, he ſayd vnto me, Thou ſonne of man, theſe bones are the whole houſe of Iſraell: Behold, they ſay, Our bones are dryed vp, our hope is gone, and we are cleane cut off.

12 Therefore prophecie thou, and ſpeake vnto them, thus ſayeth the Lorde GOD, Behold, I will open your graues, O my people, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſraell againe.

13 So ſhall yee knowe that I am the Lorde, when I open youre graues, O my people, and bring you (c) out of your ſepulchres.

14 My ſpirit alſo will I put in you, and ye ſhall lyue, I will ſet you againe in youre owne lande: and ye ſhall knowe that I the Lorde haue ſayde it, and fulfilled it indeede, ſayth the Lord.

15 The word of the Lord came vnto me, ſaying,

16 Thou ſonne of man, take one ſticke, and write vpon it, Unto Juda, and to the chyldren of Iſraell hys companions. Then take another ſticke, and write vpon it, Unto Joſeph the ſtocke of Ephraim, and to al ỹ houſhold of Iſraell his companions.

17 And (d) ioine thee them one to another into one ſticke: and they ſhall be as one in thy hande.

18 Nowe if the children of thy people ſpeake vnto thee, ſaying, Wilt thou not ſhewe vs what thou meaneſt by theſe?

19 Then

a. By this viſion, he prophecieth that the people of Iſraell ſhall be deliuered, whome he cõpares to bones of dead men: for as drye bones ſeeme without all hope of life againe, ſo the Iſraelites thought they ſhould neuer returne into their countrey, as appeareth by their words in the eleuenth verſe, Our bones are dried, and our hope is gone, &c.

b. He ſtra... this talk to... fantaſie, an... opiniõ of... that thinke... life of mẽ... they depe... diſſolued... the ayre, ... as in deede... ſpirit retur... neth to him... that gaue... the Lord, ... is the bo... of Abraham... the recep... of the ſai... Neither ought... any man to conclude ... upon that the ſoule of man is of the nature of the ...

c. That is, when I bring you out of theſe places and townes where ye are captiues.

d. Which ſignifieth the ioyning toge... ther of the ... houſes of Iſ... ell and Iuda.

19 Then giue them this answer, thus sayth the Lorde God: Beholde, I wyll take (e) the stocke of Joseph, whiche is in the hande of Ephraim, and of the tribes of Israell hys felowes, and will put them with him (euen) with the stocke of Juda, and make them one stocke, and they shall be one in my hande.

(e) This is the house of Israel.

20 And the stickes whereupon thou writest, shalte thou haue in thy hande, that they may see.

21 And thou shalt say vnto them, thus sayth the Lord GOD, Behold, I will take the chyldren of Israell from among the Heathen, vnto whome they be gone, and wyll gather them together on euery side, and bring them againe into their owne lande.

22 Yea, I will make one people of them in the land vpon the mountaynes of Israel, and one king shall be king to them all: they shall no more be two peoples, neyther be diuided from henceforth into two kingdomes.

Esai. 10. c.

23 They shall also defile them selues no more with their idolles and abhominations, and all their wicked doings: I wyll saue them out of all theyr dwelling places wherein they haue sinned, and will so clense them, that they shal be my people, and I wil be theyr God.

24 Dauid my seruaunt shall be theyr kyng, and they all shall haue one shepheard only: they shall walke in my iudgements, and my commaundements shall they keepe, and fulfyll them.

Chap. 40. d. Ier. 23. a. Osee. 3. d. Dan. 9. c.

25 They shall dwell in the land that I gaue vnto Jacob my seruante, whereas your fathers also haue dwelt, yea (euen) in the same land shall they, their children, and theyr childers children dwell for euermore: and my seruant Dauid shall be their prince for euer.

26 Moreouer, I will make a bonde of peace with them, whiche shall be vnto them an euerlasting couenaunt: I will settle them also, and multiply them, my sanctuarie will I set among them for euermore.

27 My tabernacle shall be with them: yea I will be their God, and they shall be my people.

28 Thus the heathen also shall knowe that I the Lorde do sanctifie Israell, when my sanctuarie shall bee among them for euermore.

The. xxxviij. Chapter.

1. He prophecieth that Gog and Magog shall come with an appoynted host into the land of promise. 12. Theyr intent. 17. He rehearseth that the comming of Gog was before prophecied of the Prophetes. 21. The destruction of him.

1 AND the word of ỹ Lord came vnto me, saying,

2 Thou sonne of man, set thy face towarde (a) Gog, the lande of Magog, whiche is the chiefe prince at Meschech and Tubal: prophecie against him,

3 And say, thus sayth ỹ Lord God, O Gog, thou chiefe prince of Meschech, and Tubal, behold, I will vpon thee:

4 And I wil turne thee backe, and put hookes in thy chawes, I will bring thee forth, and all thine host, both horse and horsemen, al armed with all sortes of armour, a great multitude with pearces and shieldes, all handling swordes.

5 They of (b) Paras of Cush, and Phut, with them (euen) all (hauyng) shields and helmets.

6 (c) Gomer and all his bandes, the house of Togarma out of the North quarters, and all his hosts, yea and much people with thee.

7 Therefore prepare thee, set thy selfe in aray with all thy people that are come vnto thee by heapes, and be thou their defence.

8 After many days thou shalt be visited: and in the latter yeeres thou shalt come into the land that hath bin turned (and tost) with the sword, and gathered together againe out of many people, vpon the mountaynes of Israell, which haue bene always (subiect) to wast: but it is brought out of the people, and they dwell all safe.

9 Thou shalte ascende and come vp like a storme, as a cloude to couer the lande shalte thou be, thou with all thyne hostes, and a great multitude of people with thee.

10 Moreouer, thus sayth the Lorde GOD, At the same tyme shall thynges come vnto thy minde, so that thou shalt thinke (d) euill thoughtes,

11 And say, I wyll vp to the lande of (e) vnwalled villages, I wyll goe to them that be at rest, whiche dwell safely, all dwelling without walles, they haue neyther barres nor gates:

12 To spoyle the pray, and to take a bootie, to turne thy hand vpon the desolate places that are (now) inhabited, and vpon that people that is gathered together from among the Heathen, whyche haue gotten cattell and goodes, and dwell in the middest of the lande.

13 Then shall Saba and Dedan, and the marchauntes of Tharsis, with all their Lions, say vnto thee, (f) Art thou come to spoyle a pray? hast thou gathered thy people together to take a bootie, to take away syluer and golde, to carie away cattell and good, and to haue a great pray?

a Which was a people that came of Magog the sonne of Iapher. Genesis. 10. a. Magog also here signifieth a certain countrey, so that by these countries whiche had the gouernemente of Grecia and Italy, he meaneth the principall enimies of the Church. Apoc. 20. b.

b. The Persians, Ethiopias, and men of Affrica.

c. Gomer was Iaphets sonne, and Togarma the sonne of Gomer, and are thought to be they that inhabite in Asia minor.

d. That is, to molest and destroy the Church.

e. Meaning Israell, which had now bin destroyed, and was not yet built againe, declaring here by also the simplicitie of the godly, who seeke not so much to fortifie them selues by outwarde force, as to depend on the prouidence and goodnesse of God.

f. One enimie shall enuie another, bicause euery one shal thinke to haue the spoyle of the people of God.

14 Therefore, O thou ſonne of man, thou ſhalt prophecie and ſay vnto Gog, thus ſayth the Lord God, In that day when my people Iſraell (g) dwelleth ſafe, ſhalte thou not know it?

15 And thou ſhalt come from thy place out of the North parts, thou and much people with thee, which ride all vpon horſes (euen) a great multitude, and a mightie armie.

16 Yea thou ſhalte come vpon my people of Iſraell, as a cloude to couer the lande: this ſhall come to paſſe in the (h) latter days, and I will bring thee vp into my lande, that the Heathen may know me, when I ſhall be (i) ſanctified in thee, O Gog, before their eyes.

17 Thus ſayeth the Lorde GOD, Art not thou he of whome I haue ſpoken in olde time (k) by the handes of my ſeruauntes the prophetes of Iſraell, whiche prophecied in thoſe dayes and yeeres, that I ſhould bring thee vpon them?

18 At the ſame time, when Gog commeth vp into the land of Iſraell, ſayth the Lord God, ſhall mine indignation riſe in my wrath:

19 For in my ielouſie, and fyre of my wrathe haue I ſpoke it, ſurely at that time there ſhal be a great ſhaking in the land of Iſraell.

20 The very fyſſhes in the Sea, the fowles in the ayre, the beaſtes of the fielde, and all that moue and creepe vpon the earthe, and all the men that are vpon the earth, ſhal trembie at my preſence: the hylles alſo ſhall be turned vpſyde downe, the (l) ſtayres ſhall fall, and all walles ſhall fall downe to the grounde.

21 I will call for a ſworde vpon (m) him in al my mountaynes, ſayth the Lorde GOD: ſo that euery mans ſworde ſhall be vpon another.

22 With peſtilence and blond will I pleade againſt him: ſtormie rayne, and hayleſtones, fyre and brimſtone will I cauſe to rayn vpon him, and all his boſtes, yea and vpon all that great people that is with him.

23 Thus wyll I be magnifyed, ſanctifyed, and known in the eyes of many nations: and they ſhall know that I am the Lorde.

g. Shalt not thou eſpie thine occaſions to come againſte the Churche, when they ſuſpect nothing?

h. Meaning in the laſt age, and from the comming of Chriſt vnto the ende of the world.

i. Signifying that God will be ſanctifyed by maynteyning his churche, and deſtroying his enimies, as Chap. 36. c. and. 37. d.

k. Hereby he declareth that none afflictiõs can come to the Churche, whereof they haue not bin aduertiſed aforetime, to teach them to endure al thinges with more patience when they knowe that God hath ſo ordeyned.

D

l. All meanes whereby man ſhould thinke to ſaue hym ſelfe ſhal faile, the afflictions in thoſe dayes ſhal be ſo great, and the enimies deſtruction ſhall be ſo terrible.

m. Againſt the people of Gog and Magog. Chap. 36. c. and. 27. d.

The xxxix. Chapter.

1. He ſheweth the deſtruction of Gog and Magog. 11. The graue of Gog, and hys hoſt. 17. He prophecieth that Gog and hys company ſhall be deuoured of byrdes and beaſts. 23. VVherefore the houſe of Iſraell is waſted. 25. Their bringing agayne from captiuitie is promiſed.

1 THerefore, O thou ſonne of man, prophecie againſte Gog, and ſpeake, thus ſayth the Lord God, Behold, O Gog, thou chiefe prince at Meſech and Tubal, I wyll vpon thee.

2 And I will turne thee about, and I wyll (a) prouoke thee forwarde, and cauſe thee to come vp from the North partes, and bring thee vp to the mountaynes of Iſraell.

3 As for thy bowe, I will ſmite it out of thy left hand, and cauſe thine arrowes to fall out of thy right hand.

4 Thou with all thine hoſt, and all the people that is with thee, ſhal fall vpon ỳ mountaynes of Iſraell: then will I giue thee vnto the (b) flockes of byrdes (euen) to all feathered foules, and beaſtes of the fielde, to be deuoured.

5 Thou ſhalt fall vpon the open field: for I haue ſpoken it, ſayth the Lord God.

6 Into Magog, and among thoſe that ſyt ſo careleſſe in the (c) Iles, will I ſend a fyre, & they ſhall know that I am the Lord.

7 I will make alſo the name of my holyneſſe to be knowen among my people of Iſraell, and I will not let them pollute my holy name any more: but the very Heathen alſo ſhall know that I am the Lord, the holy one of Iſraell.

8 Behold it is (d) come, and it is done, ſayth the Lord GOD: this is the day whereof I haue ſpoken.

9 They that dwell in the cities of Iſraell, ſhall goe forth, and (e) ſet fyre vpon the weapons, and burne them, ſhields and ſpeares, bowes & arrowes, hand ſtaues and ſwordes, and they ſhall burne them with fyre ſeuen yeeres.

10 So that they ſhal els bring no wood from the feld, neyther hewe downe any out of the wood: for with weapons ſhall they make their fyre, they ſhall robbe thoſe that robbed them, and ſpoyle thoſe that ſpoyled the, ſayth the Lord God.

11 At the ſame time will I giue vnto Gog, a place to be buried in Iſraell, euen the valley wherethrough men goe toward ỳ Eaſt ſea: thoſe that trauaile thereby, ſhall (f) ſtop theyr noſes, there ſhall Gog, and all his multitude be buried, and it ſhall be called the valley of the "multitude of Gog.

12 Seuen monethes long ſhall the houſe of Iſraell be burying of them, that they maye clenſe the land.

13 Yea all the people of the lande ſhall burie them, and they ſhall haue a name when I ſhall be glorified, ſayth the Lord God.

14 They ſhall chooſe out men to goe continually through the land, to (g) burie, as they paſſe through, thoſe that remayne vppon the ground, to clenſe it: after the ende of ſeuen moneths,

a. That wil excite thee wi... ping and king, as doe he... when the... encourage.

b. Here... ſignifieth ... which is ... to befall ... that the ... of the ... ſhould be buried.

c. That ... mong al ... ons, where ... enimies ... people ... ſeeme they ... neuer ſo ... ſeparate.

B

d. That is ... plague in... determined ... my counſel ... and cannot ... chaunged.

e. After this ... ſtruction ... be ſuche ... & tráquilne ... that they ... needeno ... pons of ... but burne ... all with fyre. "or, Iaueline

f. For the ſtink of the carkaſſes that ſhall lye ſlaine ther vnburyed. "or, Hamon Gog.

C

g. Partly that the holy land ſhould not be polluted, and partly for the compaſſion which the children of God haue, euen vpon their enimies.

moneths, shall they make their search.

15 And the trauaylers that passe thorough the lande, where they see a mans bone, they shall set vp a token by it, til the dead buryers haue buried it also in the valley of the multitude of Gog.

16 And the name of the citie shall bee called (h) Hamonah: thus shall they make the land cleane.

h. So called, for the multitude of the people of Gog that should be slayne there.

17 And thou sonne of man, thus sayth ỳ Lord God, Speake vnto the byrdes, and all feathered foules, yea and to all the beasts of the field, Assemble you together, and come, gather you round about to my (i) sacrifice that I sacrifice for you, (euen) a great sacrifice vpon the mountaynes of Israell, that ye may eate flesh, and drinke blood.

i. Such solemne sacrifices were common feasts to great multitudes of people assembled, so was this slaughter as a great sacrifice and feast for al byrdes and beasts to feede vpon.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the land, of the Rammes, of ỳ Weathers, of ỳ Goates, and of the Bullockes, that be all fedde at Basan.

19 Ye shall eate the fatte your belly full, and drinke blood till ye be dronken of my sacrifice, which I haue sacrificed for you.

20 Ye shall fyll you at my table with horses, and horsemen, with the valiant and men of warre, sayth the Lord God.

21 I will set my glory also among the Gentiles, that all the Heathen may see my iudgemente that I haue executed, and my hande which I haue layd vpon them.

22 And the house of Israell shall knowe that I am the Lorde their God, from that daye, and so forwarde.

23 And the Heathen shall know, that wheras the house of Israell was led into captiuitie, it was for their (k) wickednesse sake, bycause they offended me: for the which cause I hyd my face from them, and deliuered them into the hands of their enimies, that they might all be slayne with the swoorde.

k. The Heathē shal know that they ouercame not my people by their owne strength, neyther yet by the weakenesse of myne arm, but that this was for my peoples sinnes.

24 Accoording to their vncleannesse, and accoording to their transgressions haue I done vnto them, and hid my face from them.

25 Therfore, thus saith the Lord God: Now will I bring agayne the captiues of Jacob, and haue mercy vpon the wholehouse of Israel, and be iealous for my holy names sake.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed againste me when they dwelt safely in their lande, and no man to feare them:

27 And when I haue brought them agayne from among the people, when I haue gathered them together out of their enimies lands, and am sanctified in them in the syght of many nations:

28 Then shall they knowe that I am the Lorde their God, whiche caused them to be led into captiuitie among the Heathen, but haue gathered them againe into their owne lande, and not left one of them any more there. E

29 After that will I hide my face no more from them, but wyll powre out my spirit vpō the house of Israel, saith the Lord God.

The.xl. Chapter.

The restoring of the cities, and of the temple that was to come, is shewed vnto the prophete.

1 IN the fyue and twentie yeere of oure captiuitie, in the (a) beginning of ỳ yere, the tenth day of the moneth, that is, the fourteenth yeere after the citie was smitten, the selfe same day came the hand of the Lord vpon me, and brought me thither: I

a. The Iewes counted the beginning of the yeere after two sorts: for feasts, they began to cout in March: and for their other affayres in September: so that this is to be vnderstande of September.

2 Euen into the land of Israell brought bee me in the visions of God, and set me downe vppon a marueylous hygh mountayne, whereupon there was as it had bin the building of a citie toward the South.

3 Thyther he caried me, and behold ther was a (b) man, whose similitude was like brasse, which had a twisted line of flaxe in his hand, and a cane to measure with: and he stode in the dore.

b. Which was an angell in forme of a mā, that came to measure out this buildnig.

4 And that man sayde vnto me, Thou sonne of manne, marke well with thine (c) eyes, hearken to with thine eares, and fasten it in thy hart, whatsoeuer I shall shewe thee: for to the intent that they might be shewed thee, therefore art thou brought hither, and whatsoeuer thou seest, thou shalt certifie the house of Israell thereof.

c. By this and the like Hebrue phrases, he exhorted him to beholde, and marke diligetly as a thing worthy noting

5 Behold, there was a wall on the (d) outside of the house, round about: the cane to measure with that he had in his hande, was sire cubites long by the (e) cubite, and a hande breadth: so he measured ỳ breadth of ỳ building with one cane, and the height with one cane.

d. Which compassed the whole hill of Sion, in the top whereof the temple was builded.

e. The cubite which he speaketh of, was larger thā the common cubite by a hand breadth: that is, four inches, and it was called the holy cubite: the common cubite conteyned but fyue hand breadth, and this sixe. Read Chap. 43

6 Then came he to the gate which loketh toward the East, and went vp the stayres therof, and measured the post of ỳ gate one cane broade, and the other post of ỳ gate one cane broade.

7 And (euery) chamber was one cane long, and one cane broad, and betweene the chambers were fyue cubites: and the post of the gate by the porch of ỳ gate within, was one cane.

8 He measured also ỳ porch of the gate within with one cane.

9 Then measured he the porche of the gate

eyght cubites: and the * pentiſes thereof two cubites, and the porche of the gate (was) inwarde.

10 And the chambers of the gate Eaſtwarde, were three on this ſide, and three on that ſide: they three were of one meaſure, and the pentiſes had one meaſure on this ſide, and one meaſure on that ſide.

11 After this he meaſured the breadth of the entrie of the gate ten cubites, and the heyght of the gate thirtiene cubites.

12 The ſpace alſo before the chaumbers was one cubite (on thys ſyde) and the ſpace one cubite on that ſide: and the chaumbers ſyxe cubites on this ſyde, and ſyxe cubites on that ſyde.

13 He meaſured the gate from the roſe of a chamber to hys owne roſe the breadth of fiue and twentie cubites: doze againſt doze.

℄ 14 He made * frontes alſo of threeſcoze cubites, (euen) vnto the front of the court round about the gate.

15 And from the fozefront of the entrie of the gate, vnto the fozefront of the gate within (were) fyftie cubites.

16 And there were narrowe windowes in the chaumbers, and in the frontes within the gate rounde about, and ſo in the arches: and the windowes (went) rounde aboute within, and vpon the frontes were Paulme trees.

17 Then brought he me into the outwarde court, where as were chambeers, and a pauement made foz the court round about: thirty chambers were vpon the pauement.

18 And the pauement (was) by the ſyde of the gates, ouer againſt the length of the gates: and the pauement (was) beneath.

19 Then he meaſured the breadth, from the fozefront of the lower gate without, vnto the fozefront of the court within, a hundzeth cubites Eaſtward and Nozthward.

20 And the gate in the outward court, that loked toward the Nozth, meaſured he after the length and breadth thereof.

℈ 21 And the chambers thereof (were) three on this ſide, and three on that ſide: and the fronts thereof, and the arches thereof, were after the meaſure of the (f) firſt gate: the length thereof was fiftie cubites, and the breadth fyue and twentie cubites.

22 And their windowes and their arches with their paulme trees (were) after the meaſure of ỹ gate that loketh toward the Eaſt: and the going vp vnto it (had) ſeuen ſteppes, and the arches thereof (were) before them.

23 And the gate of the inner court (ſtoode) ouer againſt the gate toward the Nozth, and toward the Eaſt, and he meaſured from gate to gate a hundzed cubites.

24 After that he brought me toward the South, where there ſtode a gate toward the South, and he meaſured the fronts thereof, and the arches thereof, accozding to thoſe meaſures.

25 And (there were) windowes in it, and in the arches thereof rounde about like theſe windowes: the length (was) fiftie cubites, and the breadth fyue and twentie cubites.

26 And (there were) ſeuen ſteppes at the going vp to it, and the arches thereof before the: and it had Paulme trees, one on thys ſyde, and another on that ſide, vppon the fronte thereof.

27 And (there was) a gate in the inner courte toward the South, and he meaſured from gate to gate toward the South, a hundzed cubites.

28 So he brought me into the inner courte thozough the South gate, and he meaſured ỹ South gate accozding to thoſe meaſures. ℄

29 And the chaumbers thereof, the frontes thereof, and the arches thereof, accozding to theſe meaſures, and windowes in it: and in the arches thereof round about, fyftie Cubites long, and fyue and twentie Cubites broade.

30 And the arches rounde about (were) fyue and twentie cubites long, and fyue cubites broade.

31 And the arches thereof (were) toward the vtter courte, and Paulme trees vppon the frontes thereof, and the going vp to it (had) eyght ſteppes.

32 He brought me alſo into the inmoſt courte toward the Eaſt, and meaſured the gate accozding to thoſe meaſures.

33 And the chaumbers thereof, and frontes thereof, and the arches thereof (were) accozding to theſe meaſures, and there were windowes therein, and in the arches thereof roũd about: it (was) fyftie cubites long, and fyue and twentie cubites broade.

34 And the arches thereof (were) toward the vtter court, and palme trees vpon the fronts thereof on this ſide, and on that ſide, and the going vp to it had eyght ſteppes.

35 And he brought me to the Nozth gate, and meaſured it accozding to thoſe meaſures. ℣

36 The chambers thereof, the frontes thereof, and the arches thereof, and (there were) windowes therein rounde about, and the length (was) fyftie cubites, and the breadth fyue and twentie cubites.

37 And the frontes thereof (were) toward the vtter courte, and pauline trees (were) vppon the frontes thereof on this ſide, and on that ſyde, and the going vp to it had eyght

* or, frontes.

* or, pentiſes.

(f) That is, the Eaſt gate, as appeareth in the next verſe.

ryght steppes.

38 And a chamber, and the entrie thereof (was) vnder the fronts of the gates: there they washed the (g) burnt offerings.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slue the burnt offering, & the sinne offering, and the trespasse offering.

40 And at the side without the steppes at the entrie of the North gate (stoode) two tables, and on the other side, which was at the porch of the gate (were) two tables.

41 Foure tables were on this side, and foure on that side, by the syde of the gate (euen) eyghte tables, whereupon they slue (theyr sacrifices.)

42 And the foure tables were of hewen stone for the burnt offering, of a Cubite and a halfe long, and a cubite and a halfe broade, and one cubite high, whereuppon were layde the instrumentes wherewith they slue the burnte offering, and the sacrifice.

43 And within there were hookes one handbreadth (long) fastned round about, and vpon the tables was the offering flesh.

44 And without the inner gate (were) the chambers of the syngers in the inwarde court, whiche was at the side of the North gate, and their prospect was towarde the South: and one was at the syde of the East gate, hauing the prospect towarde the North.

45 And he sayde vnto me, Thys chaumber, whose prospect is towarde the South, (is) for the Priestes that haue charge to keepe the house.

46 And the chaumber whose prospect is towarde the North (is) for the Priestes that haue charge to keepe the aulter: these are the sonnes of Sadoc, whiche of the sonnes of Leui come neare to the Lorde, to minister vnto him.

47 So he measured the court, whiche had in length a hundred cubites, and a hundred in breadth, (euen) foure square: and the aulter stoode before the house.

48 And he brought me to the porch of the (h) house, and measured the porche fyue Cubites on this side, and fyue cubites on that side: and the breadth of the gate was three cubites on thys syde, and three cubites on that side.

49 The (i) length of the porche was twentie cubites, the breadth eleuen cubites, and by steppes went men vp to it: by the fronts also were pillers, one on this side, and another on that side.

g. That is, the inwarde entrayles of the sacrifice that was offered for a burnt offring

h. That is, of the temple.

i. From North to South.

The. xli. Chapter.

1. The disposition and deuice of building agayne the temple, and of the other thinges thereto belonging.

1 AFter this he brought me to the temple, and measured the frontes fiue cubites broade on the one side, and fiue cubites broade on the other syde (which was) the breadth of the tabernacle. A

2 The breadth of the dore was ten cubites, and the sides of the dore (were) fyue cubites on the one side, and fyue cubites on the other side, and he measured the length (a) thereof foortie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the fronte of the dore two cubites: but the dore it selfe was syxe cubites, and the breadth on the other syde of the dore was seuen cubites.

4 He measured the length thereof twentie cubites, and the breadth twentie cubites before the temple. And he sayd vnto me, Thys is the most holy (place.)

5 He measured also the wall of the house fiue Cubites, and the breadth of a chamber foure cubites rounde about the house on euery side.

6 And the chambers were, chamber vppon chamber, three and thirtie in order: and they entred the wall whiche was of the house for the chambers round about, that they myghte be fastned, and not be fastned in the wall of the house.

7 There was an enlarging, and a winding about, mounting still vpward to the chambers: for the staire of ẏ house was mounting still vpward round about the house, therefore the house was larger vpward: so they wente vp from the lowest (chamber) to the hyghest by the middest. B

8 And I saw the house high rounde aboute: the foundations of the chaumbers (were) a full cane of syxe Cubites (b) vp to the armeholes.

9 The thickneſſe of the wall whiche was for the chamber without (was) fyue cubites, and that whiche remayned, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites rounde about the house on euery side.

11 And the dores of the chambers were toward the "place that remayned, one dore toward the North, and another towarde the South: and the breadth of the place that remayned, was fyue cubites round about.

a. Of the temple, from thys dore to the most holy place.

b. That is, great, and of the largest size.

" or, voyde space.

12 Nowe the buylding that was before the ſeparate place at the ende toward the weſte (was) ſcuentie cubites broade: and the wall of the building was fyue cubites thicke rounde about, and the length ninetie cubites.

13 So he meaſured the houſe, whyche was a hundred cubites long, and the ſeparate place, and the building with the walles, wer a hundred cubites long alſo.

14 The breadth alſo of the forefront of the houſe, and of the ſeparate place towarde the eaſt, was a hundred cubites.

15 And he meaſured the length of the building ouer againſte the ſeparate place, whiche was behinde it, and the chambers on the one ſide, and on the other ſide a hundred cubites, with the temple within, and the porches of the courte.

16 The dore poſtes, and the narrowe windowes, and the chambers rounde about, on three ſides ouer againſt the dore, ſeeled with wood round about, and from the ground vp to the windowes: and the windowes themſelues were ſeeled.

17 And from aboue the dore vnto the houſe within and without, and vpon euery wall round about within and without (tooke he) meaſure.

18 And it was made with (c) Cherubims and Palme trees, ſo that a Palme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

c That is, Cherubims and Palme trees were grauen and carued in the walles.

19 So that the face of a man was toward the Palme tree on the one ſide, and the face of a Lion towarde the Palme tree on the other ſide: (thus) was it made through all the houſe round about.

20 From the grounde vnto aboue the dore were Cherubims and Palme trees made: and (thus was) the wall of the temple.

D 21 The poſtes of the temple were foure ſquared, and the faſhion of the ſanctuarie was (d) appearance like appearance.

d. That is, the dore poſts or cheekes of the ſanctuarie, wer lyke the doore cheekes of the temple.

22 The aulter of wood was three Cubites hygh, and two cubites long: the corners, the length, and the walles thereof, were of wood. And he ſayd vnto me, This is the table that ſhall be before the Lorde.

23 The temple and the holyeſt of all had eyther of them two dores.

24 And the dores had two (e) dores (a peece, (euen) two folding dores, two for the one dore, and two dores for the other.

e. That is, two leaues, one on the one ſide, and the other on the other ſide, of eyther of the dores.

25 And vpon the dores of the temple, there were made Cherubims and Palme trees, lyke as was made vpon the walles: and thicke beames vpon the forefront of ỹ porche without.

26 And (there were) narrowe windowes and Palme trees on the one ſide and on the other ſyde, by the ſides of the porche, and vppon the ſydes of the houſe, and thicke beames.

The.xlij. Chapter.

Of the chambers of the temple for the prieſtes, and the holy things.

1 Then led he me into the vtter courte by the way towarde the northe, and he brought me into the chamber that (was) ouer againſte the ſeparate place, whiche (was) before the building toward the North. A

2 Before the length of a hundred Cubites (was) the North dore: and the breadth (was) fiftie cubites.

3 Ouer againſt the twentie cubites, which were for the inner court, and ouer againſte the pauement, which was for the vtter court (was) chamber agaynſte chamber three (orders.)

4 And before the chambers, there was a walking place of tenne cubites wide inwarde, the way of one cubite: and theyr dores toward the North.

5 Thus the vpper chambers were alway narower: for thoſe chambers (ſeemed) to eate vp theſe (to wit) the lower and the middlemer of the building.

6 For they were in three orders, but had no pillers as the pillers of the courtes: therefore were they ſmaller than the neathermoſt and the middlemoſt (to reckon) from the grounde.

7 And ỹ wall that was without ouer againſt the chaumbers, towarde the vtter court on the forefront of the chambers, ỹ length therof was fiftie Cubites. B

8 For the length of the chaumbers that were in the vtter court was fiftie Cubites: and loe, before the temple was a hundred cubites.

9 And vnder theſe chambers (was) the entrie from the eaſt, as one goeth vnto them from the vtter court:

10 In the thickneſſe of the wall of the court toward the eaſt before the ſeparate place, and before the building of the chambers.

11 And the way before them, after the appearance of the chambers which were towarde the North, as their length, ſo was theyr breadth: and al their entries (were) according to theyr faſhion, and according to theyr dores.

12 And according to the dores of the chaumbers that were towarde the South, (was) a dore in the head of the way, (euen) the way

waye directly before the wall towarde the east, as one entreth.

13 Then sayde he vnto mee, The chaumbers towarde the northe, and the chaumbers towarde the south, which are before the separate place, those be holy chambers, wherein the Priestes that (a) approche vnto the Lord must eate the moste holie thyngs, and there must they lay the moste holy things, and the meate offering and sinne offering, and trespasse offering: for it is a holy place.

14 When the Priestes come therein, they shal not goe oute of the holy place into the vtter courte, but there they shall lay vp their garmentes wherein they minister, for they are holy: and shall put on (b) other garmentes, and so shall approche to those which are for the people.

15 Now when he hadde finished the measuring of the house within, he led me forth toward the gate whose prospect is toward the east, and he measured it rounde aboute.

16 He measured the east syde with the measuring cane fyue hundred canes, (euen) with the measuring cane rounde about.

17 And he measured the north syde fiue hundred canes (euen) with the measuring cane rounde about.

18 The south syde also measured he fiue hundred canes, by the measuring cane.

19 He turned aboute (also) to the weste syde, and measured fyue hundred canes, by the measuring cane.

20 So he measured it by the foure sides: it had a wall round aboute, fyue hundred canes long, and fyue hundred brode, to make a separation betweene the (c) sanctuarie, and the prophane place.

a That is, which exercise the priests office, as more fully is declared in the next chapter following, verse. 19.

b That is, their common apparel, which they vsed among the people: and as some saye, was such as the cōmon people vsed.

c That is, betwene the temple and the citie, whiche in respect of the sanctuarie and temple, was counted prophane.

The. xliij. Chapter.

1. He seeth the glorie of God goyng into the temple, from whence it had before departed. 7. Hee mencioneth the idolatrie of the children of Israell for the whiche they were consumed and brought to nought. 10. He is commaunded to call them agayne to repentaunce.

1 AFterwarde he brought me to the gate (euen) the gate that turneth towarde the east.

2 And beholde, then came the glorie of the God of Israell from out of the east, whose voyce was lyke a greate noyse of waters, and the earth was lightned with his glorie.

Ezech. 9. a. 3 And according to the appearance of the vision whiche I sawe (euen) according to the vision whiche I sawe (a) when I came to destroye the citie: and the visions were like the visions whiche I sawe by the riuer Chebar, and I fell vpon my face.

a When I prophesied the destruction of the citie by the Chaldeans.

4 And the (b) glorie of the Lorde came into the house, by the way of the gate whose prospect is toward the east.

5 So a winde toke mee vp, and broughte me into the innermore courte, and beholde, the house was full of the glorie of the Lord.

6 And I heard one speaking vnto me out of the house, and there stode a man by me:

7 And hee sayde vnto me, O thou sonne of man, this rome is my seate, and the place of my fotesteps, whereas I will dwel among the children of Israell for euermore: so that the house of Israell shall no more defile my holy name, neyther they, nor their kinges through their whoredome, and through the dead bodies of their (c) kings (in) their high places.

8 Albeit they haue set theyr threshols by my threshoides, and their postes by my postes, and a wall betwixte me and them, yet haue they defiled my holie name with their abominations that they haue committed: wherefore I haue consumed them in my wrathe.

9 But nowe lette them put awaye theyr whoredome, and the dead bodyes of theyr kings out of my sight, and I will dwell among them for euermore.

10 Therefore, O thou sonne of man, shewe thou the house of Israell this house, that they may be ashamed of their wickednesse, and measure themselues an example therat.

11 And if they be ashamed of all their workes, then shewe them the forme of the house and paterne therof, the going out, the comming in, all the manner thereof, yea all the ordinaunces therof, the figures, and all the lawes thereof, and write it in theyr sight, that they may kepe the whole fashion therof and all the ordinaunces therof, and do them.

12 This is the (d) lawe of the house: Upon the top of the mounte shall all the limites thereof bee, rounde aboute the moste holye place: loe, this is the lawe of the house.

13 And these are the measures of the aultar in cubites: the cubite is a cubite and a hande breadth, the bottome (shall be) a cubite, and the breadth a cubite, and the border therof, by the edge thereof rounde about, was one spanne, and thys (shall be) the heyghthe of the aultar.

14 And from the bottom vpon the grounde, vnto the lower peece (shall be) two cubites, and the breadth one cubite: and from the little peece to the great peece (shall be) foure cubites, and the breadth one cubite.

15 The aultar was foure cubites hygh, and from the aultar vpward stode foure hornes.

16 And the aultar was twelue cubites long,

b Whiche was departed before. Chapt. 10. a. & 11. c.

c He alludeth to Ammon & Manasses, who were buried in their gardens neere the temple, and ther had erected vp monuments to their idols.

d Or description.

and twelue cubites broade, ſquare in the foure corners therof.

17 The frame of the aultar (ſhal be) foureteene cubites long, and foureteene brode in the foure ſquare corners therof, and the border aboute it ſhall be halfe a cubite, and the bottome therof (ſhal be) a cubite about, and the ſteppes therof (ſhal be) turned towarde the eaſt.

18 And hee ſayde vnto mee, Thou ſonne of man, thus ſayeth the Lord God, Theſe are the ordinaunces of the aultar, in the daye when it is made, to offer burnte offerings therupon, and to ſprinkle bloud therupon.

19 And thou ſhalt giue to the Prieſtes, to the Leuites that be of the ſeede of Sadoc, and approche vnto mee, ſayth the Lorde God, to miniſter vnto mee, a young bullocke for a ſinne offering.

20 And thou ſhalte take of the bloud therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou cleanſe it, and purge it.

D 21 Thou ſhalte take the bullocke alſo of the ſinne offeryng, and burne him in the appointed place without the ſanctuarie.

22 The ſeconde daye, take a Goate bucke without blemiſhe for a ſynne offeryng, to cleanſe the aulter withall, lyke as it was cleanſed with the bullocke.

23 Nowe when thou haſte made an ende of cleanſing it, then offer a yong bullock without blemiſhe, and a ramme out of the flocke without blemiſhe alſo.

24 Offer them before the Lorde, and let the Prieſtes caſt ſalte therupon, and giue them ſo vnto the Lorde for a burnt offering.

25 Seuen dayes ſhalt thou prepare euery day a goate bucke for ſinne, a yong bullock and a ramme of the flocke, bothe withoute blemiſhe ſhall they prepare.

26 Seuen dayes ſhal they reconcile and cleanſe the aulter, and (e) fill the place therof.

e. Or, conſecrate it.

27 When theſe dayes are expired, then vpon the eight daye, and ſo forth the prieſts ſhall make youre burnt offerings, and peace offerings vpon the aultar: ſo I will accept you, ſayth the Lord God.

The.xliiij. Chapter.

1. He ſheweth what doore of the Temple is ſhutte. 6. He is commanded to vpbrayd the people with their offence. 9. VVho are to be admitted to the ſeruice of the tẽple, & who to be refuſed. 15. He ſheweth what Prieſtes hee woulde haue admitted into the holye place, and alſo their office.

1 AFter this, he broughte me agayne to the vtterwarde gate of the ſanctuarie on the eaſt ſyde, and that was ſhut.

2 Then ſayd the Lorde vnto me, This gate ſhall be ſtill (a) ſhut, and not opened, neyther ſhall any man goe through it: for the Lorde God of Iſraell hathe entred by it, and it ſhall be ſhut.

a. Meaning from the common people, but not from the prieſtes and the prince. Chapt. 46.b.

3 It is for the prince, the prince himſelfe ſhall ſit in it, to eate bread before the Lord: he ſhal enter by the way of the porche of that gate, and ſhall goe out by the waye of the ſame.

4 Then brought he mee towarde the northe gate before the houſe: and as I lowked, behold, the glorie of the Lorde filled the houſe of the Lorde, and I fell vpon my face.

5 So the Lord ſpake vnto me, O thou ſonne of man, ſet thyne hearte, and beholde wyth thyne eies, & heare with thine eares all that I ſay vnto thee concerning all the ordinances of the houſe of the Lorde, and all the lawes therof, and marke well the entring in of the houſe, vñ euery going forth of the ſanctuarie.

6 And thou ſhalt ſay to the rebellious (euen) to the houſe of Iſrael, Thus ſayth the Lord God, O houſe of Iſraell, ye haue ynoughe of all your abhominations.

7 Seyng ye haue brought into my ſanctuarie (b) ſtrangers hauing vncircumciſed hearts, & vncircumciſed fleſhe, to be in my ſanctuarie, to pollute my houſe, when ye offer my bread fat, and bloud, and they haue broken my couenant, becauſe of all your abhominations:

B b. For they had brought idolaters whiche were of other countreyes, to teache them their idolatrie Chapt. 23.g.

8 And ye haue not kepte the (c) ordinances of my holie thinges, and ye haue ſet keepers to keepe my ſanctuarie (d) for you.

c. Ye haue not offred vnto me accordyng to my lawes.
d. In your place.

9 Therfore thus ſayeth the Lord God, Of all the ſtrangers that dwell among the children of Iſraell, no ſtraunger vncircumciſed in heart, nor vncircumciſed in fleſhe, ſhall enter into my ſanctuarie.

10 But the Leuites that wente backe from me when Iſraell went aſtray, which ſtrayed from me after their idols, (c) ſhall beare their iniquitie:

c. That is, the Leuites which had cõmitted idolatrie, were put from their dignitie, and couldе not be receiued into the priests office, although they had bene of the houſe of Aarõ, but muſt ſerue in the inferiour offices, as to watch & to keepe the doores. 4. Reg. 23. b.

11 And they ſhall be miniſters in my ſanctuarie, and keepe the gates of the houſe, and miniſter in the houſe: they ſhal ſlay ẏ burnt offrings and the ſacrifice for the people, and they ſhal ſtand before them to ſerue them.

12 Becauſe they ſerued before theyr idols, and cauſed the houſe of Iſraell to fall into iniquitie: therfore haue I lifte vp my hand againſt them, ſayth the Lord God, and they ſhall beare their iniquitie.

13 And they ſhall not come neare vnto me to do the office of a prieſt vnto mee, neither ſhal they come neare vnto anye of myne holye things in the moſt holy place: but they ſhal beare

beare theyr owne shame and abominations which they haue done.

C 14 And I will make them keepers of the watch of the house for all the seruice thereof, and for al that shal be done therein.

15 But the priestes, the Leuites, the sonnes of Sadoc, that (f) kepte the charge of my sanctuary, when the chyldren of Israell strayed from me, shal come to me to do me seruice, to stande before me, and to offer me the fat and the bloud, sayth the Lorde God.

f. Which obserued the law of God, and fel not to idolatry.

16 They shal goe into my sanctuarie, and approche vnto my table to do me seruice, and they shal keepe my charge.

17 Now when they goe in at the gates of the innermer court, they shal put on linnen clothes, so that no woollen come vpon thē while they do seruice vnder the gates of the innermer court, and within.

18 They shal haue linnen bonnets vpō theyr heades, and linnen "breeches vppon their loynes: they shall not gyrde them selues in the "sweate.

" sloppes.

" In the places of sweate, ye tis not ouer strayte, to make them to sweate.

19 And when they goe forth into the vtter court (euen) to the vtter court of the people, they shal put of the clothes wherin they haue ministred, and lay them in the chamber of the sanctuarie, and put on other apparell, and they shal not sanctifie the people with theyr clothes.

g. For that, as S. Ierome layth, was the manner of the Gentiles, and Infidels.

20 They shall not (g) shaue theyr heades, nor suffer theyr heare to growe long, but poule theyr heades only.

Lmit. 20. b.

D 21 All the priestes that goe into the innoſt court, shal drynke no wine.

22 They shall mary no wydowe, neyther one that is put from hyr husband, but a mayde of the seede of the house of Israel, or a widowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy & vnholy, & cause them to discerne betwixt the cleane and vncleane.

24 And in controuersie they shall stande to iudge, and giue sentence after my iudgements: and my lawes and my statutes shall they keepe in al my solemne feastes, and halow my sabbothes.

Lmi. 21. b.

25 They shall come at no dead person to defile them selues: but with father or mother, sonne or daughter, brother or sister, that hath had yet no husband, (h) may they be defiled.

h. They may beat theyr burial, which was termed a defiling.

26 And when he is cleansed, there shal be reckoned vnto him seuen dayes.

27 And when he goeth into the sanctuarie, vnto the inner courte, to minister in the sanctuarie, he shal bryng his sinne offeryng, sayth the Lorde.

E 28 There shal be to them an inheritance, (euen) I theyr inheritance: but possession shall ye gyue them none in Israell, for I am their possession.

Num. 18. a.

29 The meate offeryng, sinne offeryng, and trespasse offeryng shall they eate: and euery dedicate thyng in Israel shalbe theyrs.

30 And al the first of all the first borne, and euery oblation, (euen) al of euery sorte of your oblations shal be the priests: ye shal also giue vnto the priestes the first of your dough, that he may cause the blessyng to reste in thyne house.

Exod. 13. a. Num. 3. c.

31 But the priestes shall eate nothyng that is dead (by it selfe) or torne of foule or of beast.

Exod. 22. c. Leuit. 22. b.

The. xlv. Chapter.

1. Out of all the lande of promyse are there separated foure portions, of whiche the first is giuen to the priestes and to the temple, the second to the Leuites, the thirde to the citie, the fourth to the prince. 10. Of iust weightes and measures. 13. Of the first fruites.

1 WHen ye diuide the lād by the lot for inheritance, ye shall offer an oblation to the Lorde, a holy (a) portion of the lande, twentie and fiue thousande canes long, and ten thousande broade: this shal be holy in al the borders thereof rounde about.

A

a. Of al the lande of Israel, the Lord requireth onely this portiō, for the temple, & for the priestes, for the citie, & for the prince.

2 Of this parte there shall belong vnto the sanctuary fiue hundred cubites (in length) with fiue hundred (in breadth) square, rounde about: and fiftie cubites rounde about for the suburbes.

3 And of this measure shalte thou measure, (namely) of the length of twentie and fiue thousande, and the breadth of ten thousande: and in it shal be the sanctuarie, and the most holy place.

4 That holy portiō of the land shal parteyne vnto the priestes whiche do seruice in the sanctuarie, which come neare to serue the Lord: and it shall be vnto them a place for theyr houses, and a holy place for the sanctuarie.

5 And in the twentie and fyue thousande length, and ten thousande breadth, shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Ye shall giue also vnto the citie a possessiō of fiue thousande canes broade, and twentie and fiue thousand long, ouer against the oblation of the holy portion, that shal be for the whole house of Israell.

7 And (a portion shal be) for the prince on this side and on that side, of the oblation of the holy portion, and of the possession of the citie, (euen) before the oblation of the holy portion, and before the possession of the citie, frō the west corner westwarde, and from the east corner eastward: and the length shal be

B

by

by one of the portions, from the west border vnto the east border.

8 In this lande shall be his possession in Israell: and my princes shall no more oppresse my people, and (the rest) of the land shal they giue to the house of Israel according to their tribes.

b. The prophete sheweth that the heads must be first reformed, afore any good order can be established among the people.

9 Thus sayth the Lorde God, (b) Let it suffise you, O ye princes of Israell: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lorde God.

10 Ye shall haue a true Ballance, a true (c) Ephah, and a true Bath.

c. Ephah and Bath were both of one quantitie, for the Ephah conteyned in drie things, that as the Bath did in liquide.

11 The Ephah and the Bath shal be alyke: one Bath shall conteyne the tenth part of an Homer, and an Ephah the tenth parte of an Homer: the equalitie therof shal be after the Homer.

Leuit. 5. b. Exod. 30. c. Leuit. 27. d. Num. 3. g.

12 The Sicle maketh twentie Gerahs: and twentie Sicles, and (d) twentie and fiue, and fiftiene Sicles make a Maneh.

d. That is, threescore Sicles make a weight called Maneh: for he ioyneth these three partes to a Maneh.

13 This is the oblation that ye shall offer: the sixth parte of an Ephah out of an Homer of wheate, and the sixth part of an Ephah out of an Homer of barley.

14 Concernyng the ordinaunces of the oyle, (euen) of the Bath of oyle, (yea shal offer) the tenth part of a Bath out of the Cor: tenne Bathes (shal be) a Homer, because tenne Bathes (fyl) a Homer.

15 And one lambe from two hundred sheepe out of the fat pastures of Israel, for a meate offryng, burnt offryng, and peace offryng, to reconcile them, sayth the Lord God.

16 All the people of the lande shall giue this oblation for the prynce in Israel.

17 Agayne, it shal be the princes part to offer burnt offerings, meate offerings, and wyne offerings, in the holy dayes, new moones, sabbothes, and in all the high feastes of the house of Israel: he shal prepare the sinne offeryng, meate offering, burnt offeryng, and peace-offeryng, to reconcile the house of Israel.

e. Which was Nisan, conteynyng part of March, & part of Aprill.

18 Thus sayth the Lorde God, The first day of the first (e) moneth, thou shalt take a yong bullocke without blemishe, and cleanse the sanctuarie.

19 So the priest shall take of the bloud of the sinne offeryng, and put it vpon the postes of the house, and vpon the foure corners of the frame of the aulter, and vpon the postes of the gate of the inner courte.

20 And thus shalt thou do also the seuenth day of the moneth, for suche as haue sinned of ignorance, or beyng deceyued, to reconcile the house withal.

D 21 Upon the fourtienth day of the firste moneth, ye shall haue the Passouer, a feast of seuen dayes, and yee shall eate vnleauened bread. Leuit. 23. d. Deut. 16. a.

22 Upon the same day shall the prynce prepare for him selfe, and all the people of the lande, a bullocke for a sinne offeryng.

23 And in the seuen dayes of the feast, he shall make a burnt offeryng to the Lorde, (euen) of seuen bullockes, and seuen rammes without blemishe dayly, for seuen dayes, and a hee goate dayly for a sinne offeryng.

24 And he shall prepare a meate offeryng of an Ephah for a bullocke, and an Ephah for a ramme, and a (f) Hin of oyle for an Ephah.

f. Reade Exod. 29. g.

25 In the seuenth (moneth) in the fiftienth day of the moneth, on the feast, he shall do accordyng vnto these for seuen dayes: accordyng to the sinne offeryng, accordyng to the burnt offeryng, and accordyng to the meate offeryng, and accordyng to the oyle.

The. xlvi. Chapter.

1. The sacrifice of the Sabbothes, and of the newe Moones. 8. Through whiche doores they must goe in, or come out of the temple.

1 Thus sayth the Lorde God, The gate of A the inner courte towarde the East, shal be shut the sixe worckyng dayes: but in the sabboth and in the day of the newe moone it shal be opened.

2 And the prynce shall enter by the way of the porche of the gate without, and shal stand by the poste of the gate: and the priests shall make his burnt offeryng, and his peace offerings, and he shall worship at the threshold of the gate, and goe forth: and the gate shall not be shut tyll the euenyng.

3 On the same manner shall the people of the lande also do theyr worshyp before the Lord at the doore of this gate, vpon the Sabbothes, and new Moones.

4 The burnt offeryng that the prynce shall bryng vnto the Lorde vppon the Sabboth, shall be sixe lambes without blemishe, and a ramme without blemishe.

5 And the meate offeryng shal be an Ephah for a ramme, and the meate offeryng for the lambes a (a) gift of his hande, and a Hin of oyle to an Ephah.

a. That is, as much as he will.

6 In the day of the newe moneth (it shall be) a young bullocke without blemyshe, and sixe lambes, and a ramme also without blemishe.

7 With the bullocke he shall gyue an B Ephah, and with the ramme an Ephah also for a meate offeryng: but to the lambes (b) accordyng as his hande shall take, and a Hin of oyle to an Ephah.

b. Accordyng to his habilitie.

8 And when the prynce shall enter, he shall goe

go in by the way of the porche of that gate: he shall go forth by the way therof.

9 But when the people of the land come before the Lorde in the hyghe solemne feaste, as many as come in by the north gate to do worshippe, shall go out agayne at the south gate: and they that come in at the southe gate, shall goe forth agayne at the northe gate: there shall none returne by the gate where hee came in, but shall go right forth ouer on the other side.

10 And the prince, hee shall go in the middest of them when they go in, and so come forth when they come forth.

11 Upon the solemne and hygh feaste dayes, this shall be the meate offering: an Ephah, to a bullocke, and an Ephah to a ramme, and to the lambes the gyft of his hande, and a Hin of Oyle to an Ephah.

12 Nowe when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lorde: one then shall open hym the gate that turneth towarde the east, and hee shal make his burnt offerings, and his peace offerings as he dyd on the sabboth daye: after hee shall go forth, and when hee is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto ỹ Lorde of a lābe of one yeere without blemishe, thou shalt do it euery morning.

14 Thou shalt prepare a meate offering for it euery morning, the sixth part of an Ephah, & the third parte of an Hin of oyle, to mingle with the fyne flowre: this meate offering shalbe continually by a perpetuall ordinance vnto the Lorde.

15 Thus shall they prepare the lambe, the meate offering, and oyle euery morning, for a continuall burnt offering.

16 Moreouer, thus sayth the Lord God, If ỹ prince gyue a gyfte vnto any of his sonnes, the inheritance therof shalbe his sonnes, their possession shalbe by inheritance.

17 But if he gyue a gyft of his inheritance to one of his seruantes, then it shalbe his to the (c) yeere of libertie, and then returne to the prince: but the inheritance thereof is his sonnes, and shall be theirs.

18 The prince also (d) shall take none of the peoples inheritance, nor put them from their possession: but to his sonnes shal hee giue his owne possession, that my people be not scattered abrode euery man from his possession.

19 And he brought mee through the entrance at the side of the gate, to the holy chambers of the priestes, whiche stode towarde the north, and beholde there was a place vppon the west syde of them.

20 Then sayde he vnto me, This is the place where the priestes shal seeth the trespasse and sinne offerings, & bake the meate offerings: that they neede not beare them into the outwarde couert, and to (e) sanctifie the people.

21 So hee brought mee into the vtter courte, and caused mee to go by the foure corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the courte there were courts ioyned of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall rounde aboute them (euen) about those foure: and vnder the walls there were "kitchins made round about.

24 Then sayde hee vnto mee, These are the cookes houses, where the ministers of the house shal boyle the sacrifice of the people.

c. Which was at the yeere of Iubilee. Leuit. 25. b.

d. But be content with that portion that God hath assigned hym. Ezech. 45. b.

D

e. To cause the people to thik it is lawful for them to eate them, and so fal into a vaine opinion of holinesse and sanctification.

" raunges.

The. xlvij. Chapter.

2. The vision of the waters that came out of the temple. 13. The coastes of the lande of promise, and the diuision thereof by tribes.

1 AFterwarde he brought mee agayne vnto the dore of the house, and beholde, there gushed out (a) waters from vnder the threshoulde of the house eastwarde: for the forefront of the house stode toward the east: and the waters ranne downe from vnder the right syde of the house, which lyeth to the aulter southwarde.

A

a. Wherby are ment the spirituall graces that should be giuen to the Churche vnder the kingdome of Christe, as, Ioel. 4. c.

2 Then ledde he mee out to the north gate, & ledde mee about by the waye without vnto the vtter gate, by the way that turneth eastwarde: and beholde, there issued forth waters from the right side.

3 Nowe when the man that had the lyne in his hande went forth eastwarde, he measured a thousande cubites, & then he brought mee through the waters, the waters were to the ancles.

4 So hee measured yet a thousande, and brought mee through the waters, the waters were to the knees: yet measured he a thousande, and brought mee through, the waters (were) to the loynes.

5 After this he measured a thousande againe, then was it suche a (b) ryuer that I myght not wade through it, the waters was rysen, and the waters dyd flowe as a ryuer that myght not be waded ouer.

d. Signifying that the graces of God should neuer decrease but euer abounde in his Churche.

6 And he sayde vnto mee, Hast thou seene this, O thou sonne of man? and with that he brought mee, and caused mee to returne to the ryuer bancke agayne.

7 Nowe when I returned, beholde, at the

B

bancke

banke of the ryuer were verie many trees(c) on the one ſyde, and on the other.

8 Then ſayde hee vnto mee, Theſe waters flowe out towarde the eaſt countreye, and runne downe into the plaine, and come into the (d) ſea: whiche when it commeth into the ſea, the(e) waters ſhall be wholſome.

9 Yea, all that lyue and moue, whereunto this riuer commeth, ſhall lyue, and there ſhall be a verie great multitude of fyſh, becauſe theſe waters ſhal come thither, for they ſhall be wholſome: and euerye thyng ſhall lyue whither the riuer commeth.

10 By this ryuer ſhall the (f) fyſhers ſtande, from En gaddi, vnto (g) En Eglaim, and there ſpread out their nettes: for their fyſhe ſhall bee accordyng to their kyndes, as the fyſhe of the (h) mayne ſea, exceeding many.

11 But the (i) marſhes therof, and the pittes therof, ſhall not be made wholſome, they ſhall be made ſalte pittes.

12 By this ryuer vpon the bankes thereof on this ſide and on that ſyde, ſhall growe all trees for meate, whoſe leaues ſhall not fade, neyther ſhall the fruite thereof fall, but ſhal bring forth new fruit according to his monethes, for the waters thereof runne out of the ſanctuarie: and the fruite therof ſhall be for meate, and the leaues thereof for "medicine.

13 Thus ſayth the Lorde God, Let thys bee the border wherby ye ſhall inherite the land, according vnto the twelue tribes of Iſraell, Joſeph ſhall haue two portions.

14 And ye ſhall inherite it one as wel as another, concernyng the whiche I lyfte vp my hande to giue it vnto your fathers: and this lande ſhall fall vnto you for inheritance.

15 This is the border of the(k) lande vpon the north ſyde, from the mayn ſea toward Hethlon, as men goe to Zedada.

16 (Namely) Hamath, Berotha, Sabarim, whiche are betweene the borders of Damaſcus, and betweene the borders of Hamath, Hazar, Hatichon, that lyeth vpon the coaſts of Hauran.

17 Thus the borders from the ſea ſouth ſhalbee Hazar Enan, the border of Damaſcus, and the north northwarde, and the borders of Hamath, this is the north parte.

18 The eaſt ſyde ſhall ye meaſure from Hauran and Damaſcus, from Galead and the lande of Iſraell by Jordane, and from the border vnto the Eaſte ſea: and this is the eaſt parte.

19 The ſouth ſyde ſhall be towarde Teman, from Thamar to the waters of ſtrife in Cades, and the ryuer to the mayn ſea: and that is the ſouth parte towarde Teman.

20 The weſt parte alſo ſhall be the great ſea, from the borders tyll a man come ouer againſt Hamath: this is the weſt part.

21 This lande ſhall ye part among you, according to the tribes of Iſraell,

22 And diuide it by lot to be an heritage for you, and for the ſtrangers that dwell among you, and beget children among you: for ye ſhall take them among the children of Iſraell like as though they were of your owne countreye, and they ſhall haue (l) heritage with you among the children of Iſraell.

23 And in what tribe the ſtranger dwelleth, in the ſame tribe ſhall ye giue him his heritage, ſayth the Lorde God.

The xlviij. Chapter.

1. The lots of the ſeuen tribes. 9. The parts of the poſſeſsion of the prieſts & of the temple, of the Leuites, of the citie, & of the Prince, are reherſed. 23. The lottes of the other tribes. 31. The gates of the citie.

1 Theſe are the names of the tribes: from the north ſyde to the coſt toward Hethlon, tyll thou commeſt vnto Hamath and Hazar Enan, the borders of Damaſcus Northwarde, the coaſt of Hamath: Dan ſhal haue his portion from the eaſte quarter vnto the weſt,

2 Vpon the borders of Dan from the eaſte ſide vnto the weſt, ſhall Aſer haue his portion.

3 Vppon the borders of Aſer, from the Eaſt parte vnto the weſte, ſhall Nephthali haue his portion.

4 Vpon the borders of Nephthali, from the eaſt quarter vnto the weſt, ſhall Manaſſes haue his portion.

5 Vpon the borders of Manaſſes, from the eaſt ſide vnto the weſt, ſhall Ephraim haue his portion.

6 Vpon the borders of Ephraim, from the eaſt parte vnto the weſt, ſhall Ruben haue his portion.

7 Vpon the borders of Ruben, from the eaſt quarter vnto the weſt, ſhall Juda haue his portion.

8 Vpon the borders of Juda, from the eaſt part vnto the weſt parte, ſhall be the (a) offering which they ſhal offer of fiue and twentie thouſand (canes) broade, and of length, as one of the partes, from the eaſt ſide vnto the weſt ſide: and the ſanctuarie ſhall be in the middeſt of it.

9 The oblation that ye ſhall offer vnto the Lorde, ſhall be fiue and twentie thouſande long, and ten thouſand broade.

10 And for theſe euen) for the prieſtes, ſhall be this

c. Meaning the multitude of the that ſhuld be refreſhed by the ſpirituall waters.
d. Shewing that the abundāce of theſe graces ſhoulde be ſo greate, that the world ſhould be full therof, whiche is here mente by the Perſian ſea, or Genezareth, and the ſea called Mediterraneum. Zach.14.b.
e The waters whiche of nature are ſalt & vnholſom, ſhal be made ſweet and comfortable.
f. Signifying that whē God beſtoweth his mercies in ſuch abundāce, the miniſters ſhall by their preaching winne many.
g. Which were cities at the corners of the ſalte or deade ſea.
h. They ſhall be here of all ſortes, and in as great abundance, as in the great Ocean, where they are bredde.
i. That is, the wicked & reprobate.
"or, for bruſtles and ſorcs.
Gen.48.D.
Gen.12.b. Deu.34.a.
k. By the land of promiſe, he ſignifieth the ſpiritual land, whereof this was a figure.
l. Meaning that in this ſpiritual kingdome, there ſhoulde be no difference betwene Iew nor Gentile, but that al ſhoulde be partakers of this inheritāce in their head Chriſte.
Chapt.44.c
h. Meanyng that it ſhould be ſquare.
a. That is, the portion of the ground, which they ſhal ſeparate & appoint to the Lorde, which ſhall be diuided into three partes: for the prieſts, for the prince, & for the citie.
c. Euery way it ſhal be fifteene and twentie thouſande.

this holy oblation: towarde the nozth fiue and twentie thousande (long) and towarde the weſt ten thousand bzode, towarde the eaſt ten thousand bzode also, & towarde the south fiue and twentie thousande long, and the ſanctuarie of the Lozde ſhall be in the middeſt thereof.

Chapt. 44. c. 11 This ſanctified poztion ſhal be the pzieſtes that are of the childzen of Sadoc, which haue kept my charge, whiche went not aſtray in the errour of the chyldzen of Iſraell, lyke as the Leuites went aſtray.

12 Therfoze this oblation of the lande that is offered, ſhal be theyrs, as a thyng moſt holy, harde vpon the bozders of the Leuites.

13 And ouer agaynſt the bozder of the pzieſts, ſhal the Leuites haue fiue and twentie thousand long, and ten thousand bzoade: all the length ſhall be fiue and twentie thousande, and the bzeadth ten thousande.

℄ 14 Of this poztion they ſhal ſell nothing, noz make any permutation thereof, noz alienate the firſte fruytes of the lande: foz it is holy vnto the Lozde.

15 And the fiue thousande that are left in the bzeadth ouer agaynſt the fiue and twentie thousande, ſhal be a pzophane place foz the citie, foz bouſing, and foz ſuburbes: and the citie ſhal be in the middeſt thereof.

16 And theſe ſhal be the meaſures thereof: the nozth part fiue hundzed and foure thouſande, and the ſouth (b) parte fiue hundzed and foure thouſand, and the eaſt part fiue hundzed and foure thouſande, and the weſt part fiue hundzed and foure thouſande.

b. Meanyng that it ſhoulde be ſquare.

17 The ſuburbes of the citie ſhal haue toward the nozth two hundzed and fiftie, toward the ſouth two hundzed and fiftie, towarde the eaſt two hundzed and fiftie, toward the weſt alſo two hundzed and fiftie.

18 And the reſidue in length ouer agaynſt the oblation of the holy poztion, ſhall be tenne thouſande towarde the eaſt, and ten thouſand toward the weſt: and it ſhal be ouer agaynſt the oblation of the holy poztion, and the increaſe thereof ſhall be foz theyr meate that ſerue the citie.

19 And they that ſerue the citie, they ſhal ſerue it out of al the trybes of Iſrael.

c. Euery way it ſhal be fiue and twentie thouſande. 20 All the oblation ſhall be fiue and twentie thouſande, (c) with fiue and twentie thouſande: yee ſhall offer this oblation foure ſquare, foz the ſanctuarie, and foz the poſſeſſion of the citie.

D 21 And the reſidue ſhall be foz the pzynce, on the one ſide, & on the other of the holy oblation, and of the poſſeſſion of the citie, ouer againſt the fiue and twentie thouſande, of the oblation towarde the eaſt bozder: and weſtwarde, ouer againſt the fiue & twentie thouſand towarde the weſt bozder, ouer agaynſt ſhal be the poztion foz the pzynce: this ſhall be the holy oblation, and the houſe of the ſanctuarie ſhall be in the middeſt thereof.

22 Moreouer, from the poſſeſſion of the Leuites, and the cities poſſeſſion, that whiche is in the middeſt ſhall be the pzynces, betwixte the bozder of (d) Iuda, & the bozder of Beniamin ſhal be the pzynces.

d. So that Iuda was on the north ſide of the princes & Leuites porcions, and Beniamin on the ſouth ſide.

23 Nowe of the other trybes, from the eaſt part vnto the weſt, ſhall Beniamin haue his poztion.

24 Upon the bozders of Beniamin, from the eaſt ſide vnto the weſt, ſhal Simeon haue his poztion.

25 Upon the bozders of Simeon, from the eaſt ſide vnto the weſt, ſhal Iſachar haue his poztion.

26 Upon the bozders of Iſachar, from the eaſt ſide vnto the weſt, ſhall Zabulon haue his poztion.

27 Upon the bozders of Zabulon, from the eaſt part vnto the weſt, ſhall Gad haue his poztion.

28 Upon the bozders of Gad at the South ſide towarde Temanah, the bozder ſhall be from Thamar, vnto the waters of ſtryfe to Cades, and to the ryuer (that runneth) into the mayne ſea. E

29 This is the lande whiche ye ſhall diuide by lot foz an inheritaunce vnto the tribes of Iſraell, and theſe be theyr poztions, ſayth the Lozde God.

30 Theſe be the bondes of the citie, vpon the Nozth part fiue hundzed and foure thouſand meaſures.

31 The gates of the citie ſhal haue the names of the trybes of Iſraell, three gates of the Nozth ſide: one gate of Ruben, another of Iuda, the thirde of Leui.

32 Upon the Eaſt ſide fiue hundzed and foure thouſande meaſures, with three gates, the one of Joſeph, another of Beniamin, the thyrde of Dan.

33 Uppon the South ſide fiue hundzed and foure thouſande meaſures, with the three gates: the one of Simeon, another of Iſachar, the thirde of Zabulon.

34 And vpon the Weſt ſide fiue hundzed and F fiue thouſande meaſures, with theyr three gates alſo: the one of Gad, another of Aſer, the thyrde of Nephthali.

35 Thus ſhall it haue eyghtiene thouſande meaſures round aboute: and the name of the citie from that time forth, ſhal be, The Lozd is there.

The ende of the Prophete Ezechiel.

¶ The booke of the prophete Daniell.

¶ *The first Chapter.*

1. The prophete sheweth the captiuitie of Iehoachim king of Iuda. 4. Of the children that were in captiuitie, the kyng commaundeth to chooſe whiche of them ſhoulde be taught the learnyng and language of the Chaldeans. 5. They are allowed the kyngs feedyng. 8. Daniel abſteyneth from the meate of the king of Babylon.

a. Reade, 4.Reg.24.a. Iere.25.a.

A 1 IN the (a) thyrde yeare of the raygne of Iehoachim kyng of Iuda, came Nabuchodonoſor king of Babylō vnto Hieruſalē, and beſieged it.

2 And the Lorde deliuered Iehoachim the kyng of Iuda into his hande, with parte of the veſſels of the houſe of God, whiche he caried away into the lande of (b) Sennar to the houſe of his God, and he brought the veſſels into his goddes treaſurie.

b. Whiche was a plaine by Babylon, where was the temple of the great God, and is here taken for Babylon.

3 And the kyng ſpake vnto Aſphenaz the (c) chiefe chāberlayne, that he ſhould bring him certayne of the chyldren of Iſraell, of the kings ſeede, and of the princes,

c. Or, maiſter of the Eunuches.

4 Syngulare without any blemiſhe, but well fauoured, ſtudious in all wyſedome, ſkilfull for knowledge, able to vtter knowledge, and ſuche as haue liuelineſſe in them, that they (d) may ſtande in the kings palace: and whom they might teache the learnyng, and the tongue of the Chaldeans.

d. Aſwel to ſerue at the tables, as in other offices.

5 Vnto theſe the kyng appoynted a dayly prouiſion euery day, of a portiō of the kings meate, and of the wyne whiche he dranke, ſo to nouriſhe them three yeares, that afterward they might ſtande before the kyng.

6 Among theſe nowe were certayne of the chyldren of Iuda: (namely) Daniel, Ananias, Miſael, and Azarias.

B 7 Vnto theſe the chiefe chamberlayne gaue (e) other names, and called Daniel, Baltaſſar: Ananias, Sidrach: Miſael, Miſach: and Azarias, Abednego.

e. Eyther becauſe they would declare their power, as cōquerours, to change the names of thē they ouercam, or els for hatred of their hebrue names.

8 But Daniel purpoſed in his harte, that he would not defile himſelfe with the portion of the kings meate, nor with the wine which he dranke: therefore he requyred the chiefe chamberlayne that he might not defile hym ſelfe.

9 (And God brought Daniel into fauour & tender loue with the chiefe chamberlayne.)

10 And the chiefe chamberlayne ſayde vnto Daniel, I am afrayde of my lorde the kyng, whiche hath appoynted you your meate and your drynke: wherefore ſhoulde he ſee your faces worſe lykyng than the ſyngulares of your age, and ſo ye ſhall make me indanger my head vnto the kyng.

11 Then Daniel ſayde vnto Melaſſar, whom the chiefe chamberlaine had ſet ouer Daniel, Ananias, Miſael, and Azarias:

12 O proue but tenne dayes with thy ſeruants, and let vs haue pulſe to eate, and water to drynke.

13 Then let our countenances be loked vpon before thee, and the countenaunces of the chyldren that eate of the portion of the kings meate: and as thou ſeeſt, deale with thy ſeruantes.

14 So he conſented to them in this matter, C and proued them ten dayes.

15 And at the ende of ten dayes, theyr countenaunces appeared fayrer & (f) fatter in fleſhe than al the chyldrens which did eate the portion of the kings meate.

f. Or better lyking.

16 Thus Melaſſar toke away the portion of their meate, and the wyne that they ſhoulde drynke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge and vnderſtandyng in (g) al learnyng and wiſedome: alſo he gaue Daniell vnderſtanding of al (h) viſions and dreames.

g. Meanyng liberall ſcience and naturall knowledge, whiche was vſed where they were conuerſant.

h. So that he onely was a prophete, and none of the other, for by dreames and viſiōs God appeared to his prophetes. Num.12.

18 Now when the (i) tyme was expired, that the kyng had appoynted to bryng them in, the chiefe chamberlayne brought them before Nabuchodonoſor.

i. Of the three yeares aboue mentioned, verſe.5.

19 And the king communed with them: but among them all were founde none ſuche as Daniel, Ananias, Miſael, and Azarias: therfore ſtode they before the kyng.

20 In all matters of wyſedome and vnderſtandyng that the kyng enquired of them, he founde them tenne tymes better than all the wyſe men and ſothſayers that were in al his realme.

21 And Daniel abode ſtill vnto the (k) firſte yeare of kyng Cyrus.

k. That is, he was eſteemed in Babylō as a prophete, & in aucthorite lōg as the cōmon weale

The ſeconde.

The. ij. Chapter.

1. The dreame of Nabuchodonoſor. 2. Hee calleth vnto him ſoothſayers, and requireth of them both the dreame and the interpretation thereof. 10. They anſwere, they can not ſhewe it. 13. The king commaundeth all the wyſe menne of Babylon to be ſlaine. 16. Daniel requireth tyme to ſolute the queſtion. 19. The Lorde openeth the myſterie vnto Daniell. 24. Daniel is broughte to the king, and ſheweth hym his dreame, and the interpretation thereof. 44. Of the euerlaſting kingdome of Chriſte.

1 IN the (a) ſeconde yeare of the raigne of Nabuchodonoſor, had Nabuchodonoſor a dreame, wherethrough his ſpirite was troubled, and his ſleepe brake from him.

2 Then the King commaunded to call the wyſe men, and ſothſayers, and ſorcerers, and the (b) Chaldees, for to ſhewe the kyng his dreame: So they came, and ſtode before the king.

3 And the kyng ſayd vnto them, I haue dreamed a dreame, and my ſpirite was troubled to knowe the dreame.

4 Vppon this the Chaldees aunſweared the king in the (c) Syrians ſpeache, O king, god ſaue thy lyfe for euer: Shewe thy ſeruantes the dreame, and we ſhall ſhew the interpretation.

5 The king anſwered, and ſayd to the Chaldeans, The thing is gone fro me: If ye wil not make mee vnderſtande the dreame with the interpretation therof, ye ſhall be drawne in peeces, and your houſes made a iakes.

6 But if ye tell me the dreame, and the interpretation thereof, yee ſhall receyue of mee guiftes, rewardes, and great honour, therefore ſhewe me the dreame, and the interpretation thereof.

7 They anſwered agayne, and ſayde, The kyng muſt ſhewe his ſeruauntes the dreame, and ſo ſhall wee declare the interpretation thereof.

8 Then the kyng anſweared, ſaying, I perceyue of a trueth that ye woulde (d) redeeme the tyme, for ſo muche as ye ſee the thing is gone fro me.

9 Therfore if ye will not tell me the dreame, this is your onely purpoſe, ye haue prepared lying and corrupte wordes to ſpeake before me, till the tyme be chaunged: therefore tell me the dreame, that I may knowe that yee can declare me the interpretation therof.

10 Vppon this, the Chaldees gaue anſwere before the king, and ſayde, There is no man vppon earth that can tell the thyng whiche the king ſpeaketh of, yea there is neither king prince, nor lord, that euer aſked ſuche things at a wyſe man, ſothſayer, or Chaldean.

11 For it is a rare matter that the king requireth, neyther is there any that can certifie the king therof, except the goddes, whoſe dwelling is not with fleſhe.

12 For the whiche cauſe the king was wrothe with greate indignation, and commaunded to deſtroy all the wyſe men at Babylon.

13 So the decree went forth, and the wiſe me were ſlain: they ſought alſo to ſlay Daniel, with his companions.

14 Then Daniell ſtayed the counſell and decree with Arioch the captaine of the kyngs gard, who was gone forth to put to death the wyſe men of Babylon. C

15 He anſwered, and ſayde vnto Arioch the kings captaine, Why is the ſentence ſo haſty from the kyng? Then Arioch tolde Daniel the matter.

16 Vpon this went Daniell, and deſired the king that he woulde giue him leyſure, and that he woulde ſhewe the king the interpretation.

17 Then Daniel went to his houſe, and ſhewed the thing to Ananias, Miſaell, and Azarias his companions:

18 That they ſhould beſeeche the God of heauen for grace in this ſecrete, that Daniel and his felowes, with other ſuch as were wiſe in Babylon, periſhed not.

19 Then was the ſecret reuealed vnto Daniel in a viſion by nyghte: then Daniel prayſed the God of heauen.

20 Daniel alſo anſwered, & ſayde, The name of God be prayſed for euer and euer: for wiſdome and ſtrength are his. Pſal. 113. 8.

21 He chaungeth the times and ſeaſons, he taketh away kings, he ſetteth vp kings: he gyueth wiſedome to the wiſe, and vnderſtanding to thoſe that vnderſtande. D

22 Hee reuealeth the deepe and ſecrete things, he knoweth ỹ thing that lyeth in darkeneſſe, for the lyght dwelleth with him.

23 I thanke thee, and prayſe thee, O thou God of my fathers, that thou haſte gyuen mee wiſedome and ſtrength, and haſt ſhewed mee nowe the thyng that wee deſired of thee: for thou haſt declared the kings matter vnto vs.

24 Vpon this went Daniel in vnto Arioch, whome the king had ordeyned to deſtroy the wiſe men at Babylon: he went & ſayd thus vnto him, Deſtroy not the wiſe men of Babylon, but bring mee before the kyng, and I ſhall ſhewe the king the interpretation.

25 Then Arioch brought Daniel before the kyng in all the haſte, and ſayde thus vnto him,

a. The father and the ſonne were both called by this name, ſo that it is ment of the ſonne when he raygned alone: for he raygned alſo after a ſort with his father Or elſe in the ſecõd yeere of his generall conqueſt of other barbarous nations.

b. He vnderſtandeth men geuen to ſuperſtition & ſtudy of vayne artes and ſciences. It appeareth by the nature of the woorde which ſignifieth as deuyls, that they wrought their wonders by the power of the deuill.

c. That is, the Chaldeans tõg which the prophet mẽtioned here, becauſe he minded to write his viſiõs not in the Hebrue tong but in the Chaldeans, whyche was familiar and knowen in many nations.

d. Ye ſeeke occaſion of delayes, vntyll ſome other affayres might happen, and make me forget the matter.

him, I haue founde a man among the chil-
dren of Juda, that were brought captiues,
that will declare vnto the king the interpre-
tation.

26 Then answered the king, and sayde vn-
to Daniel, whose name was Baltassar:
Art thou able to shewe me the dreame whi-
che I haue seene, and the interpretation
thereof?

27 Daniell aunswered in the presence of the
king, and sayde: As for thys secrete for the
which the king maketh inquisition, there can
neyther the men of vnderstanding, nor soth-
sayers, nor the wyse men, nor readers of
destinies, declare it vnto the king:

28 But there is a (c) God in heauen that re-
uealeth secretes, and sheweth the king Na-
buchodonosor, what is for to come in the la-
ter dayes. Thy dreame, and that which thou
hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thou-
ghtes came into thy mynde what shoulde
come hereafter: so hee that is the opener of
mysteries, telleth thee what is for to come.

30 As for me, this secrete is not shewed mee
for any wysedome that I haue more than a-
ny other lyuing: but onely that I mighte
shewe the king the interpretation, and that
thou mygheest know the thoughtes of thine
owne heart.

31 Thou king sawest, and behold, ther (was)
a great image: this greate (f) image, whose
brightnesse was excellent, stode before thee,
and the fourme therof was terrible.

32 This images (g) heade was of fine golde,
his breast and armes of siluer, his belly and
his thighes of brasse.

33 His legges were of iron, his feet were part
of iron, and part of clay.

34 Thou beheldest it till a stone was cutte
without handes, which smote the image vp-
on his feete that were of iron and claye,
and brake them to peeces.

35 Then was the iron, the clay, the brasse, the
siluer, and golde, broken altogyther, and be-
came lyke the chaffe of sommer floures, and
the wynde caried them awaye, that no place
was founde for them: and the stone that
smote the image, became a great mountain,
and filled the whole earth.

36 This is the dreame: and nowe will we
shewe before the king what it meaneth.

37 O king, thou art a king of kyngs: for
the God of Heauen hathe giuen vnto thee a
kingdome, power, strength, and glorie.

38 And in all places whereſoeuer the children
of men dwell, the beastes of the fielde, & the
foules of the ayre, hathe hee giuen into thy
hande, and hath made thee ruler in them al:
thou art this (h) head of golde.

39 After thee shall aryse (i) an other kingdome
inferior to thee, and an other (k) third king-
dome shall be of brasse, whiche shall beare
rule ouer all the earth.

40 The (l) fourthe kingdome shall be strong
as yron: for as yron breaketh in peeces, and
subdueth all things, and as yron bruiseth all
these thinges, (so) shall it breake in peeces
and bruise (all.)

41 Where as thou sawest the feete and toes,
part of potters clay, and parte of iron: the
kingdome shall bee (m) diuided, but there
shall be in it of the strength of the iron, for
so muche as thou sawest the iron mixt with
the clay and earth.

42 And (as) the toes of the feete (were) part of
iron, and parte of clay: (so) shall the kyng-
dome be part strong, and part broken.

43 And whereas thou sawest yron mixt with
claye and earthe, they shall mingle them-
selues with the (n) seede of men, and yet not
ioyne one with an other, as iron will not be
mixt with clay.

44 And in the dayes of these kings, shall the
God of heauen, set vp a (o) kyngdom, which
shall neuer be destroyed, and this kingdome
shall not bee giuen ouer to an other people:
but it shall breake and destroy al these king-
domes, and it (p) shall stande for euer.

45 Lyke as thou sawest that (q) without any
handes there was cut oute of the mounte a
stone, whiche brake the iron, the brasse, the
claye, the siluer and golde in peeces: so the
great God hath shewed the king what shall
com to passe after this: This is a true dream
and the interpretation of it is sure.

46 Then the kyng Nabuchodonosor fell
downe vpon his face, and bowed hym selfe
vnto Daniel, and commaunded to offeryne
(r) rewardes, and sweete odours for him.

47 The king aunswered Daniel, and sayde,
Of a truth (s) your God is a God of gods,
and the Lorde of kinges, and a reuealer of
secrets, seing thou couldest reuele this secret.

48 So the king made Daniel a greate man,
and gaue hym many and greate giftes: he
made him ruler of all the countreys of Ba-
bylon, and the chiefe of the rulers about all
the wise men of Babylon.

49 Then Daniell (t) made requeste to the
king, and he set Sydrach, Mysach, and A-
bednego ouer the charge of the Prouince of
Babylon: but Daniell sate (v) in the kin-
ges gate.

The

profite, but for the benefite of his brethren, which before were sore afflicted, and now by these officers eased and relieued.

v. Remayned in the Courte, as one of the kinges chiefe Counsaylours.

e. Hereby he smyteth the king with a certain feare & reuerence of God, that hee might be the more apt to re ceiue the high mysteries that should be re-uealed.

f. By this is vnderstanded the worlde.

g. By gold, siluer, brasse, and iron, are ment the Chaldean, Persian, Macedonian, & Romane kingdome, whiche should succes-siuely rule the world til christ (which is here called the stone) come him selfe and destroye the last.

h. The firste monarchie of the Chaldeans.
i. The seconde of the Persians.
k. That is, of the Macedonians.
l. That is of the Romans.

m. That is, either by ciuile warres and discordes, or else into two tones of people: the one, should be warlike, and therfore compared to iron: the other factious and seditious, and therfore compared to claye and earth.

n. They shall think to make themselues strong by mariages & affinities: yet shall they neuer bee ioined in harte.

o. Meaning the kingdome of Christe.

p. It shall be eternall, for the spirit that is in the Church, is lyfe eternall. Rom. 8. b.

q. That is, that the kingdome of Christ shuld be sette vp by God, not by men.

r. To perform his promise made to him that shuld interprete his dreame, as verse. 6.

s. This confession was but a sodain motion as it was also in Pharao, Exod. 9. 6. but his heart was not touched, as appeared soon afterward.

t. This he did not for ambition, or priuate

The.iij. Chapter.

1. The kyng setteth vp a golden image, whiche he commaundeth to be worshypped. 8. Sidrach, Misach, and Abednego are accused, bycause they despised the kings commaundement. 13. They are brought vnto the king, and commaunded to woorshyp the image. 16. They refuse to doo it, and are put into a burnyng ouen. 25. By beleefe in God they are deliuered from the fire. 28. Nabuchodonosor confesseth the power of God, after the sight of the miracle.

1 Nabuchodonosor the kyng made an image of golde, whiche was threescore cubites hygh, and sixe cubites thicke: he set it vp in the playne of Dura, in the prouince of Babylon.

2 Then Nabuchodonosor the kyng sente forth, to gather together the Dukes, Lordes, and nobles, the iudges and officers, the deputies, and sheriffes, with all the rulers of the prouinces, that they might come to the (a) dedication of the image whiche Nabuchodonosor the kyng (b) had set vp.

3 So the Dukes, Lordes, and Nobles, the iudges, and officers, deputies, and sheriffes, with all the rulers of the prouince, gathered them together vnto the dedicatyng of the image that Nabuchodonosor the kyng had set vp, and they stode before the image which Nabuchodonosor had set vp.

4 Then an heralde cryed aloude: To you it is commaunded, O (c) people, nations, and languages,

5 That when ye heare the noyse of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all maner of instruments of musicke, ye fall downe and worshyp that golden image that Nabuchodonosor the kyng hath set vp.

6 Who so then falleth not downe, and worshipperh, shall euen the same houre be cast into the middes of a hote fyrie furnace.

7 Therefore, when all the folke hearde the noyse of the cornet, trumpet, harpe, shawme, psalteries, and all instruments of musicke, then all the people, nations, and languages fell downe, and worshypped the golden image that Nabuchodonosor the kyng had set vp.

8 Nowe were there certayne men of the Chaldees that went euen then, and (d) cryed out an accusation of the Iewes.

9 They spake, and sayde vnto kyng Nabuchodonosor, O kyng, lyue for euer.

10 Thou, O kyng, haste made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and all instruments of musicke, shall fall downe, and worshyp the golden image:

11 And who so then fell not downe, and worshipped not, that he shoulde be caste into the middes of an hote fyrie furnace.

12 Nowe are there certayne Iewes, whom thou hast set ouer the charge of the prouince of Babylon, (namely) (e) Sidrach, Misach, and Abednego: these men, O kyng, regarded not thy commaundement: yea they will not serue thy goddes, nor worshyp the golden image that thou hast set vp.

13 Then Nabuchodonosor in his anger and wrathe commaunded, that Sidrach, Misach, and Abednego should be brought vnto him: so these men were brought before the king.

14 Then Nabuchodonosor spake vnto them, and sayde, Is it true, O Sidrach, Misach, & Abednego, wyl not you serue my goddes, nor worshyp the golden image that I haue set vp?

15 Nowe therefore be ready when ye heare the sounde of the cornet, trumpette, harpe, shawme, psalteries, dulcimers, and all instruments of musicke, to fall downe, and worshyp the image whiche I haue made: for if ye worshyp it not, ye shal be cast immediatly into the myddes of a hote fyrie furnace: for who is that God, that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answeared the kyng, and sayde, O Nabuchodonosor, we are not (f) carefull to aunsweare thee in this matter:

17 Beholde, our God whom we serue, is (g) able to deliuer vs from the hote fyrie furnace: and he wyll deliuer vs out of thy handes, O kyng:

18 And though he wyll not, yet shalt thou knowe, O kyng, that we wyll not serue thy gods, nor worshyp the golden image whiche thou hast set vp.

19 Then was Nabuchodonosor full of indignation, so that the countenaunce of hys face chaunged vppon Sidrach, Misach, and Abednego: therefore he charged and commaunded, that they should heate the furnace, one seuen tymes more than it was wont to be heate.

20 And he charged the moste valiant men of warre that were in hys armie, to binde Sidrach, Misach, and Abednego, & to cast them into the hote fyrie furnace.

21 So these menne were bounde in theyr coates, hosen, head attyre, with theyr other garments, and caste into the middes of the hote fyrie furnace.

22 Ther-

a. Shewyng that the idol is not knowē for an idol so long as it is with the workemā: but when the ceremonies & solemnes are ended and vsed, and the cōmon of the people is there, the idol is a blocke they thinke may haue made a God.

b. This was sufficient with the wicked at all tymes to approue theyr religion, if the kynges auctho-rite were alleaged for the stablishment therof, not cōsidering in the same tyme what Gods worde did per-swade.

c. The two dangerous weapons wherwith Satan assayleth the children of God, is the cōsent of the multitude, and the cruelte of the punishment.

d. That is, accused the Iewes with an out crye.

e. It seemeth that they named not Daniel, bicause he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue better occasion to accuse Daniel after: and this declareth that this policie of erecting this image, was inuented by the malitious flatterers, which sought nothing but the destructiō of the Iewes, whom they accused of rebellion and ingratitude.

f. They should haue done injurie to God, if they shoulde haue doubted in this holy cause, & therfore they say that they are resolued to die for gods cause.

g. They ground on two poynts: first on the power and prouidence of God ouer thē: secondly on theyr cause, whiche was Gods glory, & the testifying of his true religion with theyr bloud, & so make open confession that they wil not so much as outwardly cōsent to idolatrie.

22 Therefore, bycause the kyngs commaundement was strayte, and the furnace was receyuyng hote, the men that put in Sidrach, Misach, and Abednego, the flambe of the fire destroyed them.

23 And these three men Sidrach, Misach, and Abednego, fell downe in the middes of the hote fyrie furnace bounde.

24 Then Nabuchodonosor the kyng was astonyed, and rose vp in all hast: he spake vnto hys counsell, and sayde, Dyd not we caste three men bounde into the myddes of the fire? They answeared and sayde vnto the kyng, It is true, O kyng.

25 He answeared and sayde, Loe, I see foure men loose, walkyng in the middes of the fyre, and they haue no hurte: and the fourme of the fourth is lyke the (h) sonne of God.

h. That is, an angel of God, as verse. 28.

26 Upon this went Nabuchodonosor vnto the mouthe of the hote fyrie furnace, he spake also, and sayde, O Sidrach, Misach, and Abednego, ye seruants of the hygh God, goe forthe and come hither. And so Sidrach, Misach, & Abednego came forth of the middes of the fyre.

27 Then the dukes, lordes, and nobles, and the kyngs counsell, came together to see these men, vpon whome the fyre had no maner of power in their bodyes: in so muche that the heare of their head was not burnt, and their clothes vnchaunged, yea there was no smell of fyre felt vpon them.

¶ 28 Then spake Nabuchodonosor, and sayde, Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruants that put their truste in hym, and haue altered the kyngs commaundement, and ioparded their bodyes, rather than they would serue or worship any God, except their owne God onely.

29 Therefore I make a decree, that euery people, nation, and language which speake any blasphemie agaynst the God of Sidrach, Misach, and Abednego, shall be drawen in peeces, and their houses shall be made a iakes: bycause there is no God that can deliuer after this sorte.

30 So the kyng promoted Sidrach, Misach, and Abednego, in the prouince of Babylon.

The iiij. Chapter.

4. Nabuchodonosor dreameth agayne. 8. Daniel interpreteth it. 29. Nabuchodonosor is put out of his realme, and eateth with beasts. 34. He confesseth the power of God, and is restored vnto his kyngdome.

1 NAbuchodonosor kyng, vnto all people, nations, & languages, that dwel vpon the (a) whole earth, peace be multiplyed among you.

A

a. Meanyng so farre as his dominion extended.

2 I thought it good to shewe the signes, and marueylous workes that the hygh God hath wrought vpon me.

3 O how great are his signes, & how mightie are his wonders? hys kyngdome is an (b) euerlastyng kingdome, and his dominiō is from generation to generation.

b. Reade chapt. 2. f.

4 I Nabuchodonosor beyng at reste in my house, and flouryshyng in my palace,

5 Sawe (c) a dreame, whiche made me afrayde, and the thoughts vppon my bedde, with the visions of my head troubled me.

c. This was another dreame beside that which before of the foure empires.

6 Therefore made I a decree, that they should bryng all the wyse men of Babylon before me, that they might declare vnto me the interpretation of the dreame.

7 So came the wyse men, the sothsayers, the Chaldeans, and wysardes, to whom I tolde the dreame: but they could not shewe me the interpretation thereof.

B

8 Tyll at the laste Daniel came before me (whose name was Baltassar, accordyng to the name of my God) which hath the spirite of the holy gods in hym, and before hym I tolde the dreame, saying,

9 O Baltassar, thou prynce of wyse men, for somuch as I know that thou hast the spirite of the holy gods, & no secrete troubleth thee: tel me therfore the visions of my dreame that I haue seene, and the interpretation therof.

10 Thus were the visions of my head vpon my bedde: And beholde, I sawe a tree in the middes of the earth, and the heyght therof was great,

11 A great tree and strong, and the heyght therof reached vnto the heauen, and the sight therof to the endes of all the earth.

12 The leaues therof were faire, and the fruite therof mucke, and in it was meate for all: the beastes of the fielde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof: all flesshe fedde of it.

13 I sawe in the visions of my head vpon my bed, and beholde a (d) watcher, and a holy one came downe from heauen,

d. Which was an angel of God.

14 And cryed mightyly, saying thus, Hewe downe the tree, breake off hys braunches, shake off his leaues, and scatter his fruyte abrode: that the beastes may get them away from vnder hym, and the foules from his branches.

C

15 Neuertheless, leaue the stumpe of hys rootes styll in the earth, and with a bande of iron and brasse (bynde it) among the grasse of the field, and let it be wet with the deawe of

of heauen, and lette his portion be with the beastes among the grasse of the fielde.

16 Let his hart be (e)changed from mans(nature) and let a beasts heart be giuē vnto him, and let seuen tymes be passed ouer him.

17 This sentence (is) according to the (f) decree of the watchers, & the request according to the worde of the holy ones: because liuing men should knowe that the highest hath power ouer the kingdome of men, and giueth it to whome it lyketh him, and setteth vp ouer it the basest among men.

18 This is the dreame that I king Nabuchodonosor haue seene: therefore thou, O Baltassar, declare the interpretation therof, forsomuche as all the wise men of my kingdome are not able to shew me what it meaneth: but thou canst doe it, for the spirite of the holie Gods is in thee.

19 Then Daniel, whose name was Baltassar, helde his peace by the space of one houre, and his thoughtes (g) troubled him. So the king spake and sayde, O Baltassar, let neyther the dreame, nor the interpretation therof trouble thee. Baltassar annswered, saying, O my Lorde, thys dreame bee to them that hate thee, and the interpretation therof to thyne aduersaries.

20 As for the tree that thou sawest, whiche was greate and myghtie, whose heigth reached vnto the heauen, and the syght thereof through all the worlde,

21 Whose leaues were fayre, and the fruite thereof muche, and in it was meate for all, vnder the which the beastes of the fielde had their habitation, and vpon whose braunches the foules of the ayre did sit:

22 It is thou, O king, whiche art great and myghtie, for thy greatnesse increaseth, and reacheth vnto the heauen, so doth thy dominion to the endes of the earth.

23 But whereas the king sawe a watcher, and a holie one that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the roote thereof in the earthe, and with a bande of yron and brasse, bynde it among the grasse of the fielde, and lette it bee weat with the dewe of the heauen, and let his portion be with the beastes of the fielde, till (h) seuen tymes passe ouer him.

24 This, O king, is the interpretation, yea it is the very decree of the most highest of all, and it toucheth my Lorde the king.

25 Thou shalt be cast out from men, and thy dwelling shall bee with the beastes of the fielde: with grasse shalt thou be fedde like (i) Oxen, thou shalt be wet with the dewe of the heauen, yea seuen tymes shall passe ouer thee, till thou (k) know that the highest hath power ouer the kingdome of men, and giueth it to whom he list.

26 Moreouer, whereas it was sayde, that the stumpe of the roote of the tree should be left vnto it: it betoketh that thy kingdome shall remayne whole vnto thee, after thou haste learned to know that the power commeth from heauen.

27 Wherefore, O king, let my counsel be acceptable vnto thee, and (l) breake off thy sinnes by righteousnesse, and thyne iniquities by mercie toward the poore: loe, let there be a healing of thyne errour.

28 All these thynges touche the kyng Nabuchodonosor.

29 So after (m) twelue monethes, the kyng walked in the palace of the kingdome of Babylon.

30 And the king spake and sayde, Is not this greate Babylon that I haue buylte for the house of the kingdome by the myght of my power, and for the honour of my maiestie.

31 Whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying, O king Nabuchodonosor, to thee bee it spoken, The kingdome is departed from thee.

32 And thou shalt be cast out of mens companie, thy dwelling shall be with the beastes of the fielde: so that thou shalte eate grasse like oxen, & seuen tymes shal passe ouer thee, vntil thou know well that the highest hath power vpon the kingdome of men, and giueth it vnto whom it pleaseth him.

33 The very same houre was this matter fulfilled vpon Nabuchodonosor, & he was cast out of mens companie, and did eat grasse lyke Oxen, and his bodie was weat with the dewe of heauen, til his heares were growne as Eagles (feathers) and his nayles lyke byrdes clawes.

34 When this kyng was past, I Nabuchodonosor decree. lyft vnto heauen, and myne vnderstanding was restored vnto me: then gaue I thankes vnto the highest, I magnified, and praysed him that liueth for euermore, whose power is an euerlasting power, and his kingdome is from one generation to an other.

35 And all they that dwell vpon the earth, are to be reputed as nothyng, and according to his will he worketh in the armie of heauen, among the inhabitoures of the earth: and there is none that may resist his hand, or say vnto him, What doest thou?

36 At the same time was myne vnderstanding giuen me againe, and I was (restored) to the honour of my kingdome, my glorie,

k. Daniel sheweth the cause why God thus punished him.

l. Cease from prouoking God to anger any longer by thy sinnes: and where thou haste cruelly oppressed many poore, be now mercifull vnto them in righteousnes: so shall the errours of thy former life be redressed.

m. After that Daniel had declared this vision, & this his pride declared in the nexte verse, sheweth that it is not in man to conuert to God, except his spirit moue him, seing that these terrible threatenings could not moue him to repent.

n. That is, the seuen times or yeres mentioned in the verses 16. and 23. and 25. and 32.

and my beaute was restored vnto me, and my counsellours and (o) Princes sought vnto mee, and I was established in my kingdome, and my glorie was augmented towarde mee.

37 Nowe therefore, I (p) Nabuchodonosor, praise, and extoll and magnifie the king of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride he is able to abase.

o. By whom it semeth he was put from his kingdome before.

p He doth not onely prayse god for his deliuerance, but also confesseth his fault, that God only may haue the glorie, and man the shame, and that he may be exalted and mã cast downe.

The.v. Chapter.

1. Balthasar king of Babylon, abusing the vessels of the temple, seeth an hande writing in the wall. 8. The soothsayers called of the king, can not expounde the writing. 13. Daniel is called, which readeth it, and interpreteth it also. 30. Balthasar being slayne, Darius succeedeth in his roome.

1 KIng (a) Balthasar made a great feast to a thousand of his princes, and dranke wine (b) before the thousande.

2 And Balthasar, when he hadde tasted the wine, commaunded to bring hym the golden and syluer vessells, whiche his (c) father Nabuchodonosor hadde broughte from the temple in Hierusalem, that the kyng, and his princes, and his wyues, and his concubines might drinke therin.

3 So were brought the golden vessells that they hadde taken out of the Temple of the Lords house at Hierusalem: and the king, and his Princes, his wyues, and his concubines dranke in them.

4 They dranke wine, and praysed the gods of gold, siluer, brasse, iron, wood, and stone.

5 In the selfe same houre there appeared fyngers of a mannes hande, writyng right ouer (d) against the candelsticke, vpon the plaster of the wall of the kinges Palace, and the king sawe the knuckles of the hande that wrote.

6 Then changed [illegible] his countenance, and his thoughtes [illegible] him, so that the ioynts of his loynes were loosed, and his (e) knees smote one against the other.

7 Wherefore the king cryed mightily, that they should bring the soothsayers, Chaldeis, and wysardes: The king spake also to the wyse men of Babylon, and sayde, Who so can reade this writing, and shewe me the interpretation thereof, shall be clothed with purple, and haue a chayne of gold about his necke, and shall bee the thirde ruler in the kingdome.

8 Vpon this came all the kinges wyse men, but they coulde neyther reade the writyng, nor shewe the king the interpretation.

9 Then was king Balthasar greatly troubled, and his countenance was chaunged in him, and his princes were astonyed.

10 Now the (f) queene by reason of the talke of the king and his Princes, came into the banket house, and the queene spake, and sayd, O king lyue for euer, let not thy thoughtes trouble thee, and let not thy countenaunce be chaunged.

11 There is a man in thy kingdome, that hath the spirite of the holy Goddes within him: and in the dayes of thy father, lyght, and vnderstandyng, and wysedome, lyke the wysedome of the goddes, was found in him, whome the king Nabuchodonosor thy father, the kyng (I say) thy father, made chiefe of the (g) wyse men, soothsayers, Chaldeans, and wysardes:

12 Bicause that suche an abundaunt spirite, knowledge, & vnderstanding, to expounde dreames, to open secretes, and to declare harde doubtes, was found in him, yea euen in Daniel, whome the king named Baltassar: let Daniel be called, and he shall declare the interpretation.

13 Then was Daniel brought before the king: so the king spake vnto Daniell, and sayde, Art thou that Daniel, which art of the children of the captiuitie of Juda, whome my father the king brought out of Jurie?

14 I haue heard of thee, that thou hast the spirite of the holie goddes, and that lyght and vnderstanding, and excellent wisedome is founde in thee.

15 Now haue ther bin brought before me wise men, and soothsayers to rede this writing, and to shewe mee the interpretation therof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee that thou couldest shewe interpretations, and dissolue doubts: nowe if thou canst reade this writing, and shewe me the meaning thereof, thou shalte be clothed with purple, and haue a chayne of golde aboute thy necke, and be the third ruler in the kingdome.

17 Then Daniel aunswered, and sayde before the kyng, As for thy rewardes keepe them to thy selfe, and giue thy gyfts to an other: yet I will reade the writing vnto the king, and shewe him the interpretation.

18 O thou king, the most high God gaue vnto (h) Nabuchodonosor thy father, a kingdome, and maiestie, and honour, and glorie.

19 And for the maiestie that hee gaue hym, all people, nations, and languages, trembled and feared before hym: he slue whome he would, he smote whom it pleased hym: againe, whome he would he sette vp, and whome

a. Daniel reciteth this historie of king Balthasar Euil-Merodachs sonne, to shewe Gods iudgements against the wicked, for the deliuerance of his churche, and how the prophecie of Ieremie was true, that they shoulde be deliuered after seuentie yeares.

b. That is, not alone, as commonly he was wont, but in a solemne banket, whervnto he receiued al his nobles to accõpany him.

c. Meaning his grandfather.

d. That it might the better be seene.

e. So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgementes.

f. This sonne thinke was mother, of his grandf ther: of all lihod a wo of great that could member of actes of Da

g. Read ch 4. b. and wh declareth, bo that this na was both ed ous vnto hi and also that he did not re these vile pe ctises, by cu he was not a mong them when all wer called.

h. Before he read the writing, he declareth to the king his great ingratitude toward god, who could not be moued to giue him the glory cõsidering the wonderfull worke toward his grandfather: & so sheweth, that he sinneth, either of ignorance, or of malice.

whom he lyſt he put downe.

20 But becauſe his hart was loftie, and hys minde ſtrengthened in pryde, he was depoſed from his kyngly throne, and they toke hys glory from hym.

21 He was dryuen out from the ſonnes of men, hys harte was made lyke the beaſtes, and his dwellyng was with the wylde Aſſes, they fed hym with graſſe lyke Oxen, and his body was wet with the deawe of the heauen, till he knewe that the moſte hyghe God bare rule ouer the kyngdome of men, and that he appoynteth ouer it whom ſo euer he pleaſeth.

Baldaſar. 22 And thou his ſonne, "O Balthaſar, haſte not ſubmitted thine hart, though thou knoweſt all theſe things:

23 But haſte lifte vp thy ſelfe againſt the Lorde of heauen, ſo that the veſſels of hys houſe were brought before thee, that thou and thy prynces, with thy wiues and concubines, might drynke wyne thereout: and thou haſte prayſed the goddes of ſiluer and golde, of braſſe and iron, of wood and ſtone, whiche neyther ſee, heare, nor vnderſtande: As for the God in whoſe hande conſiſteth thy breath, and all thy wayes, thou haſte not glorified hym.

24 (i) Then was the knockles of the hande ſent from hym, and hath written this wryting.

25 And this is the wryting that he hath written: MENE, (k) MENE, THECEL, VPHRASIN.

26 Nowe the interpretation of the thyng is this: MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, Thou art wayed in the balance, and art founde wantyng.

28 PHERES, Thy kyngdome is diuided, and gyuen to the Medes, and Perſes.

29 Then commaunded Balthaſar, and they clothed Daniel with purple, and a chayne of golde aboute his necke, and made a proclamation concernyng him, that he ſhoulde be the thyrde ruler in the kyngdome.

30 The very ſame night was Balthaſar the kyng of the Chaldees ſlayne.

31 And (l) Darius of the Medes toke the kyngdome, being threeſcore and two yeeres of age.

The.vi. Chapter.

1. Daniel is made ruler ouer the lordes. 5. The imagination of an acte againſt Daniel. 7. The proclamation of the acte whereof Daniel is accuſed vnto the kyng as a tranſgreſſour. 16. He is put into a denne of Lions by the commaundement of the kyng. 23. He is deliuered by fayth in God. 24. Daniels accuſers are put vnto the Lions to be torne aſunder. 26. Darius by the proclamation of a decree, magnified the God of Daniel.

1 IT pleaſed Darius to ſet ouer his kingdome an hundred and twentie gouernours, which ſhould be ouer the whole kingdome. A

2 Aboue theſe he ſet three prynces, of whome Daniel was one, that the gouernours might gyue accomptes vnto them, and the kyng ſhould haue no damage.

3 Nowe this Daniel was preferred aboue ỹ princes & gouernours, for the ſpirite of God was plenteous in him: ſo that the kyng was minded to ſet hym ouer the whole realme.

4 Wherefore, the rulers and gouernours (a) ſought an occaſion againſt Daniel concernyng the kyngdome, but they coulde finde none occaſion nor faulte: for he was ſo faithfull, that there was no blame nor fault found in hym.

5 Then ſaid theſe mẽ, We ſhal find none occaſion againſt this Daniel, except we find it againſt him cõcerning the lawe of his God.

6 Upon this went the princes and lords together vnto the kyng, and ſayde this vnto him, Kyng Darius, lyue for euer.

7 All the rulers of thy kyngdome, the officers and gouernours, the counſellers & dukes, haue conſulted together to make a decree for the kyng, and to eſtabliſhe a ſtatute, That who ſo deſireth any petition eyther of any God or man within theſe thyrtie dayes, except of thee, O kyng, he ſhall be caſt into the Lions denne. B

8 Nowe, O kyng, confirme the decree, and ſeale the wryting, that it be not changed accordyng to the lawe of the Medes and Perſians, which altereth not.

9 Wherefore, kyng Darius ſealed the wryting and decree.

10 Nowe when Daniel vnderſtode that he had ſealed the wryting, he went into his houſe, and the (b) wyndowes of his chamber towarde Hieruſalem ſtode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, and prayſed hys God, as he dyd afortetyme.

11 Then theſe men aſſembled, and found Daniel makyng his petition, and praying vnto his God.

12 So they came to the kyng, and ſpake before hym concernyng hys commaundement, ſaying, O kyng, haſte thou not ſealed the decree, that within thirtie dayes, who ſo requyreth his petition of any God or man,

a. Thus the wicked cannot abyde the graces of God in others, but ſeeke by al occaſions to deface thẽ, therefore againſt ſuch aſſaultes there is no better remedie than to walke vprightly in the feare of God, and to haue a good conſcience.

b. Becauſe he would not by his ſcilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Hieruſalem whẽ he praied, both to ſtirre vp himſelfe with the remẽbrance of gods promiſes to his people, when they ſhould pray towarde that temple: & alſo that others might ſee, that he woulde neuer conſent in hart nor deede for theſe fewe dayes, to any thyng cõtrarie to Gods glory.

but onely of thy ſelfe, O king, he ſhall be caſt into the denne of Lions? The kyng anſweared, and ſayde, Yea, it is true, accordyng to the lawe of the Medes and Perſes that altereth not.

13 Then anſweared they, and ſayde vnto the kyng, This Daniel, whiche is of the chyldren of the captiuitie of Juda, O kyng, regardeth neyther thee, nor thy decree that thou haſte ſealed: but maketh his petition three tymes a day.

C 14 When the kyng hearde theſe wordes, hee was ſoare diſpleaſed with hymſelfe, and ſet his hart on Daniel to deliuer him, and he laboured till the ſunne went downe, to deliuer him.

15 Then theſe men aſſembled vnto the kyng, and ſayde vnto hym, Knowe this, O kyng, that the lawe of the Medes and Perſes (a), that the commaundement and ſtatute whiche the kyng maketh, may not be (c) altered.

16 Then the kyng commaunded, and they brought Daniel, and they caſte hym into the Lions denne. Nowe the kyng ſpake vnto Daniell, and ſayde, Thy God whom thou alway ſerueſt, euen hee wyll deliuer thee.

17 And there was brought a ſtone, and layde vppon the mouthe of the denne, this the kyng ſealed with his owne ryng, and with the ſignet of his prynces, that the purpoſe concernyng Daniel, ſhould not be changed.

18 So the kyng went into his palace, and remayned faſtyng, neyther was there any inſtruments of muſicke brought in before him, and his ſleepe went from hym.

19 But betymes in the morning at the breake of the day, the kyng aroſe, and went in all haſte vnto the denne of the Lions.

20 Nowe as he came nygh vnto the denne, he cryed with a piteous voyce vnto Daniell, yea the kyng ſpake, and ſayde vnto Daniel, O Daniel, thou ſeruaunt of the lyuyng God, is not thy God, whome thou ſerueſt alway, able to deliuer thee from the Lions?

21 Then Daniel ſayd vnto the king, O king, lyue for euer:

22 My God hath ſente hys Angell, whiche hath ſhutte the Lyons mouthes, ſo that they myght not hurte mee, for myne (d) vngyltineſſe is founde out before hym: and as for thee, O kyng, I neuer (e) offended thee.

23 Then was the kyng exceedyng gladde for hym, and commaunded to take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurte was founde vpon hym, for he (f) put his truſte in his God.

24 And as for thoſe men whiche had accuſed Daniel, the kyng commaunded to bryng them, and to (g) caſte them into the Lions denne, them, theyr children, and theyr wyues: ſo the Lions had the mayſterie of them, and brake all their bones aſunder, or euer they came at the grounde of the denne.

25 After this, wrote kyng Darius vnto all people, nations, and tongues, that dwell in al landes, Peace be multiplied vnto you:

26 My commaundement is in all my dominion and kingdome, that men feare & ſtande in awe of Daniels God: for he is the liuing God whiche abideth euer, his kingdome ſhal not fayle, and his power is euerlaſtyng.

27 It is he that delyuereth and ſaueth, he doth wonders, and maruelous workes in heauen, and in earth, he hath preſerued Daniel from the power of the Lions.

28 So this Daniel proſpered in the raygne of Darius, and in the raygne of Cyrus of Perſia.

The.vij. Chapter.

1. A viſion of foure beaſts is ſhewed vnto Daniel. 4. The viſion is interpreted of foure kingdomes of the worlde. 27. Of the euerlaſtyng kyugdome of Chriſt.

1 IN the firſt yeare of Balthaſar kyng of Babylon, ſawe Daniel a Dreame, and there were viſions in his head vpon his bed, whiche (a) dreame he wrote, and declared the ſumme of the matter,

2 Daniel ſpake, and ſayde, I ſawe in my viſion by night, & beholde, the foure (b) windes of heauen ſtroue vpon the great ſea,

3 And foure great beaſtes came vp from the ſea, one diuers from another.

4 The firſt was as a (c) Lion, and had Eagles wings: I beheld till his wings were pluckt from hym, and he lyfted vp from the earth, and ſet vpon his feete like a man, and there was gyuen him a mans hart.

5 Behold another beaſt, (whiche was) the ſeconde, was like a (d) Beare, and ſtode vpon the one ſide: betwixt his teeth in his mouth he had three ribbes, & it was ſayde vnto him thus, Ariſe, eate vp muche fleſhe.

6 Then I loked, and beholde, there was an

a. Thus the wicked maintayne ill lawes by conſtancie & auſteritie, whiche is otherwiſe, either lightneſſe, or ſtubbornneſſe, whē as the innocents therby periſh: and therfore godlie ought neyther to feare nor be aſſumed to breake ſuch.

d. Myne vprightneſſe in this thyng wherein I was charged, was approued of God.

e. For he dyd diſobey the kings wicked cōmandemēt, to obey God, and ſo did no iniurie to the kyng, who ought to commaūd nothing whereby God ſhould be diſhonoured.

f. Becauſe he cōmitted himſelf wholly vnto God, whoſe cauſe he did defend: he was aſſured that nothyng but good could come vnto him, whenſe we ſee this power of faith. Hebr. 11. e.

g. A terrible example againſt al, that contrary to their cōſcience make cruel lawes to deſtroy Gods children, and alſo admoniſheth princes how to puniſh ſuch, whē their wickednes come to light, though not in euery point, or with like circumſtances, yet to execute true iuſtice.

a. Whereas the people of Iſrael looked for a cōtinuall quietneſſe after theſe ſeuentie yeeres, as Ieremie had declared: he ſheweth that this reſt ſhuld not be a deliuerance frō all troubles, but a beginning, & therefore moued them to looke for a cōtinual afflictiō til the Meſſias be vttered and reuealed, by whome they ſhoulde haue a ſpirituall deliuerance, and al the promiſes fulfilled, whereof they ſhould haue a certayne token in the deſtruction of the Babylonical kingdome. b. Which ſignifieth that there ſhuld be horrible troubles and afflictiōs in the world in al quarters. c. The beaſts are kings, kingdomes, or Monarchies: By the Lion, the kingdome of Babylō is vnderſtanded, which ſpeedily vanquiſhed the nations adioyning: but after his wings were pluckte, and his kingdome taken away, he returned to the condition of a man, and no Lion. d. The ſeconde Monarchie of the Perſians and Medes.

an other like vnto a (e) Leoparde, this had wings as a foule, euen (f) foure vppon the backe: this beast had foure heads, and there was power giuen him.

7 After this I sawe in a vision by nyght, and beholde, the fourth beaste was grimme and horrible, and marueylous strong: (g) it had great iron teeth, it deuoured and destroyed, and stamped the residue vnder his feete, it was vnlike the other beasts that were before it, for it had (g) ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little horne, before whome there were three of the fyrste hornes pluckt away: and beholde, this horne had eyes like the eyes of a man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set vp, and the (h) auncient of dayes did syt: whose garment was white as snowe, and the heares of his head lyke the pure wool: his throne was like the fierie flambe, and his (i) wheeles as burning fyre.

10 There issued forth a fyerie streame, and went out from before him: a thousand thousands ministred vnto him, and ten thousande thousandes stode before him: the iudgement was set, and the (k) bookes opened.

11 Then toke I heede therevnto, bycause of the voyce of the proude wordes whiche the horne spake: I beheld til the beast was slain, and his body destroyed, and giuen to be brent in the fyre.

12 As concerning the other beastes, they had their dominion taken away, but their lyues were prolonged for a certaine tyme and season.

13 I sawe in visions by nighte, and beholde there came (l) one in the cloudes of heauen, like the sonne of man: which went vnto the auncient of dayes, before whom they brought him.

14 And he gaue hym dominion and honour, and a kingdome, that al people, nations, and languages shoulde serue him: his dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the middest of my body, and the visions of my head made me afrayde.

16 I gate me vnto (m) one of them that stod by, and asked him the trueth concerning all these thynges: so he tolde me, and made me vnderstande the interpretation of these thynges.

17 These great beastes whiche are foure, are foure kynges whiche shall aryse out of the earth:

18 But the (n) hygh saintes shall receyue a kingdome, and possesse a kingdome for euer, euen for euer and euer.

19 After this, I required to knowe the truth concerning the fourth beast, whiche was so vnlike the other beastes, & so horrible, whose teeth were of iron, and his nayles of brasse, which deuoured, and destroyed, and stamped the residue vnder his feete:

20 (I desyred) also (to knowe the trueth) as touching the ten hornes that he had vpon hys head, and this other whiche came vp afterward, before whose face there fell downe three, which horne had eyes, and a mouth that spake presumptuous things, and looked with a grimmer visage than his (o) felowes.

21 I beheld, and the same horne made battaile against the saints, yea and preuayled against them.

22 Untill the auncient of dayes came, that the iudgemente was giuen to the high saintes, and till the time came that the saints had the kingdome in possession.

23 He gaue me this answeare: That fourth beast, shall be the fourth kingdome vppon earth, it shall be vnlike to all the kingdomes: it shall deuour, treade downe, and destroy al other landes.

24 The ten hornes, are ten kynges that shal arise out of that kingdome: after whome there shall stande vp another, which shall be vnlyke to the fyrste, and he shall subdue three kynges:

25 And he shall speake wordes against the hyghest of all, hee shall destroy the high saintes, and thynke that he may chaunge times and lawes: they shall be giuen into hys hand vntill a tyme, and tymes, and the dividing of a tyme.

26 But the iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the ende.

27 And the kingdome and dominion, and the greatnesse of the kingdome vnder the whole heauen, shall be giuen to the (p) people of high saintes, whose kyngdome is an euerlasting kingdome, and all powers shall serue and obey it.

28 Hitherto the end of the wordes: I Daniel had many cogitations (which) troubled me, and my countenance changed in me: but the wordes I kept still in mine hart.

The. viij. Chapter.

1. A vision of a strife betweene a ramme and a hee goate. 20. The vnderstanding of the vision is, of the battayle betweene the king of Persia, and the king of the Grecians.

e. The thirde Monarchie of the Macedonians.

f. That is, hys foure chiefe captaynes, which had the empire after his death deuided among them.

g. That is, the Romane empire, whiche was as a monster, and could not be compared to anye beast, bycause the nature of none was able to expresse it.

g. Which signify ten kings, as verse. 24.

h. That is, God, whiche was before all times.

i. So was the manner in old time of princes thrones, to be made so, that they myghte bee moued, and remoued the eafelyer.

k. This is meant of the first comming of Christ, whe as the will of GOD was plainely reuealed by hys Gospell.

l. Which Is ment of Christ who had not yet taken vpon him mans nature, neyther was the sonne of Dauid according to the flesh, as he was afterward, but appeared then a figure, and that in the cloudes.

m. Meaning, of the angels, as verse. 10.

n. That is, gods elect people, which shal haue a kingdome and church to continue in for euer.

o. That is, the three other empires.

p. That is, to the Church.

VIII 1 IN the third yeere of the raygne of king Balthaſar, there appeared a viſion vnto me (euen) vnto mee Daniel, (a) after that which I had ſeene in the beginning.

2 I ſaw in a viſion (and when I ſawe it, I was in the palace of Suſis, whiche is in the prouince of (b) Elam) and in the viſion me thought I was by the riuer of Ulai.

3 Then I loked vp and ſawe, and beholde, there ſtode before the riuer a (c) ramme which had two hornes: and theſe two hornes were high, but (d) one was higher than the other, and the higheſt came vp laſt.

4 I ſaw that this ramme puſhed wyth hys hornes againſt the weſt, againſte the nozth, and againſt the ſouth: ſo that no (e) beaſtes might ſtande before him, nor defende them from his power, but he did as him lyſted, and became great.

5 And as I conſydered, behold there came a hee (f) goate from the weſt, ouer the whole earth, and touched not the ground: and thys goate had a (g) horne appeared betwixt hys eyes.

6 And he came vnto the ramme that had the two hornes, (whome I had ſeene ſtandyng by the riuer) and ranne fiercely vpon hym with his might.

7 And I ſawe hym drawe nygh vnto the ramme, being very fierce vpon him, yea he (h) ſmote the ramme, and brake his two hornes, neyther hadde the ramme ſo muche ſtrength as to ſtande before him: but he caſt him downe to the ground, trode him vnder his feete, and there was none able to deliuer the ramme out of his power.

8 Therfore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great (i) horne was broken: then grew there other (k) foure notable ones in the ſteede of it, toward the foure windes of the heauen.

9 And out of one of them came forth a little (l) horne, whiche waxed very great towarde the (m) ſouth, toward the (n) eaſt, and toward the (o) pleaſant lande.

10 (p) It grewe vp vnto the hoſt of heauen, wherof it did caſt ſome down to the grounde, and of the ſtarres alſo, and trode them vnder foote.

11 Yea it grewe vp againſte the (q) prince of the hoſt, from whom the (r) dayly (ſacrifice) was taken away, and the places of his ſanctuarie caſt downe.

12 And power was giuen vnto it ouer the dayly (ſacrifice) for the iniquitie, and it ſhall (s) caſt downe the trueth to the ground: and thus ſhall it do, and proſper.

13 Upon this, I heard one of the ſaintes ſpeaking, and one of the (t) ſaintes ſpake vnto (v) Palmoni, ſaying, Howe long ſhall the viſion of the dayly (ſacrifice) and of the iniquitie of deſolation (endure) to giue both the ſanctuarie and the power to be troden vnder foote:

14 And he anſweared me, Vnto the (x) euening and the morning two thouſande and three hundred: then ſhall the ſanctuarie bee cleanſed.

15 Now when I Daniel had ſeene thys viſion, and ſoughte for the vnderſtanding of it: beholde there ſtode before me (y) like the ſimilitude of a man.

16 And I hearde a mans voyce (z) betweene Ulai, whiche cryed, and ſayde, O Gabriel (aa) make this manne vnderſtande the viſion.

17 So he came, and ſtode by me: but I was afrayd at his comming, and fell downe vpon my face: Then ſayd he vnto me, Vnderſtande O thou ſonne of man: for at the (bb) time of the ende this viſion (ſhalbe.)

18 Now as he was ſpeaking vnto me, I fell in a ſlumber vpon my face to the ground: but he touched mee, and ſet me vp in my place.

19 And he ſayde, Beholde, I will ſhewe thee what ſhall be in the laſt wrathe: for in the time appoynted, it ſhall be fulfilled.

20 The ramme whiche thou ſaweſt hauyng two hornes, is the king of the Medes and Perſis.

21 And the goate is the king of Grecia: and the great horne that is betwixt his eyes, that is the firſt king.

22 But whereas it brake, and four other roſe vp in the ſteede: (it ſignifyeth,) that out of this people ſhall ſtande vp four kingdomes, but not ſo mightie as it.

23 And in the end of their kingdome, when the wicked are come to the full, a king of a (cc) fierce countenance, and vnderſtandyng hard ſentences, ſhall ſtand vp.

24 His power ſhall be mightie, but not in (dd) hys ſtrength, and he ſhall deſtroy wonderfully, he ſhall proſper and practiſe, and deſtroy the (ee) mightie, and the holy people.

25 And through his policie alſo he ſhal cauſe craft to proſper in his hands, he ſhall extoll hym ſelfe in his hart, and in proſperitie hee ſhall deſtroy many, and many one ſhall be put to deathe in hys wealthyneſſe: he ſhall ſtand vp againſte the (ff) prince of princes, but

a. After the generall viſion, he confirmeth to certayne particular viſions, as touching the deſtruction of the Monarchie of the Perſians, and Macedonians, for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken therof.

b. Elam is Perſia.

c. That is, the kingdome of the Perſians and Medes now ioyned togeather.

d. Meaning, Cyrus, who after grew greater in power than Darius his vncle and father in lawe.

e. No kings or nations.

f. Meaning, Alexander, that came with great expedition.

g. Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captayn, ſo that the ſtrength was attributed to him: whych is meant by this horne.

h. Alexander ouercame Darius in two battayles, and ſo hadde the kingdomes of the Medes and Perſians.

i. Alexanders great power was broken: for when he had ouercome al the Eaſt, he thought to returne toward Grecia, to ſubdue them that there had rebelled, and ſo dyed by the way.

k. For Caſſander had Macedonia, Seleucus, Syria, Antigonus, Aſia the leſſe, and Ptolomeus Egypt.

l. Antiochus Epiphanes.

m. Teward Egypt.

n. Ptolomias.

o. Iudea.

p. Antiochus who raged agaynſt the elect of God.

q. That is, God.

r. He laboured to abolyſhe Gods religion and to caſt downe his ſeruice.

s. This horne ſhall aboliſh for a time the true doctrine, and ſo corrupt Gods ſeruice.

t. One of the angels.

v. That is, a ſecret one, or a marueylous one, whereby is vnderſtanded Chriſte the reuealer of all ſecrets.

x. Euening and morning doe ſignifie a naturall day, that is, 2300. dayes.

y. That is, Chriſt.

z. That is, betweene the bankes of the riuer Vlai.

aa. This power to commaund the angell, declareth it was God.

bb. That is, the viſion ſhall bee fulfilled hereafter, in time conuenient.

cc. That is, Antiochus, who ſhoulde be impudent, ſhameleſſe, ſubtill, and craftie.

dd. That is, not like Alexanders ſtrength.

ee. Both the Gentiles that dwell about him, and the Iewes.

ff. Meanyng, againſt God.

but he shalbe destroyed without (gg) hand.

26 And the vision of the (hh) euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 Upon this was I Daniel feeble, so that I lay sycke (certayne) dayes: but when I rose vp, I wente about the kings businesse, and was astonied at the vision, neuertheles no man vnderstode it.

The.ix. Chapter.

1. Daniel desyreth to haue that performed of God, whyche hee hathe promised concernyng the returne of the people from their banishment in Babylon. 15. A true cõfession. 20. Daniels prayer is heard. 21. Gabriel the angell expoundeth vnto hym the vision of the threescore and ten weekes. 24. The annoynting of Christ. 25. The buildyng agayne of Hierusalem vnder Nehemias. 26. The death of Christ.

1 IN the firste yeere of Darius the sonne of (a) Assuerus, whiche was of the seede of the Medes, and was made king ouer the (b) realme of the Chaldees.

2 Euen in the fyrste yeere of his raigne, I Daniel vnderstode by (c) bookes the nũmber of the yeeres, whereof the Lorde spake vnto Jeremie the prophet, that he would accomplishe seuentie yeeres in the desolation of Hierusalem.

3 And I turned my face vnto the Lorde God, and sought by prayer and supplication, with fasting, sackcloth and ashes.

4 I prayed vnto the Lorde my God, and made my confession, saying, O Lord God, great and fearefull, which keepeth couenant and mercy with them that loue "him, and keepe his commaundments:

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 We would not obey thy seruauntes the prophets, ỳ spake in thy name to our kinges and princes, to our forefathers, and to all the people of the lande.

7 O Lorde, rychteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this daye vnto euery man of Juda, and to them that dwell at Hierusalem, yea vnto al Israll, whether they bee farre or nigh thorowout all the landes whyther thou hast driuen them, bycause of their offences that they haue done against thee.

8 Yea Lorde, vnto vs, to our kings, and princes, to oure forefathers that haue offended thee, belongeth open shame.

9 Unto the Lorde our God pertayneth compassion and forgiuenesse, though we haue rebelled against him.

10 And we haue not obeyed the (d) voice of the Lord our God, to walke in his lawes, which he layd before vs, by the hand of his seruants the prophetes.

11 Yea all Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherefore the (e) curse and othe that is written in the lawe of Moses the seruaunt of God, against whome we haue offended, is powred vpon vs.

12 And he hath confirmed his wordes, whyche he spake against vs, and against our iudges that iudged vs, to bring vpon vs such a great plague as neuer was vnder heauen, lyke as it is now come to passe in Hierusalem.

13 Yea, all this plague, as it is written in the law of Moses, is come vpon vs: yet made we not our prayers before the Lord our god, that we might turne agayne from our wickednesse, and vnderstand thy truth.

14 Therefore hath the Lorde watched vpon the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes whiche he doth: for we would not hearken vnto his voyce.

15 And nowe, O Lorde our God, thou that with a myghtie hande hast brought thy people out of the land of Egypt to get thy selfe a name, which remayneth thys day, we haue sinned, we haue done wickedly.

16 O Lorde, according to all thy (f) rychteousnesse, I beseech thee, let thine anger and thy wrath be turned away from thy citie of Hierusalem, thy holy hyll: for bycause of our sinnes, & for the wickednesse of our fathers, Hierusalem and thy people are a reproche to all them that are about vs.

17 Now therefore, O our God, heare ỳ prayer of thy seruaunt, and his intercession: O let thy face (g) shyne ouer thy sanctuarie that lyeth wast, for the (h) Lords sake.

18 O my God, encline thine eare, and hearke, open thyne eyes, beholde how we be desolated, yea, and the citie also which is called after thy name: for we doe not presente oure prayers before thee in our (i) owne righteousnesse, but in thy great mercies.

19 O Lord heare, O forgiue Lord, O Lorde (k) consyder and doe it, defarre not for thyne owne sake, O my God, bycause thy name is called vpon thy citie, and vpon thy people.

20 And I was yet a speaking at my prayers, knowledging mine owne sinnes, and the sinnes of my people Israell, presenting so myne intercession before the Lorde my God,

gg. GOD would destroy him with a terrible plague 2. Mach. 9. v. Ab. Reade verse. 14.

a. Otherwise called Astiages

b. For Cyrus fell with ambition, went about warres in other countreys, & therefore Darius had the title, though Cyrus were king in effect.

c. Though he were an excellent prophet, yet he dayly encreased in knowledge by reading the scriptures.

d. He sheweth that they rebel against God, whiche serue him not according to his commandemente and word.

e. As Deu. 27. c. or the curse confirmed by an othe.

f. That is, according to all thy mercifull promises, and the performance thereof.

g. Shew thy selfe fauourable.

h. That is, for thy Christes sake, in whom thou wilt accept all our prayers.

i. Declaring that the godly flee only vnto Gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes.

k. Thus hee could not content him selfe with any vehemencie of words, when he was so led with a feruent zeale, only desiring gods promise made to the citie in respect of the Church, and for the aduancement of Gods glory.

God, for the holy hyll of my God:

21 Yea, whyle I was yet ſpeaking in my prayer, the man Gabriel (whom I had ſeene afore in the viſion) came fleeing, and touched me, about the time of the euening oblation:

22 And he enſourmed me, and talked with me, and ſayd, O Daniel, I am now come forthe to giue thee knowledge and vnderſtanding.

23 At the beginning of thy ſupplications, the commaundemente came forthe, and I am come to ſhewe thee, for thou art greatly beloued: therefore vnderſtand the matter, and conſyder the viſion.

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finiſhe the wickednesſe, and to ſeale vp the ſynnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, to ſeale vp the viſion and propheſie, and to annoynt the moſt holy.

25 Know therefore, and vnderſtand that (m) from the going forthe of the commaundemente, to bring agayne the (people,) and to builde Hieruſalem vnto Meſſiah the prince, there ſhall be ſeauen (n) weekes, and threeſcore, and two weekes, and the ſtreete ſhal be built agayne, and the wall, (euen) in the (o) ſtraitenesſe of tyme.

26 After theſe (p) threeſcore and two weekes, ſhall Meſſiah be ſlayne, and (q) not for hym ſelfe: and the people of the (r) prince that ſhall come, ſhall deſtroy the citie and the ſanctuarie, and the end thereof ſhal be with a flowde, and vnto the ende of the battayle, it ſhall be deſtroyed by deſolations.

27 He ſhall (s) confirme the couenaunt wyth many for one weeke, and in the middeſt of the weeke, he ſhall cauſe the ſacrifice and the oblation to (t) ceaſſe, and for the (v) ouerſpreadyng of the abhominations, hee ſhall make it deſolate, (euen) vntill the conſummation determined, ſhall be powred vppon the deſolate.

l. He alludeth to Ieremies propheſi, wher by he declared there ſhoulde be ſeuentie yeeres of the Iewes captiuitie, for the execution of gods iudgement: but now Gods mercie ſhould ſeuen folde exceede his iudgement, in giuing them ſeuentie times ſeuen yeeres of a happyer ſtate, though not altogether voyde of affliction: which amounteth to foure hundred and ninetie yeeres, euen to the commyng of Chriſt, and ſo the it ſhuld continue for euer.

m. From the time that Cyrus gaue them leaue to depart. n. And theſe ſeuen weekes make fortie and nine yeres, whereof three are referred to the time of the laying of the foundatiō of the temple, and. 46. to the building of it, as Iohn. 2. d. o. That is, in a troublous time. p. Counting from the ſyxth yeere of Darius, who gaue the ſecond commaundement for the building of the tēple, are. 62. weekes, whiche make. 434. yeeres, which comprehende the tyme frō the building of the tēple to the baptiſme of Chriſt. In the laſt weeke of the ſeuentie, ſhall Chriſt preach, ſhew myracles, and ſuffer. q. That is, not for any his owne deſerts or offences, as Eſai. 53. b. r. Meaning, Titus Vaſpaſians ſonne, who ſhould come and deſtroy both the temple and the people, without all hope of recouerie. s. By preaching the Goſpel, he cōfyrmed his promiſe: fyrſt to the Iewes, and after to the Gentiles. t. That is, by Chriſtes ſacrifice vpon the croſſe, all ceremonies of the law wer fulfilled, full remiſsion of ſinnes purchaſed, ſo that there remayned no more oblation or offering for ſinnes, as Hebr. x. c. v. Meaning, that Hieruſalem and the ſanctuarie ſhoulde vtterly be deſtroyed for their rebellion againſt God, Or, ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

The. x. Chapter.

1. There appeareth vnto Daniel a mā clothed in lynnen, 11. which ſheweth him wherefore he was ſent.

1 IN the (a) thyrd yeere of Cyrus king of Perſia, there was ſhewed vnto Daniel, otherwiſe called Baltaſſar, a matter, yea, a true matter, but it is yet a long time vnto it: he vnderſtood the matter, and perceyued what the viſion was.

a. He notes this thyrde yeere, bycause at this time the buildinge of the temple began to be hindred by Cambiſes, Cyrus ſonne, who the father made warre in Aſia minor, againſt the Scithians, which was a diſcouraging to the godly, and a great feare to Daniel.

2 In the ſame time, I Daniel mourned for the ſpace of thyree weekes of dayes.

3 I ate no pleaſant bread, as for fleſhe and wine, ther came none within my mouth: no, I dyd not once annoynte my ſelfe, till the whole thyree weekes of dayes were fulfilled.

4 Vpon the four and twentieth daye of the fyrſt moneth, I was by the ſyde of the great ryuer, (euen) Hiddekel.

5 I lift vp mine eyes, and loked: and behold a man clothed in linnen, whoſe loynes were girded vp with fyne golde of Vphaz.

6 His body was like the Thurkis ſtone, hys face to loke vpon was lightning, hys eyes as lampes of fyre, his armes and feete were like in colour to pulliſhed braſſe, and the voyce of his wordes, was like the voyce of a multitude.

7 And I Daniel alone ſawe this viſion, for the men that were with me, ſawe not the viſion: but a great fearefulneſſe fell vpon them, ſo that they fleede away, and hidde themſelues.

8 Therefore I was left alone, and ſawe thys great viſion, and there remayned no ſtrength in me: for my colour was turned in mee into corruption, and I retayned no ſtrength.

9 Yet heard I the voyce of hys wordes: and when I heard the voyce of his wordes, I fell aſtonied vpon my face, and my face towarde the earth.

10 And behold, a hand touched me, whiche ſet me vp vpon my knees, and vpon the paulmes of my handes.

11 And hee ſayde vnto me, O Daniel, thou welbeloued man, take good heede to the wordes that I ſay vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſayde theſe wordes vnto me, I ſtoode vp trembling.

12 Then ſayde he vnto me, feare not Daniel, for ſynce the fyrſt day that thou diddeſt ſet thyne hart to vnderſtande, and to chaſten thy ſelfe before thy God, thy wordes were harde, and I am come for thy wordes.

13 But

15 But the (b) prince of the kingdome of Perſia withſtode me one and twentie dayes: but loe, Michael one of the chiefe princes came to helpe mee, and I remayned there by the kings of Perſia.

14 And I am come to cauſe thee what ſhall come vnto thy people in the latter dayes: for it wyl be long yet or ỹ viſion be fulfilled.

15 Nowe when he had ſpoken theſe wordes vnto mee, I caſt downe my head to the grounde.

16 And beholde, there touched my lippes one very like vnto a man: then opened I my mouth, and ſpake, and ſayde vnto him that ſtode before me, O my Lorde, by the viſion my ioyntes are turned out of (their) place, & I haue reteyned no ſtrength.

17 For how can the ſeruant of thys my Lord talke with my Lord (beyng) ſuch a one? And as for me, ſtraightway there remayned no ſtrength in mee, neyther is there breath lefte in me.

18 Then there came agayne, and touched me, one like the appearance of a man, and hee ſtrengthened me.

19 And ſayd, O man, greatly beloued, feare not, peace be vnto thee, be ſtrong, and of good courage. So when he had ſpoken vnto me, I was ſtrengthened, and ſayde, Speake on my Lord, for thou haſt ſtrengthened me.

20 Thus ſayd he, Knoweſt thou wherefore I am come vnto thee? Now will I returne to fyght with the prince of the Perſes: as ſoone as I goe forthe, loe, the (c) prince of Greke land ſhall come.

21 Neuertheleſſe, I will ſhewe thee that, that is noted in the ſcripture of truth: and ther is none that helpeth me in theſe thinges, but (d) Michael your prince.

The xi. Chapter.

1. A propheſie of the kyngs of Perſia. 3. Of the kingdome of Greece. 5. Of the kingdome of Egypt, and of the bond thereof. 15. Of the battayle with the kingdome of Syria.

1 AND in the fyrſt yeere of Darius of Media, (a) I ſtode to comforte him, and to ſtrengthen him.

2 And now will I ſhew thee the truth: Behold, there ſhall ſtande vp yet (b) three kings in Perſia, but the fourth ſhall be farre richer than they all: and by his ſtrength, and by hys riches, hee ſhall ſtyrre vp (c) all againſte the realme of Greke land.

3 Then ſhall there ariſe yet a (d) mightie king, that ſhall rule with greate dominion, and do what him liſt.

4 And when he ſhall ſtand vp, his kingdome ſhall be (e) broken, and ſhall be diuided toward the foure windes of the heauen, and not toward his poſteritie, nor according to hys dominion which he ruled: for his kingdome ſhal be pluckt vp, euē for others beſides theſe.

5 And the (f) king of the ſouth ſhal be mightie, and (g) (one) of his princes, and he ſhall preuayle againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the ende of yeeres they ſhall be ioyned together, and the kinges (h) daughter of the ſouth, ſhall come to the king of ỹ north, for to make an agreement, but he ſhall not reteyne the power of the (i) arme, neyther ſhall be continue, nor his arme: but he ſhall be deliuered (to death) & they that brought hir, and he that begate hir, and he that comforted hir in theſe times.

7 But out of the budde of hir (k) roote ſhall one ſtande vp in his ſteede, whiche ſhall (l) come with an armie, and ſhall enter into the fortreſſe of the king of the north, and do with them (as he lyſt,) and ſhall preuayle.

8 And ſhall alſo carry captiues into Egypt, their Goddes, with their moulten images, with their precious veſſelles of ſyluer and of golde, and he ſhall continue more yeeres thā the king of the north.

9 So the king of the ſouth ſhall come into his kingdome, and ſhall returne into hys owne lande.

10 Wherefore his ſonnes ſhall be ſtirred vp, (m) and ſhall gather togeather a mightie greate hoſt of people, and (n) one ſhall come and ouerflow, & paſſe through: then ſhall he turne again, & be (o) ſtirred vp at his fortreſſe.

11 Then the king of the ſouth ſhall be angry, and ſhall come forth to fyght with hym, (euen) with the king of the north, for he ſhal ſet forth a great multitude, and the multitude ſhall be giuen into his hand.

12 Then the multitude ſhall be proude, and their harts ſhall be lifted vp, for he ſhall caſt downe thouſandes, but he ſhall not ſtil preuayle.

13 For the (p) king of the north ſhall returne and ſhall ſet forth a greater multitude than afore, and ſhall come forthe (after certaine yeres) with a mightie arme, & great richeſſe.

14 And

b. Meaning Cambiſes, who raged in hys fathers abſēce, did not only hinder thus long the building of the temple, but wolde haue further raged, if God had not ſent me to reſiſt hym: and therefore haue I ſtayed for the proteyne of the Church.

c. Meaning, that he wolde not only bridle the rage of Cābiſes, but alſo the other kings of Perſia, by Alexander the king of Macedonia.

d. For this angell was appointed for the defence of the Churche, vnder Chriſt, who is the head thereof.

1 a. The angel aſſureth Daniell that God hath giuen hym power to performe theſe thynges, ſeyng hee appointed hym to aſſiſt Darius, when he ouercame the Chaldeans.

b. Whereof Cyrus was the fyrſte, the ſeconde Cambiſes, the third, Darius Hiſtaſpis, the fourth Xerxes. c. For hee rayſed vp all the eaſt countries, to fyghte againſte the Grecians: and albeit he had in his armie nine hundred thouſand men, yet in foure battayles he was diſcomfited, and fled away with ſhame.

d. That is, Alexander the great. Read Ch. 8. b

f. To wit, Ptolomeus king of Egypt.

g. That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes, ſhal be more mightie, for hee ſhall haue both Aſia and Syria.

h. That is, Berenice, the daughter of Ptolomeus Philadelphus, ſhall be giuen in mariage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt ſhoulde haue a continuall peace togeather.

i. That force and ſtrength ſhall not continue: for ſone after, Berenice and hir yong ſonne, after hir husbandes deathe, was ſlayne of hir ſtepſonne Seleucus Calinicus, the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

k. Meaning that Ptolomeus Euergetes, after the death of his father Philadelphus, ſhould ſucceede in the kingdome, being of the ſame ſtocke that Berenice was.

l. To reuenge hys ſyſters death, againſte Antiochus Calinicus king of Syria.

m. Meanyng Seleucus; and Antiochus the great, the ſon of Calinicus, ſhall make war againſt Ptolomeus Philopator the ſon of Philadelphus.

n. Here he changeth the number, for one of thē periſhed by the way, & Antiochus Magnus maynteyned the warre alone.

o. Philopator miſtruſting good ſucceſſe for his wicked paricide, durſt not meete Antiochus in Syria: but whē he himſelf was in dāger alſo for Egypt his own cōuntrey, he was ſtirred vp to reſiſt & put Antiochus to the foyle at that time.

p. Meaning Antiochus the great, king of the north, or Syria.

14 And at the same time there (q) shall many stand vp against the king of the south, so that the (r) seditious children of thy people also shall exalt themselues to establish the vision, but they shall fall.

15 So the king of the north shall come and cast vp a mount, and take the strong cities: and the (s) armes of the south shall not resist, neyther his chosen people, neyther shall there be any strength to withstand.

16 And when hee commeth, hee shall handle him as he list, and no mã shall stand against him: he shall stande in the pleasant (t) lande, which by his hand shall be consumed.

17 Agayne, he shall set his face to enter wyth the power of his whole kingdome, and hys confederates with him, thus shall he do: and he shall giue him the (v) daughter of women to destroy hir: but she shall not stand (on hys syde,) neyther before him.

18 After this, shall he turne his face vnto the (x) Iles, and shall take many: but a (y) prince shall cause his shame to lyght vpon him, beside that, hee shall cause his owne shame to turne vpon hym selfe:

19 For he shall turne his face toward the forts of his owne lande, but he shall be (z) ouerthrowen, and fall, and be no more founde.

20 Then shall (aa) stand vp in his place a raiser of taxes (in) the glory of the kingdome, and after a few dayes he shall be destroyed, neyther in wrath nor in battayle.

21 In his steede there shal stand vp a (bb) vile person, to whome they shall not giue the honour of the kingdome: but he shall come in peaceably, and obteyne the kingdome wyth flatteries.

22 And the (cc) armes shall be ouerflowed with a flood before him, and shall be broken, and also the prince of the couenant.

23 And after the (dd) league made with hym, he shall worke deceitfully: for he shall come vp and ouercome with a (ee) small people.

24 He shall enter into the quiet and plentiful prouince, and he shall do that whiche (ff) his fathers haue not done, nor his fathers fathers: he shall diuide among them the pray, and the spoyle, and the substance, yea, and hee shall forecast his deuises against the strong holds, (euen) for a time.

25 Also his power and hart shall be styrre vp with a greate armie against the king of the south, the king of the south shal be moued vnto battayle with a greate and a mightie host also: neuertheless, he (gg) shall not stande, for they shall forecast deuises against hym.

26 Yea, (hh) they that feede of the portion of his meate, shall destroy him, and his armie shall (ii) ouerflowe and many shall fall, and be slayne.

27 These two kynges hartes shall be to doe (kk) mischiefe, and they shall talke of deceit at one table, but it shall not prosper, for yet the end shall be at the time appoynted.

28 Then shall he goe home againe into hys lande with (ll) greate substance, and set hys hart against the holy couenant, so shal he do, and returne to his owne land.

29 At the time appoynted hee shall come againe, and goe toward the south: but the last shall not be as the first.

30 For the ships of (mm) Chittim shall come against him, therefore he shal be sorie, and returne, and fret against the holy couenant: so shall he do, he shall (euen) returne and haue intelligence with them (nn) that forsake the holy couenant.

31 And (oo) armes shall stande on his parte, and they shall pollute the sanctuarie of (pp) strength, and shall take away the dayly (sacrifice) and they shall set vp the abhominable desolation.

32 And such as wickedly breake the couenant, shall hee cause to synne by flatterie, but the people that knowe their God, shall preuayle, and prosper.

33 Those also that haue (qq) vnderstanding among the people, shall enfourme the multitude, and for a long season they shal (rr) fall with swoorde, with fyre, with captiuitie, and with the taking away of their goods.

34 Now when they shall fall, they shall be holpen with a (ss) little help, but many shall cleaue

q. Not only Antiochus, but also Philip king of Macedonia.

r. For vnder Onias, whiche falsly alleaged that place of Esai. 19. c. certaine of the Iewes accompanied him into Egypt, to fulfill his prophesie. Also the angell sheweth that all these troubles whiche are in the church, are by the prouidence of God.

s. That is, the Egyptians with their captayne Scopas, were not able to withstand Antiochus.

t. He sheweth that he shall not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth the before, that they maye know that all these thynges come by Gods prouidence.

v. Antiochus maried hys daughter Cleopatra to Ptolomeus Epiphanes, thereby the rather to ouercome him but she fauoured hir husbande, and obeyed not the subtill practise of hir father.

x. The Iewes manner was to call all countreys Isles, that were diuided from them by the sea: yet Antiochus inuaded some that were Isles indeede, as Euboea, Phocea, Samos, Cyprus, &c. and at length conducted his armie into Grecia.

y. Whereas Antiochus contemned the Romanes, and put their Ambassadours to shame in all places, Attilius the Consul, and Scipio put him to flyghte, and caused his shame to turne vppon hys owne head.

z. When as vnder the pretence of pouertie he woulde haue robbed the temple of Iupiter Dodoneus, the countreymē slue him.

aa. That is, Seleucus shall succeede his father Antiochus, who should shortly be destroyed by poyson.

bb. Namely Antiochus Epiphanes, who was thoughte to bee the occasion of Seleucus his brothers death, & was of a vile, cruel, & flattering nature, & defrauded his brothers son of the kingdom, and vsurped the kingdom without cõsẽt of the people.

cc. Antiochus shall not only vanquish al the aydes that Seleucus shall procure against him: but also Ptolomeus Philometor, whome he calleth here the prince of the couenant.

dd. For after that battayle, Philometor, and his vncle Antiochus made a league.

ee. For Antiochus came vpon Philometor vnawares, when he supected nothing.

ff. Meaning in Egypt.

gg. Philometor shall be vncome by treason.

hh. Signifying his princes, and chiefe about him.

ii. Antiochus shall vanquish the Egyptians.

kk. The vncle and nephewe shall take truse and banquet together, yet in their harts they shall imagine mischiefe one against another

ll. Which he shall take of the Iewes in spoyling Hierusalem and the temple, and this is tolde them before, to moue them to pacience, knowing al things are done by gods prouidence.

mm. That is, the Romane power shall come against him: for Publius Popilius Ambassadour, appoynted him to depart in the Romanes name, to which thing he obeyed, though with griefe, and to reuenge his rage, he came against the people of god the second time.

nn. With the Iewes that shal forsake the couenant of the Lord: for he was called against the Iewes by Iason the high priest, and this seconde time by Menelaus.

oo. That is, a great factiõ of the wicked Iewes shal holde with Antiochus.

pp. So called, bycause the power of God was nothing diminished, though this tirant set vp in the temple the image of Iupiter Olimpius, and so began to corrupt the pure seruice of God. 2. Mach. 6. 2.

qq. They that remayne constant amõg the people, shall teache others by their example, and edifie many in the true religion.

rr. Whereby hee exhorteth the godly to all constancie, although they shuld perish a thousand times, and though theyr miserie endure neuer so long.

ss. As God will not leaue his church destitute, so he will not deliuer it al at once: but so helpe, as they may stil seme to fight vnder the crosse, as he did in the time of the Machabees, whereof he prophesieth.

cleane vnto them faignedly.

35 Yea, some of those that haue vnderstãding shall fall, that they may be tried, purified, and made white till the time be out: for there is a time appoynted.

36 And a (tt) kyng shall doe what him list, he shall exalt and magnifie him selfe against all that is God, yea he shall speake maruelous things against the God of Gods, and he shal prosper (vv) till the wrath be fulfylled: for the determination is made.

37 He shall not regard the God of hys (xx) fathers, nor the desyres of women, yea he shall not care for any God: for he shall magnifye him selfe aboue all.

38 But in his place shall he honoure the god (yy) Mauzzim, and the God whome his fathers knewe not, shall hee honour with (zz) golde and syluer, with pretious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim, with a straunge God whome he shall acknowledge, he shall encrease his glory, and shall cause them to rule ouer many, and shall diuide the land for gayne.

40 And at the ende of time shall the king of the (aaa) south push at him, and the king of the north shall come against him like a whirlewinde, with charrets, horsemen, and wyth manye shyppes: hee shall enter into the countreyes, and shall ouerflowe and passe through.

41 He shall enter also into the pleasant lande, and many countreyes shall be ouerthrowen: but these shall escape out of his hande, (euen) Edom and Moab, and the chiefe of the chyldren of Ammon.

42 He shall stretch forth his hande also vpon the countries, and the lande of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and of siluer, and ouer all the pretious things of Egypt, and of ỹ Libians and Ethiopians in his passing (by them)

44 Neuertheless, the tydings out of the east (bbb) and the North shall trouble him, therefore he shall (ccc) goe forth with great wrath, to destroy and rote out many.

45 And he shall plant the tabernacles of hys palace betweene the seas, in the glorious and holy mountayne: yet hee shall come to hys ende, and none shall helpe him.

tt. Because the Angels purpose is to shew the whole course of the persecution of the Iewes, vnto the comming of Christ, he now speaketh of the Monarchie of the Romanes, which he noteth by the name of Kyng, who were without all religiõ, and contemned the true God.

vv. So long the tyrannes shall preuayle, as God hath appointed to punish his people but he shewith that it is but for a time.

xx. The Romanes shall obserue no certayne fourme of religion, as other nations, but shal chãge their gods at their pleasures yea contemne them, and preferre themselues aboue their Gods.

yy. That is, the God of power and richesse: they shall esteeme theyr owne power aboue al their goddes, and worship it.

zz. Vnder pretence of worshipping the goddes, they shall enriche their city with the most precious iewels of all the world, because that hereby all me shall haue the in admiration for their power and rychesse. aaa. That is, both the Egyptians and the Syrians shal at length fyght agaynst the Romanes, but they shall be ouercome. bbb. When hee shall heare that Crassus is slayne, and Antonius discomfyted. ccc. For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

The xij. Chapter.

2. He prophesieth the resurrection of the ded.
9. The darknesse of the prophesie of Daniel.

1 AND at that time shall (a) Michael stand vp, the greate prince whiche standeth for the children of thy people: for there shall be a time of trouble, such as neuer was, since there began to be a nation, vnto that same tyme: and at that time, thy people shall be deliuered euery one that shall be found written in the booke.

2 And many of them that slepe in the dust of the earthe, shall (b) awake, some to euerlasting life, and some to shame and perpetuall contempt.

3 They that bee (c) wyse, shall shine as the brightnesse of the fyrmament: and they that (d) turne many to righteousnesse, as ỹ starres for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke till the time of the ende: many shall goe (e) about here and there, and knowledge shall be encreased.

5 Then I Daniel looked, and beholde there stode other two, the one on this syde of the banke of the (f) riuer, and the other on that syde of the banke of the riuer.

6 And (one) sayd vnto the mã clothed in linnen, which was ouer the waters of the ryuer, When shall the end of these wonders be?

7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, whe he held vp his right (g) hande, and his left hand vnto heauen, and sware by hym that liueth for euer, that (it shall tarie) for a (h) time, times, and a halfe: and when hee shall haue accomplished to scatter the power of the holy people, all these things shall be finished.

8 Then I hearde it, but I vnderstood it not: then sayd I, O my Lorde, what shall be the end of these thyngs?

9 And he sayd, Goe thy way Daniel, for the wordes are closed vp, and sealed, till the tyme of the ende.

10 Many shall be purified, made whyte, and tried: but the wicked shal do wickedly, and none of the wicked shal haue vnderstanding, but the wise shall vnderstande.

11 And from the time that the (i) dayly (sacrifice) shall be taken away, and the abhominable desolation set vp, there shall be a (k) thousande, two hundred, and ninetie dayes.

12 Blessed

a. The angell here noteth two things, first that the Church shal be in great affliction and trouble at Christes comming, and next that God wyll send his angel to declare it, whome here he calleth Michael.

b. Meaning, all shall ryse at the generall resurrection, whiche here he mentioneth, that the faythfull may euer haue respect vnto it, for in earth shall they find no comfort.

c. Or suche as teach and instruct others, or suche as haue kept the feare of God, and his religion.

d. He chiefely meaneth the ministers of Gods worde, and next, al the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e. Not wandering as vagabounds, but to searche for knowledge of God.

f. Which was Tygris, in Hebrue, Hiddekel. as Eze. x. a

g. Which was a double oth, and did the more cõfirme the thing.

h. Whereby the angell declareth rather that whiche pertayneth to the comfort of the elect, that these afflictions should once haue a certayne ende, than that the tyme thereof should be certaynely knowen as a thing not expediẽt for creatures to know. Act 1. a. Mat. 24. a

i. From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the lawe, and the destruction of the temple and citie, which is meant here by the abhominable desolation.

k. Signifying that the time shall be long, and yet the chyldren of God ought not to be discouraged, though it be deferred.

12 Bleſſed is he that waiteth and commeth to the thouſand, three hundred, and (l) fiue and thirtie dayes.

13 But goe thou thy way till the ende be, for thou ſhalt (m) reſt, and ſtande vp in thy lot, at the ende of the dayes.

l. In this nũber he addeth a moneth and a halfe to the former nũber, ſignifying, that it is not in mã to appoynt the time of Chriſtes comming, but that they are bleſſed that patiently abyde his appearing.

m. Signifying, that hee ſhould depart this life, and ryſe agayne with the elect, when God hathe ſufficientlyhumbled and purged his Churche. Ezec. 16. c.

T. C. L.

The ende of the propheſie of Daniel.

The booke of the prophet Oſea.

¶ The firſt Chapter.

1. The tyme wherein Oſea prophecied. 2. The idolatrie of the people. 10. The calling of the Gentiles. 11. Chriſt is the head of all people.

A 1 THe woorde of the Lord came vnto Oſea, the ſon of Beeri, in the dayes of Oſea, Joathan, Ahas, and Hezekias, kinges of Juda, and in the tyme of Jeroboam the ſonne of Joas king of Iſraell.

4. Reg. 15. 16. and. 17.

2 When the Lorde ſpake fyrſte vnto Oſea, he ſayde vnto him, Goe, take vnto thee a wyfe of (a) fornications, and children of fornications: for the land hath committed great fornication (departyng) from the Lord.

a. That is, one that of long time hath accuſtomed to play the harlot, not that the prophet did this indeed but he ſawe this in a viſiõ: or els was cõmanded by God, to ſet foorth vnder this parable or figure, the idolatrie of the Iſraelites.

3 So he went and toke Gomer the daughter of Deblaim: whiche conceyued and bare him a ſonne.

4 And the Lorde ſayde vnto him, Call hys name Jezrahel: for I will ſhortly auenge the bloud of Jezrahel vppon the houſe of Jehu, and will bring the kingdome of the houſe of Iſraell to an ende.

5 And in that daye will I alſo breake the bow of Iſraell, in the valley of Jezrahel.

6 And ſhee conceyued agayne, and bare a daughter: and (the Lorde) ſaid vnto him, Cal hir name Loruhamah (that is, not obteyning mercy) for I will no more haue pitie vppon the houſe of Iſraell, but I will vtterly take them away.

4. Reg. 15. c. 17. 18. b. 3. Reg. 21. b 4. Reg. 19. b

B 7 Yet I will haue mercy vppon the houſe of Juda, and will ſaue them, euen thorough the Lorde their God: and will not ſaue them by bowe, ſworde, battell horſes, or horſemen.

Gen. 49. c. 4. Reg. 19. g

8 Nowe when ſhe had wained Loruhamah, ſhe conceyued againe, and bare a ſonne.

9 Then ſayd he, Cal his name Loammi (that is, not my people:) for ye are not my people, therefore I will not be your (God.)

10 Yet the number of the children of Iſraell, ſhall be as the ſand of the ſea, which can neyther be meaſured nor tolde: and in the place where it was ſayd vnto them, Ye are not my people: it ſhall be ſaide vnto them, ye are the children of the liuing God. Rom. 9. c. Joh. 1. a.

11 Then ſhall the chyldren of Juda, and the children of Iſraell be gathered together, and appoynt them ſelues one head, and they ſhall come vp out of the lande: for greate ſhall bee the day of Jezrahel. Ezec. 37. c

The. ij. Chapter.

1. The people is called to repentance. 5. Hee ſheweth their idolatrie, & threatneth them, except they repent.

1 TEl your brethren that they are my people, and youre ſyſterne, that they haue obteyned mercie. A

2 As for your mother, ye ſhall chyde with hir, and reproue hir, for ſhe is not my wyfe, neyther am I hir huſbande: let hir therefore put away hir whoredome from hir face, and hir adulterie from hir breaſts. Jere. 8. a.

3 Leſt I ſtrip hir naked, and ſet hir euen as ſhe came into the worlde, and make hir as a wildernes, and as drie land, and ſlay hir for thirſt. Ezec. 16. a.

4 And I will haue no pitie vpon hir children: for they be the children of fornication: John. 8. b.

5 Their mother hath played the harlot, and ſhe that bare them is come to confuſion: for ſhee ſayde, I will goe after my louers that gyue me my bread, and my water, my wool and flare, my oyle and my drinke. 4. Reg. 16. a

6 Therefore beholde, I will ſtoppe thy way with thornes, and make a hedge, that ſhe ſhal not fynde hir paths.

7 And though ſhe run after hir louers, yet ſhal ſhe not ouertake them: ſhe ſhall ſeeke them: but B

but not hynde them. Then ſhal ſhe ſay, I wil goe, and returne to my fyrſt huſbande: for at that time it was better with me than nowe.

8 And ſhe did not knowe that I gaue hir corne, and wine, and oyle, and multiplyed hir ſyluer and golde, which they beſtowed on Baal.

9 Therefore I will returne, and take away my corne in the time therof, and my wyne in the ſeaſon therof, and fet agayne my wol and my flaxe (whych I gaue hir) to couer hir ſhame.

10 And now wil I diſcouer hir ſhame (euen) in the ſyghte of hir louers, and no man ſhall deliuer hir out of my handes.

11 Moreouer I will take away all hir mirth, hir holy dayes, hir newe moones, hir Sabbothes and all hir ſolemne feaſtes.

12 I will deſtroy hir vineyards and fygge trees, wherof ſhe ſayde, Theſe are my rewardes that my louers haue giuen mee, I will make them as a wood, and wild beaſtes ſhall eate them vp.

13 I will viſite vppon hir the dayes of Baal, wherein ſhe burned incenſe to him, and decked hir ſelfe with eareringes and iewels, ſhee folowed hir louers, and forgate me, ſayth the Lorde.

14 Wherefore beholde, I will allure hir, and bring hir into the wildernelle, and ſpeake friendly vnto hir.

15 From thence will I giue hir hir vineyards agayne, yea and the valley of Achor for an entrie of hope: and ſhe ſhall ſyng there as in the dayes of hir youth, and as in the day whē ſhe came out of the land of Egypt.

16 And at that day (ſayth the Lord) thou ſhalt call me, O my huſband, and ſhalt call me no more Baal.

17 For I wil take away thoſe names of Baal from hir mouth, yea ſhe ſhall neuer remember their names any more.

18 Then will I make a couenaunt for them, with the beaſtes of the fielde, with the foules of the ayre, and with euery thyng that creepeth vpon the earth: As for bowe, ſwoord, and battayle, I will deſtroy out of the lande, and will make them to ſleepe ſafely.

19 And I will marrie thee vnto myne owne ſelfe for euer, yea euen to my ſelfe will I marrie thee in ryghteouſneſſe, in iudgement, in louing kindneſſe and mercie.

20 In faythfulneſſe alſo wil I marie thee vnto my ſelfe, and thou ſhalt knowe the Lorde.

21 At the ſame time will I ſhewe my ſelfe gratious vnto the heauens, ſayeth the Lorde, and the heauens ſhall help the earth:

22 And the earth ſhall help the corne, wyne, and oyle: and they ſhall help Iezrahel.

23 And I will ſowe hir for my ſelfe in the earth, and will haue mercy vpon hir that had not obteyned mercie: And to them whiche were not my people, I will ſay, Thou art my people: and they ſhall ſay, Thou art my God.

The. iij. Chapter.

1. The Iewes ſhall be caſt off for their idolatrie.
5. Afterward they ſhall returne to the Lorde.

1 THen ſayd the Lorde to me, For yet and I loue a woman beloued of hir huſbande, and yet an adulteſſe, according to the loue of the Lord towarde the children of Iſrael: and yet they haue reſpect to ſtrange goddes, and loue the wine pottes.

2 So I gate hir for fiftiene ſyluerlynges, and for an homer and an halfe of barley,

3 And ſayde vnto hir, Thou ſhalt bide wyth me a long ſeaſon, thou ſhalt not play the harlot, thou ſhalt be to none other man, and I will be ſo vnto thee.

4 For the children of Iſraell ſhall ſyt a great while without king, without prince, without ſacrifice, without image, without Ephod, and without Theraphim.

5 But afterward the children of Iſrael ſhall be conuerted, and ſeeke the Lord their God, and Dauid their king, and in the latter days they ſhall worſhip the Lorde, and his louing kyndneſſe.

The. iiij. Chapter.

A complaynt agaynſte the people, and the prieſtes of Iſraell.

1 HEare the worde of the Lorde, O ye children of Iſraell, for the Lord hath a controuerſie with the inhabitantes of the land: for there is no truth, there is no mercie, there is no knowledge of GOD in the lande.

2 But ſwearing, lying, manſlaughter, theft, and adulterie, hath gotten the ouer hand, and one bloudgiltineſſe foloweth another.

3 Therefore ſhall the lande mourne, and all they that dwell therein ſhal be rooted out, the beaſtes of the field, the foules of the aire, and the fiſhes in the ſea, ſhall be conſumed.

4 Yet let no man rebuke or reproue another, for the people (are) as they that are at controuerſie with the prieſt.

5 Therefore ſhalte thou fall in the day time, and the prophet with thee in the nyght, and I will bring thy mother to deſtruction.

6 My people periſh for lacke of knowledge: becauſe thou haſt refuſed knowledge, therefore

Oſe. for

foꝛe will I refuſe thee alſo, ſo that thou ſhalt no moꝛe be my pꝛieſt: and foꝛ ſomuch as thou haſt foꝛgotten ẏ̄ law of thy God, I will alſo foꝛget thy children.

B 7 The moꝛe they increaſed in multitude, the moꝛe they ſinned agaynſte mee, (therefoꝛe) will I change their honour into ſhame.

Leuit.6.d. Ezec.13.d. 8 They eate vp the (a) ſynnes of my people, and encourage them in their wickednеſſe.

a. That is, the prieſts ſeeke to eate the peoples offerings, and flatter thē in their ſinnes.

9 Thus the pꝛieſte is become like the people: Wheꝛefoꝛe I will puniſh them foꝛ theyꝛ wicked wayes, and reꝛwarde them accoꝛding to their owne imaginations.

Ezec.14.a. Leuit.26.b. Mich.6.c. Agge.1.a. 10 They ſhall eate, and not haue ynough, they haue vſed whoꝛedome, but ſhall not pꝛoſper, they haue foꝛſaken the Lorde, & not regarded hym.

11 Whoꝛedome, wyne, and newe wine, take the hart away.

4.Reg.1.a. 12 My people aſke counſell at their ſtockes, and their ſtaffe teacheth them: foꝛ the ſpirite of foꝛnication hathe cauſed (them) to goe aſtray, and they haue committed foꝛnication againſt their God.

4.Reg.17.b 13 They make ſacrifices vppon the toppes of the mountaynes, and burne their incenſe vpon the hylles, yea vnder the okes, poplars, and elmes, foꝛ there are good ſhadowes: theꝛfoꝛe youꝛ daughters are become harlots, and youꝛ ſpouſes haue bꝛoken their wedlocke.

C 14 I will not puniſh youꝛ daughters foꝛ beyng defyled, and youꝛe ſpouſes that became whoꝛes: ſeeyng the fathers them ſelues haue medled with harlottes, and ſacrificed with whoꝛes: but the people that will not vnderſtand, muſt be puniſhed.

Num.25.d. 15 Though thou Iſraell play the harlot, yet let not Juda ſinne, come not yee vnto Gilgal, neyther goe yee to Bethauen, neyther ſweare ye, The Lorde lyueth.

3.Reg.12.d. Deut.10.d. 16 Foꝛ Iſraell is rebellious lyke an vnruly heyffer: nowe the Lorde will feede them as a lambe in a large place.

17 Ephraim (is become) partaker of idolles, let him alone.

18 Their dꝛunkenneſſe ſlyneth, they haue committed whoꝛedome: their rulers loue (to ſay) with ſhame, Bꝛyng ye.

19 The winde hathe bounde them vp in hir wynges, and they ſhall be aſhamed of theyꝛ ſacrifices.

The.v. Chapter.

1. Againſte the prieſtes and rulers of Iſraell. 13. The help of man is in vayne.

A 1 Ye prieſtes heare this, take heede, O thou houſe hold of Iſraell, giue eare, O thou houſe of the king, foꝛ iudgemnt (is) againſte you, bycauſe you are become as a ſnare on Mizphah, and a ſpread net vpon the mount of Thabor.

2 They kill ſacrifices by heapes, and turne far from the Lorde, and I haue bin a rebuker of them all.

Ezec.8.d. Jere.23.d. 3 I know Ephraim well ynough, and Iſraell is not hid from me: foꝛ now, O Ephraim, thou art become an harlot, and Iſrael is defyled.

4 They will not giue their mindes to turne vnto their God: foꝛ the ſpirite of foꝛnication (is) in the middeſt of them, and they haue not knowen the Lorde.

Oſea.7.b. 5 And the pꝛide of Iſraell doth teſtifie to hys face: theꝛefoꝛe bothe Iſraell and Ephraim ſhall fall foꝛ theyꝛ wickednеſſe, and Juda with them alſo.

Jere.3.b. Deut.4.c Ezec.13.c 6 They ſhall come with theyꝛ ſheepe and bullockes to ſeeke the Lorde, but they ſhall not fynde him: foꝛ he is gone from them.

B 7 They haue tranſgreſſed againſt the Lorde, and bꝛought vp baſtarde children: a moneth theꝛefoꝛe ſhall deuoure them, with their poꝛtions.

8 Blowe with the ſhawmes at Gibea, and with the trumpet in Ramah, cry out at Bethauen, after thee, O Beniamin.

9 In the tyme of the plague ſhall Ephraim be layd waſte: in the tribes of Iſraell haue I ſhewed the trueth.

Dani.9.c. and.7.c. 10 The pꝛinces of Juda haue bin like them that remoue the land markes: theꝛefoꝛe will I powꝛe out my wꝛath vppon them lyke water.

11 Ephraim is oppreſſed and bꝛoke in iudgement, bycauſe he willingly folowed the (a) commaundement.

a. In worſhipping the calues that Ieroboam ſet vp.

12 Theꝛefoꝛe will I be vnto Ephraim, as a moth, and to ẏ̄ houſe of Juda as a caterpiller

4.Reg.15.b 13 When Ephraim ſawe his ſickneſſe, and Juda his diſeaſe, Ephraim wente vnto Aſſur, and ſent vnto king Jareb, yet coulde not he help you, noꝛ eaſe you of your payne.

C 14 I wyll be vnto Ephraim as a Lion, and as a Lions whelpe to the houſe of Juda: I (euen) I will ſpoyle, and go my way: I will take away, and no man ſhall reſcue.

15 I will goe and returne to my place, till they knowledge that they haue ſynned, and ſeeke me. In their aduerſitie they ſhall (b) early ſeeke me.

b. That is, diligently.

The.vi. Chapter.

1 Affliction cauſeth a man to turne to God. 9. The wickednеſſe of the prieſtes.

A 1 Come, let vs turne againe to the Lorde: foꝛ hee hathe ſmitten vs, and hee ſhall

Job.5.b.

heale

heale vs, he hath wounded vs, and hee shall binde vs vp agayne.

2 After two dayes shall hee quicken vs, in the thirde day hee shall rayse vs vp, so that wee shall lyue in hys syght.

3 Then shall wee haue vnderstanding, and endeuour our selues to know the Lorde: he shall goe forth as the spring of the day, and come vnto vs as the rayne, and as the latter rayne vpon the earth.

Prou.16.a.

4 O Ephraim, what shall I doe vnto thee? O Iuda, how shall I intreate thee? for your godnesse is lyke a morning cloude, and lyke a deawe that goeth early away.

5 Therefore haue I cut downe the prophetes, and let them be slayne for my words sake, so that my punishment shall come to lyght.

Math.9.b. and.12.a. Iere.7.c.

6 For I desyred mercy, and not sacrifice: and the knowledge of God more than burnt offrynges.

B

7 But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at nought.

Gen.3.b.

8 Gilead is a citie of wicked doers, and (is) polluted with bloud.

9 And as theeues (armed) waite for hym that passeth by the way: such is the counsell of the priests, which with one agreed counsel murder cruelly suche as keepe the way, yea they dare do all vnspeakeable mischiefe.

Iere.8.b.

10 Horrible things haue I seene in the house of Israell: there is the fornication of Ephraim, and Israell is defyled.

11 Yea, and thou Iuda keepest an haruest for thy selfe, when I returne the captiuitie of my people.

The. vij. Chapter.

1 Of the vices and wantonnesse of the people. 12. Of their punishment.

A

1 WHen I vndertooke to make Israell whole, then the vngratiousnesse of Ephraim, and the wickednesse of Samaria came to lyght, for they goe about with lyes, therefore the thiefe robbeth within, and the spoyler destroyeth without.

2 They consider not in their harts that I remember all their wickednesse: Nowe theyr owne inuentions haue belet them, whyche I see wel yenough.

Rom.1.d.

3 They make the kyng glad with theyr wickednesse, and the princes with theyr lyes.

4 All these burne in adulterie, as it were an ouen that the baker heateth when he hath left kneading, till the dowe be leauened.

5 (Thys is) the daye of oure kyng, the princes haue made him sicke with bottelles of wyne, he hath stretched out his hand to scorners.

6 For whyles they lye in wayte, they haue made ready their hart lyke an ouen, their baker sleepeth all night, in the morning it burneth as a flambe of fyre.

7 They are altogeather as hot as an ouen, B and haue deuoured their owne iudges, all their kings are fallen, yet is there none of thē that calleth vpon me.

8 Ephraim hath mixt him selfe among (Heathen) people, Ephraim is become like a cake that no man turneth.

9 Strangers haue deuoured his strength, and he regardeth it not: hee waxeth full of gray heares, yet will he not knowe it.

10 And the pryde of Israell testifyeth to hys face, yet will they not turne to the Lord their God, nor seeke him for all this. Osea.5.a.

11 Ephraim is like a doue that is beguyled, and hath no hart: now call they vpon the Egyptians, now goe they to the Assyrians. 4.Reg.16.b

12 But whyle they be going here and there, I shal spread my net ouer them, and drawe thē downe as the foules of the ayre: and according as they haue bin warned, so wyll I punish them.

13 Wo be vnto them: for they haue forsaken me, they must bee destroyed, for they haue set me at nought: I am hee that hathe redeemed them, yet haue they spoken lyes agaynst me. Esai.1.a. 2.Pet.2.a.

14 They call not vpon me with their hartes, C but lye howling vpon their beddes: they wil assemble them selues for corne and wine, but rebell against me. Math.15.a. Esai.20.c. Ezec.33.f.

15 I haue bound ((vp) and strengthened theyr arme: yet do they imagine mischiefe against me.

16 They turne them selues, but not to the most hyghest, and are become as a broken bowe, their princes shall be slayne with the sworde for the malice of their tongues: this shall be their derision in the land of Egypt.

The. viij. Chapter.

The destruction of Iuda and Israel, bycause of their idolatrie.

1 SEt the trumpet to thy mouth, (swiftly) as an Eagle (shall the enimie come) against the house of the Lorde: for they haue broken my couenant, and transgressed my lawe. Deut.3.d.

2 Israell should haue sayd vnto me, Thou art my God, we know thee.

3 But he hathe refused the thing that is good, therefore shall the enimie pursue him.

4 They haue ordayned kinges, but not thorough me, they haue made princes, & I knew it not, of their syluer & golde haue they made them idols, therefore shall they be destroyed. 3.Reg.12.c. Ezech.6.d.

5 Thy calfe, O Samaria, hathe cast thee off, 3.Reg.12.d

for my wrathfull indignation is gone forth against them: how long wil they be without innocencie?

6 For (the calfe) came from Israel, the workman made it, therefore can it be no God: but euen in peeces shall the calfe of Samaria be broken.

B 7 They haue sowen wind, therefore shal they reape a whirlewinde: it hath no stalke, the bud shall bring forth no meale: and if happily it do, strangers shall deuour it vp.

8 Israel is deuoured, now shal they be amõg the Gentiles as a vessell of no reputation.

9 For they haue gone vp to Assyria (and are as) a wilde Asse solitarie by him selfe: Ephraim hath hired louers.

3. Reg. 17. c. 10 And though they haue hired them among
Ezech. 16. b. the heathen, yet now will I gather them, and they shall begin to be weerie with the burden of the king and the prince.

11 Ephraim hathe made many aulters to doe wickednesse, his aulters (I say) he had to hys sinne.

12 I haue written to them the greate thyngs of my law, (but) they are counted as a strãge thing.

13 They sacrifice flesh for the sacrifice of mine offerings, and eate it, (but) the Lorde hath no pleasure in it: now will he remember theyr iniquitie, and visite theyr sinnes, they shal returne into Egypt.

C 14 For Israel hath forgotten hym that made him, and hath builded fayre palaces, and Iuda hathe encreased strong cities: but I wyll send a fyre into theyr cities, and it shall consume their paiaces.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

I 1 DO not thou triumph, O Israell, make no boasting ouer ioyous thynges, as do the Heathen: for thou hast committed adulterie against thy God, whoryish rewards haste thou loued more than all the corne flowres.

2 The corne floore, and the wine presse shall not feede them: and the newe wyne shal faile them.

Ezech. 4. c. 3 They shal not dwell in the Lordes lande, but Ephraim shall turne agayne into Egypt, and eate vncleane thyngs among the Assyrians.

4 They powre out no wine for a drinke offering vnto the Lorde, neyther shall theyr slayne offerings be pleasant vnto him, they shall be vnto them as the bread of mourners, all they that eate shall be defyled: for theyr bread (a) for their soules shall not come into the house of the Lorde.

a. The sacrifice whiche they offered for their sinnes

5 What will ye do then in the solemne day, and in the feast day of the Lorde?

6 For beholde, they are gone away for destruction, (but) Egypt shall gather them, and Memphis shall burie them: the nettles shall possesse the pleasaunt (places) of theyr siluer, thornes shall be in their tabernacles.

7 The dayes of visitation are come, the dayes of recompence are come: and then shall Israell know that they were deceyued by a foolish, mad, and franticke prophet: for the multitude of thyne iniquitie (God) shall multiply enimies against thee. B

8 The watcheman of Ephraim (was) wyth my (b) God (but) the prophet (is) the snare of a fouler in all his wayes, and an abhomination in the house of his God.

b. At the beginning the teachers instructed the people out Gods word only: but afterward they mingled them with idolatrie.

9 They haue gone to the bottome, they are corrupt as in the dayes of Gibea: (therefore) he will remember their iniquitie, and visite their sinnes.

10 I found Israell like grapes in their wyldernesse, and sawe their fathers as the fyrste fruite in the figge tree at hir fyrste season: but they went to Baal Peor, and separated them selues to that shame, and became as abhominable as their louers. Judic. 19.

11 Ephraim their glory shall flee away lyke a birde: for birth, for wombe, and conception.

12 And though they bring vp children, yet I wil destroy them before they be men: Yea wo shall come to them when I depart from thē. Gen. 48. k

13 Ephraim (as me thinke) is planted in a pleasant place, lyke as is Tyrus: but nowe must she bring hir owne children forthe to the manslayer.

14 O Lorde, giue them: what shalte thou giue them? Giue them an vnfruitefull wombe, and drie breastes. C

15 All their wickednesse is done at Gilgal, there do I abhorre them: for the vngratiousnesse of their owne inuentions I will driue them out of my house, I will loue them no more, for all their princes are vnfaythfull. Iosu. 4. d.

16 Ephraim is hewen downe, their rote is dried vp, so ẏ they shal bring no more fruite: yea and though they bring forth any, yet wil I slay euen the best beloued of their body.

17 My God shall cast them away, for they haue not bin obediente vnto hym, therefore shall they wander among the Heathen.

The. x. Chapter.

1. Agaynst Israel and his idols. 14. His destruction for the same.

I 1 ISrael (is) an (a) empty vine, (yet) hathe it brought forthe fruite to it selfe, according

a. As the vine spoyled of his grapes beareth after affliction.

new the yere folowing, so the Israelites enioying rest renewed their former wickednesse and idolatrie.

ding to the multitude of the fruite thereof he hathe encreased alwayes: according to the goodnesse of their lande they haue made them fayre images.

2 Their hart is diuided, (therefore) shall they now be destroyed, (the Lorde) shall breake down their images, he shal destroy their aulters.

3 For now shall they say, we haue no kyng, because we haue not feared the Lorde: and what should then a king do to vs?

4 They haue spoken words, swearing falsely in making a (b) couenaunt: thus (c) iudgemente groweth as wormewood in the furrowes of the fielde.

5 They that dwell in Samaria shall feare, because of the calfe of Bethauen, for ỳ people thereof shall mourne ouer it, yea and the priestes also reioyced on it for the glory therof, because it is departed from it.

6 It shall be broughte to the Assyrian for a present to the king Jareb: Ephraim shal receyue shame, and Israel shall be confounded for his owne imaginations.

B 7 Samaria with his king shall banish away, as the fome vpon the water.

8 The hygh places of Auen where Israell dothe synne shall be destroyed, thistles and thornes shall growe vpon their aulters: then shall they say to the mountaynes, Couer vs, and to the hylles, Fall vpon vs.

9 O Israell, thou hast sinned from the dayes (d) of Gabaa: there they stode, the battayle in Gabaa againste the children of iniquitie did not touch them.

10 It is my desyre that I should chastise thē: and the people shall bee gathered agaynste them, when they shall ioyne them selues together in their (e) two furrowes.

11 And Ephraim (is as) an heyfer vsed to delite (f) in treading out the corne, but I wyll passe by hir fayre (g) necke, I will make Ephraim to (h) ryde: Juda shall (i) plowe, (and) Jacob shall breake his cloddes.

12 Sowe to youre selues in ryghteousnesse, and reape the fruites of well doing, plowe vp your fresh lād: for it is time to seeke ỳ Lord, till he come and raine righteousnes vpō you.

13 For you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy strong men.

14 There shall growe a sedition among thy people, all thy strong cities shall bee layde waste, euen as Salma destroyed Beth Arbel in the day of battayle, wher the mother with the children were dashed in peeces.

15 Euen so shall Bethel do vnto you, because of youre malitious wickednesse: in a morning shall the king of Israel be destroyed.

The. xi. Chapter.

1. The benefytes of the Lorde toward Israell.
5. Their ingratitude against hym.

1 When Israell was yong, I loued hym, and called my sonne out of the lande of Egypt. A Exod.3.b. Mat.2.c.

2 They (a) called them (but) they wente thus from them: they sacrificed vnto Baal, and burned incense to images. a. The prophets called the people.

3 I gaue to Ephraim one to leade, (b) him, who should beare him in his armes: but they knew not that I healed them. b. He meaneth Moses.

4 I led them with cordes of a man (euen) (c) with bands of loue: and I was at them as he that taketh off the yoke from their iawes, and I layde (d) meate to them. c. That is, friendly, not as beastes.

5 He shall no more returne into Egypt, but Assur (e) shall be his king, because he refused to conuert. d. He fed them with Manna in the desert. e. For their vnthankfulnesse they shall be led captiue into Assyria.

6 Therefore shall the swoord fall on his cities, and shall consume his (f) branches, and deuour them, because of their own counsayles. f. The villages adioyning to the cities.

7 And my people shall stand in a doubt whyther to turne them: for when the (prophetes) called to the most highest, not one yet would giue him his glory. B

8 How shall I giue thee vp Ephraim? (how) shall I deliuer thee Israell? howe shall I make thee as (g) Adama? (how) shall I set thee as Zeboim? mine hart is turned within me, my repentings are kindled within me. g. Whych were two of the cities destroyed with Sodome. Gen.19.d. Deut.29.a.

9 I will not execute the fiercenesse of my wrath, I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middest of thee, and I wil not enter into the citie.

10 They shall walke after the Lorde, he shall roare lyke a Lion: when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparrowe out of Egypt, and as a doue out of the lande of Assur, and I will place them in their houses, sayth the Lorde.

12 Ephraim compasseth me about with lyes, and the house of Israell with deceit: but Juda yet ruleth (h) with God, and is faythfull with the saintes. Ruleth their people agreeing to Gods worde.

The. xij. Chapter.

He admonisheth by Iacobs example to trust in God, and not in man.

1 Ephraim is fed with the winde, and followeth after the East winde, hee dayly encreaseth lyes and destruction, they be conke-

b. Promising to be faythfull to God.
c. They pretende sincerite, but theyr fruites shewed the contrary, much lyke as when wormewood groweth where wheate was loked for.

Luke.23.c. Apoc.6.c.

d. In those dayes wast thou as wicked as the Gabaonites, and hast continued in the same euer sythence.
e. Byndyng them selues togeather by leagues to ayd one another, as cattell are yoked togeather at the plough.
f. Delighting in pleasure and profyte, without payne.
g. I wyll lay the yoke of affliction on hys necke.
h. To be caryed away into captiuitie.
i. The remnant of the people shall remayne, and till the grounde.

C

4.Reg.16.d
Eſai.57.b.
derate with the Aſſyrians, theyr oyle is caried into Egypt.

2 The Lord hath a controuerſie with Juda, and will viſit Jacob according to his ways, according to their owne inuentions will he recompence them.

Gen.25.b.
3 He toke his brother by the heele, when hee was yet in his mothers wombe, and in hys ſtrength he wreſtled with God:

Gen.32.d.
Gen.35.b.
4 He ſtroue with the angel, and gate the victorie, he wept and prayed to him: he founde him at Bethel, and there he ſpake with vs.

5 Yea the Lord God of hoſtes, euen the Lord him ſelfe remembred him.

6 Therefore turne to thy God, keepe mercy and iudgement, and hope ſtill in thy God.

B
7 (He is) (a) Chanaan, the ballances of deceit are in hys hand, he loueth to oppreſſe.

a. More lyke to the wicked Chanaanites, than to Abraham and the godly patriarkes.

Apoc.3.c.
8 And Ephraim hath ſayd, Tuche, I am rich, I haue good yenough: in all my workes ſhall not one iniquitie be founde, wherein I haue offended.

9 Yet am I the Lord thy God from the land of Egypt, I will yet make thee dwell in the tabernacles, as in the hygh feaſt dayes.

10 I haue ſpoken through the prophetes, and haue multiplyed viſions, and ſhewed ſimilitudes by the miniſterie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue ſacrificed oxen, and their aulters are as heapes in ẏ furrowes of the fielde.

Gen.28.b.
12 Jacob fled into the land of Syria, and Iſrael ſerued for a wife, and for a wife he kept (sheepe.)

13 By a prophete the Lord brought them out of Egypt, and by a prophete was he preſerued.

C
14 But Ephraim hathe prouoked him to diſpleaſure through his abhominations, therefore ſhall his bloud be powred vpon him ſelfe, and the Lord his God ſhall reward him hys blaſphemies.

The.xiij. Chapter.

1. The abhomination of Iſraell, 9. and cauſe of their deſtruction.

A
1 When Ephraim ſpake, there was trembling, he was exalted among the Iſraelites: but hee hathe ſinned in Baal, and is dead.

Eſai.46.a.
Ezec.16.b.
Oſea.2.b.
a. When they ſacrificed their children to Moloch.
b. That is, worſhip the Calues ſet vp by king Hieroboam.
3.Reg.12.
2 And now they ſinne more and more, and of their ſyluer they haue made them molten images, after the imaginations of their owne braynes, (that is) very idolles, and yet all is nothing but the worke of the craftesman: they ſay one to another, Whyles they (a) ſacrifice a man, let them kiſſe (b) the calues.

3 Therefore they ſhall bee as the morning cloude, and as the deawe that early paſſeth away, and lyke as duſt that the whirlewinde taketh away from the flore, and as ſmoke that goeth out of the chimney.

4 Yet am I the Lord thy GOD (whyche brought thee) out of the land of Egypt, and thou ſhalt knowe no God but me only, neyther is there any ſauiour beſydes me. Exod.20.a.

5 I did know thee in the wildernelle, in the lande of drought. Eſay.43.b.

6 But when they were well fedde, & had yenough, they waxed proude, and forgate me.

7 Therefore will I be vnto them as a Lion, & B
as a Leoparde in the wayes, to the Aſſyrians. Exod.43.b.

8 I will meete them as a ſhe Beare that is robbed of hir whelpes, and I will breake that ſtubborne hart of theirs, there will I deuour them lyke a Lion, yea the wilde beaſtes ſhall teare them.

9 O Iſraell (thyne iniquitie) hath deſtroyed thee: but in me (onely is) thy helpe. Job.22.a.

10 I am: where is thy king now that ſhould help thee in all thy cities? Yea, and thy iudges of whome thou ſaydeſt, Giue me a king and princes. 1.Reg.8.a.

11 I gaue thee a king in my wrath, and in my diſpleaſure I toke him from thee agayne.

12 The wickednelle of Ephraim is bounde togeather, and his ſinne lyeth hid.

13 Therefore ſhall ſorowes come vpon hym, as vpon a woman that trauayleth: an vndiſcrete ſonne is he, els woulde he not ſtand ſtill at the tyme (c) of byrth of children. C

c. As a woman not labouring at the birth of hir childe, deſtroyeth hir ſelfe and the childe: ſo the people if they do not repent when God puniſheth for ſinnes, are occaſion of theyr owne deſtruction.

14 I wil redeeme them from the power of the graue, and deliuer them frō death: O death, I will be thy deathe, O helly I will be thy ſting: Yet can I ſee no comfort.

15 Though he grewe among his brethren, the Eaſt winde (euen) the winde of the Lorde ſhall come vp from the wildernelle and drie vp his vayne, and his fountaines ſhall be dried vp: he ſhall ſpoyle the treaſure of all pleaſant veſſels.

16 Samaria ſhall be made wall, for ſhe is diſobedient vnto hir God: they ſhal periſh with the ſworde, their children ſhall be dashed in peeces, and their women greate with chylde ſhall be rypt vp. 1.Cor.15.f.

The.xiiij. Chapter.

1. The deſtruction of Samaria. 3. He exhorteth the Iſraelites to turne to God, who requireth prayſe and thankes.

1 O Iſrael, returne vnto the Lord thy God, for thou haſt fallen through thyne owne wickednelle. A
Jere.18.a.
Ezec.18.f.

2 Take theſe words wt you, when ye turne to 3.Reg.12.f.
the

to the Lorde, and say vnto him, O forgiue vs all our sinnes, receyue vsgratiously, and then wil we offer ỳ calues of our lippes vnto thee.

Psal. 22. a. Hebr. 3. c.

3 Assur shall be no more our helper, neyther will we ride vppon horses any more, neyther will we saye any more to the worke of oure handes, Ye are our goddes: for in thee the fatherlesse hyndeth mercy.

4 I will heale their rebellion, I will loue them freely: for mine anger is turned away from him.

5 I will be vnto Israell as the deawe, and he shall growe as the Lilie, and his rote shall breake out as the (trees) of Libanus.

6 His branches shall spreade out abroade, and be as fayre as the oliue tree, and smell as Libanus.

7 They that dwell vnder his shadowe, shall returne and growe vp as the corne, and florish as ỳ vine: he shall haue as good a " name as the wyne of Libanus. B

" or, sauour.

8 Ephraim (shall say) What haue I to doe with idols any more? I haue heard him, and loked vppon him, I am lyke a greene fyrre tree, vpon me is thy fruite founde.

9 Who so is wise, shall vnderstande these thyngs, and he that is ryght instruct wil regarde them: for the wayes of the Lorde are righteous, such as be godly wil walk in thē: as for the wicked, they shall stumble therein.

Iere. 19. b. Psal. 18. c.

The ende of the prophesie of Osea.

¶ The booke of the prophete Ioel.

¶ *The first Chapter.*

1. A prophecie agaynst the Iewes. 2. He exhorteth the people to prayer and fastyng, for the miserie that was at hand.

1 THe word of ỳ lord that came to Ioel the sonne of Pethuel.

2 Heare ye thys, you elders, & hearken wt youre eares, all you that dwell in this lande: was there euer suche a thing in your dayes, or in the dayes of your fathers?

3 Of this thing tell youre children, and lette your children (shewe it) to their children, and their children to (their) posteritie afterwarde.

4 That whiche the caterpiller hathe left, the grashopper hath eaten, & what the grashopper left, hath the (a) canker worme eaten, and what the canker worme left, the locust hathe deuoured.

a. That is, a worme that hath winge, shaueth off the vttermost ryne of hearbes, and the rende barke of trees, feeding on them, Nahum. 3. c.

5 Awake yee drunkardes, and weepe, howle al ye wine bybbers, for lacke of newe wine: for it is cleane taken away frō your mouth.

6 For a nation is come vp vppon my lande, myghtie and without number: hys teeth are as the teeth of a Lion, and he hath the iawes of a great Lion.

B 7 He hath destroyed my vine, and barked my figge tree, he hathe pilled it, and cast it from him, and hath left boughes thereof white.

8 Lament as a virgin girded with sackcloth, for the husband of hir youth.

9 The meate offering and drinke offeryng is cut off from the house of the Lord, the prestes (I meane) the Lords ministers mourne.

10 The field is wasted, the land mourneth: for corne is destroyed, the new wine is dried vp, the oyle is vtterly taken away.

11 Be ye ashamed, O yee husbandmen, howle O ye wine dressers, for the wheate and for ỳ barly: for ỳ haruest of ỳ fielde is perished.

12 The wine is dryed vp, and the figge tree is decayed, the pomegranate tree, & the paulme, and the apple tree, (euen) all the trees of the fielde are withered vp: for ioy is withered away from the sonnes of men.

13 Girde your selues, & lament, O ye prests, howle ye out, ye ministers of the aulter, come and lye all nyght in sackcloth, ye seruauntes of my GOD: for the meate and drynke offeringes are taken away from the house of your God.

14 Proclayme a fast, call a congregation, gather the elders togeather, (with) all the inhabitants of the lande, vnto the house of the Lord your God, and crye vnto the Lord. C

15 Alas for thys day, for the day of the Lorde is at hand, euen as a destruction from the almightie, shall it come.

16 Is not the meate cut off before our eyes, (yea,) myrth and ioy from the house of oure God?

17 The seede is rotten vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattayle mourne? the heardes of

beaſts are in wofull caſe for lacke of paſture, and the flockes of ſheepe are deſtroyed?

19 Unto thee, O Lorde, will I crie, for feare hath deſtroyed the fruitefull places of the deſart, and the flambe hathe burut vp all the trees of the fielde.

20 The beaſtes alſo of the field crye out vnto thee: for the riuers of waters are dried vp, and fire hath deuoured vp the fruitefull places of the deſart.

The. ij. Chapter.

1. He prophecieth of the comming and cruelties of their enimies. 13. An exhortation to moue them to conuert. 18. The loue of God toward his people.

A 1 BLow vp a trumpet in Sion, & ſhowte in my holy hill, let all the inhabitantes of the earth tremble: for the day of the Lorde is come, for it is nigh at hande.

2 A darke and glomie day, a cloudy & blacke day: as the morning is ſpread ouer the mountaynes, (ſo is this) populous and ſtrong people, lyke it there was none from the beginning, nor ſhall be hereafter for euermore.

3 Before him is a deuouring fyre, and behinde him a burning flambe: the land is as a pleaſant garden before him, and behind hym a wall deſart, yea and nothing ſhall eſcape hym.

4 The ſhewe of him is as the ſhewe of horſes, and lyke horſemen, ſo ſhall they runne.

5 Like the noyſe of charrettes vpon ẏ toppes of the mountaynes they ſhall ſkip, like the noyſe of a flaming fyre deuouring the ſtubble, (and) as a ſtrong people prepared to battayle.

6 Before his face ſhall the people tremble, the countenance of all folkes ſhall waxe (blacke) as a pot.

B 7 They ſhall runne like ſtrong men, and climbe the walles like men of warre: and euery one ſhal march on in his way, and they ſhall not linger in their paths.

8 No man ſhall thruſt another, but euery one ſhall walke in his path: and if they ſhall fall on the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the citie, they ſhall run vp and downe vpon the wall, they ſhall climbe into the houſes, they ſhall enter in at the windowes like a theefe.

10 The earth ſhall quake before him, the heauens ſhall tremble, the ſunne and the mone ſhall be darke, and the ſtarres ſhal withdraw their ſhining.

11 And the Lord ſhall giue his voyce before his hoſt, for his campe is exceeding great, for he is mightie that executeth his commaundement: for the day of the Lord is great and very terrible, and who can abide it?

12 But now ſayth the Lord, Turne you vnto me with all your harts, with faſting, with weeping, and with mourning.

13 And rent your hartes, and not youre garments, and turne you vnto the Lorde youre God, for he is gratious and mercifull, ſlowe to anger, and of great goodneſſe, and he wyll repent him of the euill.

14 Who knoweth whether the Lorde wyll C returne, and take compaſſion, and will leaue behind him a bleſſing, (euen) meate offering, and drinke offering, vnto the Lorde your God?

15 Blow vp a trumpet in Sion, proclayme a faſt, call an aſſemblie, ſanctify the congregation:

16 Gather ẏ people, gather the elders, aſſemble the children and ſucking babes: lette the bridegrome come forth of his chamber, and the bryde out of hir cloſet.

17 Let the prieſts, the Lords miniſters, weepe betwixt the porche and the aulter, and let thē ſay, Spare thy people, O Lord, and giue not ouer thyne heritage to reproche, that the heathen ſhould rule ouer them: Wherfore ſhuld they ſay amongſt the heathen, Where is their God?

18 And (then) the Lorde will be ielous ouer his land, and will ſpare his people.

19 Yea, the Lorde will anſweare, and ſay to his people, Behold, I will ſende you corne, and wine, and oyle, and will ſatiſfye you therewith, and will not giue you ouer any more to be a reproche among the heathen.

20 And I will remoue farre off from you the northren (armie,) and I will driue hym into a land barren and deſolate, with his face towards the eaſt ſea, and his hynder partes towards the vttermoſt ſea: and his ſtinch ſhall ariſe, and his corruption ſhal aſcend, becauſe he hath exalted him ſelfe to do this.

21 Feare not, O thou lande, be glad and re- D ioyce: for the Lord will do great thinges.

22 Be not afrayde, ye beaſtes of the fielde, for the fruitefull places of the deſart are greene: for the tree beares hir fruite, the figge tree & the vine yeeld their ſtrength.

23 Be glad then, ye children of Sion, and reioyce in the Lord your God: for he hath giuen you moderate (a) raine, and he will ſende downe for you the raine (euen) the firſt rayn, and the latter raine, in the firſt (moneth.)

24 And the barnes ſhall be filled with corne, and the preſſes ſhall ouerflowe with wyne and oyle.

25 And I wil reſtore to you the yeeres whiche the graſhopper, the canker worme, the locuſt, and

a. At the firſt beginning belonging to ſunning and in the fyrſte beginnig belonging to corning or hardnyng of corne, that there bee no hinderance for lacke of neceſſary rayne.

and the caterpiller haue deuoured, my great armie whiche I sent amongst you.

26 And you shall eate in plentie, and be satisfied, and shall prayse the name of the Lorde your God, whiche hath dealt wonderously with you, and my people shall not be ashamed any more.

℣ 27 And you shall knowe that I am in the middle of Israel, and (that) I am the Lorde your God, and none but I: and my people shall neuer be ashamed.

28 And it shall come to passe after this, I wil powre out my spirite vpon all flesshe, & your sonnes and your daughters shall prophesie, your olde men shall dreame dreames, your yong men shall see visions.

29 Also in those dayes, vpon the seruants, and vpon the handmaydens will I powre out my spirite.

30 And I wil shewe wonders in heauen, and in earth, bloud, and fire, and pillers of smoke.

31 The sunne shall be turned into darknesse, and the moone into bloud, before that great and terrible day of the Lorde come.

32 But whosoeuer shall call on the name of the Lord, shal be saued: for there shal be deliuerance in mount Sion, and in Hierusalē, as the Lorde hath promised, and (also) in the remnant whom the Lorde shall call.

The.iij. Chapter.

Of the iudgement of God, agaynst the enimies of his people.

℟ 1 FOr beholde, in those dayes, and in that tyme, when I shall bryng agayne the captiuitie of Juda and Hierusalem,

2 I will also gather all the Gentiles, & cause them to come into the valley of (a) Iehosaphat, and I wyll pleade with them there for my people and heritage Israel, whiche they haue scattered amongst the nations, and haue parted my lande.

a. He alludeth to the victorie described. 2. Para. 20.

3 And they haue cast lots for my people, and changed the boy for an (b) harlot, and sold the gyrdle for wine, that they might drynke.

b. They bestowed the spoyle of gods people, on whoredome, & drunkennesse.

4 And what haue you to do with me, O Tyre and Sidon, and all the coastes of Palestine? wyll ye render me recompence? and if you recompence me, I shall swiftly (and) speedily returne your recompence vpon your owne heads.

5 For ye haue taken my siluer and my gold, my pleasant and pretious things, and haue carped them into your temples.

6 You haue solde also the children of Juda, and the children of Hierusalem, to the Grecians, that you myght sende them farre from theyr owne countrey.

7 Behold, I wil rayse them out of that place whyther you haue sold them, and wil returne your recompence vpon your owne heads. ℬ

8 And I wyll sell your sonnes and your daughters, into the hands of the children of Juda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre off: for the Lorde hath spoken it.

9 Publishe this thing among the Gentiles, proclaime warre, wake vp the mightie men, let al the men of warre drawe neare, & come vp.

10 Breake your plough shares into swordes, and your sithes into speares, let the weake say, I am strong.

11 Assemble your selues, and come all you heathen, and gather your selues together round about, there shal the Lord cast downe thy mightie men.

12 Let the heathen aryse, and come vp to the valley of Iehosaphat: for there wyll I sit to iudge al nations rounde about.

13 Put in your sithes, for the harueſt is rype: come ye (and) descend, for the (c) wynepresse is full, (yea) the presses ouerflowe: for their wyckednesse is multiplied.

c. When the measure of wickednesse is ful, then destruction is at hande.

14 O people, people (come) into the valley of final iudgement: for the day of the Lorde is at hand, in the valley of finall iudgement. ℭ

15 The sunne and the moone shal be darkned, and the starres shal withdrawe their light.

16 The Lord also shal roze out of Sion, and out of Hierusalem shall he giue hys voyce, the heauens and the earth shall shake: but the Lorde will be the hope of his people, and the strength of the children of Israel.

17 So shall you knowe that I am the Lorde your God, dwelling in Sion my holy mountaine, then shal Hierusalem be holy, and there shall no strangers passe through here any more.

18 And in that day, shal the mountaynes drop downe sweete wine, and the hylles shal flow with milke, and all the ryuers of Juda shall runne with water, and a fountayne shal come out of the house of the Lorde, and shal water the valley of Sittim.

19 Egypt shal be waste, and Edom shal be a desolate wildernesse: for the iniuries (done) to the children of Juda: bycause they haue shed innocent bloud in theyr lande.

20 But Juda shall dwell for euermore, and Hierusalem from generation to generation.

21 I wil also cleanse the bloud of them (that) I haue not cleansed, and the Lorde dwelleth in Sion.

The ende of the prophesie of Ioel.

¶ The booke of the prophete Amos.

¶ *The first Chapter.*

1. The condition and ſtate of Amos, and the tyme of his propheſie. 3. The woorde of the Lorde againſt Damaſcus, the Philiſtines, Tyrus, Idumea, and Ammon.

A 1 THe woordes of Amos, who was among ỹ "ſhepheards at Thecua, whiche he ſaw "vpon Iſrael, in the daies of Oſia kyng of Iuda, and in the dayes of Ieroboam the ſonne of Ioas kyng of Iſrael, two yeeres before the earthquake.

"or, heardmē.

"or, prophecied.

Zach. 14. a.

2 And he ſayde, The Lorde ſhal roze out of Sion, and vtter his voyce frō Hieruſalem: and the "dwellyng places of the ſhepheardes ſhall "mourne, and the top of Charmel ſhal wither.

"or, paſtures.

"or, perithe.

2. The manifolde ſinnes of Damaſcus, are meant by thre and foure, whiche make ſeuen.

3 Thus ſayth ỹ Lord, Foz (a) three "wickednelles of Damaſcus, and foz foure, I wyll not "ſpare hyz: bycauſe they haue threſhed Gilead with iron flayles.

"or, tranſgreſſions.

4 But I wyll ſende a fyre into the houſe of Hazael, and it ſhall deuoure the palaces of Benhadad.

"or, bring hir again, oz turne to it.

5 I wyll breake alſo the barres of Damaſcus, and "rote out the inhabiters from the "playne of Auen, and hym that holdeth the ſcepter out of the houſe of "Eden, and the people of Syria ſhal goe into captiuitie vnto Kir, ſayth the Lozde.

4. Reg. 8. c.

"or, cut off.

"or, bailey.

"or, pleaſure.

6 Thus ſayth the Lozde, Foz three wickednelles of "Izza, & foz foure, I wyl not ſpare hyz: bycauſe they caryed "away pryſoners into captiuitie, to ſhut them vp in Edom.

"or, Gaza.

"or, away pryſoners, the whole captiuitie.

7 Therfoze wyll I ſend a fyre vpō the walles of "Izza, which ſhall deuour hyz palaces.

B 8 And I will cut off the inhabiter from Aſdod, and hym that holdeth ſcepter from Aſcalon, and turne my hande to "Ecron, and the remnant of the Philiſtines ſhall peryſhe, ſayth the Lozde God.

"or, Accaron.

9 Thus ſayth the Lozde, Foz three "wyckednelles of Tyre, and foz foure, I will not ſpare hyz: bycauſe they ſhut the whole captiuitie in Edom, and haue not remembzed the (b) bzotherly couenant.

"or, tranſgreſſions.

b. For Eſau (of whom came the Edomites) and Iacob were brethren.

10 Therefoze wyll I ſende a fyre vpon the wall of Tyre, and it ſhall conſume the palaces thereof.

11 Thus ſayth the Lozde, Foz three wickednelles of Edom, and foz foure, I wyll not ſpare hym: bycauſe he purſued hys bzother with the ſwoꝛde, and did "caſte off all pitie, and "in his anger ſpoyled hym continually, and his indignation he kept alwayes.

"Heb. corrupt his cōpaſſiō. "or, his anger ſpoyled.

12 Therfoze I wil ſend a fyre into Theman, which ſhal deuour the palaces of Bozra.

13 Thus ſayth the Lozde, Foz three wickednelles of the chyldzen of Ammon, & foz foure, I wyl not ſpare them: bicauſe they (c) haue rypt vp the women with chylde of Gilead, that they might enlarge theyr bozders.

c. He noteth the greate cruelte of the Ammonites, that ſpared not the women with chylde.

14 Therfoze wil I kindle a fire in the walles of Rabbah, that ſhal cōſume hir palaces with a great crye in the day of battayle, and with a tempeſt in the day of the whirlewinde.

15 And theyr king ſhal goe into captiuitie, he, and his princes together, ſayth the Lozde.

The. ij. Chapter.

He propheſieth againſt Moab, Iuda, and Iſrael.

1 THus ſayth the Lozd, Foz three wickednelles of Moab, & foz foure, I will not "ſpare him: bycauſe he burnt the bones of the kyng of Edom into (a) lyme.

A

"or, turne to hym.

a. That is, into aſhes.

2 Therefoze I wyl ſende a fyre into Moab, which ſhall conſume the palaces of Carioth, & Moab ſhal dye with tumulte, with ſhowtyng, and with the ſounde of the trumpet.

3 And I wyll cutte off the iudge out of the middes thereof, and wyl ſlay all the pzynces thereof with hym, ſayth the Lozde,

4 Thus ſayth the Lozde, Foz three wyckednelles of Iuda, & foz foure, I wyll not ſpare hym: bycauſe they haue call away the law of the Lozde, and haue not kept his ordinances, and theyr lyes cauſed them to erre, after the whiche theyr fathers walked.

5 Therefoze wyll I ſende a fyre into Iuda, which ſhal cōſume the palaces of Hieruſalē.

6 Thus ſayth the Lozde, Foz three wyckednelles of Iſrael, & foz foure, I will not ſpare him: bycauſe they ſolde the ryghteous foz ſilner, and the powze foz a payze of ſhoes.

7 They "gape foz breath ouer the head of the powze in the duſte of the earth, and peruert the way of the "meeke: a man and hys father will goe in to one "mayde, to diſhonour my holy name.

B

"or, preaſe vnto the head, oz treade vpon the head.

"or, wretched.

"or, yong woman.

8 And

8 And they "lye vppon clothes layde to pledge by euery aulter: and in the house of theyr God, they drinke the wine" of the condemned.

"or, sit down. Exo. 22. D.
"or, of such as they haue lyed or molted Num. 21. D. Deut. 2. f.

9 Yet destroyed I the Amorite before them, whose heigth was like the heigth of the Cedar trees, and he was strong as the okes: notwithstanding, I destroyed his fruite frō about, and his rote from beneath.

10 Also I brought you vp from the lande of Egypt, and led you forth yeres through the wyldernesse, to possesse the lande of the Amorites.

11 And I rayled vp of youre sonnes for prophetes, and of your yong men for "Nazarites: Is it not euen thus, O ye children of Israell, sayth the Lorde?

"or, abstynens.

12 But yee gaue the Nazarites wyne to drynke, and commaunded the prophets, saying, Prophesie not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therfore the "flight shal not perishe from the swifte, and the strong shall not strengthen his force, neyther shal the myghtie saue his lyfe.

"or, swift by flight shal not escape.

15 Nor he that handleth the bowe shal stand, nor hee that is swyfte of foote shall escape, neyther shall hee that rydeth the horse, saue his lyfe.

16 And he that is of myghtie courage among the strong men, shal flee away naked in that day, sayth the Lorde.

The. iij. Chapter.

He reproueth the house of Israell of ingratitude, foreshewyng Gods most iust punishement for the same.

1 HEare this word that the Lord pronoūceth against you, O children of Israel (euen) against the whole familie, which I brought vp from the lande of Egypt, saying,

Deut. 4.

2 You only haue I knowen of all the families of the earth, therefore I will visite you for all your iniquities.

3 Can two walke together, except they bee agreed?

4 Will a Lion roare in the forest when he hath no pray? Or will a Lions whelpe crye out of his denne, if he haue taken nothing?

5 Can a byrd fall in a snare vppon the earth, where no Fowler is? Or will he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet bee blowen in the citie, and the people be not afrayde? Or shal there bee (a) euyll in a citie, and the Lorde hath not done it.

a. That is, calamitie, or aduersitie.

7 "Surely the Lorde God will do nothing, but he reueleth his secrete vnto his seruantes the Prophets.

"or, for.

8 The Lion hath roared, who will not be afrayde? The Lorde God hath spoken, who "can but prophesie?

"or, who will not prophesy.

9 Proclayme in the palaces at Asdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vppon the mountaynes of Samaria, and beholde the great tumultes in the middes thereof: and the oppressed in the middes thereof:

10 For they knowe not to doe vryght, sayeth the Lorde, they store vp "violence and robberie in their palaces.

"or, iniurie.

11 Therefore thus sayeth the Lorde God, An aduersarie (shall come) euen rounde about the countrey, and shall bryng downe thy strength from thee, and thy Palaces shall be spoyled.

12 Thus sayth the Lorde, As the shepheard taketh out of the mouth of the Lyon two legges or a peece of an eare: so shall the children of Israell bee taken oute, that dwell in Samaria, in the corner of a bed, and in Damascus, (as in) a couche.

13 Heare and testifie in the house of Jacob, sayth the Lorde God, the God of hostes.

14 That in the daye that I shall visite the "transgressions of Israell vpon him, I will also visite the aultars of Bethel, and the hornes of the aultar shall bee "broken off, and fall to the grounde.

"or, wickednesse.

"or, cut off.

15 And I will smyte the winter house with the sommer house, and the houses of Iuorie shall perishe, and the greate houses shall be consumed, sayth the Lord.

The. iiij. Chapter.

1 Vnder the name of fat kyne of Bashan, he inueyeth against the gouernoures of Samaria, and foreshewth their punishment. 4. Hee laugheth to scorne their idolatrie. 8. He sheweth that notwithstanding they had bin plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned vnto God.

1 HEare this word, ye kyne of Bashan, that are in the mountayn of Samaria, which oppresse the poore, and destroye the needye, whiche saye to theyr (a) maysters, Bryng, and let vs drinke.

a. That is, to the creditours to whome the poore are indebted.

2 The Lorde God hathe sworne by his holynesse, that loe, the days shal come vpon you, that he will take you away with (b) thornes, and your posteritie with fishehookes.

b. He alludeth to fishers, whiche catch fishe by hookes and thornes.

3 And yee shall goe out at the breaches, euery (kowe) forewarde: and ye shall "cast your selues

"or, cast downe the palace.

ſelues out of the pallace, ſayth the Lorde.

3.Re.12.g. 4 Come to Bethel, and "tranſgreſſe: to Gilgal, and multiplie tranſgreſſion: and bring your ſacrifices in the morning, and your tythes after three yeres,

Leui.7.b. 5 And offer a thankeſgeuyng of leauen, publiſhe and proclayme the free offerynge: for this lyketh you, O yee chyldren of Iſraell, ſayth the Lorde God.

c. That is, lack of breade and meate. 6 Therfore haue I giuen you (c) cleanneſſe of teeth in all youre cities, and ſcarceneſſe of bread in all your places: yet haue ye not returned vnto me, ſayth the Lorde.

B 7 And alſo I haue withholden the rayn from you, when there were yet three monethes to the haruyſt, and I cauſed it to rayne vppon one citie, and haue not cauſed it to rayn vpon an other citie: one peece was rayned vpon, and the peece whereuppon it rayned not, withered.

8 So two (or) three cities wandred vnto one citie to drinke water, but they were not ſatisfyed, yet haue ye not returned vnto me, ſayth the Lorde.

9 I haue ſmitten you with blaſting and mildeawe, your great gardens, and your vineyards, and your figgetrees, and your Oliue trees, did the "Palmer worme deuoure: yet haue yee not returned vnto me, ſayeth the Lorde.

"or, caterpiller.

10 Peſtilence haue I ſente among you, after the manner of Egypt: your yong men haue I ſlayne with the ſworde, and haue taken awaye your horſſes, and I haue made the ſtinke of youre tentes to come euen vp into your noſthyrlles: yet haue yee not returned vnto me, ſayth the Lorde.

v or, among you, meaning ſome part: of their countrey to haue bin ouerthrowen. 11 I haue ouerthrowen "you, as God ouerthrew Sodoma & Gomorra, and ye were as a fyrebrand pluckte out of the burning: yet haue ye not returned vnto me ſaith the Lord.

d. Turne to him by repentance. 12 Therefore thus will I do vnto thee O Iſrael, (and) becauſe I will doe this vnto thee, (d) prepare to meete thy God, O Iſrael.

13 For lo, he that fourmeth the mountaynes, and createth the wynde, and declareth vnto man what is his thoughte, whiche maketh the "morning darkneſſe, and walketh vpon the high places of the earth, the Lord God of hoſtes is his name.

"or, morning and darkneſs.

The.v. Chapter.

1. The Prophete lamenteth the captiuitie of Sion. 4. He calleth to repentaunce. 8. He deſcribeth the power of God. 14. He exhorteth to good workes. 16. He deſcribeth the heauie day of the Lorde. 21. And reiecteth their feaſt dayes and ſacrifices.

1 HEare ye this worde which I lifte vp vpon you (euen) a lamentation "of the houſe of Iſraell.

"or, O ye houſe.

2 The virgin Iſraell is fallen, and ſhall no more ryſe, ſhe is lefte vpon hir land, and there is none to rayſe hir vp.

3 For thus ſayeth the Lorde God, The citie which went out by a thouſande, ſhall leaue an hundred, and that which went forth by an hundred, ſhal leaue ten, to the houſe of Iſrael.

4 For thus ſayth the Lorde vnto the houſe of Iſraell, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Bethel, nor enter into Gilgal, and goe not to Beerſeba: for Gilgal ſhall goe into captiuitie, and Bethel ſhall come to nought.

6 Seeke the Lorde, and ye ſhall lyue, leaſt he breake out lyke a fyre in the houſe of Joſeph, and deuoure it, and there be none to quench it in Bethel.

7 They turne iudgement to Wormewoode and forſake righteouſneſſe in the earth. B

8 Hee maketh the ſeuen ſtarres and Orion, and he turneth (a) the ſhadowe of death into the morning, and he maketh the day darke as nyght: hee calleth the waters of the ſea, and poureth them out vpon the open earth, the Lorde is his name.

a. That is, thickeſt darkneſſe into the morning light.

9 He ſtrengtheneth the deſtroyer againſt the mightie, and the deſtroyer ſhall "come againſt the fortreſſe.

"or, aſſault.

10 They hate hym that rebuketh (b) in the gate, and they abhorre hym that ſpeaketh vprightly.

b. That is, in open aſſemblies.

11 Forasmuche then as your treading is vpon the poore, and ye (c) take from him burdens of wheate: ye haue buylt houſes of hewen ſtone, but ye ſhall not dwell in them: ye haue planted pleaſant vineyardes, but ye ſhall not drinke wyne of them.

c. Ye take his money, alſo his food wherwith he ſhould liue.

12 For I knowe youre manyfolde "tranſgreſſions, and youre myghtie ſynnes: they afflict the iuſt, they take rewardes, and they oppreſſe the poore in the gate.

"or, greate wickednes.

13 Therefore the wyſe ſhall keepe ſcilence in that tyme: for it is an euill tyme.

14 Seeke good, and not euil, that ye may liue: and ſo the Lord God of hoſtes ſhall be with you, as you haue ſpoken.

15 Hate the euill, and loue the good, and eſtabliſhe iudgement in the gate: it maye bee, that the Lorde God of hoſtes will be mercyfull vnto the remnant of Joſeph.

16 Therfore the Lorde GOD of hoſtes, the Lord ſayth thus, Mournyng ſhall be in all ſtreetes, and they ſhall ſaye in all the highe wayes, Alas, alas: and they ſhal cal the husbandman to lamentation, and ſuche as can mourne, "to mourning.

"or, that mourne.

17 And

17 And in al the vines shal be lamentation: for I wil passe through thee, sayth the lord.
18 Woe vnto you that desire the day of the Lord, what haue ye to do with it? the day of the Lorde is darkenesse, and not light.
19 As if a man dyd flee from a Lion, and a Beare meete him, and went into the house, and leaned his hande vnto the wal, and a serpent byte him.
20 Shal not the day of the Lorde be darkenesse, and not light? euen darkenesse, and no "light in it.
21 I hate, I abhorre your feast dayes, and I will not (d) smel in your solēne assemblies.
22 Though ye offer me burnt offerings, and meate offerings, I wyll not accepte them, neyther wyl I regarde the peace offeryng of your fatte beasts.
23 Take thou away frō me the multitude of thy songs, for I will not heare the melodie of thy violes.
24 And "let iudgement run downe as water, and righteousnesse as a mightie ryuer.
25 Haue ye offred vnto me sacrifices, and offerynges in the wildernesse fourtie yeeres, O house of Israel?
26 But ye haue borne (e) Siccuth your king, and Chiun your images, and the starre of your gods, whiche ye made to your selues.
27 Therefore wyll I cause you to goe into captiuitie beyonde Damascus, sayth the Lorde, whose name is the God of hostes.

"or, thyne.

d. That is, I wyll not delite in the smel of your incense.

"or, iudgemēt shall runne downe.

e. That idol which ye esteemed as your king, & caryed about as ye did Chiun: in the whiche images yee thought that there was a certayne diuinitie.

The.vi. Chapter.

1. He propheſieth againſt the princes of Iſrael lyuyng in pleaſures. 8. The Lorde ſweareth that he will bring to paſſe the things that are purpoſed againſt Iſrael.

A 1 WO to them that are at eaſe in Sion, and truſt in the mountaine of Samaria, whiche were famous at the beginnyng of the natiōs, and the houſe of Iſrael came to them.
2 Goe you vnto Chalneh, and ſee, and from thence goe you to Hemath the great, then goe downe to Gath of ỹ Philiſtines: be (a) they better than (b) theſe kingdomes? or the border of ỹ lande greater than your border?
3 Ye that put farre away the euill day, and "approche to the ſeate of iniquitie.
4 They lie vpon beds of Iuorie, and ſtretch themſelues vpon theyr couches, and eate the lambes out of the flocke, and the calues out of the ſtall.
5 They ſing to the ſounde of the viole, they inuent to themſelues inſtruments of muſicke, lyke Dauid.
6 They drinke wine in bowles, & annoynt themſelues with chiefe oyntments: but no man is ſory for the affliction of Joſeph.
7 Therefore nowe ſhall they goe captiue with the firſte that goe captiue, and "the sorow of them that ſtretched themſelues, is at hande.
8 The Lorde God hath ſworne by himſelfe, ſayth the Lorde God of hoſtes, I abhorre the "excellencie of Jacob, and hate his palaces, therefore wyll I deliuer vp the citie, with al that is therein.
9 And if there remayne tenne menne in one houſe, they ſhal die.
10 And his vncle ſhall take him vp, and burne hym, to carry out the bones out of the houſe, and ſhall ſay vnto him that is by the (c) ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhal he ſay, Holde thy tongue: for we may not remember the name of the Lorde.
11 For beholde, the Lorde commaundeth, and he wil ſmite the great houſe with breaches, and the litle houſes with cleftes.
12 Shal horſes runne vpon the (d) rocke? Or will one plowe there with oxen? for ye haue turned iudgement into "gall, and the fruyte of righteouſnesse into wormewood.
13 Ye reioyce in a thyng of nought, yee ſay, Haue not we gotten vs hornes by our owne ſtrength?
14 But behold, I wyl rayſe vp againſt you a nation, O houſe of Iſrael, ſayth the Lorde God of hoſtes, and they ſhal afflict you from the entryng of (e) Hemath, vnto the ryuer of the wildernesse.

B "or, the ioy of them that ſtretched themſelues ſhal departe.

"or, magnificence, that is, the riches and pompe.

c. That is, to ſome neyghbour that dwelleth neare about.

d. He compareth them to barren rockes, wherevpon it is in vayne to beſtowe labor, ſhewyng that gods benefites can haue no place among them.

"or, popſon.

e. That is, frō one corner of the coūtrey vnto another. For Antioche, whiche is here called Hemath and the weſt ſea whiche is here ſignified by the riuer of the wildernes, are the vtter borders of the coūtrey of the tenne tribes. See. 4. Re. 14. f.

The. vij. Chapter.

1. God ſheweth certaine viſiōs, wherby he ſignifieth the deſtruction of the people of Iſrael. 10. The falſe accuſation of Amazia the prieſt. 17. His propheſie againſt Amazia, and of the captiuitie of the people.

1 THus hath the Lorde God ſhewed vnto me, & beholde, he fourmed graſhoppers in the beginning of the ſhowtyng vp of the latter growth, and loe, it was in the latter growth, after the (a) kings mowyng.
2 And when they had made an ende of eatyng the graſſe of the lande, then I ſayde, O Lorde God ſpare I beſeeche thee: who ſhall rayſe vp Jacob? for he is ſmal.
3 So the Lorde (b) repented for this: it ſhal not be, ſayth the Lorde.
4 Thus alſo hath the Lorde God ſhewed vnto me, and beholde, the Lorde God called to iudgement by fyre, and it deuoured the great deepe, and dyd eate vp "a part.
5 Then ſayde I, O Lord God, ceaſſe I beſeeche

A

a. After the publique commaundement for mowyng was gyuen, or as ſome reade, after the kings ſheepe were ſhorne.
b. That is, ſtayed this a plague at my prayer.

"or, ỹ poſſeſſiō, meanyng the whole fielde.

seeche thee: who shall rayse vp Jacob? for he is small.

6 So the Lorde repented for this, this also shall not be, sayth the Lorde God.

B 7 Thus agayne he shewed me, and beholde, the Lorde stode vpon a wall (made) by line, (c) with a line in his hande.

c. Signifying that this shuld be the laste measuryng of the people, and that he wolde deferre his iudgement no longer.

8 And the Lord sayde vnto me, Amos, what seest thou? And I sayde, A line. Then saide the Lorde, Beholde, I will set a line in the myddes of my people Israel, and wil passe by them no more.

9 And the hygh places of Isaac shal be desolate, and the "temples of Israel shal be destroyed, and I will ryse agaynst the house of Jeroboam with the swoorde.

"or, sanctuaries, or holy places.

10 Then Amazia the priest of Bethel, sent to Jeroboam kyng of Israel, saying, Amos hath conspired agaynst thee in the middes of the house of Israel, the lande is not able to beare all his woordes.

11 For thus Amos sayth, Jeroboam shall dye by the swoorde, and Israel shall be led away captiue out of theyr owne lande.

12 Also Amazia sayde to Amos, O thou the seear, Goe, flee thou away into the lande of Juda, and there eate thy bread, and prophesie there.

13 But prophesie no more at Bethel: for it is the kings chappel, and it is the kings court.

C 14 Then answeared Amos, and sayde to Amazia, I was no prophete, neyther was I a prophets sonne: but I was an heardman, and a gatherer of wilde figges.

15 And the Lorde toke me as I folowed the flocke, and the Lorde sayde vnto me, Goe, prophesie vnto my people Israel.

16 Nowe therefore, heare thou the woorde of the Lorde: Thou sayest, Prophesie not agaynst Israel, and speake nothing agaynst the house of Isaac.

17 Therfore thus sayth the Lorde, Thy wife shal be an harlot in the citie, and thy sonnes & thy daughters shall fall by the swoorde, & thy lande shal be diuided by line, and thou shalt die in a polluted land, and Israel shal surely goe into captiuitie, forth of his lande.

The.viij. Chapter.

1. By a vision of a basket of sommer fruyte, the ende of the kyngdome of Israel is shewed. 4. He speaketh agaynst the oppressours of the poore. 11. And prophesieth of the famine of the worde of God.

a. Which signified the ripenesse of theyr sinnes, and the readinesse of Gods iudgement.

1 THus hath the Lorde God shewed vnto me: & behold, a basket of sommer fruite.

2 And he sayde, Amos, what seest thou? And I sayde, A basket of (a) sommer fruite. Then sayde the Lorde vnto me, The ende is come vpon my people of Israel, I wyll passe by them no more.

3 And the songs of the temple shal be howlings in that day, sayth the Lorde God: many dead bodies shal be in euery place, they shall cast them forth with silence.

4 Heare this, O yee that swallowe vp the poore, that ye may make the needy of the land to fayle,

5 Saying, When will the newe moneth be gone, that we may sell corne? and the sabboth, that we may set forth wheate, and make the (b) Epha small, and the sicle great, and falsifie the weightes by deceyt?

b. That by measure shal and the pry great.

6 That we may buye the poore for siluer, and the needie for shoes, yea, and sell the refuse of the wheate?

7 The Lorde hath swoorne by the excellencie of Jacob, surely I will neuer forget any of theyr workes.

8 Shall not the lande tremble for this, and euery one mourne that dwelleth therin? And it shal ryse vp wholly as a floudde, & it shal be cast out and (c) drowned, as by the floudde of Egypt.

c. That the inhabitant the land shal be drowned Nilus drowneth many, when it ouerfloweth.

9 And in that day, sayth the Lorde God, I wyll euen cause the (d) sunne to goe downe at noone, and I wyll darken the earth in the cleare day.

d. In the midst of their prosperitie, I will sende great affliction.

10 And I wil turne your feasts into mourning, and al your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head, and I wyll make it as the mourning of an only sonne, and the ende therof as a bitter day.

11 Beholde, the dayes come, sayth the Lorde God, that I wyll sende a famine in the land, not a famine of bread, nor thirste for water, but of hearyng the woorde of the Lord.

12 And they shall wander from sea to sea, and from the north, euen vnto the east, shall they runne to and fro to seeke the woorde of the Lorde, and shall not finde it.

e. For the idolaters dyd vse to sweare by their idol which here he calleth theyr sinne.

13 In that day shal the fayre virgins, and the yong men perysh for thirst.

14 They that sweare by the (e) sinne of Samaria, and that say, Thy God, O Dan, liueth, and the (f) manner of Beersheba liueth, euen they shal fal, and neuer ryse vp agayne.

f. That is, the common maner of worshypping, and the seruice or religiō there vsed.

The.ix. Chapter.

1. Threatnings agaynst the temple. 5. The subuersion of the people. 11. The restoring of the Churche is promised.

a. Whiche was at Hierusalem.

1 I Saw the Lord standyng vpon the aulter, and he sayde, Smite the lintel of the dore, that the postes may shake, & "cut them in

"or, wounde them in the head, euen al.

in peeces, euen the (b) heads of them all, and I will slay the last of them with the swoꝛd: he that fleeth of them, shall not flee awaye, & he that escapeth of the, shall not be deliuered.

2 Thoughe they digge into (c) hell, thence shall my hande take them: thoughe they climbe vp to heauen, thence will I bryng them downe.

3 And thoughe they hyde themselues in the toppe of Charmell, I wyl searche, and take them out thence: and though they be hidde from my syghte in the bottome of the sea, thence will I commaunde (d) the serpente, and he shall byte them.

4 And thoughe they goe into captiuitie beꝛoꝛe their enimies, thence will I cõmaunde the swoꝛde, and it shall slaye them: and I will set mine eyes vpon them foꝛ euill, and not foꝛ good.

5 And the Loꝛde God of hostes shall touche the lande, and it shall melte awaye: and all that dwell therein shall mourne, and it shall ryse whole lyke a flood, and shall be dꝛowned as by the flood of Egypt.

6 He buyldeth his "spheres in the heauen, and hath layde the foundation of his globe of elements on the earth: he calleth the waters of the sea, and poureth them out vppon the open earth, the Loꝛde is his name.

7 Are ye not as the Ethiopians (e) vnto me, O chyldren of Israell sayeth the Loꝛd? Haue not I bꝛought vp Israell out of the lande of Egypt? and the Philistines from Cappadocia? and the Syrians from Cyrene?

8 Beholde, the eyes of the Loꝛde God are vpon the sinfull kingdome, and I will destroye it cleane out of the earth: neuertheless, I will not vtterly destroy the house of Iacob, sayth the Loꝛde.

9 Foꝛ loe, I will commaunde, and I will syfte the house of Israell among al nations, lyke as corne is sifted in a sue: yet shall not the (f) least stone fall vpon the earth.

10 But all the sinners of my people shall dye by the swoꝛde, which say, The euill shal not come, noꝛ hasten foꝛ vs.

11 In that daye will I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the breaches thereof, and I wyll rayse vp his ruines, and I will buylde it, as in the dayes of olde:

12 That they maye possesse the remnaunt of Edom, and of all the Heathen, "bycause my name is called vpon them, sayeth the Loꝛde that doth this.

13 Beholde, the dayes come, sayeth the Loꝛde, that the plowman shal (g) touch the mower, and the treader of grapes hym that soweth seede, and the mountaynes shall (h) dꝛoppe swerte wine, and all the hilles shall melte.

14 And I wyll bring againe the captiuitie of my people of Israell, and they shal buyld the wall cities, and inhabite them: and they shall plante vineyardes, and dꝛinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plante them vpon their lande, and they shall no moꝛe be pulled vp againe, out of their lande which I haue giuen them, sayth the Loꝛde God.

b: Both the chief of them, & also the cõmon people.
c. That is, vnto the centre or middes of the earth.
d. That is, the whale, or some other huge beast of the sea.
"or, ascentes. or degrees.
e. That is, am I more bound vnto you, than the Ethiopians, or blacke Moores? yet haue I bestowed vpon you greater benefites.
f. Meanyng that none of his should perishe in his wrath.
"or, vpon whō my name is called.
g. Signifyng that there shal be great plentie of al things that when one kinde of fruite is ripe, another should folow, and euery one in course. Leuit. 26.
h. He meaneth that the plenty of Gods giftes shal not be cõmon & vsuall, but aboue all hope, yea and aboue the order of nature, as though the hilles should melte, and flow with wine and mylke.

The ende of the Propheſie of Amos.

¶ The booke of the Prophet Abdias.

Agaynst Edom, and the trust that they had in richesse.

1 THe visiõ of Abdi, thus sayth the Loꝛde God agaynste Edom. We haue heaꝛde a rumoꝛ from the Loꝛde, and an Imbassadour is sente among the Heathen: aryse, and let vs ryse vp agaynst hir to battayle.

2 Beholde, I haue made thee small among the heathen, thou art vtterly despised.

3 The pryde of thyne heaꝛte hathe deceyued thee, thou that dwellest in the clyftes of the rockes, whose habitation (is) hyghe, that sayeth in his heaꝛte, Who shall bryng mee downe to the grounde?

4 Yea though thou exalt thy selfe as the Egle, and make thy nestе among the starres, thence will I bryng thee downe sayeth the Loꝛde.

5 Came theeues to thee, oꝛ robbers by night? howe waste thou bꝛoughte to silence? would they not haue stollen tyll they had ynoughe? If the Grape gatheꝛers came to thee, would they not leaue (some) grapes?

6 Howe are the things of Esau soughte vp, (and) his treasures searched?

7 All the men of thy confederacie haue dꝛiuen thee to the boꝛders, the men that were at peace

at peace with thee haue deceyued thee, and preuayled agaynſt thee (they that eate) thy bread haue layde a wounde vnder thee, there is none vnderſtanding in hym.

8 Shall not I in that day ſayth the lord, euen deſtroy the wyſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Theman, ſhal be afrayde: becauſe euery one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy crueltie agaynſte thy brother Iacob, ſhame ſhall couer thee, and thou ſhalte be cut off for euer.

11 When thou ſtoodeſt on the other ſyde, in the daye that the ſtraungers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vppon Hieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the daye of thy brother, in the daye that he was made a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iuda in the daye of their deſtruction, thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people, in the day of their deſtruction, neither ſhouldeſt thou haue once loked on their affliction in the day of their deſtruction, nor haue layde handes on their ſubſtance in the day of their deſtruction:

14 Neyther ſhouldeſt thou haue ſtande in the crosſeways to cut off them that ſhoulde eſcape, neyther ſhouldeſt thou haue ſhut vp the remnant therof in the day of affliction.

15 For the day of the Lorde is neare vpon all the heathen: as thou haſt done, it ſhalbe done to thee, thy rewarde ſhall returne vpon thine heade.

16 For as ye haue (a) dunke vppon myne holy mountayne, ſo ſhall all the heathen drinke continually: yea they ſhall drink and ſwallowe vp, and they ſhall be as though they (b) had not bin.

17 But vpon mount Sion ſhall be deliuerance, and it ſhall be holy, and the houſe of Iacob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iacob ſhall be a fyre, and the houſe of Ioſeph a flambe, and the houſe of Eſau as ſtubble, and they ſhall kindle in them, and deuoure them, and there ſhall be no remnaunt of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſyde of the mount of Eſau, and the plaine of the Philiſtines, and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin (ſhal haue) Gilead.

20 And the captiuitie of his hoſte of the children of Iſraell, whiche were among the Chenanites (ſhal poſſeſſe) vnto Zarephath, and the captiuitie of Hieruſalem, whiche is in Sepharad, ſhall poſſeſſe the cities of the Southe.

21 And they that ſhall (c) ſaue, ſhall come vp to mount Sion to iudge the mount of Eſau and the kingdome ſhall be the Lordes.

a. That is, reioyced and triumphed.

b. That is, the lengthe they ſhall vterly periſhe.

c. Meanyng that God wil rayſe vp in Church ſuch as ſhall rule, gouerne, ſtand the defence of the ſame, and deſtruction his enimies vnder Meſſias.

The ende of the Propheſie of Abdias.

¶ The booke of the Prophete Ionas.

¶ *The firſt Chapter.*

3. Ionas fled when he was ſent to preache. 4. A tempeſt aryſeth, and he is caſt into the ſea for his diſobedience.

1 The woorde of the Lorde came vnto (a) Ionas the ſonne of Amitai, ſaying,

2 Aryſe, & goe to (b) Minive, that greate citie and crye agaynſt it: for their wickednelle is come vp before me.

3 And Ionas roſe vp to flee into Tharſis from the preſence of the Lorde, and wente downe to (c) Joppa, and founde a ſhip goeing to (d) Tharſis: ſo he payd his fare, and wente downe into it, that he might goe with them vnto Tharſis, from the (e) preſence of the Lorde.

4 But the Lorde ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was in danger of ſplitting in ſunder.

5 Then the mariners were afrayd, and cryed euery man vnto his God, and caſt the wares that were in the ſhip into the ſea, to lyghten it of them: but Ionas was gone downe into the ſydes of the ſhippe, and he lay downe ſleeping.

6 And

a. He propheſied vnder Ieroboam the ſecõd. 2. Re. 14

b. It was the greateſt citie of the Aſſyrians, ſituate by the riuer Lycus, as Strabo writeth, hauing in number a hundred & fifty toures.

c. It is a hauen town in which Peter lodged. Actes. 10.

d. It is the name of a place lykely to be in Cilicia, for there was a great citie of that name, where Paule was alſo borne.

e. As the Lorde which minded to the lorde, ſaide to ſtande before him: they which forſake his commãdemẽt, ſaid to flee before his preſence.

6 And the shyp mayster came to hym, and sayde, What meanest thou sleeper? Up, and call vpon thy God, if so be that God wyll thinke vnto vs, that we perishe not.

B 7 And they sayde euery one to his felowe, come let vs cast (f) lottes: that we may know for whose cause this euyll is on vs. And they cast lottes: and the lot fel on Ionas.

8 Then sayde they vnto hym, Tell vs, for whose cause is this euyll come vppon vs? what is thyne occupation? whence camest thou? what countrey man art thou, and of what nation?

9 And he answeared them, I am an Hebrue, and I feare the Lord God of heauen, which hath made the sea, and the dry lande.

10 Then were the men exceedyngly afrayde, and sayde vnto hym, Why hast thou done this? (for the men knewe that he fledde from the presence of the Lorde, because he had told them.)

11 And they sayd vnto him, What shal we do vnto thee, that the sea may be calme vnto vs? For the sea wrought, and was troublous.

12 And he sayde vnto them, Take me, and cast me into the sea, and the sea shal be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheles, the men assayed with rowing to bryng the shyp to land, but they could not, because the sea wrought, and was troublous agaynst them.

C 14 Wherefore, they cryed vnto the Lorde, and sayde, We beseeche thee, O Lord, we beseeche thee, let not vs perish for this mans lyfe, and lay not to our charge innocent bloud: for thou, O Lorde, hast done as it pleased thee.

15 So they toke vp Ionas, and cast hym into the sea, and the sea left ragyng.

16 And the men feared the Lorde exceedyngly, and offered a sacrifice vnto the Lorde, and made (g) vowes.

17 And the Lorde prepared a greate fishe to swalow vp Ionas: & Ionas was in the belly of the fishe three dayes and three nightes.

The. ij. Chapter.

1. Ionas is in the fishes belly. 3. His prayer. 11. He is deliuered.

1 AND Ionas prayed vnto the Lorde hys God out of the (a) fishes belly,

2 And sayde, In affliction I cried vnto the Lorde, and he heard me: out of the belly of hel cryed I, and thou heardest my voyce.

3 Thou hadst cast me downe into the deepe, into the middest of the sea, and the floudes compassed me about: all thy billowes and waues passed ouer me.

4 And I sayde, I am cast away out of thy sight, yet wyll I loke agayne toward thyne holy temple.

5 The waters compassed me euen vnto the soule, the deapth closed me on euery side, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaynes, the earth with hyr barres was about me for euer: yet hast thou brought vp my lyfe from corruption, O Lorde my God.

7 When my soule fainted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.

8 They that hold vpon (b) lying vanitie, forsake his mercy.

9 But I wyll sacrifice vnto thee, with the voyce of thankesgeuyng, and will pay that that I haue vowed: for saluation is of the Lorde.

10 And the Lorde spake vnto the fishe, and it cast out Ionas vpon the (c) dry lande.

The. iij. Chapter.

2. Ionas is sent agayne to Niniue. 5. The repentance of the kyng of Niniue.

1 AND the worde of the Lorde came vnto Ionas the second tyme, saying,

2 Aryse, and goe to Niniue that great citie, and preache agaynst it the preachyng whiche I speake vnto thee.

3 So Ionas arose, and went to Niniue, according to the worde of the Lord. (Niniue was a greate citie and (a) excellent, of three dayes iourney.)

4 And Ionas began to enter into the citie a dayes iourney, and he cryed, and sayde, Yet fourtie dayes, and Niniue shal be destroyed.

5 And the men of Niniue beleeued God, & proclaymed a fast, and put on sackcloth, from the greatest of them, to the least of them.

6 And word came vnto the king of Niniue: whiche arose from his throne, and put off hys robe, and couered himselfe with sackclothe, and sate downe in ashes.

7 And he caused a crier to crye, & say through the citie, by the counsell of the kyng and his nobles, Let neyther man nor beast, bullocke nor sheepe, taste aught at all, neyther feede, nor drynke water.

B 8 And let both man and beaste put on sackcloth, and crie mightily vnto God: yea let euery man turne from his euyll way, and frō the wickednesse that is in hys handes.

9 Who can tel whether God wil turne, and be moued with (b) repentāce, and turne from his fierce wrath, that we perishe not?

10 And

Ttt.

f. It was the maner of the Gentiles to cast lottes, & so to inquire the iudgement of God: the Romanes diuided prouinces by lot: the Greekes enquired by lot who should combat with Hector, & some kynde of lottes are spoken of in scripture. Prou. 18. Esa. 10.

g. To serue the Lorde, and cal vpon him, as Dauid often-times in the Psalmes maketh mention, none other vowes.

a. He afterward calleth it hel, and the worde is taken often for the graue, beyng come to hym self, he in great affliction called vpon the Lord.

b. Al that is lying vanitie that a man inuenteth of him self to trust in.

c. Iosephus in the ninth booke of antiquities sayth, he was cast out on the shore of the sea Euxinū, whiche is not farre frō Asia.

a. In the Hebrue it is a great citie to God: but so the Hebrues call great & excellent things. So the hyl of God, the Cedar of God, for a great hyl and high Cedar.

b. God is sayd to repent whē he doth those things that mē do repenting.

c. Of the euil, that is, of the plague whiche is euil to our ſelfe, although not in his own nature.

10 And God ſaw their worꝛkes, that they turned from theyꝛ euill wayes, and he repented of the (c) euill that he ſayde he would do vnto them, and did it not.

The.iiij. Chapter.

The great goodneſſe of God towarde his creatures.

1 BUt this diſpleaſed Jonas greatly, and he was (a) angrie (within himſelfe.)

a. Bycauſe hereby he ſhould be take as a falſe prophete, & ſo the name of God which he preached, ſhoulde be blaſphemed.

2 And he prayed vnto the Lord, and ſayde, I pꝛay thee, O Lorde, was not this my ſaying when I was yet in my countrey? therefoꝛe I haſted to flee into Tharſis: foꝛ I knewe that thou art a gratious God, and mercyful, long ſufferyng, and of great kindneſſe, and repenteſt thee of euyll.

3 And now, O Lord, take I beſeche thee my lyfe from me: foꝛ it is better foꝛ me to dye, than to lyue.

4 Then ſayde the Lorde, Doeſt thou well to be angrie?

5 And Jonas went out of the citie, and ſate him downe on the Eaſt ſide therof, and there made hym a boothe, and ſate vnder it in the ſhadowe, till he might ſee what ſhoulde be done in the citie.

6 And the Lorde God pꝛepared a gourde, and made it ſpꝛyng vp ouer Jonas, that it might be a ſhadowe ouer hys head, to deliuer hym from his griefe: So Jonas was exceedyng glad of the gourde.

7 But God pꝛepared a woꝛme, when the B
moꝛnyng roſe the next day, whiche ſmote the gourde, that it withered.

8 And when the ſunne roſe, God pꝛepared a feruent Eaſt wynde, and the ſunne beate vpon the head of Jonas that he faynted: and wyſhed vnto hys ſoule, that he myght dye, and ſayde, It is better foꝛ me to dye, than to liue.

9 And the Lorde ſayde vnto Jonas: Doeſt thou well to be ſo angry within thy ſelfe foꝛ the gourde? And he ſayde, I do well to be angry euen vnto death.

10 Then ſayde the Lorde, Thou haſte had cõpaſſion on the gourde, about the whiche thou beſtowedſt no labour, neyther madeſt it growe, whiche came vp in a night, and periſhed in a nyght:

11 And ſhall not I ſpare Niniue that greate citie, in the whiche are moꝛe than ſixſcoꝛe thouſande perſons that knowe not theyꝛ ryghthande and theyꝛ left, and alſo muche cattayle?

The ende of the prophete Ionas.

¶ The booke of the prophete *Micheas.*

¶ *The firſt Chapter.*

Of the deſtruction of Samaria bycauſe of their idolatrie.

1 THe woꝛde of the Lorde came vnto Micheas the Moꝛaſthite, in the dayes of Jotham, Ahas, and Hezekiah, kings of Juda, whiche he ſawe concernyng Samaria and Hieruſalem.

4. Reg. 15. a
2. Par. 27. a.
3. Reg. 16. a.
4. Reg. 18. a

2 Heare all ye people, marke this well, O earth, and all that therein is, yea let the Lord God himſelf be witneſſe againſt you, (euen) the Lorde from his holy temple.

3 Foꝛ beholde, the Lorde ſhall come out of his holy place, and come downe, and treade vpon the high things of the earth.

4 The mountaynes ſhall melt vnder hym, and the valleys ſhall cleaue aſunder, lyke as waxe (melteth) before the fire, and as the waters runne downewarde.

5 And all this ſhal be foꝛ the wickedneſſe of Jacob, and the ſinnes of the houſe of Iſrael: but what is the wickedneſſe of Jacob? is not (a) Samaria? Whiche are the hygh places of Juda? Is not Hieruſalem?

a. Samaria and Hieruſalẽ were the chief cities of the two kyngdomes: Idolatrie vſed in the, ſheweth a general corruptiõ thorow all.

6 Therefoꝛe, wyll I make Samaria an heape of the fielde (meete) foꝛ the plantyng of a vineyarde: hyꝛ ſtones wyll I tumble downe into the valley, and diſcouer hyꝛ fundations.

7 All hyꝛ images ſhal be broken downe, and al hyꝛ garments ſhal be brent in the fyre: yea al hir idols wil I deſtroy: foꝛ they are gathered out of the hyre of an (b) harlot, and into an harlots hyre ſhal they be turned againe. B

b. Euil gotten euil ſpent.

8 Wherefoꝛe I will mourne and make lamentation,

mentation, bare and naked will I goe: I will mourne lyke the Dragons, and take sorowe as the Estriches.

9 For their wound is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem alreadie.

10 Declare it not at Gath, neyther weepe ye: for the house of Aphra roll thy selfe in the dust.

11 Thou that dwellest at Saphir get thee hence naked with shame: she that dwelleth at (c) Zaanan, shall not come forthe in the mourning of Bethezell: (the enimie) shall receyue of you for his (d) standing.

12 For the inhabitauntes of Maroth wayled for good, but the plague shall come from the Lorde, euen vnto the gates of Hierusalem.

13 O thou (e) inhabitant of Lachis, bynd the charet to the swiftest (f) beaste, she is the beginning of the sinne of the daughter of Sion: for the transgressions of Israell were founde in thee.

14 Therefore shalte thou bryng presentes to (g) Morestheth Gath: the houses of Achzib, (shall be) as a lye to the kings of Israell.

15 And as for thee, O thou that dwellest at Maresa, I shall bryng a possessioner vpon thee, he shall come to Adullam, the glorie of Israell.

16 Make thee balde, (h) and shaue thee, because of thy tender children: make thee cleane balde as an Egle, for they shall be caryed away captiue from thee.

c. Names of cities that should be first annoyed by the enimies.
d. The long continuance of an armie in one place is hurtfull.
e. It appeareth that this citie was one of the first which receiued the worshipping of the golden calues, set vp by Hieroboam.
f. Make hast to flee away.
g. A citie so named.
h. Shauing & plucking off heare, was vsed in tyme of mourning.

The. ij. Chapter.

1. Threatninges against the sinnefull people.
6. They woulde teache the Prophetes too preache.

1 WO vnto them that imagine iniquitie, & worke wickednesse vppon their beds: when the morning is light, they practise it, because their hande hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a manne and his house (euen) man and his heritage.

3 Therfore thus sayth the Lorde, Beholde, agaynst this housholde haue I deuised a plague, wherout ye shall not plucke your neckes: ye shall no more go so proudly, for it will be a perillous tyme.

4 In that day shall this parable bee vsed, and a mourning shall be made ouer you on this maner: We be vtterly desolate, the portiō of my people is translated: how will he part vnto vs the land that he hath taken from vs?

5 Therfore there shal be no man to diuide thee thy portion in the cōgregation of the Lord.

6 Ye shall not (a) prophecie (say they) to them that prophecie: (b) they shall not prophecie to them, neyther shall they take shame.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened? are these his workes? are not my wordes good vnto him that walketh vpig tly?

8 But he that was yesterdaye my people, is risen vp on the other syde (as) agaynste an enimie: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue yee shutte out from their pleasaunte houses, and taken awaye myne excellente gyftes from theyr children.

10 Vp, get you hence, for here shall yee haue no rest: bycause (the land) is defiled, it shall destroy (you) with vtter destruction.

11 If a man (c) walke in the spirit, and wold lye fally, (saying) I will prophecie to thee of (d) wine and strong drynke: that were a prophete for this people.

12 I will surely gather thee wholly, O Jacob, (e) I will surely gather the remnant of Israell, I wyll put them together as the (f) sheepe of Bozra, as the flocke in the middest of their folde, they shall make great noyse by reason of the (multitude of) men.

13 The (g) breaker shall come vp before them, they shall breake oute, and passe by the gate, and goe out by it: and their kyng (h) shal go before them: and the Lorde shall be vppon their (i) heades.

a. The people tooke vpon them to forbid the prophetes to preache and rebuke sinne.
b. God threatneth he will sende no mo prophetes to preache vnto them, which is the greatest plague that cā com to a natiō
c. Taking vp on them the office of a prophet, and pretending that he is directed by the spirite of God.
d. Flattering them, by promising plentie and not reprouing their sins.
e. To make an vniuersall destruction.
f. Where was greate plentie of sheepe, by reason of the good pastures
g. To breake downe their walles & gates to carry them away captiues by heapes.
h. As a prisoner or captiue.
i. To stirre his wrathfull indignation against the Israelites for their obstinate wickednesse.

The. iij. Chapter.

Against the tyrannie of false prophetes.

1 AND I sayd, heare I pray you, O heads of Jacob, and ye princes of the house of Israel, should not ye knowe iudgement?

2 (But) they hate the good, and loue the euill, they plucke off their skinnes from them, and their flesche from their bones.

3 And they eate also the flesche of my people, and flaye off theyr skinne from them: and they breake their bones, and choppe them in peeces as for the potte, and as flesche within the cauldron.

4 Then shall they crye vnto the Lorde, but he will not heare them: hee will euen hyde his face from them at that time, bicause they haue done wickedly in their workes.

5 Thus sayth the Lord concerning the Prophetes that deceyue my people, (a) and byte them with their teeth, and crye peace: but if a mā put not into their mouthes, they prepare warre against him.

6 Therefore (b) nighte (shal be) vnto you for a

a. False prophets deuoured the substāce of their folowers, and make gaine of religion.
b. The knowledge whiche ye nowe pretende, shall be knowen to be grosse ignorance.

vision, and darkenesse (shall be) vnto you for a diuination: and the sunne shall go downe ouer the Prophetes, and the daye shall bee darke ouer them.

B 7 Then shall the seers bee ashamed, and the sothsayers confounded: yea, (c) they shal all couer their lippes, for they haue none answere of God.

c. They shall couer their faces for shame.

8 Yet notwithstanding, I am full of power by the spirite of the Lorde, and of iudgemẽt, and of strengthe, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare thys I praye you, ye heades of the house of Jacob, and Princes of the house of Israel: they abhorre iudgemente, and peruert all equitie.

d. They fortifie and garnish their citie with goods wrongfully gotten, which here are called bloud and iniquitie.

10 (d) They buyld vp Syon with bloud, and Hierusalem with iniquitie.

11 (The heades thereof iudge for rewardes, and the Priestes thereof teache for hyre, and the Prophetes thereof prophecie for money: yet will they leane vpon the Lord, and saye, Is not the Lorde among vs? no euill can come vpon vs.)

12 Therfore shall Sion for your sake be plowed (as) a fielde, and Hierusalem shal be an heape, and the mountayne of the house, as the hygh places of the forest.

The .iiij. Chapter.

The calling of the Gentiles, and conuersion of the Iewes.

A 1 BVt in the (a) latter dayes it will come to passe, that the hil of the Lords house shall be prepared in the toppe of the mountaynes, and shall be sette vp hygher than any mountaynes or hilles, and people shall preasse vnto it.

a. Whē Christ shall come.

2 Yea, the multitude of the Gentiles shall hast them thyther, saying, Come, let vs go vp to the hill of the Lorde, and to the house of the God of Jacob, and he shall teache vs his wayes, and we will walke in his pathes: for the lawe shall come oute of Sion, and the worde of God from Hierusalem.

3 And he shal iudge many people, and rebuke mightye nations of farre countreys: so that of their swordes they shall make ploughshares, and sythes of their speares: one people shal not lift vp a sword against another, yea they shall no more learne to fight.

4 But euery man shall sitte vnder his vineyarde, and vnder his fyg tree, and no man shall make them afrayde: for the mouthe of the Lorde of hostes hath spoken it.

5 Therfore all people will walke euery man in the name of his God: & we wil walk in ỹ name of our Lord God for euer and euer.

6 At the same tyme sayth the Lorde, wyll I gather vp the lame and the outcast, and suche as I haue chastened,

7 And will giue a remnaunt vnto the lame, and make of the outcaste a myghtie people: B and the Lorde himselfe shall bee their kyng vpon the mount Sion, from this tyme forth for euermore.

8 And vnto thee, O thou towre of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, euen the lordeship and kingdome to the daughter Hierusalem.

9 Why then doest thou crye and lament? is there no king in thee? are thy counsellours perished, that thou art so payned as a womā in hir trauayle?

10 And now, O thou daughter Sion, sorow & lamente as a woman in hir trauayle: for now must thou get thee out of the citie, and dwell vpon the playne field: yea vnto Babylon shalt thou go, (but) there shalt thou be deliuered, and there the Lord shall redeeme thee from the hande of thyne enimies.

11 Nowe also there bee manie people gathered together agaynste thee, saying, Syon shall be condemned, and our eye shall loke vpon Syon.

12 But they knowe not the thoughtes of the Lorde, they vnderstande not his counsell: for he shal gather them together as the sheaues in the barne.

13 Therefore get thee vp, O thou daughter Sion, and threasshe out the corne: for I wil make thy horne iron, & thy houes brasse, that thou mayst breake in peeces manie people: their goodes shalte thou consecrate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

The .v. Chapter.

Of the destruction of Hierusalem.

1 NOw shalt thou be robbed thy selfe, O I thou robbers daughter: they shall lay siege against vs, and smyte the iudge of Israel with a rodde vpon the cheeke.

2 And thou Bethlehem Ephrata art little amōg the thousands of Juda, out of thee shal he come forth vnto me, which shalbe the gouernour in Israel, whose outgoing hath bin from the beginning, & from euerlasting.

3 Therefore will I giue them vp for a season, vntill the tyme that shee whiche shall beare, haue borne: then shall the remnant of his brethren bee conuerted vnto the children of Israel.

4 He shall stande fast, and giue foode in the strengthe of the Lorde, and in the maiestie of the name of the Lorde hys GOD: and when

when they be conuerted, he shal be magnified vnto the farthest partes of the worlde.

5 And he shal be our peace: when the Assyrians shall come into our lande, when he shall treade in our palaces, then shall we rayse against hym seuen shepheardes, & eight pryncipal men.

6 These shall subdue the land of Assur with the swoorde, & the land of Nimrod with their naked weapons: Thus shall he deliuer vs from the Assyrian, when he commeth within our lande, and setteth hys foote within our borders.

B 7 And the remnant of Jacob shal be among the multitude of people, as the deawe of the Lorde, & as the droppes vpon the grasse, that tarieth for no man, and wayteth on no body.

8 Yea the residue of Jacob shall be among the Gentiles, and the multitude of people, as the Lion among the beasts of the wood, and as the Lions whelpe among the flockes of sheepe: whiche when he goeth through, treadeth downe, teareth in peeces, and there is no man that can deliuer.

9 Thyne hande shal be lift vp vpon thyne enimies, and al thyne aduersaries shal perish.

10 And it shal come to passe in that day, sayth the Lorde, that I will take thine horses from thee, and destroy thy chariets.

11 I will breake downe the cities of thy land, and ouerthrowe all thy strong holdes.

12 All witchcraftes wyll I rote out of thyne hand, there shall no mo sothsayings be within thee.

13 Thine idols and thine images will I destroy out of thee, so that thou shalt no more bowe thy self vnto the workes of thine owne handes.

C 14 Thy groues wil I plucke vp by the rootes, and breake downe thy cities.

15 And I will execute a vengeance in my wrath and indignation vpon the Heathen, suche as they haue not hearde.

The.vi. Chapter.

1. An exhortation to heare the iudgement against Israel beyng vnkinde. 8. What maner of sacrifices do please God.

A 1 HEarken ye nowe what the Lorde sayth, Arise thou, and contende with the mountaynes, and let the hilles heare thy voyce.

2 Heare, O ye mountaines the Lords quarrell, and ye mightie fundations of the earth: for the Lorde hath a quarrel against his people, and wyll pleade with Israel.

3 O my people what haue I done vnto thee? or wherein haue I greeued thee? geue me answeare.

4 For I brought thee out of the lande of Egypt, and deliuered thee out of the house of bondage, and I made Moses, Aaron, and Miriam to leade thee.

5 Remember, O my people, what Balach the kyng of Moab had diuised against thee, and what answeare that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal, that ye may know the righteousnesse of the Lorde.

6 Wherewith shall I come before the Lorde, and bowe mee selfe to the hygh God? Shall I come before hym with burnt offerynges, and with calues of a yeare olde?

7 Hath the Lorde a pleasure in many thousands of Rammes, or innumerable streames of oyle? shal I giue my first borne for mine offences, and the fruyte of my body for the sinne of my soule?

B 8 He hath shewed thee, O mā, what is good, and what the Lord requireth of thee: (namely) to do iustly, to loue mercy, and to humble thy selfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that shall be saued, considereth thy name: hearken what is your rodde, and heare hym that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abominable?

11 Should I iustifie the false balances, and the bagge of deceitfull weights?

12 For the riche men therof are ful of cruelties, & the inhabitants therof haue spoken lyes, and haue deceytfull tongues in their mouthes.

13 Therefore I wyll take in hande to punishe thee, and to make thee desolate, by cause of thy sinnes.

14 Thou shalt eate, and not haue ynough: C yea, thou shalt bryng thy selfe downe in the middes of thee, thou shalt flee, but not escape, and those that thou wouldest saue, wil I deliuer to the swoorde.

15 Thou shalt sowe, but not reape, thou shalt presse out Olines, but oyle shalte thou not haue to annoynt thy selfe withall: thou shalt treade out sweete must, but shalt drynke no wine.

16 Ye keepe the ordinances of Amri, & all the customes of the house of Ahab, ye walke in theyr counsels: therefore will I make thee waste, & cause thy inhabiters to be hissed at, & ye shal beare the reproche of my people.

The.vij. Chapter.

1. A complaint of the litle number of the righteous. 5. Against the truth ought wee not to holde with our greatest friendes. 14. The prosperitie of the Churche.

I 1 WOe is me, I am become as one that goeth a gleanyng in the harueſt: there are no mo grapes to eate, yet wouide I fayne with all my hart haue of the beſt fruyte.

Rom.3.d. 2 There is not a godly vpon earth, there is not one righteous among men: they al lie in wayte for bloud, and euery man hunteth hys brother to death.

a. Both the prince & iudges for gayne peruert iuſtice: and ſo the mightie & the riche eſcape vnpuniſhed, though they commit greeuous crymes.

3 Yet they ſay they dw well, when they dw euill: the prince(a) aſketh, and the iudge(iudgeth) for a reward, therefore the great man ſpeaketh out of the corruption of hys ſoule, and ſo they wrap it vp.

4 The beſt of them is as brier, and the moſte righteous of them is (ſharper) than a thorne hedge: the day of thy watchmen, (and) of thy viſitation cōmeth: then ſhal be their cōfuſiō.

Ieremi.9.a. 5 Let no man beleeue his friende, nor put his confidence in hys brother: keepe the dore of thy mouth from hyr that lieth in thy boſome.

Deut.13.b. and 33.b. Pſalm.37.b. and.54.b. 6 For the ſonne diſhonoureth hys father, the daughter ryſeth agaynſte hyr mother, the daughter in law againſt hyr mother in law: and a mans foes are euen they of his owne houſholde.

B 7 Neuertheleſſe, I wyll looke vp vnto the Lorde, I will patiently abyde God my ſauiour: my God ſhal heare me.

Prou.17.a. 8 O thou enimie of myne, reioyce not at my fall, for I ſhall ryſe agayne: and thoughe I ſit in darkeneſſe, yet the Lorde is my light.

9 I will beare the wrath of the Lorde, for I haue offended him, till he ſitte in iudgment vpon my cauſe, and ſee that I haue right: then will he bryng me forth to the light, and I ſhall ſee hys righteouſneſſe.

10 She that is mine enimie, ſhall looke vpon it, and be confounded, whiche nowe ſayth, 4.Reg.19.a Where is the Lorde thy God? myne eyes ſhall beholde hir, when ſhe ſhal be troden downe as the myre in the ſtreetes.

11 This is the day that thy walles ſhall be buylte, this day ſhall dryue farre away the(b) decree. Amos.9.a. b. Thou ſhalt no more be ſubiect to forraine tyrannie of the Babylonians

12 And at that tyme ſhall they come vnto thee from Aſſur, from the ſtrong cities, and from the ſtrong holdes, euen vnto the riuer: from the one ſea to the other, and frō mountayne to mountayne.

13 Notwithſtandyng, the lande muſt be waſted, becauſe of them that dwell therein, and for the fruytes of theyr owne imaginations.

C 14 Therefore feede thy people with thy rod, the flocke of thyne heritage which dwell deſolate in the wood, that they may be fed vpon the (c) mount of Carmel, Baſan, and Gilead, as aforetyme. c. That the people may returne out of the captiuitie of Babylō, & enioy the land of promiſe, th y did before re.

15 Marueylous thyngs wyll I ſhewe thee, lyke as when thou cameſt out of the lande of Egypt. Exod.

16 This ſhall the Heathen ſee, and be aſhamed for all theyr power: ſo that they ſhall lay their hande vpon theyr mouth, and ſtoppe their eares. Iob.39.

17 They ſhall licke the duſte lyke a Serpent, and as the wormes of the earth that tremble in theyr holes: they ſhal be afrayde of the lord our God, and they ſhall feare thee. Gen.3.

18 Who is luche a God as thou, that pardonest wickedneſſe, and forgiueſt the offences of the remnant of thine heritage? He keepeth not his wrath for euer: for hys delight is to haue compaſſion.

19 He ſhal turne agayne, and be mercyfull to vs, he ſhal put downe our wickednesſes, and caſt al our ſinnes into the bottome of the ſea. Ieremi.

20 Thou wilt perfourme to Jacob thy truth, and thy mercy to Abraham, lyke as thou haſt ſworne vnto our fathers in olde tyme.

The ende of the propheſie of Micheas.

¶ The booke of the Prophete Nahum.

¶ *The firſt Chapter.*

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

a. The Niniuites were ſpared, bycauſe they repēted at the preachyng of Ionas: but afterwardes they returned to their former wickedneſſe, therefore God threatneth thē by this prophet.

1 THe burden of(a) Nineue: The booke of the viſion of Nahum the Elkoſhite.

2 God is ielous, and the Lord auengeth, the lord auengeth & hath wrath in ſtore: the Lorde auengeth vpon them that trouble hym, and he remembreth his enimies.

3 The Lorde is ſlowe to anger, and (alſo) of great power, and in no caſe wyll not acquite (the wicked,) the Lordes dealyng is with bluſteryng tempeſt and whirle winde, and the cloudes are the duſt of his feete.

4 He rebuketh the ſea, and dryeth it vp, all the

the ryuers also he maketh drie: Basan and Carmel are destroyed, the spring also of Libanon is destroyed.

for him. 5 The mountaynes quake at his power, and the hilles are resolued: the earth also burneth at his countenance, the worlde and all that dwelleth therein.

6 Who can stand before his wrath? Or who can ryse vp before the anger of his countenance? his fiercenesse is powred out like fire, yea, ỳ rockes cleane in peeces at his myghte.

B 7 The Lord is gratious, a strong hold in the day of trouble, and knoweth them that trust in him.

8 But with an ouerrunning flood he wil destroy his place, and will pursue his enimies with darkenesse.

9 What imagine ye against the Lorde? He makes an vtter destruction: yee shall not bee troubled twice.

10 For whiles the thornes cleaue togeather, and whiles they banquet out their feastes, they are deuoured vp as very drie stubble.

11 There came out of thee such as thoughte euil against the Lorde, suche as gaue wicked counsell.

12 Thus sayeth the Lorde, Though ye be in concord, and also many, yet so shall ye be cut downe, and passe: and (though) I haue afflicted thee (O Hierusalem,) yet will I trouble thee no more.

13 And now I will breake off his yoke from (vpon) thee, and I will breake thy bonds in sunder.

C 14 The Lord also hath giuen a commaundement touching thee, that there shall bee no more ofspring of thy name: from the house of thy God I will cut off carued and molten image, I will make (it) thy graue, for thou art vile.

15 Behold vpon the mountaynes the feete of him that bringeth good tidings, that preacheth peace: Keepe thy festiual dayes O Iuda, pay thy vowes: for the wicked (tyrant) shall hereafter passe no more thorow thee, he is vtterly cut off.

The. ij. Chapter.

He describeth the victories of the Chaldeans, against the Assyrians.

A 1 The destroyer is come vp before thy face, keepe thy fort, see to thy way, strengthen (thy) loynes, encrease (thy) strength mightily:

2 For the Lord restores agayne the glorious estate of Iacob, as (also) the glorious estate of Israell: for spoylers haue spoyled them, and haue wasted their branches.

3 The shield of his valiant souldiers (is) dyed red, his captaynes of warre are clad wyth skarlet: the charret is (compassed) with flaming torches in the day of his expeditiõ, and the fyrre staues are drenched in poyson.

4 The charrets shall rage in the streetes, they shall make a terrible noyse in ỳ brode ways, to looke too like (flaming) cressets shooting as lightning.

5 Hee shall remember his notable souldiers, they shal stumble in going, they shall hasten to the wall, the couering fence is prepared.

6 The riuer gates are opened, and the palace dissolued.

7 Huzab is broughte forthe captiue, made to B assende (into the charrettes,) hir handmaydens also leading (one another,) as in ỳ voice of doues, knocking vpon their breastes.

8 Yea, many a day Niniuie was as a põd ful of water, yet (now) they flee: Stand ye, stãd ye, and no man looketh backe.

9 Take youre spoyle of syluer, take youre spoyle of golde, for there is no ende of rychesse: treasure passing all treasure.

10 Sacking, resacking, rasyng, a dissolued hart, and collision of knees, sorow in al loines also, & the faces of them as blacke as a potte.

11 Where is the abiding place of Lions, and the feeding plotte of Liõs whelps (become,) whither the yong and olde Lion had theyr resort? there dwelt the Lion, and there was no man to put him in feare.

12 The Lion made his pray abundantly for his whelpes, and strangled for his she Liõs, and hath filled his dennes with pray, and hys abyding places with spoyle.

13 Beholde me against thee, sayth the Lord of hostes, and I will burne in smoke hir charrettes, and the sword shall deuour thy Liõs, I wil rote out also from the earth thy spoyling, and the voyce of thy messengers shal be heard no more.

The. iij. Chapter.

Of the fall of Niniuie. 8. No power can escape the hand of God.

1 O Blouddie citie, stuffed thorowout with A falshood, with extreame raling, nor wil be brought from spoyling.

2 The noyse of the whippe, the noyse of the ratling of wheeles, the praunsyng of horses, and the iumping of charrettes.

3 The horseman lifting vp both the glistering blade of the sword, and also the shinyng speare, many wounded, many corpses, and no end of carkasses, they shall stumble at deade bodies.

4 Bycause of the manyfolde fornication of ỳ beautifull harlot, full of charmes, that selles nations by the meanes of hir whoredome, and the people thorough hir charmings:

5 Loe, I againſte thee, ſayeth the Lorde of hoſtes, and will turne vp thy ſkirtes ouer thy face, and will ſhewe the Gentiles thy filth, and kingdomes thy ſhame.

6 And will caſt vpon thee abhominable filth, and will bring thee downe, and will make thee as vile as dung.

B 7 And it ſhall come to paſſe, that all that ſhall beholde thee, ſhal flee from thee, and ſhal ſay, Niniue is deſtroyed, and who is greeued therewith? from whence ſhall I ſeeke out comforters for thee?

8 Wilt thou count thy ſelfe better than Alexandria the greate, that was ſcituate amongſt the riuers compaſſed round about with waters, whoſe fortreſſe was the ſea, (and had) hir wall from the ſea?

9 Ethiopia and Egypt (were thy) ſtrength, and there was none ende (of ayde) Phut and Lubim were thy helpers.

10 Notwithſtanding, ſhe paſſed away, ſhee went into captiuitie, hir children alſo were daſhed in peeces in the top of all the ſtreetes: for hir honorable men they caſt lottes, and al hir great ſtates they chayned in fetters.

11 And thou (alſo) ſhalt be dronken (with trouble,) thou ſhalt be hidde: thou alſo ſhalt ſeeke after ſtrength againſt thyne enimie.

" or, moreouer

12 All thy ſtrong aydes (are as) figge trees with the fyrſte ripe figges: if they be ſhyred, they fall into the mouth of the eater.

13 Beholde, thy men (are as barren) women in the middeſt of thee, the gates of thy lande ſhall be ſet wide open to thyne enimies, fyre hath deuoured thy barres.

14 Drawe thee water for the ſiege, ſtrengthen thy fortes, goe into the clay, treade the morter, make ſtrong the brickyl. C

15 There ſhall the fyre deuoure thee, the ſworde ſhall cut thee off, ſhall deuoure thee as the locuſt, though (thou) be multiplyed as the locuſt, though thou be as many as the Graſhopper.

16 Thou haſt encreaſed thy marchantes as the ſtarres of heauen, the locuſt ſpoyleth, & fleeth away.

17 Thy princes are as Graſhoppers, and thy rulers as greate locuſtes, they ſwarme in hedges in colde weather, the ſunne aryſeth, and they flee, and the place where they were, is not knowen.

18 Thy ſhepheardes, O kyng of Aſſur, ſlumber, thy noble men ſhall dwell (in deathe,) thy people is ſcattered vpon the mountaynes, and there is none to gather them together.

19 Thy wound (ſhall) not be healed, thy plage is great, al that heare of thee, clap their handes: for to whome hath not thy euil dealing paſſed continually?

The ende of the Propheſie of Nahum.

¶ The booke of the Prophet Habacuc.

¶ *The firſt Chapter.*

1. A complaynt againſte the wicked that perſecute the iuſt. 6. He ſheweth that the Chaldeans are rayſed vp of the Lord for the chaſtiſement of the Iewes, and deſcribeth their armie. 12. He comforteth the faythfull, declaring that God will alſo deſtroy the Babylonians, bycauſe they ſhall abuſe theyr victorie, and become proud and inſolent, attributing the prayſe thereof to their idols.

A 1 THE (a) burden whiche Habacuc the prophete dyd ſee.

a. That is, the great calamitie whiche he propheſied to come on Iuda, as a moſt greeuous burden, which they were not able to beare.

2 O Lorde, how long ſhall I crye, and thou wilt not heare? (euen) crie out vnto thee for violence, and thou wilt not help?

3 Why doeſt thou ſhew me iniquitie, & cauſe me to behold ſorow? for ſpoyling and violence are before me, and ther are that rayſe vp ſtrife and contention.

4 Therefore the law is " diſſolued, and iudgemente dothe neuer goe forthe: for the wicked dothe compaſſe about the righteous, therefore wrong iudgement proceedeth.

" or, weakened

5 Behold among the heathen, and regard, and wonder, and marueyle: for I will worke a worke in your dayes, yee will not beleeue it, though it be told you. Act. xiij.

6 For lo, I rayſe vp the Chaldeans, that bitter and furious nation, which " ſhall goe vpon the breadth of the lande, to poſſeſſe the dwelling places that are not theirs.

" or, paſſeth through.

7 They are terrible & feareful: (b) their iudgemēt and their dignitie ſhal proceede of themſelues.

B b, That is, they ſhall be your iudges in thy cauſe, and ſhall haue authoritie ouer them to control them.

8 Theyr horſes alſo are ſwifter than the Leopards, & are more fierce than the Wolues in the euening, & their horſemen ſhal come from far: they ſhal flee as the Eagle haſting to meate.

9 They

9 They come all to ſpoyle: before theyr faces ſhall be an (c) eaſt winde, and they ſhall gather the captiuitie as the ſande.

10 And they ſhall mocke the kynges, and the princes ſhall be a ſcorne vnto them: they ſhal deride euery ſtrong holde, for they ſhall gather (d) duſt, and take it.

11 Then ſhall they "take a courage, and tranſgreſſe, and do wickedly, (imputing) this their power vnto their God.

12 Art not thou of olde, O Lorde my God, my holy one? we ſhall not die, O Lord, thou haſt ordeyned them for iudgement, & O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euil, thou canſt not behold wickednes: wherfore (then) doeſt thou loke vpon the tranſgreſſours, and holdeſt thy tongue when the wicked deuoureth the mā that is more righteous than he?

14 And maketh men as the (e) fyſh of the ſea, and as the creeping things that haue no ruler ouer them.

15 They take vp all with the angle, they catch it in their net, and gather it in their yarne: wherof they reioyce, and are glad.

16 Therefore they ſacrifice vnto theyr (f) net, and burne incenſe vnto their yarne: becauſe by them their portiō is fatte, and their meate "plenteous.

17 Shall they therfore "ſtretche out their net, and not ſpare continually to ſlay the (g) nations?

The.ij. Chapter.

A viſion againſt pryde, couetouſneſſe, drunkenneſſe, and idolatrie.

1 I Will ſtand vpon my watche, and ſet me vppon the towre, and will loke and ſee what he will ſay vnto me, and what I ſhall anſweare to "him that rebuketh me.

2 And the Lorde aunſwered me, and ſayde, Write the viſion, and make it playne vppon tables, that he may run, that (a) readeth it.

3 For the viſion is yet for an appoynted time, but at the laſt it ſhall ſpeake, and not lye: though it tarrie, wayte: for it ſhall ſurely come, and ſhall not ſtay.

4 Beholde, (b) he that "lifteth vp him ſelfe his mind is not vpryghte in him: but the iuſt ſhall liue by his faith.

5 Yea, in deede (c) the proude man (is as) he that tranſgreſſeth by wine, therefore ſhall he "not endure, becauſe he hath enlarged his deſyre as the hel, and is as death, and can not be ſatisfyed, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all theſe take vp a parable againſt him? and a "taunting prouerbe againſt him, and ſay, Wo, he that encreaſeth that whych is not his? (d) how long? and he that ladeth him ſelfe with thycke clay?

7 Shal (e) they not ryſe vp ſuddenly that ſhal byte thee? and awake that ſhal ſtirre thee, and thou ſhalt be "their pray?

8 Becauſe thou haſt ſpoyled many nations, al the remnaunt of the people ſhall ſpoyle thee, becauſe of mens bloud, and for the wrong (done) in the lande, in the citie, and vnto all that dwell therein.

9 "Wo, he that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape from the power of "euill.

10 Thou "haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſte ſinned againſt thine owne ſoule:

11 For the ſtone ſhall crie out of the wall, and ỹ beame out of the timber ſhal anſweare it.

12 (f) Wo vnto him that buildeth a towne with bloud, and "erecteth a citie by iniquitie.

13 Beholde, is it not of the Lord of hoſtes that the people ſhall labour in "the very (g) fyre? the people ſhall euen weerie them ſelues for very vanitie.

14 For the earth ſhall be (h) fylled with the knowledge of the glory of the Lord, as the waters couer the ſea.

15 Wo vnto him that giueth his neyghbour drinke, thou ioyneſt thy "heate, and makeſt (him) drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art fylled with ſhame for glorie, drinke thou alſo, "and be made naked: the cup of the Lords right hande ſhall be turned vnto thee, and ſhamefull ſpuyng ſhall be for thy glory.

17 For the crueltie of (i) Libanus ſhall couer thee: ſo ſhall the ſpoyle of the beaſtes "whyche he made afrayde, becauſe of mens bloud, and for the wrong done in the lande, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lyes, though he that made it, truſt therein when he maketh dumbe idols.

19 Wo vnto him that ſayth to the wood, Awake: and to the dumbe ſtone, Ryſe vp, "it will teach (thee:) beholde, it is layde ouer with golde and ſyluer, and there is no breath in it.

20 But the Lord is in his holy temple: let all the earth keepe ſcilence before him.

The.iij. Chapter.

A prayer for the faythful.

1 I

for the Iews
ſelf feared
is wind, by-
ſe it de-
ſpyed theyr
lites.
They ſhall
vp mounts
ainſt it.
r, change
eir ſpirite.

ſm. 12. a.
ab. 21. a.

That is, the
reat deuoure
e ſmall.
Meaning,
hat the eni-
ies flatter
em ſelues,
d glory in
eir owne
orce, power,
it, and pra-
ſes.
or, dayntie.
or, emptie.
Meaning,
hat they ſhuld
ot.

Play. 21. b.
or, concer-
ning my re-
buke or cheeck,
meaning ſuch
rebuke as the
wicked obie-
cted vnto him.
a. Write it in
great letters,
that he that
runneth may
reade it.
b. To truſt in
him ſelfe, or in
any worldly
thing, is neuer
to be quiet: for
the only reſt is,
to ſtay vpon
God by fayth.
Rom. 1. b. Gal.
3. b. Heb. 10. c.
"or, fortifyeth
him ſelfe, as in
a ſtrong holde.
c. He compa-
reth the proud
and couetous
man to a dru-
kard that is without reaſon and ſenſe, whom God will puniſh, and
make him a laughing ſtocke to all the worlde. "or, haue no reſt.

"or, prinie
taunt.

d. Signifying
that all the
worlde ſhall
wiſh the de-
ſtruction of
tyraunts, and
that by theyr
oppreſsion
and couetouſ-
neſſe they
heape but vp-
pon theſelues
more heauie
burdens: for
the more they
get, the more
they are trou-
bled.
e. That is, the
Medes and
Perſians that
ſhould deſtroy
the Babylo-
nians.
"or, troden
vnder theyr
feete.
"or, wo vnto
hym that co-
ueteth euil ga-
gayne.
"or, miſfor-
tune.
"or, taken
counſel to the
ſhame of thine
houſe.
f. He ſheweth
what the ſtone
ſhall crye, and
what the wood
ſhal anſweare.
"or, eſtabli-
ſhed.
"or, for the fire
g. That is,
God will de-
ſtroy all theyr
labours, as
though they
were cõſumed
with fyre.
h. In the de-
ſtruction of
the Babylonſ-
ans, his glory
ſhall appeare
thorowe all
the world.
"or, thy bottel
"or, till thou
ſlubber withal.
i. By Libanus
and the beaſts
thereof, hee
meaneth the
land and peo-
ple of Iurie.
"or, which he
deſtroyed.
"or ſhall it
teach thee.

1 A Prayer of Habacuc the prophet for (a) the ignorances.

2 O Lorde, I haue heard thy voyce, and was afrayde: O Lorde reuiue thy (b) worke in the middes of the yeeres, in the middes of the yeeres make it knowen, in wrath remember mercy.

3 God commeth from (c) Theman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earthe is full of his prayse.

4 And (his) brightnesse was as the lighte: (d) he had hornes (commyng) out of his handes, and there was the hiding of his power.

5 Before him went the pestilēce, and burning coales went forth before his feete.

6 He stode and measured the earth, he beheld, and dissolued the nations, and the euerlasting mountaynes were broken, and the auncient hylles dyd bowe, hys wayes are euerlasting.

7 For iniquitie I sawe the tentes of Chusan, (and) the (e) curtaynes of the land of Madian did tremble.

8 Was the Lorde angry against the (f) ryuers? Or was thine anger against ỳ flouds? Or was thy wrath against the sea, that thou diddest ride (g) vpon thy horses? thy charrets (brought) saluation.

9 Thy (h) bowe was manifestly reuealed, and the (i) othes of the tribes (were) a sure word Selah. thou diddest cleaue the earthe with riuers.

10 The mountaynes sawe thee, and they trēbled, the streame of the water (k) passed by, the deepe made a noyse, and lyft vp his hands on hygh.

11 The Sunne (and) Moone stode styll in (their) habitation (l) at the lyghte of thyne arrowes they went, (and) at the bryght shining of thy speares.

12 Thou (m) trodest downe the lande in anger, (and) diddest threash ỳ Heathē in displeasure.

13 Thou wentest forth for the saluation of thy people, (euen) for saluation with thyne (m) annoynted: thou hast wounded the head of the house of the wicked, and discouerest the foundations vnto the (n) necke Selah.

14 Thou diddest (o) strike through with hys owne staues the heads of his villages, they came out as a whirlewind to scater me: theyr reioycing was, as to deuoure the poore secretely.

15 Thou diddest walke in the sea with thyne horses, vpon the heape of great waters.

16 When I (p) heard, my belly trembled, my lyppes shooke at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might rest in (q) the day of trouble: for when he (r) commeth vp vnto the people, he shall destroy them.

17 For the hygge tree shall not floryish, neyther shall fruite be in the vines: the labour of the Oliue shall fayle, and the fieldes shall yeelde no meate: the sheepe shall be cut off from the folde, & there shal be no bullocke in ỳ stalles.

18 But I will reioyce in the Lorde, I wyll ioy (s) in the God of my saluation.

19 The Lord God is my strength, hee wyll make my feete like Hindes (feete,) and he wil make me to walke vpon my hygh places. (t) To the chiefe singer on Neginothai, (or vpon the instruments of musicke.)

a. That is, of the people of Israell.
b. That is, the state of thy Church, which is now ready to perish before it come to halfe a perfect age, which should be vnder Christe.
c. Theman and Paran wer neare Sinai where the law was gyuen: wherby is signified that his deliuerance was as present now, as it was then.
d. Whereby is meant, a power that was ioyned with hys bryghtnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people.
e. That is, the tents.
f. Meaning, that God was not angry with the waters, but that by this meanes hee would destroy his enimies, and deliuer hys Church.
g. And so diddest vse all the elements as instrumentes for the destruction of thine enimies. h. That is, thy power. i. For he had not only made a couenant with Abraham, but renued it with his posteritie. k. He alludeth to the redde sea, and Iordane, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of theyr handes.
l. Accordyng to Gods commaundement the sunne w directed by the weapons of Gods people, whiche fought in h cause, as the it durst not forward, w weapons a here calle arrowes a speares of G or, dydst walke vpo m. Signifyi that there i no saluation but by Ch n. From th top to the n thou hast de stroyed the e nimies. o. God destroyed his enimies both great and sm with their o weapōs, th they were n uer so fierce against hy Churche. p. He remembreth to that which he spa in the secon verse, and sh weth howe was afrayde Gods iudgementes. q. He shew that the faith ful can neuer haue true rest, except they feele before the weight of Gods iudgements. r. That is, the enimie: but the godly shall be quiet, knowing that al things shal turne to good vnto them. s. He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictiōs prepared. t. The chiefe singer vpō the instrumēts of musick shal haue occasiō to praise god for this great deliuerāce of his church. Neginoth is a tune or instrumēt of musick so (called.

The ende of the prophesie of Habacuc.

¶ The booke of the Prophet Sophonia.

¶ *The first Chapter.*

Threatnings against Iuda and Hierusalem, bycause of their idolatrie.

1 THe worde of the Lorde whyche came vnto Sophoni the sonne of Chusi, the son of Gedaliah, the sonne of Amariah, the sonne of Hezekiah, in the time of Iosia ỳ son of Amon kyng of Iuda.

2 I will surely destroy all things in the land, sayth the Lorde.

3 I will destroy man and beast, I wyll destroy the foules in the ayre, and the fishe in the sea, and great ruine shall fall on the wicked, and I will vtterly destroy the men out of the land, sayth the Lorde.

4 I will stretche out mine hand vpon Iuda, and

4. Reg. 22. & 4. Reg. 23.

and vpon all suche as dwell at Hierusalem: thus will I rote out the remnant of Baal from this place and the names of the Kemurins and priestes:

5 Yea, and suche as vppon their house toppes worship and bowe them selues vnto the host of heauen, which sweare by the Lord, and by their (a) Malcom also:

6 Which start backe from the Lord, and neither seeke after the Lord, nor regard hym.

7 Be still at the presence of the Lord God, for the day of the Lord is at hand: yea, the Lord hath prepared a sacrifice, and called his guests thereto.

8 And thus shall it happen in the day of the Lords sacrifice, I will visite the princes and the kings children, and all suche as weare strange clothing.

9 In the same day also will I visite al those that leape ouer the thresholde so proudely, whiche fyll their Lordes house with robbery and falshod.

10 At the same time, sayth the Lorde, (there shall be hearde) a greate crye from the fysshe port, and an howling from the second porte, and a great destruction from the hylles.

11 Howle, ye that dwell in ỹ lowe places, for all the marchant people are destroyed, and al they ỹ were laden with siluer, are rooted out.

12 At the same time will I searche Hierusalem with lanternes, and visite them that continue in their dregges, and say in their harts, Tush, the Lord wil do neyther good ne euill.

13 Therefore their goodes shall be spoyled, and their houses layde waste, they shall builde houses, and not dwell in them, they shal plãt vineyardes, but not drinke the wine thereof.

14 For the great day of the Lord is at hande, it is hard by, and commeth on a pace, euen the bytter voyce of the Lords day, then shall the strong man crie out,

15 That day is a day of wrath, a day of trouble and beauinesse, a day of vtter destruction and miserie, a darke and glowming day, a cloudy and stormy day.

16 A day of the trumpet and alarme agaynste the strong cities, and high towres.

17 I will bring the people into such veratiõ, that they shall goe about lyke blynd men, because they haue sinned against the Lorde, their bloud shall be powred out as dust, and their bodies as the myre.

18 Neither their syluer nor their golde shal be able to deliuer them in that wrathfull day of the Lorde, but the whole land shal be consumed through the fire of hys ielousie: for hee shall sone make cleane riddance of all them that dwell in the lande.

The.ij. Chapter.

1. He moueth to returne to God, 5. prophesying vnto the one destruction, and to the other deliueranee.

1 GAther your selues, euen gather you, O nation, not worthy to be loued.

2 Before the decree goe forth that God hath concluded (and ye be) as chaffe that passeth in a day, and before the fearefull wrath of the Lord come vpon you, and before the daye of the Lordes sore displeasure come vpon you.

3 Seeke the Lord all ye meeke harted vppon earth, ye that worke after his iudgemẽt: seeke righteousnesse, seeke holinesse, that ye maye be "defended in the wrathful day of ỹ Lorde:

4 For Gaza shall bee destroyed, and Ascalon shal be laid waste, they shal cast out Asdod at the noone day, and Accaron shal be rooted vp.

5 Wo vnto you that dwel vpon the sea coast, the nation of the Cherethims: the worde of the Lord shall come vpon you, O Chanaan, thou land of the Philistines, I will destroye thee, so that there shall no man dwell in thee any more.

6 And as for the sea coast, it shall be heardmens cotages, and sheepefoldes.

7 Yea, it shal be a portiõ for such as remayne of the house of Juda, to feede thereupon, in the houses of Ascalon shall they rest towarde night: for the Lord their God shall visite thẽ, and turne away their captiuitie.

8 I haue heard the despite of Moab, and the blasphemies of the children of Ammon, howe they haue shamefully entreated my people, and magnified them selues within the borders of their lande.

9 Therefore as I liue, sayeth the Lorde of hostes, the God of Israell, Moab shall be as Sodoma, and Ammon as Gomorra, euen the breeding of nettles and salt pittes, and a perpetuall wildernesse: the residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession.

10 This shall happen vnto them for theyr pride, because they haue dealt so shamefully with the Lord of hostes people, and magnifyed them selues aboue them.

11 The Lord shal be terrible vnto them, and destroy all the goddes in the lande: and all the Iles of the heathen shall worship hym, euery man in his place.

12 Ye Moriane also shall perish with my sworde.

13 Yea, he shall stretch out his hande ouer the North, and destroy Assur: as for Niniue, he shal make it desolate, drie and waste.

14 The flockes and all the beastes of the people shall lye in the middest of it, Pellicanes

and

I. Accordyng to Gods commaundement the sunne wente directed by the weapons of Gods people, whiche fought in his cause, as the it durst not forward, wh weapons a here called arrowes an speares of G "or, dyddes walke vpon m. Signifyi that there is no saluation but by Ch n. From the top to the m thou hast de stroyed the e nimies. o. God de stroyed his e nimies both great and sm with their weapõs, the hey went ne ier so fiere gainste hys Churche.). He returneth to that which he spa n the second erse, and he veth howe h as afrayde Gods iudge entes. . He shewe ar the fain I can neuer Gods iudg e quiet, an He declares though the nger vpõ the this great de of mutch fo (called

Reg.21. nd.23.c. Deut.16.b. ere.5.b. That is, the ol Moloch, nd mixing olatrie wyth ue religion. Zach.1.a. B .Reg.27.b. Ier.39.b. Ed.3.a. Ier.5.c. Deut.29.c. Ier.23.c. Amos.5.c. C Joel.2.a. Reg.22.b Reg.12.b Ezec.7.b. Soph.3.b.

and Owles ſhall abide in the vpper poſtes of it, fowles ſhall ſyng in the windowes, and deſolation ſhall be vppon the poſtes, for the Cedars are vncouered.

15 This is the proude and careleſſe citie, that ſayd in hir hart, I am: and there is els none beſydes me: O how is ſhe made ſo waſt, that the beaſts lye in hir? Who ſo goeth by, mocketh hir, and poynteth at hir with hys fynger. 4. Reg. 19. c. Eſai. 47. b.

The. iij. Chapter.

4. Againſte the gouernours of Hieruſalem. 8. Of the calling of all the Gentiles. 11. A comfort to the reſidue of Iſraell.

A 1 WO to that abhominable, fylthy, and cruel citie.

2 She heard not the voyce, ſhee receyued not correction, ſhe truſted not in the Lorde ſhee drew not neare to hir God.

Ezec. 22. c. Mich. 3. b. Abac. 1. b. 3 Hir rulers within hir are as roryng Lions, hir iudges are as Wolues in the euening, whych leaue nothing behinde them tyll the morowe,

4 Hir prophets are light perſons and vnfaithful men, hir prieſts haue polluted the ſanctuarie, and haue wreſted the lawe.

5 But the iuſt Lorde that doth no vnrygh te, was in the middeſt thereof, euery morning ſhewing them his lawe clearly, and ceaſſed not: but the vngodly will not learne to bee aſhamed.

6 I haue deſtroyed the nations, their towres are deſolate, I haue made their ſtreetes waſt, that none ſhall paſſe by: their cities are deſtroyed, without man, and without inhabitant.

B 7 I ſayd vnto them, O feare me, and be content to be reformed, ſo their dwelling ſhuld not be deſtroyed, howſoeuer I viſited them: but neuertheleſſe, they roſe vp early, and corrupted all their workes.

8 Therefore wayte yee vppon me, ſayeth the Lorde, vntill the time that I ryſe vp to the pray: for I am determined to gather ẏ people, and to bryng the kyngdomes togeather, that I may powre out mine anger, yea, al my wrathfull diſpleaſure vpon them: for all the earth ſhall be conſumed with the fyre of my ielouſie. Naum. 1. a. Soph. 1. c.

9 And then will I clenſe the lippes of the people, that they may euery one call vpon the name of the Lord, and ſerue hym with one consente. " or, ſhoulder

10 From beyond the riuers of Ethiopia, the daughter of my diſperſed praying vnto me, ſhall bryng me an offering.

11 In that tyme ſhalte thou no more bee confounded, bycauſe of all the imaginations wherethrough thou haſt offended me: for I will take away the proude boaſters of thyne honour from thee, ſo that thou ſhalt no more triumph, bycauſe of my holy hyll. Jere. 1. b.

12 In thee alſo will I leaue a ſmall poore lymple people, which ſhall truſt in the name of the Lord.

13 The remnant of Iſraell ſhall doe no wickednelle, nor ſpeake lyes, neyther ſhall ther any deceytful tong be found in their mouths: for they ſhall be feede, and take their reſt, and no man ſhall make them afrayde.

C 14 Reioyce, O daughter Sion, be ioyfull, O Iſraell, reioyce and be gladde, from thy whole hart, O daughter Hieruſalem:

15 For the Lord hath take away thy puniſhment, and hath caſt out thine enimies: ẏ king of Iſraell, euen the Lorde him ſelfe is wyth ther, ſo that thou needeſt no more to feare any miſſortune.

16 In that time it ſhall be ſayde to Hieruſalem, Feare not: and to Sion, Let not thyne hands be ſlacke:

17 For the Lorde thy God in the middes of thee is mightie, he will ſaue (thee) he wil reioyce ouer thee with ioy, he will quiet hym ſelfe in his loue, hee will reioyce ouer thee with gladneſſe.

18 After a certayne time, will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 And behold, in that time will I deſtroy al thoſe that vexe thee, I will helpe the lame, and gather vp the caſtaway: yea, I will geat them praiſe and honour in all landes, where they haue bin put to ſhame.

20 At the ſame tyme I wil bring you again, and at the ſame time will I gather you: I will get you a name and a good reporte among all people of the earthe, when I turne youre captiuitie before your eyes, ſayeth the Lorde.

The ende of the Propheſie of Sophonias.

The

¶ The booke of the Prophet Aggeus.

¶ The first Chapter.

1. The time of the prophesie of Aggeus. 8. An exhortation to buyld the temple agayne.

1 IN the (a) seconde yeere of kyng Darius, in the sixth moneth, ỳ fyrst day of the moneth, came the word of the Lord by ỳ ministerie of the prophete Aggeus, (a) vnto Zorobabel the (b) sonne of Salathiel, a prince of Juda, and to Josua, the son of Josedech, the high priest saying,

2 Thus speaketh the Lorde of hostes, saying, This people sayeth, (c) The time is not yet come for the Lords house to be buylded.

3 Then came the word of the Lord by ỳ ministerie of the prophet Aggeus, saying,

4 Is it time for you your selues to dwell in seeled houses, and this house lye wast?

5 Now thus sayth the Lord of hostes, Consyder your owne wayes in your hartes.

6 Ye (d) haue sowen muche, but ye bring little in: ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: yee cloth you, but ye be not warme: & he that earneth wages, putteth the wages into a broken bagge.

7 Thus sayeth the Lorde of hostes, Consyder your owne wayes in your hartes.

8 (e) Gear you vp to the mountayne, & fetche wood, and buylde this house, and I will (f) take pleasure in it, and (g) I wyll be glorifyed, sayth the Lorde.

9 Ye looked for muche, and lo it came to little; and when yee brought it home, I dyd blowe vppon it: and why, sayth the Lord of hostes? Because of my house that is wast, and you runne euery man into his owne house.

10 Therefore, vppon you the heauen is stayed from deawe, and the earthe is stayed from yeelding hir increase

11 And I haue called for a (h) drought vppon the lande, and vppon the mountaynes, and vppon the corne, and vpon the wine, and vpon the oyle, & vpon al that the ground bryngeth forth, vpon men, and vpon cattayle, and vpo all the labour of the handes.

12 Then Zorobabel the sonne of Salathiel, and Josua the sonne of Josedech the hyghe priest, with all the (i) remnant of the people, hearde the voyce of the Lorde their God, and the (k) words of the prophet Haggeus, as the Lord their God had sent him, then the people did feare before the Lorde.

13 Then Haggeus the (l) Lordes messenger sayd in the Lordes message vnto the people, saying, I (m) am with you, sayth the Lorde.

14 And the Lorde styred vp the (n) spirite of Zorobabel, the sonne of Salathiel, a prince of Juda, and the spirit of Josua the sonne of Josedech the high priest, and the spirit of al ỳ people: and they came and did the worke of the house of the Lorde of hostes their God.

a. Though the people transgresse: yet the prophet is sent to the prince, and priest, whose negligence often times, is the cause of the peoples sinne.
b. Zorobabel was the sonne of Phaleia, as 1. Par. 3. and vers. 18. his fathers name is left out, and his grādfathers name supplyed, bycause it was not so obscure as was the other.
c. And yet there wer now xvii. yeres past synce Cyrus had graunted them libertie to buylde.
d. God is the giuer of encrease, neyther may any thyng prosper without his blessing.
e. It is a payneful thing to climbe vp the hilles, to drawe downe trees, and to build: suche is their labour, that build the Churche.
f. In Christ only is god merciful vnto vs, and in hys Church only is saluation: both the which are here signifyed by thys temple.
g. The ende why Christe buyldeth hys Church is: that we may haue him fauorable to vs, and he be glorifyed.
h. Such is the almighty power of God, that he needeth but to call for his plagues, and they be at commaundement.

1. For the greter part tarried in Babylon, & woulde not take the libertie which Cyrus had gyuen them.
k. Here is no differēce made betweene the worde of the prophet, and the worde of God, to shewe that the prophet must so speake, and the people so heare them, as the wordes of God.
l. This should be remembred of all ministers that they be Gods messengers, and therfore must be faithful, diligent, and constant.
m. The penitent are not forsaken, God comforteth them, and assureth them of hys owne presence.
n. God is sayde to styrre vp our spirites, when hee moueth oure heartes by the power of his spirite, boldely too take in hande, and perfectly to fynishe that which he commaundeth.

The. ij. Chapter.

He sheweth that the glory of the seconde temple shall exceede the firste.

1 IN the (a) twentie and fourth day of the sixth moneth, in the second yeere of king Darius,

2 In the (b) seuenth moneth, in the twentie and one day of the moneth, came the worde of the Lord by the ministerie of the prophete Haggeus, saying,

3 Say nowe to Zorobabel the son of Salathiel, prince of Juda, and to Josua the sonne of Josedech the high priest, and to the rest of the people, saying,

4 (c) Who is among you left, whiche sawe this house in hir fyrst glory, and how do you see it nowe? Is it not in your eyes in comparison of it, as nothing?

5 Yet now be of good cheare, O Zorobabel, sayth the Lord, and be of good comforte, O Josua thou high priest, sonne of Josedech, & be strong all ye people of the land, sayth the Lorde, and worke: for I am (d) with you, sayth the Lord of hostes,

Why. 6 Accor-

a. They had but three weekes, and three dayes, to heare the prophete, and to prepare their tooles for their worke, so diligent were they after the preaching of the prophet.
b. They had nowe not wrought a full moneth, yet they waxed weerie: & therfore had neede to be set on a fresh by the prophete, who was therefore now sent vnto them agayne.
c. As were Seraiah, Zephaniah, and others. 2. Reg. cap. 25. vers. 18 which sawe the olde temple, and nowe were returned with Zorobabel. Esdr. cap. 6. verse. 3.
d. A strong argument why the people should be of good courage, when they are sure that God is with them.

6 According to the (e) word that I couenanted with you, when ye came out of Egypt: and my (f) ſpirit ſhal remayne with you, feare ye not.
7 For thus ſayeth the Lorde of hoſtes, (g) Yet a litle whyle, and I wil (h) ſhake the heauēs, & the earth, and the ſea, and the drye lande.
8 And I will moue all nations, & the deſyre of al nations ſhal come, and I wil fyll thys houſe with glory, ſayth the Lord of hoſtes.
9 (i) The ſyluer is myne, and the golde is mine, ſayth the Lord of hoſtes.
10 The glory of the (k) ſecond houſe, ſhall be greater than the glory of the firſte, ſayeth the Lord of hoſtes: and in this place will I giue peace, ſayth the Lord of hoſtes.
11 In the twentie and fourth daye of the (l) ninth moneth, in the ſecōd yere of king Darius, came the worde of the Lorde vnto the prophet Haggeus, ſaying,
12 Thus ſayth the Lord God of hoſtes, Aſke now ye prieſts (concerning) the law, ſaying.
13 If one beare holy fleſhe in the ſkirt of hys coate, and with his ſkirt do touche the bread, potage, wine, oyle, or any other meate: ſhall it be holy? And the prieſtes aunſwearing, and ſayd, No.
14 And Haggeus ſayd, If a polluted perſon touch any of theſe, ſhall he not be polluted? And the prieſtes aunſwearing, and ſayde, Hee ſhall be polluted.
15 Then Haggeus aunſwearing, and ſayde, So is this people, and ſo is this nation (m) before me, ſayeth the Lorde, and ſo is all the worke of their handes: and that whiche they offer there, is vncleane.
15 And nowe conſyder, I pray you, in youre mindes, from this daye, and vpwarde, before there was layde one ſtone vppon another in the houſe of the Lorde,
17 Before theſe thinges (were done) when one came to a heape of twentie (meaſures) there were but tenne: ſo, who came to the wyne preſſe for to drawe out fiftie (veſſels of wine) out of the preſſe, there were but twentie.
18 I ſmote you with blaſting, and with mildewe, and with hayle, and in all the worke of your handes, and you turned not vnto me, ſayth the Lorde.
19 Conſyder now in your mindes, from thys day, and afore, from the foure and twentith day of the ninth (moneth,) vnto the day that the foundation of the Lordes temple was layde, conſyder it in your mindes.
20 Is the ſeede yet in the barne? as yet the vines, and the tygge tree, and the pomegranate, and the oliue tree, hathe not brought forth: from this day will I bleſſe (you.)
21 And (n) agayne, the worde of the Lorde came vnto Haggei, in the foure and twentith (day) of the moneth, ſaying,
22 Speake to Zorobabel the prince of Iuda, and ſaye, I will ſhake the heauens, and the earthe:
23 And I will ouerthrowe the "throne of kingdomes, and I wyll deſtroy the ſtrength of the kingdomes of the Heathen, and I will ouerthrowe the charrettes, and the ſitters thereon, and the horſe and the riders ſhall fall downe euery one by the ſworde of his brother.
24 In that daye, ſayeth the Lorde of hoſtes, will I take thee Zorobabel my ſeruaunte, ſonne of Salathiel, ſayeth the Lord, and wil make thee as a ſignet: for I haue choſen thee, ſayth the Lord of hoſtes.

The ende of the prophet Haggeus.

e. God made many promiſes to his people, after theyr departure out of Egypt: but in as muche as he goeth about to ſpeake of Chriſt in thys place, it may well be thoght that he meaneth here the promiſe made Deu. 18. verſ. 15. and repeated Act. 7. verſ. 37. f. Before he confirmed hys promiſe made of Chriſt, nowe he promiſeth his ſpirit: therfore there is no cauſe of feare. g. Ther paſſed 519. yeeres after this prophecie, before Chriſte came: yet are they ſayd to be but a litle whyle in compariſon of the tyme ſince the creation, the tyme that ſhall be before the iudgement: or in reſpect of eternitie, or in the ſighte of GOD, with whom, a thouſand yeeres is but as one day. h. I will cauſe great feare to be: or the heauens ſhall be ſtirred at the byrth of Chriſte, his baptiſme, aſcention, at his comming to iudgement: but chiefly it ſetteth out the maieſtie of Chriſt, to whom heauen, earth, and ſea, ſhal obey. i. It is not the want of riches that cauſeth this houſe to be built in this ſort, ſeing that I haue all treaſures at my commaundement.

k. This is ſpoke not of this houſe, but of the ſpiritual Hieruſalē. Heb. 12. ver. 22. l. In the ſixth moneth, and in the ſeuenth, had Aggeus prophecied: in the eyght moneth Zacharie: and now in the ninth is Aggeus ſent agayn: ſuche care hath God euer his, and ſuche nede haue the people of inſtructiō. m. Seme they neuer ſo perfect in their owne eyes, yet to God, who knoweth the, they apeare as they are.

n. He is ſent twice in one day to propheſie vnto the people.

" or, ſeate.

¶ The booke of the Prophet Zacharias.

¶ *The firſt Chapter.*

1. He moueth the people to returne to the Lorde, and eſchewe the wickedneſſe of theyr fathers. 16. He prefigureth Chriſt and his Apoſtles.

1 IN the eyghte moneth of the ſecond yeere of king Darius, came the worde of the Lorde vnto Zacharias the ſon of Barachias the ſonne of Addo ý prophet, ſaying,

2 The Lorde hathe bene ſore diſpleaſed with your forefathers.
3 And ſay thou vnto them, thus ſaith the Lord of hoſtes, Turne yōu vnto me, ſayth the lord of hoſtes, and I will turne vnto you, ſayth the Lord of hoſtes.
4 Be ye not lyke your forfathers, vnto whōe prophets cryed, ſaying, Thus ſaith ý Lord of hoſtes, Turne you from your euil ways, and from your wicked imaginations: But they would not heare, nor regarde me, ſayeth the Lorde.
5 What is now become of your forefathers? and do the prophets lyue for euer?
6 But did not my wordes and ſtatutes, whyche I commaunded by my ſeruauntes the

A Mark. 23. d.

Jere. 44. d. Pſal. 78. a. Oſea. 14. a. Tob. 13. b. Jere. 44. d.

Jere. 31. c. Malac. 3. b.

Zach. Apoc. c

Jere. 2 and. 25 1. Eſd

Zach

a. Such Maſons Carpen in buyl

Dani

the Prophetes, take holde of your forefathers? and they returned, and sayde, Like as the Lord of hostes determined to do vnto vs according to our owne wayes and imaginations, euen so hath he dealt with vs.

B 7 Upon the four and twentith day of the eleuenth moneth, (which is the moneth Sebah) in the second yeere of Darius, came ẏ worde of the Lord vnto Zacharias, ẏ son of Barachias, the sonne of Addo, the prophet, saying.

8 I sawe by night, and behold, there sate one vpon a red horse, & stood still among ẏ myrte trees ẏ were in a bottome: and behinde hym were there red, speckled, and whyte horses. Zach.6.a. Apoc.6.a.

9 Then said I, O my Lord, what are these? And the angel that talked with me, sayd vnto me, I will shew thee what these be.

10 And the man that stode among the myrte trees answeared, and sayde, These are they whome the Lorde hathe sent to goe thorowe the worlde.

11 And they aunswear○d the angel of ẏ Lorde that stode among the myrte trees, and sayd, We haue gone thorow ẏ worlde, & beholde, all the world sytteth still, and is carelesse.

12 Then the Lordes angel gaue answer, and sayd, O Lord of hostes, how long wilt thou be vnmercifull to Hierusalem, and to ẏ cities of Juda, with whom thou hast bin displeased now these threescore and ten yeeres? Jere.25.b. and.29.b. 1.Esd.1.a.

13 So the Lorde gaue a louing and a comfortable aunsweare vnto the angell that talked with me.

C 14 And the angell that communed with me, sayd vnto me, Crie thou, and speake, Thus sayth the Lord of hostes, I am exceeding ielous ouer Hierusalem and Sion,

15 And sore displeased at the carelesse Heathē: for where as I was but a little angrie, they helped forward the affliction.

Zach.8.a. 16 Therefore, thus sayth the Lord: I wil returne vnto Hierusalem in tender mercy, so that my house shall be buylded in it, sayth the Lord of hostes, Yea, and the (a) lyne shall be stretched vpon Hierusalem.

a. Suche as Masons and Carpenters vse in buylding.

17 Crye also, and speake, thus sayth the Lord of hostes, My cities shall be in good prosperitie agayne, the Lord shall yet comforte Sion, and chose Hierusalem.

18 Then lift I vp mine eyes and sawe, and beholde, foure hornes.

19 And I sayde vnto the angell that talked with mee, What be these? He aunsweared me, These are the hornes whiche haue scattered Juda, Israel, and Hierusalem. Daniel.7.d.

20 And ẏ Lord shewed me four carpenters.

D 21 Then sayde I, what will these doe? Her aunsweared, and sayde, These are the hornes whyche haue scattered Juda, so that no man durst lift vp his head: but these are come to fray them away, and to cast out the hornes of the Gentiles, whiche lift vp their horne ouer the land of Juda to scatter it abroade.

The.ij. Chapter.

The renewing of Hierusalem and Iuda.

1 I Lift vp mine eyes againe, and loked: and beholde a man, with a measure line in his hande. A Ezech.14.a Apoc.21.c.

2 Then sayde I, Whyther goest thou? And he sayd vnto me, To measure Hierusale, that I may see howe long, and how broade it is.

3 And beholde, the angell that talked wyth me, went his way forth: Then went there out another angel to meete him,

4 And sayd vnto him, Runne, speake to thys yong man, and say, Hierusalem shall be inhabited without any wall, for the very multitude of people and cattell ẏ shal be therein.

5 For I my selfe, sayeth the Lorde, will bee vnto hir a wall of fyre round about, and will be the glory in the middest of hir. Deut.3.b.

6 O geat you forth, O flee from the land of the North, sayeth the Lorde: For I haue scattered you into the four windes of ẏ heauen, sayth the Lorde.

7 Saue thy selfe, O Sion, thou that dwellest with the daughter of Babylon: B

8 For thus sayeth the Lorde of hostes, After this glory hath he sent me out to the Heathē which spoyled you: for who so toucheth you, Jere.2.a. shall touch the apple of his owne eye.

9 Beholde, I will lyft vp myne hande ouer them, so that they shall be spoyled of those Psal.17.b. which afore serued them: and ye shal knowe that the Lord of hostes hath sent me.

10 Be glad and reioyce, O daughter Sion: for loe, I am come to dwell in the myddest Exod.25.a. of thee, sayth the Lorde.

11 At the same time, there shall many Heathē cleaue to the Lorde, and shall be my people: Thus will I dwell in the middest of thee, and thou shalt knowe that the Lord of hosts hath sent me vnto thee.

12 The Lorde shall haue Juda in possession for his part in the holy lande, and shall chose Hierusalem yet agayne.

13 Let al flesshe be still before the Lorde: for he Soph.1.a. is rayled vp out of his holy place.

The.iij. Chapter.

1. Of the lowe and high estate of Christ, vnder the figure of Iosua the priest: & A prophecie of Christe.

1 AND he shewed me Iosua the high priest A standing before the angell of the Lorde, & Satan stood at his right hād to resist him. Psal.109.a.

Vvv.ij. 2 And

2 And the Lord ſayd vnto Satan, The Lord
rebuke thee thou Satan, yea the Lorde that
hath choſen Hieruſalem rebuke thee: Is not
this a brand taken out of the fyre?
3 Now Joſua was clothed in vnclean ray-
ment, and ſtode before the angell.
4 And hee aunſwered, and ſayde vnto thoſe
that ſtode before him, Take away the foule
clothes from him. And vnto him hee ſayde,
Beholde, I haue taken away thy ſinne from
thee, and I will cloth thee with change of
raymente.
5 And I ſayde, Let them ſet a fayre myter
vpon his head: So they ſet a fayre myter vp-
pon his head, and put on clothes vppon hym,
and the angell of the Lord ſtode there.
6 Then the angell of the Lord teſtifyed vnto
" or, Jeſua. "Joſua, and ſpake,
B 7 Thus ſayeth the Lorde of hoſtes, Yf thou
wilte walke in my wayes, and keepe my
watch, thou ſhalt iudge my houſe, and keepe
my courtes, and I will giue thee place amõg
theſe that ſtand here.
8 Heare, O Joſua, thou high prieſt, thou and
thy felowes that ſitte before thee, for they are
Eſai. 4. a. monſtrous perſons: beholde, I will bring
Jerr. 33. a. forth the branche my ſeruaunt.
9 For loe, the ſtone that I haue layde before
Joſua, vpon one ſtone ſhall bee ſeuen eyes:
beholde, I will cut out the grauing thereof,
ſayth the Lord of hoſtes, and I will take a-
way the ſinne of the land in one day.
10 And in that day ſhall euery man call his
neyghbour vnder the vine, and vnder ỹ figge
tree, ſayth the Lord of hoſtes.

The. iiij. Chapter.

The viſion of the golden candleſticke, and the expoſition thereof.

A 1 AND ỹ angell that talked with me, came
againe, and waked me, as a man that is
rayſed out of his ſleepe.
2 And ſayd vnto me, What ſeeſt thou? And I
ſayd, I haue looked, and beholde, a candleſtick
all of golde, with a bowle vppon it, and his
ſeuen lampes therein, and vpon euery lampe
ſeuen pipes,
Apoc. 2. a. 3 And two Oliue trees thereby: one vpõ the
ryght ſyde of the bowle, and the other vppon
the leaft ſyde.
4 So I anſwered, and ſpake to the angell
that talked with me, ſaying, O my Lorde,
what are theſe?
5 The angell that talked with me, anſwea-
red, and ſayde vnto mee, Knoweſt thou not
what theſe be? And I ſayde, No my Lorde.
6 He anſwered, and ſayde vnto me, Thys is
the word of the Lord vnto Zorobabel, ſay-
Eſai. 11. a. ing, Neyther through an hoſt of men, nor
through ſtrength: but through my ſpirit, ſayth
the Lorde of hoſtes.
7 What art thou greate mountayne before B
Zorobabel? thou muſt be made euen, and he
ſhal bring forth the head ſtone thereof, with
ſhowtings, crying, Grace, grace, vnto it.
8 Moreouer, the word of the Lorde came vn-
to me, ſaying,
9 The handes of Zorobabel haue layde the
fundation of this houſe, his hands ſhall alſo Philip. 1. a.
finiſh it: and thou ſhalt know that the Lorde
of hoſtes hath ſent me vnto you.
10 For who hathe deſpiſed the day of ſmall
thinges? they ſhall reioyce, and ſhall ſee the
ſtone (a) of tynne in the hand of Zorobabel: a. A plũmet
theſe ſeuen are the eyes of the Lorde, whiche tyane, as no
goe through the whole worlde. men vſe plu
mets of lead.
11 Then aunſwered I, and ſayde vnto hym,
What are theſe two Oliue trees vppon the
right and left ſyde of the candleſticke?
12 I ſpake moreouer, and ſayde vnto hym,
What be theſe two Oliue branches, whych
through the two golden pipes emptie them
ſelues into the golde?
13 He aunſwered mee, and ſayde, Knoweſt
thou not what theſe be? And I ſayde, No
my Lorde.
14 Then ſayde hee, Theſe are the two Oliue C
branches, that ſtande with the ruler of the Apoc. 11. a.
whole earth.

The. v. Chapter.

1. The viſion of the fleeing booke, ſignifying the curſe of theeues, and ſuche as abuſe the name of God. 6. By the viſiõ of the meaſure, is ſignifyed the bringing of Iuda to Babylon.

1 SO I turned me, lifting vp mine eyes, I
and loked, and behold, a fleeing booke.
2 And he ſayde vnto me, What ſeeſt thou? I
aunſwered, I ſee a fleeing booke, of twentie
cubites long, and ten cubites broade.
3 Then ſayde he vnto me, Thys is the curſe
that goeth forth ouer the whole earth: for al
theeues ſhall be iudged after this booke, and
all periured perſons ſhall be iudged accor-
ding to the ſame.
4 And I will bring it forth, ſayth the Lorde
of hoſtes, ſo that it ſhall enter into the houſe
of the theefe, and into the houſe of hym that
falſely ſweareth by my name: and ſhall re-
mayne in his houſe, and conſume it, with the
timber and ſtones thereof.
5 Then the angell that talked with mee,
wente forthe, and ſayde vnto me, Lyft vp
thyne eyes, and ſee what this is that goeth
forthe.
6 And I ſayd, What is it? hee anſwered, " or, Ephah.
This is a "meaſure going out. Hee ſayde
moreouer, Euen thus are they that dwell
vpon

vpon the whole earth to loke vpon.

B 7 And beholde, there was lift vp a talente of leade: and loe, a woman sate in the middest of the measure.

or, Ephah. 8 And he sayd, This is vngodlynesse: So hee cast hir into the middest of the measure, and threw the lumpe of leade into the mouthe of the measure.

or, Ephah. or, Ephah.

9 Then lift I vp mine eyes, and loked, and beholde, there came out two women, and the winde was in their wings: for they hadde wings like the wings of a Storke, and they lift vp the measure betwixt the earth and the heauen.

or, Ephah.

10 Then spake I to ỹ angel that talked wyth me, Whyther will these beare the measure?

Exo.15.b. 11 And he sayd vnto me, Into ỹ land of Sinnaar, to buyld it an house, and it shal be established, and set there vpon hir owne place.

The.vi. Chapter.

By the foure charrettes, hee describeth the prosperitie of foure kyngdomes.

A 1 MOreouer, I turned me, lifting vp mine eyes, and loked, and behold, there came four charrets out from betwixt two hylles, which hilles were of brasse.

Zach.1.b. Apoc.6.a. 2 In the fyrste charret were red horses, in the second charret were blacke horses,

3 In the thirde charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, & sayde vnto the angell that talked with me, O Lord what are these?

5 The angell answeared, and sayde vnto me, Jere.4.b. These are the foure spirites of the heauen, which be come forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the North, and the white folowed them, and the speckled horses wente forth toward the south:

B 7 And the strong horses went out, and required to goe, and take their iourney ouer the whole earth: And he sayde, Goe you hence, and goe through the world: So they wente throughout the worlde.

8 Then cryed hee vpon mee, and spake vnto me, saying, Beholde, these that goe towarde the North, shall still my wrath in the North countrey.

9 And the worde of the Lord came vnto mee, saying,

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, and Idaia: and come thou the same day, and goe vnto ỹ house of Iosiah the son of Zophonia.

11 Then take golde and syluer, and make crownes therof, and set them vpon the head of Iosua the son of Iosedech the hyghe priest,

12 And speake vnto him, thus sayeth the Lord of hostes, Beholde, the man whose name is the branche, and he shall growe vp out of hys place, and he shall builde vp the temple of the Lorde. Zach.3.b. Psal.127.a.

13 Yea euen hee shall builde vp the temple of the Lorde, and he shall beare the prayse: hee shall syt vpon the Lordes throne, and haue the dominion: A priest shall he be also vpon his throne, and a peaceable counsell shall be betwixt them both. Apoc.4.b. Psal.110.b. Heb.5.6.7.

14 And the crowne shall be to Helem, and to Tobiah, and to Idaia, and to Hen the sonne of Zophoni, for a memorial in the temple of the Lord. C

15 And suche as bee farre off, shall come, and builde in the temple of the Lorde, that yee may know how that the Lord of hostes hath sent me vnto you: And this shall come to passe, if yee will hearken diligently vnto the voyce of the Lord your God.

The vij. Chapter.

5. The true fasting. 11. The rebellion of the people, is the cause of their affliction.

A 1 AND in the fourth yeere of king Darius the word of the Lord came vnto Zacharia in the fourth (day) of the ninth moneth, which is called Casleu,

2 What time as Sarasar and Rogommelech, and the men that were with them, sente vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes whiche were in the house of the Lord of hostes, and to the prophets, saying, Should I weepe in the fyfth moneth, and absteyne as I haue done now certayne yeeres. 3.Reg.25.b

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto al the people of the lande, and to the priestes, and say, When yee fasted and mourned in the fyfth and seuenth moneth, now this threescore and ten yeeres, dyd yee fast vnto me? Jere.41.a. 3.Reg.25.b

6 When ye did eate also and drynke, dyd ye not eate and drinke for your owne selues?

7 Are not these the wordes whiche the Lorde spake by his prophets aforetime, when Hierusalem was yet inhabited, and wealthy, she and the cities round about hir, when ther dwelt men both towarde the South, and in the playne countries? B

8 And the word of the Lord came vnto Zachari, saying,

9 Thus sayeth the Lorde of hostes, Execute true iudgemente, shewe mercy and louyng Zach.13.b. Exod.22.c.

kindneſſe, euery man to his brother.

10 Do the widowe, the fatherleſſe, the ſtraungers and poore no wrong, and let no man imagine euill againſt his brother in his hart.

Iere.8.g. 11 Neuertheleſſe, they woulde not take heede, but turned their backes, and ſtopped theyr eares that they ſhould not heare.

12 Yea they made their heartes as an Adamant ſtone, leſt they ſhoulde heare the lawe, 2.Pet.1.b. and wordes whiche the Lorde of hoſtes ſent in his holie ſpirit by the Prophets aforetime: Wherefore the Lorde of hoſtes was verye wroth at them.

Iere.11.b. 13 And thus it is come to paſſe, that lyke as he cryed, and they woulde not heare: euen ſo they cryed, and I woulde not heare, ſayth the Lorde of hoſtes:

℄ 14 But ſcattered them among al the nations whom they knewe not: Thus the land was made ſo deſolate after them, that there trauayled no man in it, neither to nor fro: for that pleaſant lande was vtterly layde waſte.

The.viij.Chapter.

2. Of the returne of the people vnto Hieruſalē, and of the mercy of God toward thē. 16. Of good workes. 20. The calling of the Gentils.

I 1 AGayne the word of the Lorde of hoſtes came vnto me, ſaying,

2 Thus ſayeth the Lorde of hoſtes, I was in great ielouſie for Sion, yea I haue bin very ielous for hir with great wrath.

3 Thus ſayth the Lorde, I will returne vnto Sion, and will dwel in the middeſt of Hie- Eſai.1.b. ruſalem: ſo that Hieruſalem ſhall be called, A faythfull and true citie, the hill of the Lord of hoſtes, an holy hill.

4 Thus ſayth the Lord of hoſtes, There ſhall yet olde men and olde women dwell againe in the ſtreetes of Hieruſalem: yea, and ſuche as goe wyth ſtaues in theyr handes for verie age.

5 The ſtreetes of the citie alſo ſhall be full of young boyes, and damſels playing in the ſtreetes thereof.

6 Thus ſayeth the Lorde of hoſtes, If the reſidue of this people thynke it to be vnpoſſi- Math.19.b. ble in (their) eyes in theſe dayes: ſhoulde it therfore be vnpoſſible in my ſighte, ſayeth the Lorde of hoſtes?

B 7 Thus ſayth the Lorde of hoſtes, Behold, I will delyuer my people from the countreyes of the Eaſt and Weſt,

8 And will bring them agayne, that they may dwell in the middes of Hieruſalem: they Iere.3.c. ſhall be my people, and I will be their God Apoc.21.c. in truth and righteouſneſſe.

9 Thus ſayeth the Lorde of hoſtes, Let your handes bee ſtrong ye that nowe heare theſe wordes by the mouth of the Prophets, which are in theſe dayes, that the foundation of the houſe of the Lord of hoſtes is layde, that the temple may be buylded.

10 For before theſe days, neyther men, or cattell could win any (a) thing, neyther might any mā come in ꝛ out in reſt for trouble: but I let euery man goe againſt his neighbour. Agge.1.a. a. They laboured and toyled themſelues & their cattayle without encreaſe, bycauſe they cared not for Gods glory in reedifying of the temple, but went about their priuate gayne.

11 Neuertheleſſe, I will nowe intreat the reſidue of this people no more as aforetyme, ſayth the Lorde of hoſtes.

12 For the ſeede ſhall proſper, the Vine ſhall giue hir fruite, the grounde ſhal giue hir encreaſe, and the heauēs ſhal giue their deawe, and I ſhall cauſe the remnant of this people to haue all theſe in poſſeſſion.

13 And it ſhall come to paſſe, that lyke as yee were a curſe among the Heathen, O ye houſe of Juda, and ye houſe of Iſrael, euen ſo wil I deliuer you, that yee ſhall bee a bleſſing: feare not, but let your hands be ſtrong:

14 For thus ſayth the Lorde of hoſtes, Lyke ℄ as I thought to puniſhe you, what tyme as your fathers prouoked me vnto wrath, ſayth the Lorde of hoſtes, and ſpared not:

15 Euen ſo am I determined nowe in theſe dayes for to do well vnto the houſe of Juda and Hieruſalem: (therefore) feare ye not.

16 Now the things that ye ſhall do, are theſe: Ephes.4.f. Speake euery man the trueth vnto his neigh- Zach.7.b. bour, execute iudgement truely and peaceably within your portes:

17 And let none of you imagine euill in hys hart againſt his neighbour, and loue no falſe othes: for all theſe are the things that I hate, ſayth the Lorde.

18 And the word of the Lorde of hoſtes came vnto me, ſaying,

19 Thus ſayth the Lord of hoſtes, The faſt of the fourth (moneth) the faſt of the fyfth, the faſt of the ſeuenth, and the faſt of the tenth, ſhall be ioy and gladneſſe, and proſperous high feaſtes vnto the houſe of Juda: onely loue the truth and peace.

20 Thus ſayth the Lord of hoſtes, There ſhal yet come people, and the inhabiters of many cities:

21 And they that dwell in one citie ſhall goe ℣ Eſai.2.a. to another, ſaying, Vp, let vs goe and pray Pſal.122.a. before the Lord, let vs ſeeke ẏ Lord of hoſts: I wil goe with you.

22 Yea muche people, and mightie nations ſhall come to ſeeke the Lord of hoſtes at Hieruſalem, and to pray before the Lorde.

23 Thus ſaith the Lord of hoſtes, In that time ſhal ten men (out of al maner of language of the Gentiles) take one Iewe by the hemme of his garment, and ſay, We will goe wyth you: for we haue heard ẏ God is amōg you.

The

The.ix.Chapter.

1. The conuersion of the Gentiles. 9. The comming of Christ sitting on an Asse.

1 The burden of the worde of the Lorde in the lande of Hadrach and Damascus shall be his rest, when the eyes of man, euen of all the tribes of Israell shall be towardes the Lorde.

2 The borders of Hemath shall be hard therby, Tyrus also and Sydon, for they are verie wyse.

Ioel.4.a. 3 Tyrus shall make hir selfe strong, heape vp siluer as the sande, and golde as the clay of the streetes.

Exod.14.c. 4 Beholde, the Lorde shall spoyle hir, he shal smyte downe hir power in the sea, and shee shall be consumed with fyre.

Ier.47.a. Amos.1.b. 5 This shall Ascalon see, and bee afrayde: Gaza shall be verie sorie, so shal Accaron also, bycause hir hope is come to confusion: For the king of Gaza shall perishe, and at Ascalon shal no man dwell.

6 Straungers shall dwell at Asdod, & as for the pride of the Philistins, I shal rot it out.

B 7 Their blood will I take away from theyr mouth, and their abhominations from betweene their teeth: Thus they that shall be left, shal be for our God, he shalbe as a prince in Iuda, and Accaron lyke as a Iebusite.

Iere.15.b.

a. God is strog inough to defend his churche agaynst all his aduersaries.

8 And I will pitche a campe (a) about myne house against the armie, agaynste hym that passeth by, & against him that returneth, and no oppressor shal come vpon them any more: for nowe I haue seene with myne eyes.

Esai.62.c. 9 Reioyce thou greatly, O daughter Sion, be glad, O daughter Hierusalem: For lo, the king cōmeth vnto thee, euen ỹ righteous and sauiour, lowly and simple is he, he rydeth vpon an Asse & vpon the foale of an asse.

Mal.3.b. 10 I will rote out the charrets from Ephraim, and the horse from Hierusalem, the battaile bowes shalbe destroied, he shal giue the doctrine of peace vnto the heathen: & his dominion shall bee from the one sea to the other, & from the riuer to the end of ỹ world.

11 Thou also (shalt be saued) through the blood of thy couenant: I haue losed thy prisoners out of the pit wherin is no water.

12 Turne you nowe to the strong holde, yee that be in prison, and long sore to be deliuered: euen this day I bring thee word that I will rewarde thee double agayne.

13 For Iuda haue I bent as a bow for me, Ephraim (his hand) haue I filled, and thy sons O Sion, will I rayse vp against the Grekes, and make thee as a Giants sworde.

14 The Lorde God shalbe seen aboue them, & his dartes shall goe forth as the lightning: the Lord God shall blowe the trumpet, and shal come forth as a storme out of ỹ south.

15 The Lord of hosts shall defend them, they shal consume & deuoure and subdue thē with sling stones, they shall drinke and rage as it were through wine, they shall be filled lyke the basons, and as the hornes of the aulter. Zach.2.a. 1.Re.17.f.

16 The Lorde their God shal deliuer them in that daye as the flocke of his people: for as pretious stones of a Diademe, they shall be set vp ouer his lande.

17 O howe prosperous and goodly a thyng shall that bee? for the corne shall make the yong men chearefull, and the newe wyne the maydens.

The.x.Chapter.

1. The people is moued to require the doctrine of truth of the Lord. 3. The Lord promiseth to visite and comfort the house of Israel.

1 Pray the Lord then betimes to giue the latter rayn, so shal the lord make bright cloudes, and giue you raine inough, and to euery one grasse in the field. A Deut.28.b.

2 For vaine is the aunswere of idolles, the sothsayers see lyes, and the dreamers tell but vayne thyngs, the comfort that they giue, is nothing worth: therfore they went awaye lyke a flocke of sheepe, and were troubled, bicause they had no shepheard. Ezec.13.a.

3 My wrathefull displeasure was moued against the shepeherds, and I will visite the goates: for the Lorde of hostes wyll visite his flocke the house of Iuda, and will make them as a goodly faire horse in the battayle.

4 Out of Iuda shall come the corner, the nayle, the battaile bowe, and the appointer of tribute also. Gen.49.b. Esai.22.b.

5 They shall be as Giantes, whiche in the battayle treade downe their enimies in the myre of the streetes: they shal fyght, for the Lorde shall be with them, and the horsemen shall be confounded.

6 I will comforte the house of Iuda, and preserue the house of Ioseph, I will bryng them agayne, for I pitie them, and they shall be lyke as they were when I had not cast them off: for I the Lord am their God, and will heare them.

7 Ephraim shall bee as a Giant, and their heart shall be chearefull as through wyne: yea, their children shall see it, and be gladde, and their heart shall reioyce in the Lord. B

8 I will hisse for them, and gather them together, for I will redeeme them: they shall encrease, as they encreased afore.

9 I will sowe them among the people, that they maye thynke vppon mee in farre countreyes, they shall lyue with theyr children,

and turne agayne.

10 I will bring them agayne alſo from the lande of Egypte, and gather them oute of Aſſyria: I will carrie them into the land of Gilead, and to Libanus, and place (a) ſhall not be founde for them.

a. The multitude ſhall be ſo great.

11 He ſhall goe vppon the ſea of trouble, and ſmyte the ſea waues, ſo that all the deepe flouds ſhall bee dryed vp: the prowde boaſting of Aſſur ſhall be caſt downe, and the ſcepter of Egypt ſhall be taken away. Eſai. 19. a. Ezech. 29. a.

12 I will comfort them in the Lord, that they may walke in his name, ſayth the Lorde.

The. xi. Chapter.

1. The deſtruction of the temple. 4. The care of the faythfull is committed to Chriſt by the father. 6. A grieuous viſion againſt Hieruſalem and Iuda.

I 1 OPen thy dores, O Libanus, that the fire may conſume thy Cedar trees,

2 Howle ye fyrre trees, for the Cedar is fallen, yea all the prowde are waſted awaye: Howle, O ye oke trees of Baſan, for the myghtie ſtrong wood is cut downe.

3 Men maye heare the ſhepeheardes mourne, for their glorie is deſtroyed: men may heare the Lions whelpes roare, for the pryde of Iordane is waſted away.

4 Thus ſayth the Lorde my God, Feede the ſheepe of the ſlaughter.

5 Which haue bin ſlayne of thoſe that poſſeſſed them, yet they (tooke) it for no ſinne, but they that ſolde them, ſayde, The Lorde bee thanked, for I am riche: yea, theyr owne ſhepheardes ſpare them not.

6 Therefore will I no more ſpare thoſe that dwell in the lande ſayth the Lord: But loe, I will delyuer the people, euery man into his neighbors hand, and into the hande of his king, that they may ſmite the lande, and out of their handes I will not deliuer them.

B 7 I my ſelfe fedde the ſlaughter ſheepe, a poore flocke verily, and toke vnto mee two ſtaues: the one called Beautie, the other called Bandes: and ſo fedde the ſheepe.

8 Three ſhepheardes I put out of office in one moneth, for I myght not awaye with them, neither had they any delight in mee.

9 Then ſayde I, I will feede you no more: the thing that dyeth, let it die, & that that wil periſhe, let it periſhe: and let the remnaunt eate euery one the fleſhe of his neighbour. Apo. 22. a.

10 I toke alſo my ſtaffe (euen) Beautie, and brake it, that I might diſanull the couenant which I made with all people.

11 And ſo it was broken in that daye: then the poore ſimple ſheepe that had a reſpecte vnto mee, knewe thereby that it was the Oſea. 2. c. woorde of the Lorde.

12 And I ſayde vnto them, If yee thynke it good, bryng hyther my wages: if no, then leaue. So they weyghed downe thirtie ſiluer pence, the value that I was priſed at. Mat. 27. c.

13 And the Lorde ſayde vnto me, Caſt it vnto the potter, a goodly price for me to be valued at of them. And I toke the thirtie ſiluer pence, and caſt them to the potter in the houſe of the Lorde.

14 Then brake I my other ſtaffe alſo (namely) Bandes, that I myght loſe the brotherhode betwixt Iuda and Iſraell. C

15 And the Lorde ſayde vnto mee, Take thee alſo the ſtaffe of a foliſhe ſhepeheard:

16 For lo, I wyl rayſe vp a ſhepeheard in the land, which ſhall not ſeeke after the thynges that be loſt, nor ſeeke after the lambes, he ſhall not heale the wounded, he ſhall not nouriſhe the thyngs that are whole: but he ſhall eate the fleſhe of ſuche as be fatte, and teare their clawes in peeces.

17 O idoll ſheapherd that leaueth the flocke, the ſwoord ſhall come vpon his arme, & vpon his right eye: his arme ſhall be cleane dried vp, and his right eye ſhall be ſore blinded.

The. xij. Chapter.

Of the deſtruction and buylding agayne of Hieruſalem.

1 THe heauie burthen which the Lord hath deuiſed for Iſrael. Thus ſaith the Lorde whiche ſpreade the heauens abroade, layd the foundation of the earth, and gaue man the breath of lyfe. I Eſaie. 10.

2 Behold, I will make Hieruſalem a cup of ſurfet vnto all the people that are rounde about hir: yea, Iuda himſelfe alſo ſhall be in the ſiege againſt Hieruſalem. Zach. 14.

3 At the ſame tyme will I make Hieruſalem an heauie ſtone for all people, ſo that all ſuch as lift it vp, ſhall be ſore and rent, and all the people of the earth ſhall bee gathered together againſt it. Ibdi. 1. c.

4 In that day ſayth the Lorde, I wil make all horſes aſtonyed, and thoſe that ryde vpon them to be out of their wittes: I will open myne eyes vpon the houſe of Iuda, & ſmite all the horſes of the people with blindneſſe.

5 And the princes of Iuda ſhall ſaye in their heartes, The inhabiters of Hieruſalem ſhal giue mee conſolation in the Lord of hoſtes their God.

6 In that tyme will I make the Princes of Iuda like an hot burning ouen with wood, and lyke a fyrebrande among the ſtrawe, ſo that they ſhall conſume all the people round about them, both vpon the ryght hande and the left: Hieruſalem alſo ſhall bee inhabited agayne,

agayne, (namely) in the same place where Hierusalem standeth.

B 7 The Lorde shall preserue the tentes of Iuda as aforetime, so that the glorie of the house of Dauid, & the glorie of the citizens of Hierusalem, shall not be exalted against Iuda.

8 In that day shal the Lorde defende the citizens of Jerusalem, so that the weakest then among them shall be as Dauid, & the house of Dauid shall be as Gods house, and as the angell of the Lorde before them. 1.Reg.17.f

9 At the same tyme will I go about to destroy al such people as come against Hierusalem.

10 Moreouer, vpon the house of Dauid, and vpon the citizens of Hierusalē, will I poure out the spirite of grace & compassion, so that they shall looke vppon mee, whom they haue pearsed, and they shall lamente for him as men mourne for their only begotten sonne: yea, and be sorie for him, as men are sory for their fyrst childe. Ezech.36.c

Luke.23.c. 11 Then shall there bee a greate mourning at Hierusalem, like as the lamentation at Adadremmon, in the field of Mageddon. 2.Par.35.c

12 And the lande shall bewayle, euery kinred by themselues alone: the kinred of the house of Dauid by themselues, and theyr wiues by themselues: the kinred of the house of Nathan themselues, & their wiues by themselues: 2.Reg.21.

13 The kinred of the house of Leui themselues alone, & their wiues by themselues: the kynrede of the house of Semei themselues alone, and theyr wyues by themselues.

C 14 In like manner, all the other generations euery one by themselues alone, & theyr wiues by themselues.

The.xiij.Chapter.

1. Of the wel of grace & truth. 2. Of the cleane riddance of idolatrie, and of false prophets.

A 1 IN that time shal the house of Dauid, & the citizens of Hierusalem haue an open wel to washe off sinne and vncleannesse. Ezech.47.a. Zach.14.b. Iohn.19.d.

2 And then, sayth the Lorde of hostes, I will destroy the names of the idols out of the lād: so that they shall no more be put in remembrance. As for the false prophetes also, and the vncleane spirites, I will take them out of the lande. Esai.2.c. Ezech.30.c. Gen.14.c.

3 So that if any of them prophesie any more, hys owne father and mother that begate hym, shall say vnto hym, Thou shalt dye, for thou speakest lyes vnder the name of the Lorde: yea, hys owne father and mother that begate hym, shall wounde hym, when he prophesieth. Deut.13.b.

4 And then shall those prophets be confounded euery one of hys vision when he prophesieth: neyther shall they weare heare cloth any more, to deceyue men withal.

5 But he shal be sayne to say, I am no prophete, I am an husbandman: for so am I taught by man from my youth vp. Amos.7.c. Gene.3.d.

6 And if it be sayde vnto hym, Howe came these woundes then in thyne handes? he shall answeare, Thus was I wounded in the house of myne owne friendes.

7 Aryse, O thou swoorde, vpō my shepeheard, and vpon the man that is my felowe, sayth the Lorde of hostes: Smite the shepeheard, and the sheepe shal be scattered abrode: and so will I turne mine hande to the litle ones. B Mat.26.c.

8 And it shal come to passe, sayth the Lorde, that in al the lande two partes shal be rooted out, but the thirde part shal remayne therein. Amos.9.b Iob.13.a

9 And the same thyrde parte will I bryng through the fyre, & wyll cleanse them as the siluer is cleansed, yea, and trie them lyke as golde is tryed: then shall they call vpon my name, & I will heare them: I will say, It is my people, and they shal say, Lord my God. Esai.43.a Ptal.17.a 1.Pet.1.b Sapi.3.a Eccle.2.a Prou.17.

The.xiiij.Chapter.

1. The wasting of the Church, vnder the figure of Hierusalē. 9. Of the kingdome of the lord.

1 BEhold, the day of the Lorde cōmeth, and thy spoyle shall be diuided in the middest of thee. A

2 For I will gather together all the heathen to fight against Hierusalem, so that the citie shal be wonne, the houses spoyled, & the women defiled: the halfe of the citie shall goe into captiuitie, and the residue of the people shall not be caryed out of the citie.

3 After that, shal the Lord goe forth to fight against those heathen, as men vse to fight in the day of battayle.

4 Then shal his feete stand vpon the mount Oliuete, that lieth vpon the east side of Hierusalem, and the mount Oliuete shal cleaue in two, eastwarde & westwarde, so that there shall be a great valley: and the halfe mount shall remoue towarde the north, and the other towarde the south.

5 And yee shall flee vnto the valley of my hilles, for the valley of the hylles shall reache vnto Asal: yea, flee shall ye, lyke as ye fledde for the earthquake in the dayes of Oziah king of Iuda: and the Lord my God shal come, and all the saintes with him. Amos.1.a

6 In that day shall there be no cleare light, but darke.

7 This shalbe a special day which is knowē vnto the Lorde, neyther day nor night: but about the euenyng time it shal be light. B Mat.24.c

8 In

Zach.13.a. Apoc.22.a.

8 In that tyme ſhal there waters of life run out from Hieruſalem: the half part of them towarde the eaſt ſea, and the other halfe towarde the vttermoſt ſea, and ſhal continue both ſommer and winter.

Abdi.1.d.

9 And the Lorde himſelfe ſhal be kyng ouer all the earth: at that tyme ſhall there be one Lorde onely, and hys name ſhal be but one.

10 All the lande ſhall be turned as a playne from Gibea to Remmon, towards the ſouth of Hieruſalem: ſhe ſhal be ſet vp, and inhabited in hyr place, from Beniamins porte, vnto the place of the firſt porte, and vnto the corner porte, and from the towre of Hananeel vnto the kings wineprelles.

2.Eſd.3.a. Ierr.41.k.

11 There ſhall men dwel, and there ſhal be no more deſtruction, but Hieruſalē ſhal be ſafely inhabited.

12 This ſhal be the plague wherwith the lord wil ſmite al people that haue fought againſt Hierualem: Their fleſhe ſhall conſume away, though they ſtande vpon theyr feete, theyr eyes ſhal be corrupt in theyr holes, and theyr tongue ſhall conſume in their mouth.

13 In that day ſhall the Lorde make a great ſedition among them: ſo that one man ſhall take another by the hande, and lay his hands vpon the hands of his neyghbour.

C 14 Juda ſhal fight againſt Hieruſalem, and the armies of all the heathen ſhal be gathered together round about, with golde and ſiluer, and a very great multitude of apparel.

15 And this plague ſhal go ouer horſes, Mules, Cammels, Aſſes, & all the beaſts that ſhal be in the hoſt, lyke as yonder plague was.

16 Euery one that remayneth then of all the people whiche came againſt Hieruſalem, ſhal goe vp early to worſhip the king, (euen) the Lorde of hoſtes, and to keepe the feaſt of tabernacles.

Leuit.23.k. Num.29.

17 And loke what generation vpon the earth goeth not to Hieruſalem for to worſhyp the kyng the Lorde of hoſtes, vppon the ſame, ſhal come no rayne.

18 If the kynrede of Egypt goe not vp, and come not, it ſhall not (rayne) vpon the: This ſhal be the plague wherwith the Lorde will ſmyte all the heathen, that come not vp to keepe the feaſt of tabernacles,

19 Yea, this ſhal be the plague of Egypt, and the plague of all people that goe not vp to keepe the feaſt of tabernacles.

20 At that tyme ſhall the rydyng geare of the Horſes be holy vnto the Lorde: the kettels in the Lordes houſe, ſhal be lyke the baſons before the aulter.

21 Yea, all the kettels in Hieruſalem and Juda ſhal be holy vnto the Lorde of hoſtes: and all they that ſlay offerings, ſhall come and take of them, and ſeethe therein: and at that tyme there ſhal be no mo Chanaanites in the houſe of the Lorde of hoſtes.

The ende of the propheſie of Zacharias.

The booke of the prophet Malachias.

¶ *The firſt Chapter.*

A complaynt againſt Iſrael, and chiefly the prieſts.

I 1 THe (a) burden of the worde of the Lorde to Iſrael by the miniſtery of Malachi.

a. That is, the greeuous and threatning propheſie.

2 I haue loued you, ſayth the Lord, yet ye ſay, Wherein haſte thou loued vs? (b) Was not Eſau Jacobs brother, ſayth the Lorde, yet loued I Jacob?

b. In our election is Gods great loue to vswarde declared.

3 And I hated Eſau, and made his mountaynes waſte, and his heritage a wyldernelle for dragons.

4 Though Edom ſay, We are impouerished but we wil returne, & buyld the deſolate places: yet, ſayth the Lord of hoſtes, they ſhal builde, but I will deſtroy, and they ſhall call them, The border of wickednelle, & the people with whom the Lorde is angry for euer.

5 And your eyes ſhal ſee: and you ſhall ſay, The Lord will be magnified vpon the borders of Iſrael.

6 A ſonne honoreth his father, and a ſeruant hys maiſter: If then I be a father, where is mine honour? If I be a mayſter, where is my feare, ſayth the Lord of hoſtes to you, O ye prieſtes that deſpiſe my name? and ye ſay, Wherein haue we deſpiſed thy name?

7 Ye offer vpon mine aulter (c) vncleane bread, and ſay, Wherein haue we polluted thee? In that ye ſay, The table of the Lorde is not to be regarded.

c. Vnpure ſacrifices: for by bread in ſcripture, are figured al things that nourish.

8 When yee bryng the blynde for ſacrifice, (you ſay) It is not euil: and when ye bryng the lame and ſicke, (you ſay) It is not euill: offer it now (d) to thy prynce, wyll he be content with thee, or accept thy perſon, ſayth the Lorde of hoſtes?

d. Thou offereſt that to me, whiche thou art aſhamed to giue to a mortal man: ſo greatly doeſt thou eſteme my lawe.

9 And

9 And now I praye you, praye before God, that he may haue mercy vpō vs: (This (euil) hath bin done by our meanes) wil he regard your persons, sayth the Lord of hostes?

10 Who is there euen among you that wold shut the dores, and kindle not fyre on myne aultar in vayne? (c) I haue no pleasure in you sayth the Lord of hostes, neyther will I accept an offering at your hande.

11 From the rising of the sunne, vnto the going downe of the sunne, my name is greate among the Gentiles, and in euery place (f) incense shall be offered to my name, & a pure offering: for my name is greate among the verie heathen, sayth the Lord of hostes?

12 But ye haue (g) polluted it, in that ye say, The table of the Lorde is polluted, and the fruite thereof, (euen) his meate is not to be regarded.

13 And ye sayde, Behold, (it is) a wearynesse, and you haue snuffed at it, sayth the Lord of hostes, and ye haue offered the stollen, and the lame, and the sicke ye haue offered an offering: shoulde I accept this of your handes, sayth the Lorde?

14 Cursed be the deceytfull, whiche hath in his flocke a male, and voweth, and sacrificeth a corrupt thing to the Lorde: bycause I am a greate kyng, sayeth the Lorde of hostes, and my name is fearefull among the heathen.

c. Against all those that follow religion for lucres sake

f. All nations shall call vpon my name: for incense doeth signifie the worship of God.

g. The Gentiles shal honor thee: but you defile my name. Thus are you far worse than they who you iudge most vile.

The.ij. Chapter.

Three things against the Priests, being seducers of the people.

1 AND now, O ye Priests, this commaundement is for you.

2 If ye will not heare it, nor regarde it, to giue the glorie to my name, sayth the Lorde of hostes, I will send a curse vpon you, and will curse your blessings, yea I haue cursed them alreadie, bycause ye doe not consider it in your heart.

3 Behold, I will (a) corrupt your seed, & cast (b) dounge on your faces, (euen) the dounge of your solemn feasts, & you shalbe like vnto it.

4 And you shall know that I haue sente this commaundement vnto you, that my couenant, which I haue made with Leui, might stande, sayth the Lorde of hostes.

5 My couenant was with him of life & peace, and I gaue them him (for) the feare wherewith he feared mee, and was afrayde before my name.

6 The lawe of truth was in his mouth, and there was no iniquitie founde in his lips, he (c) walked with me (d) in peace, & (e) in equitie, and he turned many from their iniquitie.

a. God is the author of scarcitie, lest they shoulde impute it to anye other cause.

b. I will bring you to confusion & shame.

c. To walke with God, is to walke accordig to his wil.

d. Towardes God, and towards men.

e. All peace is not commended, but that which is in equitie: the consent of the wicked is to be auoided, bycause it is not in truth.

7 (f) For the Priestes lippes shall kepe knowledge, and they shall seeke the lawe at his mouth: bicause hee is the messenger of the Lorde of hostes.

8 But ye haue gon out of ỳ way, ye haue caused many to fal by ỳ law: ye haue corrupted ỳ couenāt of Leui, sayth the Lord of hostes.

9 Therfore haue I also made you despised, and vile before al the people, bicause you kept not my ways, but haue bin partiall in the lawe.

10 Haue we not all one father? hath not God made vs all? why then is euery one deceyued of his brother, to violate the couenaunt of our fathers?

11 Juda hath offended, and abhomination is committed in Israel and in Hierusalem: for Juda hath defiled the holynesse of the Lord which he lolued, and hath maried the daughter of a straunge God.

12 The Lord will destroy the man that doth this, both the rayser vp, and the answearer, out of the Tabernacle of Jacob, and him that offreth an offring to the Lord of hostes.

13 (g) And this againe haue ye done, in couerying the aultar of the Lorde with teares, with weping and mourning, and therefore there is no more respect to ỳ offering, neither acceptable receiuing of it at your handes.

14 Yet ye say, Wherin? Bicause the Lorde hath bin witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet is she thyne owne companion, and the wyfe of thy couenant.

15 And did not he make one? yet had hee abundance of spirite: and wherfore one? Bicause he sought a godly seede: therfore keepe your selues in your spirit, and let none transgresse against the wife of his youth.

16 If thou hatest hir, put hir away, sayth the Lord God of Israell: yet he couereth the iniurie vnder his garment, sayth the Lord of hostes, and be ye kepte in youre spirite, and transgresse not.

17 Yee haue wearyed the Lorde with youre wordes, and you haue sayde, Wherin haue we wearied him? whylest you say, Euery one that doeth euyll, is good in the syght of the Lorde, and hee is pleased in them: or where is the God of iudgement?

f. The priest therfore must be learned in the law, otherwise the people seeke an answere at his mouth in vain.

g. Not contented with one wickednesse, you will fully fall into an other.

The.iij. Chapter.

Of the Messenger of the Lord Iohn Baptist, and of Christes office.

1 BEholde, I will send my messenger, and he shal prepare the way before me, and the Lorde (a) whome ye seeke shall speedily come to his temple, and the messenger of the couenant whome ye delyte, beholde he commeth sayth the Lorde of hostes.

a. Though not as you should: for you seeke an earthlye Messias, and a worldly kingdoma

2 But who shall abyde the day of his comminge, and who shall stande when he appeareth? for he is lyke a purginge fyre, and lyke Fullers sope.

3 And he shall sit downe to fyne and fine the syluer, and he shal purge the children of Leui, and purifie them as golde and syluer: and they shall bring vnto the Lorde offerings in righteousnesse.

4 Then shall the (b) offerings of Iuda and Hierusalem be acceptable vnto the Lord, as in olde tyme, and as in the yeares afore.

5 And I will come neare vnto you in iudgement, and I will be a (c) swifte witnesse against the (d) sorcerers, and against the adulterers, and against false sweerers, and against those that wrongfully keepe backe the hyrelynges wages, and vexe the widowe, and the fatherlesse, and oppresse the straunger, and feare not mee, sayeth the Lorde of hostes.

6 For I am the Lorde, I chaunge not: and you sonnes of Iacob are not consumed.

7 From the dayes of your fathers, ye are gone away from myne ordinances, and haue not kept them: turne you to mee, and I will turne to you, sayth the Lorde of hostes. And ye sayde, Wherin shal we returne?

8 Will a man (e) spoyle his gods? yet ye haue spoyled me: and ye say, Wherein haue we spoyled thee? In tithes and offerings?

9 Ye are cursed with a curse, and me haue ye spoyled, euen this whole nation.

10 Bring euery tythe into the storehouse, that there maye bee meate in my house, and proue mee withall, sayth the Lord of hosts, if I will not open the windowes of heauen vnto you, and powre you oute a blessing without measure.

11 And I will rebuke the deuourer for your sakes, and he shall not destroye the fruite of the grounde, neyther shall your vine be barrein in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: because you shall be a pleasant lande, sayth the Lorde of hostes.

13 Your wordes haue ben stoute against me, sayth the Lorde: and you sayde: Wherein haue we spoken agaynst thee?

14 Ye haue sayde (It is but) vayne to serue God, and what profite (is it) that we haue kept his commaundement, and that wee haue walked humbly before the face of the Lorde of hostes?

15 And now we cal the proud happie: yea, the workers of wickednesse are sette vp, and also they that tempte God, yea, they are deliuered.

16 Then they that feared God, sayd euery one to his neighbour, and the Lorde considered and heard, and there was written a booke of remembrance before hym, for them that feared the Lorde, and for them that thynke vpon his name.

17 And they shall be to mee, sayth the Lorde of hostes, in that day wherein I shall doe (iudgement) a flocke: and I will spare them, as a man spareth hys owne sonne which serueth him.

18 Then shall yee returne, and discerne betweene the iuste and the wicked, betweene him that serueth God, and him that serueth hym not.

The iiii. Chapter.

The day of the Lorde, before the which Elias shoulde come.

1 BEhold, the day commeth, burnyng lyke an Ouen: and all the proude, and all that worke wickednesse, shall be stubble, and the day that is for to come, shall burne them, saith the Lord of hostes, and shal leaue them neyther rote, nor branche.

2 But to you that feare my name, shall that sunne of righteousnesse aryse, and healthe shall be vnder his wings: and ye shall goe forth, and skippe lyke fat calues.

3 And ye shall treade downe the vngodly, for they shall be dust vnder the soales of youre feete, in the day that I shall doe this, sayeth the Lord of hostes.

4 Remember the lawe of Moyses my seruant, which I commaunded hym in Horeb, for all Israell, with the ordinances and iudgementes.

5 Behold, I will sende you Elias the prophete, before the comming of the great and fearefull day of the Lorde.

6 He shall turne the hearte of the fathers to their children, and the hearte of the children to their fathers, least I come and smyte the earth with curling.

The ende of the Propheſie of Malachias, and consequently of all the Prophetes.

b. Whē Christ shall haue clensed his, and reconciled them to his father againe: then shal their seruice be accepted.

c. Offenders thinke them selues safe, if they maye denie their fault: but when the iudge himself is a witnesse against them they shall neuer escape.

d. Soothsaying, not vnlawful to adulterie, swearing, and such like vices with whom it is here numbred.

e. Such regard hath God to his ministers and poore members, that he thynketh himself robbed, whē they are defrauded.

1575.

The volume of the bookes called Apocrypha, conteyning *theſe bookes* folovving.

The third booke of Eſdras.
The fourthe booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſte of the booke of Eſther.
The booke of VViſedome.
Eccleſiaſticus.
Baruch the Prophete.
The Song of the three children.
The ſtorie of Suſanna.
The ſtorie of Bel, and the Dragon.
The prayer of Manaſſe.
The firſte booke of Machabees.
The ſeconde booke of Machabees.

God ſaue the Queene.

The thirde booke of Esdras.

¶ The firste Chapter.

1. Iosias appoynteth Priests, and keepeth the Passeouer. 7. Offerings for the Priests, and the people. 11. The order of the Leuites. 23. The vpright lyfe of Iosias. 25. Hys death, and the occasion thereof, and the lamentation for him. 34. Ioachas is appoynted King. 53. the destruction of Hierusalem.

1 AND Iosias helde the feast of Easter in Hierusalem vntoo hys Lorde, and offered the Passeouer ẏ fourtenth day of the firste moneth.

Par. 25. a. Re. 23. c.

2 He set the Priests also in order, accordyng to theyr dayly courses, being arayed in long garmẽts, in the temple of ẏ Lord.

3 And he spake vnto the Leuites, the holy ministers of Israell, that they should hallow themselues vnto the Lorde, to set the holy arke of the Lorde, in the house that King Salomon the Sonne of Dauid had builded,

4 And sayde, Yee shall no more beare the arke vpon your shoulders: and now serue the Lorde your God, and take the charge of his people Israel, and prepare you after your byllages and tribes,

5 Accordyng as King Dauid the king of Israell hath left in writing, and "accordyng as Salomon his Sonne hath honorably prepared: And standing each of you in that degree of authoritie, which in the distribution was appointed vnto your fathers the Leuites, in the presence of your brethren the children of Israell:

"ẏ, according to Salomon his sonnes greate liberalitie.

6 Offer the Passeouer in order, and make ready the sacrifices for your brethren, and keepe the Passouer, accordyng to the commaundement of the Lord, which was gyuen vnto Moses.

7 And vnto the people that was founde ther, Iosias gaue thirtie thousand Lambs and Kiddes, and three thousande Calues. These things wer giuẽ of the kings owne possessions, accordyng as he promised to the people, to the Priestes, and to the Leuites.

8 And Helkias, and Zacharias, & Siel, ẏ gouernours of ẏ temple, gaue to ẏ priests for the Passeouer, two thousande and fiue hundred Sheepe, & three hundred Calues.

9 Moreouer, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Ochiel, and Iozam, Captaines ouer thousandes, gaue to the Leuites, for the Passeouer, fiue thousande Sheepe, and seuen hundred Calues.

10 And when these thinges were brought to passe, the priests and Leuites stood godly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preheminence appoynted to their fathers, to offer to the Lord in the sight of the people, accordyng as it is written in the booke of Moses: and thus did they in the morning.

12 And they rosted the Easter Lamb with fire, as accordyng was: As for ẏ offerings, they dight them in kettels and pots with good sauours,

13 And set thẽ before al them of the people, & afterward they prepared for thẽselues & ẏ priests their brethren, ẏ sonnes of Aaron.

14 For the priestes offered the fat, "vntill the time was expired, and the Leuites prepared for themselues, and for the priestes their brethren, the children of Aaron. C

"or, vntill the euening time.

15 The holy singers also the children of Asaph, stode in their orders, accordyng as Dauid deuised, to wit, Asaph, "Zacharias, and Idythum, which was appoynted by the king.

"or, Azares, and Eddinus

16 Moreouer, the (porters and) dorekeepers stode by the dores (and that diligently,) so that none went out of his "standing and seruices, for their brethren the Leuites prepared for them.

"or, his watch or turne, and course.

17 Thus were all things performed, that belonged to ẏ offering of ẏ Lorde in that day, that they might hold the Passeouer,

18 And offer sacrifices vppon the aulter of the Lord, accordyng to the commaundement of king Iosias.

19 So the childrẽ of Israel which wer then present, held a (honourable) Passeouer, and the feast of sweete bread, seuen days long.

20 Yea suche a Passeouer was not kept in Israel, frõ the time of ẏ prophet Samuel.

21 And al the kings of Israel held not such an Easter, as this which king Iosias held, and the priestes, the Leuites, the Iewes, and all Israel, of all them that "were at Hierusa-

"or, found dwelling at Hierusalem.

Hierusalem.

22 In the eightenth yeere of the raigne of Iosias was this Passouer kept.

23 And with an hart full of godlinesse, did king Iosias rightly order all his workes before the Lord.

24 And the thinges that came to passe in his time, they were written of olde before those days, concerning those that sinned, & were vngodly against the Lord, aboue all people & kingdomes, and howe they greeued him in seruing sensible things, so that ỳ words of ỳ Lord rose vp against Israel.

25 Now after all these actes of Iosias, it came to passe, that Pharao the king of Egypt came to Charchamis vpon Euphrates, to moue warre: and Iosias went out against him.

26 But the king of Egypte sente to hym, saying, What haue I to do with thee, O king of Iudea?

E 27 I am not sent of ỳ Lorde God against thee, for my warre is vpon Euphrates, and now the Lord is with me, yea the Lorde maketh diligent "or, haste. speede with me: departe from me, and be not against the Lorde.

28 How be it, Iosias woulde not turne backe his chariot from him, but vndertoke to fyght with him, and hearkened not to the words of the prophet Ieremie, spoken by the mouth of the Lord:

29 But pitched a battayle agaynst hym in the field of "or, Megiddo Mageddo: And the princes prelled to king Iosias.

30 Then sayd the king vnto his seruantes, Carie me away out of the battayle, for I am very weake And immediatly his seruantes tooke hym away out of the frunt of the battayle.

31 Then gate he vp vppon the second charet, came to Hierusalem, died, and was buried in his fathers sepulchre.

32 And in all Iurie they mourned for Iosias, yea Ieremie the prophet lamented for Iosias, and ỳ rulers also with their wiues made lamentation for him vnto this day: and it became a custome to be done continually in all the kinred of Israel.

33 These thinges are written in the booke of the stories of the kings of Iuda: and all the actes of Iosias, and his glory, and vnderstanding in the law of the Lord, & the things which he had done before, and that was now (recited) are written in the booke of the kings of Israell and Iuda.

34 And the people toke Iechonias the son of Iosias, and made him king in stede of Iosias his father, when he was twentie and three yeeres olde. 3 Reg. 23. k. 2. Par. 26. a.

35 And he raigned in Iuda and in Ierusalem, three moneths, and then the kyng of Egypt put him downe from raigning in Ierusalem: f

36 And rayled vp a tare of the people, namely an hundred talents of siluer, and one talent of golde.

37 The king of Egypt also made Ioachim his brother king of Iuda and Ierusalem.

38 (a) And (thus) he "2. This p... is corrupt, ... thus seeme... to be: As so... Ioachim a... his rulers, ... bound, and ... uing taken ... brother Z... cen, led th... way into E... gypt. "or, stadi... 4. Re. 24. bound Ioachim, and his gouernours: but Zaracen his brother he apprehended, and led away with hym into Egypt.

39 Fiue and twentie yeeres olde was Ioachim, when he was made king in the land of Iuda and Hierusalem, and he did euill before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came vp, and bound him with bands of iron, and caried him vnto Babylon.

41 Nabuchodonosor also tooke of the holy vessells of the Lorde, caried thẽ away, & set them in his owne temple at Babylon.

42 But all his actes, and his prophanatiõ, and reproch, are written in the Chronicles of the kings. G

43 And Ioachim his sonne raigned in his stede: he was made king being eightene yeeres old,

44 And raigned but three monethes and tenne dayes in Hierusalem, and did euill before the Lord. "or, Iehoiachin

45 So after a yere, Nabuchodonosor sent, and cauled him to be brought vnto Babylon, with the holy vessels of the Lord,

46 And made Zedechias king of Iuda & Hierusalem, when he was one and twẽtie yeeres old, and he raigned a leuen yeeres.

47 And he did euill also in the sight of the Lord, and cared not for the wordes that were spoken vnto him by the prophete Ieremie, from the mouth of the Lord, Iere. 26. a.

48 And where he had made an othe vnto king Nabuchodonosor, he forsware hym selfe by the name of the Lord, and hardened his necke and harte, and transgressed the lawes of the Lord God of Israel.

49 The gouernours also of the people and priestes, dyd many thinges against the lawes, and passed all the pollutions of all nations, & defiled the temple of the Lorde, which was sanctified in Hierusalem.

50 Wherefore the God of their fathers sent his messenger to call them backe, because he spared them, & his tabernacle also.

51 But they had his messengers in derisiõ:

and

and loke when the Lord spake vnto them, they made a sport of hys prophets.

52 This drew on so lōg, till the Lord was wroth with his people for their great vngodlynesse, so that he caused the kinges of the Chaldees to come vp against them:

53 Whiche slue their young men with the sword, yea euen in " the compasse of theyr holy temple, and spared no body, neyther young man nor mayden, olde man nor childe among them:

54 But they were all deliuered into theyr hands, and all the holy vessels of the Lord both great and smal, with the vessels of the arke of God: and they tooke and caried away the kinges treasure into Babylon.

55 As for the house of the Lord, they went vp into it, & brent it, brake down ỳ walles of Jerusalem, set fire vpon hir towres,

56 Destroyed all hir " noble buildings, and brought them to nought, and the people that were not slayne with the sworde, he caried vnto Babylon:

57 Which became seruants to him and his children, till the Persians raigned: to fulfill the word of the Lorde, (spoken) by the mouth of Jeremias:

58 Till the lande had fully " taken hir ease from them, which toke that ease all ỳ tyme she lacked hir inhabitants, to the ende and tearme of seuentie yeeres.

" or, round about.

" or, precious things.

" or, estate. 4. Re. 24.

" or, keepe hir Sabbothes.

The. ij. Chapter.

1. Cyrus gaue leaue to the Iewes too returne. 10. He sent the holy vessels. 13. The names of them that returned. 16 Their aduersaries dyd let their building, and the kings letters for the same.

A 1 NOw when king Cyrus raigned ouer the Persians in his firste yeere, when the Lord would perfourme the word that he had promised by the mouth of (the prophet) Jeremie:

2 The Lord rayled vp the spirite of Cyrus the king of the Persians, so that he caused his writing to be proclaymed throughout his whole Realme,

3 Saying, Thus sayeth Cyrus king of the Persians, The Lorde of Israel, that high Lorde, hathe made me king of the whole worlde:

4 And commaunded me to build hym an house at Jerusalem in Jurie.

5 If ther be any now of you that are of his people, let the Lord, euen his Lord, be with him, and let him go vp to Jerusalem that is in Judea, and build the house of ỳ Lord of Israell, that is, the Lorde that dwelleth in Jerusalem.

6 And al they that dwell round about that place shall helpe hym, all that dwell in hys place, I say, whether it be with gold, with siluer,

7 With giftes, with horses, and necessary B cattayle, and all other thinges that are brought with a free will to the " house of the Lord at Hierusalem.

8 Then the principall men out of the tribes and villages of Juda and Beniamin stood vp: so did the priests also and the Leuites, and all they whose minde the Lorde had moued to goe vp, and to build the house of the Lord at Hierusalem.

9 And they that dwelt about them, helped them in all thinges, with siluer and golde, horses and cattayle, and with " manye free gifts of many men, whose minds were stirred vp thereto.

10 King Cyrus also brought forth the vessels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonosor had caried away from Jerusalem, and consecrated them to his idoll (and image.)

11 And hauing brought them forth, he deliuered them to Mithridates his treasourer.

12 And by him they were deliuered to Abassar the deputie in Jurie.

13 And this was the number of them: a thousand golden cuppes, and a thousande of siluer, basens of siluer nine and twentie, for the sacrifices, vials of golde thirtie, and of siluer two thousand, foure hundred and tenne, and a thousande other vesselles.

14 So all the vesselles of golde and syluer C which they caried away, were fiue thousād foure hundred threescore and nine.

15 These were brought by Salmanasar, with them of the captiuitie, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, Belemus, & Mithridates, and Tabelius, and Rathumus, and Beeltethmus, and Semellius the secretary, with other that were ioyned to them, dwelling in Samaria and other places, wrote vnto him against them that dwelt in Jurea and Jerusalem, these letters following:

To the king Artaxerxes our Lorde.

17 Thy seruauntes, Rathumus the story writer, and Semellius the secretarie, and the rest of their counsell, and the iudges that are in Coelosyria and Phenice:

18 Be it now knowen to our Lord ỳ king, ỳ the Iewes which are come vp from you

" or, temple.

" or, sundry vowes of sundry men.

vnto vs into the rebellious and wicked citie, beginne to builde the market places, and to make vp the walles about it, and to set vp the temple a newe.

19 Nowe if this citie, and the walles therof be set vp agayne, they shall not only refuse to giue tributes (and taxes) but also rebell vtterly agaynst kings.

20 And for so muche as they take this in hande nowe about the temple, we thought it reason to thinke no skorne of it:

D 21 But to shew it vnto our Lord the king, to the intent that if it please the king, he maye cause it to be sought in the bookes of olde,

22 And thou shalt finde in recordes hereof written, and shalte vnderstande that this citie hath alway bin rebellious and disobedient, that it hath troubled kings & cities.

23 And that the Iewes were rebellious, and raysed alwayes warres therein: for the which cause this citie is wasted.

24 Wherefore nowe we certifie our Lorde the king, that if this citie be builded (and occupyed) agayne, and the walles thereof set vp a newe, thou canst haue no passage into Coelosyria and Phenice.

25 Then wrote the king to Rathumus the "oz, register. "scribe, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this manner.

26 I haue read the epistle whiche ye sente vnto me: therefore I commaunded to make diligent search, and haue founde that this citie hath euer resisted kings.

E 27 That the same people are disobedient, and haue caused muche warre, and that mightie kinges haue reygned in Ierusalem, which also haue raysed vp taxes of Coelosyria and Phenice.

28 Wherefore I haue commaunded to forbid those men, that they shall not build vp the citie, and beede to be taken, that there be no more done in it:

29 And that they proceed no further in those wicked workes, for so much as it might be occasion of trouble vnto princes.

30 Nowe when Rathumus, and Semellius the scribe hadde read the writing of king Artaxerxes, they gat them together, and came in all the haste to Ierusalem, with an host of horsemen, and with muche people on foote,

31 And forbad them to builde: And so they left of from building of the temple, vnto the seconde yeere of king Darius, king of the Persians.

The. iij. Chapter.

1. The feast of Darius. 16. The three wise sentences.

1 KIng Darius made a great feast vnto A
his "seruantes, vnto all his courte, and "oz, subiectes
to all the officers of Media and Persia.

2 Yea to al the gouernours, and captaines, and lieftetenantes, that were vnder him, from India vnto Ethiopia, an hundred and twentie and seuen "countreys. "oz, prouinces

3 So when they had eaten and dronken, beying satisfied, and were gone home agayne, Darius the king went into his chamber, layde him downe to sleepe, and after that awaked.

4 Then the three yong men that "kept the "oz, were the garde.
kings person, and watched his body, (communed among them selues, and) spake one to another.

5 Let euery one of vs speake a sentence, and loke who shall ouercome, and whose sentence may seeme wiser than the others, vnto him shall king Darius giue great gyftes, & great things, in token of victory:

6 As to weare purple, to dринke in golde, and to sleepe in golde, and a chariot with brydles of golde, and an "heade tyre of fine "oz, a golden bonnet.
linnen, and a chayne about his necke:

7 Yea, he shall sit next to Darius, bycause B
of his wisedome, and shall be called Darius cousin.

8 So euery one wrote his "meaning, sealed "oz, sentence
it, and layd it vnder king Darius pelow.

9 And sayde, When the king aryseth, they woulde giue him the writings, and loke whose worde the king and the three princes of Persia shall iudge to be the moste wisely spoken, the same shall haue the victorie as it was appoynted.

10 One wrote: wine is a strong thing.

11 The second wrote: The king is strong,

12 The thirde wrote: Women haue very much strength: but aboue all thinges, the trueth beareth away the victory.

13 Nowe when the king was risen vp, they toke their writings, and deliuered them vnto him, and so he read them.

14 Then sent he forth to call all his chiefe C
Lordes of Persia, and of Media, and the rulers, and the captaynes, and lieftenants, and consuls:

15 And when he had set him downe in the counsel, the writings were read before thē.

16 And he commaunded to call for ỹ yong men, that they might declare their "meanings "oz, sentences
themselues by mouth. So they

they were sent for,and came in.

17 And then he sayde vnto them, Shew vs, and make vs to vnderstande, what the thinges are that ye haue written. Then beganne he first, which had spoken of the strength of wine,

18 And sayde thus,O ye men,how strong is wine,that deceiueth al men which drink it?

19 It maketh the kings minde and the fathers to be both one, the bondmans and the free,the poore mans and the riche.

20 It turneth also euery thought into ioye and gladnesse, so that a man remembreth neither heauinesse nor debt.

D 21 And it maketh euery heart(thinke it selfe) riche, so that a man remembreth neyther king nor gouernour,and it maketh to speak all things by talentes.

22 Moreouer, when men haue drunke, they forget all friendeship & brotherly faythfulnesse, & a litle after they draw out swords.

23 And afterwardes when they are from the wine,they remẽber nothing what was don.

24 O ye men,is not wine the strongest,that thus enforceth men to doe? And when hee had spoken this,he helde his peace.

The.iiij. Chapter.

1. Of the strength of a king. 13. Of the strength of women. 34. Of the strength of trueth, which sentence is approued. 47. And his petition graunted.

A 1 Then the seconde that had spoken of the strength of the king, began to say,

2 O ye men,are not men the strongest of al, that conquere both by lande and sea, and all the things that are in them?

3 Nowe is the king stronger,as Lord of all these thinges, and that hath the dominion ouer them: and loke what he commaundeth them,it is all done.

4 If he byd them the one against the other to make warre, they doe it: if he sende them out against the enimies,they goe and breake down mountaines,walles,& towers.

5 They slaye,and are slayne, and ouerpasse not the kynges commaundement: if they get the victorie, they bryng all to the king, so well the spoyle as other things.

6 Likewise, the other that meddle not with warres and fighting,but till the grounde: when they haue sowen and reaped, they bring to the kyng, and compell one another to paye his trybute vnto the king.

B 7 And if the king,though he be but one man, commaunde to kyll, they kyll, if he commaunde to "forgiue,they forgiue:

8 If he commaunde to smite, they smyte, if he byd "dryue away, they driue awaye, if he commaunde to builde,they builde:

9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.

10 "So the common people, and the rulers are obedient vnto him, and the king in the meane season sitteth him downe, eateth, and drynketh, and taketh his reast.

11 And these keepe him rounde about, and not one of them dare geat him out of the way,to do his owne businesse," but must be obedient vnto the king at a worde.

12 Judge ye nowe,O ye men,howe shoulde not the king goe farre aboue, when in such sort he is obeyed? And(when he had spoken thus)he helde his tong.

13 The third(whose name was Zorobabel) which had spoken of women,and of trueth, began to say(after this maner,)

14 O ye men, it is not the great king, it is C not the multitude of men,neither is it wine that excelleth. Who is it then that ruleth them,or hath the lordeship ouer them? is it not women?

15 Women haue borne the kyng, and all the people,which beare rule by sea & by land.

16 And euen of them were they borne, and they brought those vp that planted the vines,whereof the wine commeth.

17 They make garmentes for men, they get honoure vnto men, and without women,can not men continue:

18 Yea, if they haue gathered together gold and siluer,or any other precious thing, doe they not loue a womã for hir cõmely shape and beautie?

19 And letting all those things goe, do they not gape, and euen with open mouth, fixe their eyes fast on hir? and haue not al men more desire vnto hir,thã vnto siluer & gold, or any maner of precious thing?

20 A man leaueth his owne father that Gene.2. b. brought him vp,leaueth his owne naturall Mat.19.a. countrey,and cleaueth vnto his wife. 1.Cor.6.D.

21 Yea, he "ieopardeth his life with his wife, Ephes.5.g. and remembreth neither father nor mother, "or,passeth. nor countrey.

22 By this also ye must needes knowe, that D women haue dominion ouer you: doe ye not labour and trauayle, and giue and bring all to the woman?

23 A man taketh his sworde, and goeth his way to steale, (to kill,) to murder, to sayle vpon the sea,and vpon riuers.

24 And seeth a Lio, and goeth in the darknesse: and when he hath stolne,"deceiued,& "or, spoyled

"or, make waste, they make waste.

"or,so all his people and al his armies obey vnto one.

"or,neither disobey they him in any thing.

robbed, he bringeth it vnto his loue.

25 Wherfore, a man loueth his wife better than father and mother.

26 Yea manye there bee that runne out of their wittes, and become bondmen for their " wiues sakes.

" or, for womens.

E 27 Many one also haue perished, haue erred, and sinned also for women.

28 And now doe ye not beleeue me? is not the king great in his power? do not all regions feare to touch him?

29 Yet dyd I see him, & Apame ỹ daughter of the great king Bartacus the kinges concubine, sate beside the king vppon the right hande,

30 And toke off his crowne from his head, and set it vpon hir owne head, and stroke the king with hir left hand.

31 And therewhile stedily the king loked vpon hir with open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with him, the king was fayne to flatter hir, (and to giue hir good words) till he had gotte hir fauour againe.

32 O yee men, are not women then stronger, that do these things?

33 Then the king and the princes loked one vppon another: So hee beganne to speake of the truth.

Eccle. 1. a. 34 O ye me, are not wome stroger? Great is the earth, high is the heauen, swifte is the course of the sunne, he compasseth the heauen rounde aboute, and fetcheth hys course again to his own place in one day.

F 35 Is he not excellente that maketh these things? Therefore great is the trueth, and stronger than all things.

36 All the earth calleth vpon truth, the heauen prayseth it, all workes shake and treble at it, and with it is no vnrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, yea and such are all their wicked workes, and there is no truth in them, in their vnrighteousnesse also shall they (be destroyed and) perish:

Esai. 40. a. Psal. 117. a. 38 As for the trueth it endureth and is alway strong, it liueth and conquereth for euermore worlde without ende.

39 With hir there is no exception or difference of persons, but she doth that iust is, & refrayneth fro all vniust & wicked things, and all men do well like of hir workes.

40 In the iudgement of it, there is no vnrighteous thing, and shee is the strength, kingdome, power, and maiestie of al ages: Blessed be the God of truth.

41 And with that he helde his peace: and all the people cryed, and then sayde, Great is truth, and aboue all.

42 Then sayde the king vnto him, Aske what thou wilte, more than is appointed in the writing, and we shall giue it ther, for thou art found wiser (than thy companions) thou shalte sit next me, and shalt be called my kinsman.

43 Then sayd he vnto the king, Remember thy (promise and) vowe which thou hast vowed, (and promised) in the daye when thou camest to the kingdome, to builde vp Jerusalem: G

44 And to send agayn all the vesselles (and iewels) that were taken away out of Jerusalem, whiche Cyrus set apart, when he vowed to destroy Babylon, and to sende them againe thyther.

45 And thy mind was also to build vp the temple, whiche the Edomites burnt when Judea was destroyed by the Chaldees.

46 And now this only (O king) is the thing that I require and desire of thee, thys is the princely liberalitie that I aske of thee: I desire therefore, that thou performe the vowe which thou with thine owne mouth hast made vnto the king of heauen.

47 Then Darius the king stode vp, and kissed him, wrote him letters vnto all the Deputies and Lieftenantes, to all the Lords and Nobles, that they should conuay him forth, and all them that went vp with him to build Jerusalem. 2. Esd. 2. h. 3. Esd. 6. d.

48 He wrote letters also vnto al the Lieftenants that wer in Coelosyria and Phenices, and vnto them in Libanus, ỹ they should bring Cedar trees from Libanus vnto Jerusalē, and build the citie wt hym.

49 Moreouer, he wrote for all the Jewes that were gone out of his " Realme into Jurie, concerning their freedome, that no Officer, no Ruler nor Lieftenante, nor Steward, should enter into their dores: " or, kingdom

50 And that all their land which they kept, shoulde bee free, and not tributarie: and that the Edomites shoulde gyue ouer the (cities and) vyllages of the Jewes whiche they had taken in:

51 Yea, & that there should be yeerely giue twentie talents to the building of the temple, vntill the time that it were finished:

52 And to maintayne the burnt offerings vpon the aulter euery day, (as they had a commaundement to offer seuentene) other tenne talents euery yeere.

53 And that all they which come from Babylon to builde the citie shoulde haue free libertie, they and their children, and all the Priests

Priestes that went away.

54 He wrote also concerning the charges, & the priests garment wherin they minister.

55 And likewise for ỳ charges of ỳ Leuites to be gyuen them, vntyll the daye that the house were finished, & Jerusalē builded vp.

56 And hee commaunded that all they that watched the citie, should haue their pentions and wages.

57 He sent away also al ỳ vessels that Cyrus had separated from Babylon: and all that Cyrus had giuen in cōmaundement, the same charged he also that it shoulde be done, and sent to Jerusalem.

58 Nowe when this yong man was gone forth, he lifted vp his face to heauē toward Jerusalem, & prayed the king of Heauen.

Eccle.1.a. 59 And sayde, of thee commeth victorie, of thee commeth wisedome, and thine is the glorie, and I am thy seruant.

60 Blessed art thou whiche hast gyuen mee wisedome, for to thee I acknowledge it, O Lorde (thou God) of our fathers.

61 And so he toke the letters, and went out and came vnto Babylon, and tolde it all his brethren.

62 And they prayed the God of their fathers, that hee had gyuen them freedome and libertie.

Esd.2.b. Esd.6.d.

"or, where his name is renowmed. 63 To go vp, and to buylde Jerusalem, and the temple, "wherin the name of the Lord is called vpon: and they reioyced with instrumentes of musicke and gladnesse seuen dayes long.

The.v. Chapter.

1. The number of them that returned from the captiuitie. 42. Their vowes and sacrifices. 54. The Temple is begunne to be buylt. 66. Their enimies would craftily ioyne with them.

A ‘1 After this, were the principall men of
G ‘ the houses of their fathers, chosen in ỳ
‘ tribes and kinreds, that they shoulde go
‘ with their wyues, and sonnes, & daughters, with their seruauntes and maydens,
‘ with all their cattell and substance.
‘2 And Darius (the king) sent with them a
‘ thousand horsemen, to conuey them safely
‘ vnto Jerusalem, and with musicall in-
‘ struments, with tabrets and fluites.
‘3 And all their brethren played, & he made
‘ them go vp togither with them.
‘4 And these are the names of ỳ men which
‘ went vp out of the vilages, according to ỳ
‘ tribes, & after the order of their dignitie.
‘5 The priestes the sonnes of Phinees, the sonne of Aaron, Jesus the sonne of Josedec, the sonne of Sariab, & Joachim the ‘
sonne of Zorobabel, the sonne of Salathiel, of the kinrede of Dauid, out of the ‘ Mat.1.b.
kinrede of Phares, of the tribe of Juda. ‘
6 Which spake "wonderfull wordes be- ‘ "or, syble.
fore Darius the king of Persia, in the se- ‘
conde yeere of his raigne, in the first mo- ‘
neth (called) Nisan. ‘
7 And these are they of Jurie ỳ came vp ‘ B
from the captiuitie of the trasmigration, ‘
whom Nabuchodonosor the king of Ba- ‘
bylon had brought away vnto Babilon. ‘
8 And returned vnto Jerusalem to ỳ rest ‘
of Jury, euery mā to his own citie, which ‘
came with Zorobabel, with Jesus, Ne- ‘
hemias, & Zacharias, Reelaias, Enenius, ‘
Mardocheus, Beelsarus, Aspharasus, ‘
Reelius, Roimus, & Baana their guides. ‘
9 The number of them of the nation, and ‘
their gouernours: the sonnes of Phares, ‘
two thousande, an hundred seuentie and ‘
two: the sonnes of Saphat, foure hun- ‘
dred seuentie and two. ‘
10 The sonnes of Areh, seuen hundred, fif- ‘
tie and fiue. ‘
11 The sōnes of Phaath-moab, two thou- ‘
sande, eyght hundred and twelue. ‘
12 The sonnes of Elam, a thousand, two ‘
hūdred sixtie & four: the sōnes of Zathui, ‘
nine hundred forie & fyue: the sonnes of ‘
Corbe, seuen hundred & fyue: the sonnes ‘
of Bani, fiue hundred fourtie and eyght. ‘
13 The sonnes of Bibai, fiue hūdred twen- ‘
tie and three: the sonnes of Azgad, three ‘
thousand, two hundred twentie & two. ‘
14 The sonnes of Adonicam, fiue hūdred, ‘ C
sixtie and seuen: the sonnes of Bagoi, ‘
two thousand sixtie and fyue: the sonnes ‘
of Adim, foure hundred fiftie and foure. ‘
15 The sonnes of Aterhezetia, ninetie and ‘
two: the sonnes of Ceilam, and Azota, ‘
threescore and seuen: the sonnes of Azu- ‘
ram, foure hundred, thirtie and two. ‘
16 The sonnes of Ananias, an hundred, ‘
and one: the sonnes of Arom, and the ‘
sonnes of Balla, three hundred, twentie ‘
and three: the sonnes of Arsiphurith, an ‘
hundred and two. ‘
17 The sonnes of Meterus, three thousand ‘
and fyue: the sonnes of Bethlehem, an ‘
hundred, twentie and three. ‘
18 They of Netophath, fyftie & fyue: they ‘
of Anathoth, an hundred, fiftie & eyght: ‘
they of Bethlamos, fourtie and two. ‘
19 They of Kiriathiarim, twentie & fiue: ‘
they of Caphiras and Beroth, seuen hun- ‘
dred, fourtie and three, they of Pirah, se-,

uen hundred.

D 20 They of Chadias and Ammidioi, fiue hundred twentie & two, they of Cirama and Gaddes, six hundred twentie & one.

21 They of Bacamos, an hundred twentie and two, they of Bethel, fiftie & two, ỹ sonnes of Nebus, an hundred, fiftie & six.

22 The sonnes of Calamolaus & Onus, seuen hũdred twentie & fiue, the sonnes of Jerechus, three hundred foztie and fiue.

23 The sonnes of Sanaah, three thousand, three hundred and thirtie.

24 The pzielles, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanallib, nyne hundred seuentie and two, the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of Phalhur, a thousande foztie and seuen, the sonnes of Charim, a thousand and seuentene.

26 The Leuites, the sons of Jesue Cadmiel, Banua, and Suia, seuentie & foure.

E 27 The sonnes (which were) holy singers the sonnes of Asaph, an hundred fourtie and eyght.

28 The pozters, the sonnes of Salum, the sonnes of Jatal, the sonnes of Talmon, the sonnes of Dacobi, the sõnes of Teta, the sonnes of Sami, all (were) an hundred thirtie and nyne.

29 The ministers of the temple, the sõnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Hagaba,

30 The sonnes of Acub, the sons of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sõnes of Cathua, the sonnes of Gedur,

31 The sonnes of Kaia, the sonnes of Daisan, the sonnes of Neroda, the sonnes of Chaseba, the sonnes of Gazema, the sõnes of Azias, the sonnes of Phinees, the sõnes of Asara, the sonnes of Balle, the sonnes of Asana, ỹ sonnes of Meunim, the sõnes of Naphison, the sonnes of Bacubub, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, ỹ sons of Baraloth.

32 The sonnes of Mehida, the sonnes of Coutha, the sonnes of Carescha, the sõnes of Bareus, the sonnes of Aserat, the sons of Thomoth, the sonnes of Nasid, the sonnes of Atipha.

33 The sonnes of the seruantes of Solomon, the sonnes of Hasophereth, the sõnes of Pharuda, the sonnes of Geelah, the sonnes of Lozon, the sonnes of Isdael, sonnes of Staphelia,

34 The sõnes of Agia, the sonnes of Pharareth, the sonnes of Sabin, the sonnes of Spartia, the sũnes of Malias, the sonnes of Gar, the sonnes of Addu, the sonnes of Subah, the sõnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allon:

35 All the ministers of the temple, and the sonnes of the seruants of Solomõ, were three hundred, seuentie and two.

36 These came vp from Thelmelah, and Thelharsa, Carathalat, & Aar, leading them:

37 Neither could they shewe their families, noz their stocke, howe they were of Israell. The sonnes of Dalaias, the sons of Thubia, the sonnes of Necodan, six hundred, fiftie and two.

38 Of the pziestes that executed the office of the pziesthode, and were not founde, the sonnes of Hobia, the sonnes of Hacoz, the sonnes of Addus, which maryed Augia, one of the daughters of Barzeleus,

39 And was named after him: the wryting of the same kinred was sought in the register of their generation, but it was not founde, and therefoze were they forbidden to execute the office of the pziesthod.

40 Foz vnto them sayd Nehemias and Atharias, that they should haue no poztion in the sanctuarie, till there rose vp an highe pziest that were well instruct in the plaine clearenesse and trueth.

41 So of Israel, from them of twelue yeres old, & childzẽ, they were al in nũber foztie & two thousande, three hundred & threescoze, besides men seruantes & women seruants.

42 Their seruauntes and handmaydens were seuen thousand, three hundred, foztie and seuen. The singing men and singing women, two hundred foztie and fiue,

43 Foure hundred thirtie and fiue camels, seuen thousand thirtie and six hozses, two hundred foztie and fiue mules, fiue thousande fiue hundred twentie and fiue beastes vsed to the yoke.

44 And of their rulers also after their families, when they came to the temple of God that is in Hierusalẽ, there were that vowed to set vp the house agayne in his owne place, accozding to their abilitie:

45 And to giue into the holy treasure of the wozkes, a thousande poundes of golde, fiue thousande of siluer, and an hundred pzecious garmentes.

46 And so dwelt the pziestes and the Leuites and the people in Jerusalem, and in the countrey, (there about.) the singers also

F

G

and

and ẏ porters, & al Israel in their vilages.

1.Esd.5.a. 47 But when the seuenth moneth came, & when the chyldren of Israel were euery man in his owne, they came all togyther with one consent into the open place of ẏ gate, which is towardes the east.

48 And there Jesus the sonne of Josedec, and his brethren the priestes, and Zorobabel the sonne of Salathiel, and his brethren, rysing vp, made readie the aulter of the God of Israel.

49 To offer burnt sacrifices vpon it, so as it is written in the law of Moses the man of God.

50 And thyther were gathered agaynste them, diuers of other nations of the land: but they dressed ẏ aulter in his own place, although all the nations in the land were enimies to them, and vexed them: and they offered sacrifices to the Lorde bothe morning and euening.

51 And also they holde the feast of tabernacles as it is "commaunded in the law, and sacrifices dayly as it was appertayning.

"or, ordeyned

52 And after ẏ also the continual oblatiõs, and the offerings of the Sabboths, and of the newe monethes, & of all holy feastes.

53 And al they which had made any vow to God, began to offer sacrifice to God, from the firste daye of the seuenth moneth, although the temple of the Lorde was not yet built vp.

54 And they gaue vnto the Masons and Carpenters, money, meate, & drinke, with chearefulnesse.

55 Unto them of Sidon also & Tyre, they gaue carres, that they shoulde bryng Cedar trees from Libanus, whiche should be brought by flote to the hauen Joppe, according as it was commaunded them by Cyrus the king of the Persians.

56 And in the second yeere and second moneth, came into the temple of God at Jerusalē, Zorobabel the sonne of Salathiel,

Eccle.29.b. and Jesus the sonne of Josedec, and their brethren, and the priestes & Leuites, and al they that were come vnto Jerusalem out of the captiuitie (of Babilon.)

57 And they layde the foundation of the house of God in the "newe mone of the seconde moneth, in the seconde yeere that they were come to Jurie and Jerusalem.

"or, in the firste day.

58 And they appointed the Leuites ẏ were aboue twentie yeeres olde, ouer ẏ workes of the Lord: So Jesus, and his sonne and brethren, assisted, & Cadmiel also his brother, & the sonnes of Madiabon, with the sonnes of Joda the sōne of Eliadon, & his sonnes & brethren, euen al ẏ Leuites wt one accord, followed on earnestly to aduaūce ẏ workes in the house of God: so the workmen buylt vp the temple of the Lorde.

59 And the priestes stode, & had their garmentes, with musicall instrumentes, and trumpets, and the Leuites the sonnes of Alaph had Cymbales.

60 Gyuing thankes and prayses vnto the Lorde, according as Dauid the King of Israel had ordeyned. 1.Par.16.d.

61 And they song wt loude voyces songs, to the prayse of the Lord, bicause his mercie and glorie is for euer in Israel.

62 And all the people blew out with trumpets, and cryed with loude voyce, praysing the Lorde togyther, for the rearyng vp of the house of the Lorde.

63 There came also from among ẏ priestes and Leuites, and of the chiefest according to the tribes of the kinredes, to wit, the elders which had seene the former house. 1.Esd.5.a.

64 To the buylding of this with great cry, & great mourning, many also with trumpets & (great) ioy cryed with loude voyce:

65 Insomuch that the trumpets might not well be heard for the weeping and mourning of the people: yet there was a greate multitude that blewe trumpets maruelously, so that it was heard farre of.

66 Wherfore, when the enimies of ẏ tribes of Juda and Beniamin heard it, they came to knowe what that noyse of trumpets should meane. 1.Esd.4.a.

67 And they perceyued ẏ they whiche were come againe out of captiuitie, built the tẽple vp a new vnto ẏ Lord God of Israel.

68 So they went to Zorobabel and Jesus, & to the rulers of the vilages, & sayde vnto them, Shall we buylde with you also?

69 For we likewyse, as you, do obey your Lorde, and do sacrifice vnto him, from the dayes of Asbazareth the king of Assyria, whiche brought vs hyther.

70 Then Zorobabel, and Jesus, and the rulers of the vilages of Israel, sayde vnto them, It doeth not agree that yee shoulde buylde the temple of our God with vs.

71 We our selues alone wyll buylde vnto the Lorde of Israel, as is meete, and lyke as Cyrus the kyng of the Persians hath commaunded vs. 1.Esd.1.a.

72 But the heathen in the land, made them sluggishe that were in Jurie, and sundred them, and letted their buyldings.

73 And by their inbushmentes, seditions, & conspiracies, stopped, that the buylding coulde not be finished all ẏ time that king

Cyrus

Cyrus lyued: so that they put of the buildyng for the space of two yeeres, vntill the raygne of king Darius.

The.vi. Chapter.

1. Of Aggeus and Zacharias. 2. The buylding of the Temple. 3. Sisinnes woulde lette them. 7. His letters to Darius. 23. The Kings answere to the contrary.

A 1 NOtwithstanding, in the second yeere of the raigne of Darius, Aggeus, and Zacharias the sonne of Addo, the Prophetes, prophesied vnto the Iewes, and to them in Iurie and Ierusalem, euen in the name of the Lorde God of Israel.

1. Esd. 5. a.

Agge. 1. c. 2 Then Zorobabel the sõne of Salathiel, and Iesus the sonne of Iosedec, stode vp, and began to buyld the house of the Lorde at Ierusalem, when the prophetes of the Lorde were with them, and helped them.

3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabusanes and his companions, & sayde vnto them,

4 Who hath bydde (and commaunded) you to buyld this house, to make this rofe and all other things agayne? And who are the "worckemen that buylde them?

"or, buylders that did these things.

5 Neuertheleſſe, the elders of the Iewes had (suche) grace of the Lord, after he had visited the captiuitie,

6 That they were not letted from buylding, vntyll the tyme that king Darius was certified thereof, and an answere receyued (from him.)

B 7 The copie of the letter which he wrote, & sent vnto Darius, Sisinnes gouernour of Syria and Phenice, and Sathrabusanes, with their companions, which are head rulers in Syria and Phenice, send their salutation vnto Darius the king.

8 We certifie our Lorde the king, that wee came into the lande of Iurie, and went to Ierusalem, where we found the auncients of the Iewes, that were of the captiuitie, in the citie of Ierusalem,

9 Buylding an house vnto the Lord, great and new, of hewen & costly stones, and the tymber already layde vpon the walles:

10 Yea, they make greate haste with the worke, and it goeth forth prosperously in their hands, and with great diligence and worshyp is it made.

11 Then asked wee the elders, saying, By whose commaundement buylde you vp this house, and lay the fundacions of these workes?

12 Which we demaunded of them, to ỹ intent that we myght giue knowledge vnto thee, & write vnto thee of those that gouerned it: & we required of them their names in writing, ỹ were their chiefe leders to it.

13 So they gaue vs this answere, We are the seruauntes of the Lorde whiche made heauen and earth.

14 And as for this house, it was buylded C many yeeres agone, by a king of Israel, 3. Reg. 6. i. great and strong, and was finished.

15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel, which is in heauen, he gaue them ouer into the power of Nabuchodonosor, 4. Reg. 24. Iere. 39. king of Babylon, of the Chaldees:

16 Which brake down the house, and burnt it, and caryed awaye the people prysoners vnto Babylon.

17 Neuertheleſſe in the first yeere that king 1. Esd. 5. i. Cyrus raygned ouer the countries of Babylon, Cyrus ỹ king wrote (and commaunded) to buylde vp this house (agayne.)

18 And the holy vessels of golde & of syluer, that Nabuchodonosor had caryed awaye out of the house at Ierusalem, & had dedicated thẽ in his own temple: those brought Cyrus forthe agayne out of the temple at Babylon, and delyuered them to Zorobabel, and to Sanaballarus the ruler:

19 Commaunding him that he should carrie away those same vessels, and put them in the temple at Ierusalem, and that the temple of the Lorde should be buylt in his (owne) place.

20 Then the same Sanaballarus, beeyng D come hyther, layde the foundacions of the house of the Lorde at Ierusalem, and from that to this, being still a buylding, it is not yet fully ended.

21 Nowe therefore, O king, if thou thinkest it good, let it be sought in the libraries (and rolles) of king Cyrus:

22 And if it be founde then that the buylding of the house of the Lorde at Ierusalem hath bene done with the (counsel and) consent of king Cyrus, and if our Lorde the kyng be so minded, lette him gyue answere vnto vs thereof.

23 Then cõmaunded king Darius to seeke 1. Esd. 6. b. in the kings libraries at Babylon: and so 2. Esd. 4. f. at Ecbatane, a towre in the region of Medea, there was founde a place where these things were layde vp for "memorie.

"or, remembrance.

24 In the first yeere of the raigne of Cyrus, (the same) king Cyrus commaunded that the house of the Lord at Ierusalem should be buylded againe, where they do sacrifice with

with the continuall fire.

25 Whose heygth shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of hewen stones, and one rowe of woodde, newe, and of that countrey, and the expenses thereof, to be giuen out of the house of king Cyrus:

26 And the holy vessels of the house of the Lorde, bothe of golde, and of siluer, that Nabuchodonosor tooke out of the house at Jerusalem, and brought to Babylon, shoulde bee restored to the house at Jerusalem, and be set in the place where it was (before.)

E 27 And also he commaunded, that Sisinnes, the gouernour of Syria and Phenice, and Sathrabuzanes, with their companions, and others, constituted rulers in Syria and Phenice, shoulde take heede not to meddle with that place, but to suffer Zorobabel the seruaunt of the Lorde, and gouernour of Judea, and the elders of the Jewes, to buylde that house of the Lorde in that place.

28 I haue commaunded also to haue it buylt vp whole agayne, and that they bee diligent to helpe those that bee of the captiuitie of the Jewes, tyll the house of the Lorde be finished.

29 And out of the tribute of Coelosyria, and Phenice, a portion diligently to be gyuen those men, vnto the offerings of the Lord, and the same to be deliuered vnto Zorobabel the officer, that he therewithall may ordeyne Oxen, Rammes, Lambes,

30 And also corne, salte, wine, and oyle, and that continually euery yeere, after the expences whiche the Priestes that be at Jerusalem shal testifie to be made dayly (this shalbe gyuen vnto them) without delay,

1.Eld.6.b. 31 That they may offer sacrifices dayly to the hyghest God, for the King, and for his children, and to pray for their lyues.

32 And he commaunded also that whosoeuer shoulde breake any poynte of the foresayde and foredecreed things, or make it voyde, of his owne goodes shoulde a tree be taken, and he thereon be hanged, and all his goods sealoned vnto the King.

33 The Lord therfore, whose name is there called vppon, rote out, and destroy euery king & nation that stretcheth out his hande to hinder, or (hurt and) endomage that house of the Lorde in Jerusalem.

34 I Darius the king haue ordeyned, that according to these things it be done, with diligence.

The.vij. Chapter.

1. Sisinnes and his companions folow the kings commandement, and helpe the Iewes to build the temple. 5. The tyme that it was buylte. 10. They keepe the Passouer.

1 THen Sisinnes the gouernour in Coelosyria and Phenice, and Sathrabuzanes, with their companions, obeyed the things that king Darius had ordeyned. A

2 And were diligent assisters in the holye workes, working with the auncients and gouernours of the sanctuarie.

3 And so the holy workes went forth, and prospered, when Aggeus and Zacharias the Prophetes prophesied.

4 And they performed al things thorow the commaundement of the Lorde God of Israell, and with consent of Cyrus, Darius, and Artaxerxes king of Persia.

5 And thus was the holy house finished in the three and twentieth daye of the moneth Adar, in the sixth yeere of Darius king of the Persians.

6 And the children of Israel, the priestes, & the Leuites, & other that were of the captiuitie, that had any charge, did according to the things written in ỹ booke of Moses.

7 And to the dedication of the temple of the Lord, they offered an hundred "oxen, two hundred rammes, foure hundred lambes, B "or, bulles.

8 And twelue Goates, for the sinnes of all (the people of) Israel, after the number of the chiefe of the tribes of Israel.

9 The priestes also, and the Leuites, stode arayed in their long robes after their kinreds, in all the workes of the Lord God of Israel, according to the booke of Moses, and the porters at euery dore.

10 And the children of Israel, with those that were come out of captiuitie, helde the Passouer the fourteenth daye of the first moneth, after that the priestes and the Leuites were sanctified.

11 They that were of the captiuitie, were not all sanctified together: but the Leuites were all sanctified together.

12 And so they offered the Passouer for all them of the captiuitie, and for their brethren the priestes, and for themselues.

13 And the children of Israel that came out of captiuitie did eate, al they that had separated themselues from ỹ abhominatios of the people of the land, & sought the Lorde.

14 And they kept the feaste of vnleauened C bread seuen dayes long, making merry before the Lorde.

15 That the Lorde had turned the counsell of

of the king of Illyria towardes them, to ſtrengthen their hands vnto the worke of the Lord God of Iſrael.

The viij. Chapter.

1. Eſdras commeth from Babylon to Hieruſalem. 10. The copie of the commiſsion gyuen by king Artaxerxes. 29. Eſdras giueth thanks to the Lord. 32. The number of the heads of the people that came with hym. 76. Hys prayer and confeſsion.

A 1 NOw after theſe things, when Artaxerxes the king of the Perſias raigned, there went vnto him Eſdras the ſonne of Saraias, the ſonne of Ezerias, the ſonne of Helchias, the ſonne of Salum,

1. Eſd. 7. d.

2 The ſonne of Sadoch, the ſonne of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Meraioth, the ſon of Saraias, the ſon of Saueas, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſonne of Aaron the firſte prieſt:

3 This Eſdras wente vp from Babylon, being a Scribe of good vnderſtanding in the lawe of Moſes, that was giuen by the Lord God of Iſrael.

4 And the king fauoured him, and did him greate (woorſhip and) honour, " after all his deſires.

" or, in all his suites.

5 There went vp with him alſo certaine of the children of Iſrael, of the prieſtes, of the Leuites, of the ſyngers, porters, and miniſters of the temple, vnto Hieruſalem.

6 In the ſeuenth yeere of the raigne of king Artaxerxes, in ẏ fifth moneth, which was the ſeuenth yeere (for they went from Babylon in the fyrſte daye of the firſte moneth,

B 7 And came to Hieruſalem, according as God gaue them ſpeede in their iourney,)

8 For Eſdras had gotte great knowledge to omit nothing of that was in the lawe and the commaundementes of the Lorde, and to teach all Iſrael all the " ordinaunces and iudgements.

" or, righteouſnesse.

9 The copie of the commiſſion which Artaxerxes the king wrote, & that was giuen to Eſdras the prieſt, and reader of the law of the Lord, this is it that followeth.

10 King Artaxerxes ſendeth his greeting vnto Eſdras the prieſte, and reader of the law of the Lord.

11 I hauing wayed things with pitie, haue (ordeyned and) charged, if there be any of the Iewes, of the prieſtes and Leuites in my " realme, which deſireth, & is content to goe with thee vnto Iſrael, ẏ he may do it.

" or, kingdome.

12 Therefore ſo many as long thereafter, lette them departe together, and go with thee, like as I am contente, and my ſeuen friends my counſaylers,

13 To ſee what they doe at Hieruſalem, and in Iurie, conueniently, according as thou haſt in the law of the Lord:

14 And to bring the gyftes vnto (God) the C Lorde of Iſrael, that I and my friendes haue " promiſed to Hieruſalem, and al the ſyluer and golde that in the countrey of Babylon may be founde (pertayning) to the Lord in Hieruſalem,

" or, vowed.

15 With the thing that is giuen of the people to the Lord their Gods temple at Hieruſalem: that the ſame ſiluer and gold may be gathered, for Oxen, Rammes, Sheepe, and Goates, and other that belong to theſe things,

16 That they may offer ſacrifices vnto the Lord, vpon the aulter of the Lorde theyr God which is at Hieruſalem.

17 And what ſo euer thou and thy brethren will doe with the ſiluer and golde, that do according to the will of thy God:

18 And the holy veſſels of the Lord, which are giuen thee for the ſeruice of the temple of thy God which is in Hieruſalem, thou ſhalt ſet thē before thy God in Hieruſalē.

19 And what ſoeuer thing els thou ſhalte remēber for ẏ vſe of the temple of thy god, thou ſhalt giue it out of ẏ kings treaſure.

20 And I king Artaxerxes haue alſo commaunded the keepers of the treaſures in D Syria and Phenice, that whatſoeuer Eſdras the prieſt, and the reader of the lawe of the higheſt God ſhall ſend for, they ſhuld giue it him with ſpeede:

21 Euen to the Summe of an hundred talents of ſyluer: of corne alſo an hundred " meaſures, and till an hundred " veſſels of wine, and other things abundantly.

" or, cores. " or pecces.

22 Let all things be done after the lawe of God diligently, vnto the higheſt God, that wrath come not vpō the kingdome of the king, and of his ſonnes.

23 I commaund you alſo, that ye require no tax nor tribute of the prieſts, Leuites, holy Singers, Porters, and Miniſters of the temple, nor of any that haue doinges in this temple, and that no man haue authoritie to put any impoſt vpon them.

24 As for thee, O Eſdras, ſet thou iudges and arbitrers to iudge in the whole land of Siria and Phenice after the wiſedome of God, all ſkilfull in the lawe of God, and teach ſuch as are ignorant.

25 And let al thē which ſhal offend againſt

the

the lawe of God and the King, bee diligently punished, whether it be by death or other payne, by punishment in money, or else by banishment.

Eſd.7.8. 26 Then sayde Eſdras the Scribe, Blessed be the onely Lord God of my fathers, that hath giuen so good a minde and wyll into the hart of the King, to magnifie his house that is at Jerusalem.

" or, honored me. 27 And hath " made mee to be accepted in the sight of the King, of his counsayle, of his frindes, and of his Nobles.

" or, of a good courage. 28 And so I was " stedfast in my mind, according as ẏ lord my God helped me, & I gathered vp men of Israel to go vp w̄ me.

☞ 29 And these are the guides after their families and orders of dignities, that went vp with me from Babylon, in the raigne of King Artaxerxes.

Eſd.8.b. 30 Of the sōnes of Phinees, Gersom: of ẏ sōnes of Ithamar, Gamaliel: of the sons of Dauid, Hattus the sōne of Cechemah.

31 Of the sonnes of Phares, Zacharias, & with him there returned agayne an hundred and fiftie men.

32 Of the sonnes of Pahath, Moab, Elioenai, the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Zathoe, Shechenias the sonne of Jezolus, and with him three hundred men: and of the sonnes of Idin, Obed the sonne of Jonathan, and with him two hundred and fiftie men.

34 Of the sōnes of Elam, Jesias, sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Zapathias, Zarias, sōne of Machael, & with him seuēty men.

36 Of the sonnes of Joab, Badias, sonne of Jezelus, and with him two hundred and twelue men.

F 37 Of the sonnes of Banid, Asalimoth, sonne of Jolaphias, & with him an hundred and threescore men.

38 Of the sonnes of Babi, Zacharias, sōne of Bebai, & with him eyght and .xx. men.

39 Of the sonnes of Astath, Johannes, sonne to Acatan, and with him an hundred and ten.

40 Of the sonnes of Adonicam the laste: & these are the names of thē, Eliphalet, Jeouel, & Maias, & with them seuentie men.

41 Of the sonnes of Bagouthi, sonne of Iscacourus, and with him seuentie men.

42 All these called I togither by the water ☞ Thia, where we pitched our tentes three dayes, and there I mustred them.

43 As for the sonnes of the Priestes and Leuites, I found none there.

44 Then sent I vnto Eleazer, and behold there came Maasman, and Maloban.

45 And Alnathā, and Samaian, and Joribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe & best learned.

46 And I bade them that they shoulde go vnto Daddeus the captaine, which was in the place of the treasurie.

47 And cōmanded them that they shoulde G speake vnto Daddeus, and to his brethren, and to those that were the Treasurers, to sende vs suche men as myght execute the priestes office in the house of our Lord.

48 And with the mighty hand of our Lord (God) they brought vnto vs men of good " experience, from among the sonnes of Moli, the sonne of Leui, the sonne of Israel, Seredia, and his sonnes, and his brethren, which were eyghteene. " or, learning.

49 And Asebia and Amon, and Osaian his brethren, of the sonnes of Canaineus, their sonnes were twentie men.

50 And of them that serued in the Temple whom Dauid had ordeyned, and the principal men to the worke of the Leuites that were ministers in the temple, two hundred and twentie, whose names are all signed vp in writing.

51 And then commanded I a fasting vnto the yong men before ẏ Lord, that I might desire of him a prosperous iourney (and a good way) bothe for vs and them that were with vs, for our children, & for the cattaile.

52 For I feared to desire of the King men of horse and of fote, to conuey vs safely agaynst our enimies.

53 For we had sayde vnto the king, that the power of the Lord our God shold be with them ẏ seeke him, to direct thē in al things.

54 And therfore we besought our Lorde againe as touching these things, and found him fauourable vnto vs.

55 Then I separated from among ẏ chiefe of the tribes, and from the priestes, twelue men (to wit) Esebrias, and Assanias, and ten men of their brethren with them.

56 And I wayed them the gold and the siluer, and the holy vessels of the house of our Lorde, which the king & his counsaile, and his princes, and whole Israel had giuen.

57 And when I had wayed it, I deliuered it vnto them, fiue hundred and fiftie talentes of siluer, and an hundred talentes in siluer vessels, and an hundred talentes of golde.

58 And .xx. golden basons, & twelue vessels of brasse, cut fine brasse, like shining gold.

59 And I sayd vnto them, Ye are holy vnto the Lorde, and the vessels are holy, and the golde

"or, bowed. golde and the syluer is promised " vnto the Lord (God) of our fathers.

"or, watche. 60 Be " diligent now, and keepe it vntill the time that ye deliuer it to the chiefe of ỳ Priests and Leuites, and to the principall men of the families of Israel in Ierusalē, in the chambers of the house of our God.

1. Esd. 8. a. 61 So the Priestes and the Leuites which receyued of me the golde, the syluer, and the vesselles, broughte it vnto Ierusalem vnto the temple.

62 And from the riuer Thia we brake vp the twelfth day of the fyrst moneth, according to ỳ mighty hand of our Lord which was with vs, and from the beginning of our iourney the Lord deliuered vs from euery enimie, so ỳ we came vnto Ierusalē.

63 And when the third day was past there, the wayed golde and syluer was deliuered in the house of the Lord on ỳ fourth daye, vnto Marimoth the Priestes, & son of Jozi.

64 And with him was Eleazar the sonne of Phinees, and with them were Josabdus the sonne of Jesu, and Moeth the son of Sabbanus, Leuites: all was deliuered them by number and weight.

65 And all the weight of them was written vp the same houre.

66 After that, they that were come out of captiuitie, offered sacrifice vnto the Lord God of Israel, euen twelue Oxen for all Israel, fourescore and sixteene Rammes.

67 Threescore and twelue sheepe, twelue gotes for saluatiō, al in sacrifice to ỳ lord.

68 And the kings cōmission deliuered they vnto the kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people & the temple of God.

2. Esd. 9. a. 69 Now when these things were done, the rulers came vnto me, and sayde,

70 The nation of Israel, the princes, the priestes, and Leuites, haue not put away from them the strange people of the land, nor the vncleannesse of the Gentiles, to wit, of the Chanaanites, Hethites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites.

71 For both they and their sonnes haue mingled them selues with the daughters of them, and the holy seede is mixt with the strange people of the lande: and since ỳ beginning of ỳ affayres, ỳ rulers & head mē haue bin partakers of this wickednes.

2. Esd. 9. a. 72 And as sone as I hadde heard these thinges, immediatly I rente my clothes, and the holy garmente, and pulled out the heare of my head and my beard, and sate me downe sorowfull and heauie.

73 So all they that were moued through the word of the Lord God of Israel, came vnto me whiles I wept for the iniquitie: but I sate still, full of heauinesse, vntill the euening sacrifice.

74 Then stode I vp from fasting, hauing rent clothes and the holy garmente, and kneled downe vpon my knees, and helde out my hands vnto the Lord,

75 And sayde, O Lord, I am confounded and ashamed before thy face.

76 For our sinnes are become many, euen aboue our heads, and our ignorances are lifted vp euen vnto heauen:

77 For since the time of our fathers, we are in great sinne vnto this day.

78 And for ỳ sinnes of vs and our fathers, we with our brethren, & with our kinges, and with our priest, haue bin giuen vp vnto the kings of the earth, into the sworde, and into captiuitie, and became a spoyle with confusion (and shame) vnto this day.

79 And nowe, O Lorde God, how greate is the mercie that we haue gotten of thee? in that thou hast lefte vs a rote, & a name in the place of thy sanctuary,

80 And that thou hast discouered to vs a light in the house of the Lorde oure God, and hast giuen vs meate in the time of our seruitude.

81 And when we were in captiuitie, wee were not forsaken of the Lorde our God, but he made the kinges of Persia gratious and fauourable vnto vs, so that they gaue vs victuals (and meate.)

82 Yea, and honoured the temple of oure Lorde, and repayred the walled places of Sion, and gaue vs assurance in Jurie and Hierusalem.

83 And now, O Lord, what shall we saye, hauing al these thyngs (in possession?) For we haue broken thy commaundementes, whiche thou gauest vnto vs, by the handes of thy seruantes the prophets saying,

84 Because the lande which ye goe to possesse as an heritage, is a lād defiled with ỳ vncleannesse (and filthinesse) of the strangers of the lād, and with their abhomination they haue polluted it altogyther:

85 Therefore now shall ye not ioyne your daughters vnto youre sonnes, neyther marrie your daughters to their sonnes.

86 Moreouer, ye shall neuer seeke to make "or, wexe strong, and eate the good things of the lande. peace with them, that yee maye " increase and eate the best in the lande, and that ye may leaue the inheritance of the land vnto your children for euermore.

87 Is for ỳ things that are come to passe, they

they come all for our wicked workes and great sinnes: for thou, O Lord, hast made our sinnes lyght.

88 And giuen vs such a rote: but we haue turned backe againe, so that we haue broken thy lawe, and mingled ourselues with the vncleannesse of ẏ outlandish heathen.

89 Mightest not thou be angry with vs, to destroy vs? so that thou shouldest leaue vs neyther rote, seede, nor name?

90 O Lorde God of Israel, thou art true: for our rote endureth yet vnto this present day.

91 And beholde, nowe are we before thee in our sinnes, neyther can wee stande before thee for them,

1.Es. 10. a 92 And when Esdras with his prayer had knowledged the sinne, weeping and lying flatte vpon the grounde before the temple, there gathered vnto him from Jerusalem, a great multitude of men and women, of yong men and maydens: for there was a very greate (weeping and) mourning among the multitude.

93 Then Jechonias the sonne of Jeheli, one of the children of Israel, cryed out, & sayd, O Esdras, wee haue sinned agaynste the Lorde God, (bycause) wee haue marryed strange women of the nation of the land.

94 And nowe al Israel hangeth in doubt:

" or, strangers. 95 We will sweare an oth therefore vnto the Lorde, that wee shall put awaye all our wyues whiche we haue taken of the " heathen, with their children.

95 Like as it may seeme good to thee: and to all those that obey the law of the Lord.

96 Stande vp, and put it in execution: for to thee doth this matter appertayne, and we are with thee, to adde thee strength.

97 So Esdras arose, & toke an othe of the chiefe of the priests & Leuites of al Israel, to do after these things: and they sware.

The. ix. Chapter.

7. After Esdras hadde reade the lawe for the strange wyues, 18. they promised to put them away.

1 THen Esdras rysing from the courte of the temple, went to the chamber of Joannan, the sonne of Eliasib,

" or, water. 2 And remayned there, & did eate no meat, nor drunke " drinke, weeping for ẏ greate wickednesse of the people.

3 And there was made a proclamation in all Jurie, and at Jerusalem, for all them that were of the captiuitie, that they shold gather togither at Jerusalem.

4 And that whoso euer met not there within two or three dayes, according as the elders that bare rule appoynted, their cattell shoulde be sealed to the vse of the temple, and hee bee excluded from them that were of the captiuitie.

5 And in three dayes were all they of the tribe of Juda and Beniamin, gathered togither at Jerusalem, the twentieth daye of the ninth moneth.

6 And the whole multitude sate trembling in the " court of the temple, for it was winter. " or, the large roome.

7 So Esdras arose vp, and sayde vnto B them, Yee haue done vnryghteously, in that yee haue taken " outlandishe wyues to marriage, and so to encrease the sinnes of Israel. " or, strange.

8 And nowe knowledge the same, and gyue prayse vnto the Lorde God of our fathers:

9 And perfourme his will, departing from the heathen of the lande, and from the " outlandishe wyues. " or, strange.

10 Then cryed the whole multitude, and sayde with a loude voyce, Lyke as thou hast spoken, so will we do.

11 But forsomuche as the people are many, and winter season, so that wee may not stande withoute the house: and bycause this worke is not a thing that can be finished in a day or two, seeyng we be many that haue sinned in these things:

12 Ordeyne therefore, that the rulers of the multitude, and they of our families, that haue strange wiues, tarrie.

13 And let the priestes and iudges come out of euery place in their time appoynted, till they swage the wrath of the Lorde in this businesse.

14 Then Jonathas the sonne of Azaiel, C and Ezechias the sonne of Thecan, receyued the charge of this matter, and Mosollam, and Leuis, and Sabatheus, helped them thereto.

15 And they that were of the captiuitie, dyd according to all these things.

16 And Esdras the priest chose vnto him the principal men from among ẏ fathers, and them all by name: and in the first day of the tenth moneth they sate togither, to examine this matter.

17 And so the matter was a determining, concerning the men that hadde marryed strange wyues, vntill the newe Mone of the first moneth:

18 And of ẏ priests that had mixt themselues with " outlādish wiues, there were founde, D " or, strange,

1.Esd.10.f. 19 Of the sonnes of Jesus, ỳ sonne of Josedec, and his bretheren, Mathelas, Elezar, Joribus, and Joadanus:
20 Which offered themselues to put away their wyues, and to offer a Ramme vnto reconcilement for their purgation.
D 21 And of ỳ sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samei-
us, and Hierecl, and Azarias.
22 And of the sonnes of Phaisu, Ellionas, Massias, Elmaelus, and Nathanael, and Ocidelus, and Talsas.
23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, & Patheus, & Doudas, and Jonas.
24 Of the holy singers, Eliazurus, Bacchurus.
25 Of the porters, Sallumus, and Tolbanes.
26 Of them of Israel, of ỳ sonnes of Phorus, Hiermas, and Eddias, and Melchias, and Maelus, and Elcazar, and Asibias, and Banaias.
27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierelas, & Hieremoth, and Jedias.
E 28 And of ỳ sonnes of Zamoth, Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.
29 Of the sonnes of Bebai, Joannes, and Ananias, and Josabad, and Ematheus.
30 Of the sonnes of Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.
31 And of the sonnes of Addi, Naathus, Moolias, Laccunus, and Naidus, and Matthanias, and Selchel, and Balnuus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.
33 And of the sonnes of Asom, Altaneus, and Matthias, and Banaias, Eliphalet, and Manasses, and Semei.
34 And of ỳ sonnes of Maani, Jeremias, Momdis, Omairus, Inel, Mamai, and Baclias, and Amos, Carabasion, and Euasibus, and Mammimatanaius, Eliasis, Uamus, Eliali, Samis, Selemias, Nathanias: and of the sonnes of Ozoras, Sesis, Esril, Ezailus, Samatas, Sambis, Josiphus.
F 35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.
"or, strange. 36 All these had taken "outlandish wome to marryage, and they put them awaye with their children.
37 And the priestes and Leuites, and (all) they that were of Israel, dwelt at Jerusalem, and throughout all the land, in their "newe Mone of the seuenth moneth: and the children of Israel were in their "dwellings.
" or, first day
" or, owne houses.
38 And the whole multitude came together with one accorde, into the wyde place before the east gate of the temple.
39 And they spake vnto Esdras the hyghe priest and reader, that hee woulde bring the lawe of Moses, which had bene giuen of the Lorde God of Israel.
40 So Esdras the hygh priest brought the lawe vnto the whole multitude, to man, & woman, and to all priestes, that they might heare the lawe, in the "newe mone of the seuenth moneth.
2. Esd 3.1
" or, beginning.
41 And he read in the first wyde place that is before the porte of the temple, from the morning early, vnto midday, before men and women: and they applied their minde all vnto the lawe.
42 And Esdras the priest and reader of the lawe, stode vp vppon a pulpit of woodde, whiche was made therefore:
43 And vppon his right hande, there stode by him Mathathias, Samus, Ananias, Azarias, Urias, Ezechias, and Balasan:
44 Vppon his lefte hande stode Faldeus, & Sael, Melchias, Iothasaphus, and Nabarias.
45 Then toke Esdras the booke of the law, before the whole multitude (for hee was the principall, and had in moste honour of them all.)
46 And when he expounded the lawe, they stode all straight vpon their feete, So Esdras "prayed the Lorde the moste hyghe God, the almightie God of hostes.
" or, blessed
47 And all the people answered, Amen.
48 And Jesus, Inus, Sarabias, Adimus, Iacobus, Bataias, Autumas, Maianias, Calitas, Azarias, Iohalabdus, Ananias, & Biatas, the Leuites, lifte vp their handes, and fell downe on the grounde, and worshipped the Lorde.
49 And taught the lawe of the Lorde, and were earnestly occupyed togyther in the reading thereof.
50 Then spake Atharates vnto Esdras the high priest and reader, and to the Leuites that taught the multitude, saying:
51 This day is holy vnto the Lord: and all when they heard the law, wept.
52 (So Esdras sayde,) Departe your waye therefore, and eate the fatte meates, and drinke the sweete drinkes, and sende giftes vnto them that haue nothing.
2. Esd. 8.1

53 For this day is holy vnto the Lorde, and be not ye ſory: for the Lord will bring you to honour.

54 So the Leuites " publyſhed all theſe things to the people, ſaying, This day is holy to the Lorde, be not ſory.

55 Then went they their way euery one to eate and drinke, and were merry, and ſent preſentes to them that had nothing, and made very good cheere:

56 For they were as yet " fylled with the woordes that had beene taughte them, and for the whiche they hadde beene aſſembled.

" or, commaund. d.

" or, inſtructed

The ende of the thirde booke of Eſdras.

The fourth booke of Eſdras.

¶ *The firſte Chapter.*

8. The people is reproued for their vnthankfulneſſe. 30. God wyll haue another people, if theſe wyll not be refourmed.

1 THe ſecond booke of the Prophete Eſdras, ẏ ſonne of Saraias, the ſonne of Azarias, the ſonne of Helchia, ẏ ſõne of Sadanias, ẏ ſonne of Sadoc the ſonne of Achitob.

1. Eſd. 7. a.
3. Eſd. 8. a.

2 The ſonne of Achia, the ſonne of Phinees, the ſonne of Heli, the ſõne of Amerias, the ſonne of Aziel, ẏ ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſone of Bozith, ẏ ſonne of Abiſei, the ſõne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron of the tribe of Leui, whiche (Eſdras) was priſoner in the lande of Medes, in the raygne of Artarexes king of Perſia.

Eſai. 58. a. 4 And the woorde of the Lorde came vnto mee, ſaying,

5 Go thy waye, and ſhewe my people their ſinfull deedes, and their children their wickednesſes whiche they haue done agaynſte mee, that they may tell their childers children the ſame.

6 For the ſinnes of their fathers are increaſed in them: And why? they haue forgotten me, and haue offered vnto ſtrange goddes.

B 7 Am not I euen he that brought them out of the lande of Egypte, from the houſe of bondage? But they haue prouoked mee vnto wrath, and deſpiſed my counſell.

8 Pul thou " out then the heare of thy head, & caſt all euill vpon them, for they haue not beene obedient vnto my lawe: but it is a people without (learning and) nurture.

" or, of.

9 Howe long ſhall I forbeare them, vnto whome I haue done ſo muche good? Nu. 11. d. Ioſ. 8. 10.

10 Many kings haue I deſtroyed for their ſ. 12. Exo. 14. ſ. lakes: Pharao with his ſeruantes and all his " power haue I ſmitten downe, (and ſlayne.)

" or, armie.

11 All the nations haue I deſtroyed (and rooted out) before them, and in the Eaſt haue I brought two landes & people to nought, euen Tyre and Sidon, and haue ſlayne all their enimies.

12 Speake thou therefore vnto them, ſaying, Thus ſayeth the Lorde,

13 I led you through the ſea, and haue gyuen you ſure ſtreetes ſince the beginning: I gaue you Moſes to bee your captayne, and Aaron to be the prieſt: Exo. 14. ſ. Exod. 3. b.

14 I gaue you lyght in a piller of fire, and great wonders haue I done among you: yet haue ye forgotten me, ſayth the Lord. Num. 18. a. Exod. 13. d.

15 Thus ſayeth the Almightie Lorde, The quayles were as a token for you, I gaue you tentes for your " ſuccours, neuerthelesſe in them ye murmured: Exod. 16. c.

" or, ſafegard.

16 And " aſcribed not the victorie of your enimies vnto my name, but euer to this day do ye yet murmure.

" or, and tryumphed not in my name, for the deſtruction of your enimies

17 Where are the benefites that I haue done for you? When ye were hungrie in the wilderneſſe, did ye not crye vnto mee, Num. 14. a

18 Saying, Why haſt thou brought vs into this wylderneſſe to kyll vs? It had beene better for vs to haue ſerued the Egyptians, than to dye in this wilderneſſe.

19 Then had I pytie vppon your mout- Sapi. 16. c.

nings, and gaue you Manna to eate: so ye dyd eate Angels fode.

Num.20.b. 20 When ye were thirstie, did not I cleaue the rocke, and waters flowed out to satisfie you withall? For the heate, I couered you with the leaues of the trees.

D 21 I good pleasant fatte lande, gaue I you: I caste out the Chanaanites the Pherezites, and Philistines before you: What shall I do more for you, sayth the Lorde?

Esai.5.a.

Exod.15.d. 22 Thus sayth the almightie Lord, When yee were in the wildernesse, "or, at the bitter waters in the water of the Amorites, being a thirste, and blaspheming my name,

23 I gaue you not fire for your blasphemies, but caste "or, wood. a tree into the water, and made the riuer sweete.

Deut.32.b. 24 What shall I do vnto thee, O Iacob? thou Iuda wouldest not obey me: I will turne me to other nations, and vnto those will I giue my name, that they may keepe my statutes.

25 Seeing ye haue forsaken me, I will forsake you also: When ye desire mee to be gratious vnto you, I shall haue no mercy vpon you.

Esai.1.d. 26 When ye call vpon me, I wil not heare you: for ye haue defiled your handes with blood, and your feete are swifte to commit manslaughter.

E 27 Ye haue not as it were forsaken me, but your owne selues, sayth the Lorde.

28 Thus sayth the almightie Lorde, Haue I not prayed you, as a father his sonnes, as a mother hir daughters, & as a nurse hir yong babes,

29 That ye would be my people, & I shold be your God, that ye woulde be my children, and I should be your father?

Mat.23.d. 30 I gathered you together, as an henne gathereth hir chickens vnder hir wings: but now what shal I do vnto you? I wil caste you out from my face.

Esai.1.d. & 65.a. 31 When you offer vnto mee, I wyll turne my face from you: for your solempne feast dayes, your newe moones, and your circumcisions, haue I forsaken.

32 I sent vnto you my seruants ỳ prophets, whome ye haue taken & slayne, and torne their bodies in peeces, whose blood I wyll "or, reuenge. "require of your handes, sayth the Lorde.

33 Thus sayth the Almightie Lorde, Your house shalbe desolate, I will caste you out as the winde doth stubble.

F 34 Your children shall not "be fruteful, for they haue despised my commaundement, & done the thing that is euill before mee. "or, haue procreation.

35 Your houses wil I giue to a people that shall come, which not hauing heard of me, yet shall beleeue mee: to whome I haue shewed no signes, yet they shall do that I haue commaunded them.

36 They haue seene no prophetes, yet shall they "call their sinnes to remembraunce, and knowledge them. "or, hate their iniquities.

37 I will declare the grace that I wyll do for ỳ people that is to come, whose children reioyce in gladnesse: and though they haue not seene me with bodily eyes, yet in spirite they beleeue the thing that I say.

38 And nowe brother, beholde what greate "worshippe: and see the people that commeth from the East. "or, glory.

39 Vnto whome I will gyue for leaders Abraham, Isahac, and Jacob, Oseas, Esai.11. Amos, & Micheas, Joel, Abdias, & Jonas. Luke.13. Mat.8.d.

40 Naum, & Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called also an Angel (or messenger) of the Lorde.

The. ij. Chapter.

2. The Synagogue findeth faulte with hir owne children. 18. The Gentiles are called.

1 THus sayeth the Lorde, I brought this people oute of bondage, I gaue them my commaundementes by my seruantes the prophetes, whome they woulde not heare, but despised my counsailes. I

2 The mother that bare them, sayeth vnto them, Go your way yee children, for I am a widowe, and forsaken.

3 I broughte you vp with gladnesse, but with sorowe and heauinesse haue I losse you: for yee haue sinned before the Lorde your God, and done that thing that is euill before him.

4 But what shall I nowe do vnto you? I am a wydowe, and forsaken: Go your waye, O my children, and aske mercie of the Lorde.

5 As for me, O father, I cal vpon thee for a witnesse ouer the mother of these children, whiche woulde not keepe my couenant:

6 That thou bring them to confusion, and their mother to a spoyle, that shee beare no more.

7 Let their names be scattered abroade a- B mong the heathen, lette them be put out of the earth: for they haue "thought scorne of my couenant. "or, despised

8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee; thou wicked people, remember what I did vnto Sodome and Gomorre, Gen.19.

9 Whose lande is turned into cloddes of pitche

pitche, and heapes of asshes: Euen so also wyll I do vnto all them that heare mee not, sayeth the almightie Lorde.

10 Thus sayth the Lord vnto Esdras, Tel my people that I wil giue them the kingdome of Jerusalem, which I woulde haue gyuen vnto Israel.

11 Their glory also will I take vnto mee, and gyue them the euerlasting tabernacles which I had prepared for those.

12 They shall haue the tree of lyfe at wyll, as in the sweete sauour of oyntment, they shall neyther labour, nor be weery.

13 Go ye your way, and ye shall receiue it: Praye that there may bee but fewe dayes, and the long tyme may bee shortened for thee: The kyngdome is already prepared for you, therefore watche.

C 14 Take heauen and earth to witnesse, for I haue broken the euill in peeces, and created the good: for I lyue, sayth the Lorde.

15 Mother embrace thy children, and bring them vp with gladnesse, make their feete as faste as a piller: for I haue chosen thee, sayth the Lorde.

16 And those that be deade, will I rayse vp againe from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not thou mother of ỹ children: for I haue chosen thee, sayth the Lorde.

18 And for thy help, I shal send thee my seruants Esai & Jeremie, after whose counsaile I haue sanctified & prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines flowing with mylke and honie, & seuen mightie mountaynes, whereupon there growe Roses and Lilyes, whereby I will fill thy children with ioy.

20 Execute iustice for the widow, iudge for the fatherlesse, giue to the poore, defende the fatherlesse, cloth the naked,

D 21 Heale the wounded and sicke, laugh not a lame man to scorne, defende the creeple, and let the blinde come into the lyghte of my clearenesse.

22 Keepe the olde and yong that are within thy walles:

Tobi.1.b. 23 Whersoeuer thou findest the dead, take them and burie them, & I shall giue thee the firste place in my resurrection.

24 Abyde still, O my people, and take thy reste, for thy quietnesse shall come.

25 Feede thy children, O thou good nurse, stablishe their feete.

26 As for the seruants whom I haue giuen thee, there shall not one of them perishe: for I wyll seeke them out among thy number.

27 Be not weery: for whē the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt bee merrie and plenteous.

28 The heathen shall bee lesse (as it) but they shall be able to do nothing agaynste thee, sayth the Lorde.

29 My hands shal couer thee, so ỹ thy children shall not see the "fire euerlasting. "or, hell.

30 Bee ioyfull, O thou mother with thy children, for I will deliuer thee, sayth the Lorde.

31 Remember thy children that sleepe, for I shall bring them out of the sides of the earth, and shewe mercie vnto them: for I am mercifull, sayth the Lorde almightie.

32 Embrace thy children vntil I come, and shewe mercie vnto them: for my "welles runne ouer, and my grace shall not fayle. E "or, fountaynes.

33 I Esdras receiued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel: but whē I came vnto them, they sette mee at naught, and despised the commaundementes of the Lorde.

34 And therfore I say vnto you, O ye heathen, that heare and vnderstande, "Looke for your shepheard, he shall giue you euerlasting reste: for he is nygh at hande that shall come in the ende of the worlde. "or, Wayte.

35 Bee readie to the rewarde of the kingdome, for the euerlasting lyght shall shine vpon you for euermore.

36 Flee the shadowe of this worlde, receiue the ioyfulnesse of your glory: I testifie my sauiour openly.

37 O receiue the gift that is giuen you, & be glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Aryse vp, and stande faste: beholde the number of those that be sealed "in ỹ feaste "or, fold. of the Lorde.

39 Whiche are departed from the shadowe of the worlde, and haue receiued glorious garmentes of the Lorde.

40 Take thy number, O Sion, and shutte vp "thy purified, whiche haue fulfilled the lawe of the Lorde. "or, those of thine, that are clothed in white.

41 The number of thy children whom thou longedst for, is fulfilled: beseeche the power of the Lorde, that thy people whiche haue bene called from the beginning, may bee halowed. F

42 I Esdras saw vpon the mount Sion a greate people, whome I could not number: and they all prayed the Lorde with songs (of thankesgiuing.) Apoc.7.a.

43 And in the middest of them, there was a yong man of an high stature, more excellent than all they, and vpon euery one of their heades he set crownes, and was euer "higher and higher, whiche I marueyled at greatly.

"or, and was higher thā the other.

44 So I asked the Angel, and sayde, Sir, What are these?

45 He answered, and saide vnto me: These bee they that haue put off the mortall clothing, and put on the immortall, and haue "testified and knowledged the name of God: Nowe are they crowned, and receyue the "rewarde.

"or, haue confessed.

"or, the palmes.

46 Then sayde I vnto the Angell, What yong person is it that crowneth them, and giueth them the palmes in their handes?

47 So he answered, and sayde vnto me, It is the sonne of God, whome they haue "knowledged in the worlde: Then began I greatly to commende them, that stode so stiffely for the name of the Lorde.

"or, confessed.

48 Then the Angel sayde vnto me, Go thy way, and tell my people what manner of things, and howe greate wonders of the Lorde thy God thou hast seene.

The. iij. Chapter.

4. The woonderous woorkes whiche God dyd for the people, are recited. 31. Esdras mar ueleth that god suffered the Babyloniās to haue rule ouer his people, which yet are sinners also.

1 IN the thirtieth yeere after the fall of the citie, I was at Babylon, and lay troubled vpon my bed, and my thoughtes came vp ouer my heart:

2 For I sawe the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon.

3 And my spirite was sore moued, so that I began to speake fearefull woordes to the moste highest, and sayde,

4 O Lorde, Lorde, thou spakest at the beginning, when thou plantedst the earth, (and that thy selfe alone) and gauest commaundement vnto the people,

5 And a body vnto Adam without soule, whiche was a "creature of thy handes, and hast breathed in him the breath of life, and so he lyued before thee.

"or, woorkemanshippe.

6 And thou leddest him into Paradise, whiche thy right hande had planted, or euer the earth brought fruites.

B 7 And vnto him thou gauest commaundement to loue thy way, whiche he transgressed, and immediatly thou appointedst death in him, and in his generations: of whome came nations, tribes, people, and kinredes, out of number.

8 And euery people walked after their own wyll, and did woonderfull things before thee: and as for thy commaundementes they despised them. Gen 6.b.

9 But "in processe of tyme, thou broughtest the water flood vpon those that dwelt in the worlde, and destroyedst them: Gen. 7. b. "or, at time appointed.

10 So that by ẏ flodde, that was wrought in eche of them, ẏ was by death in Adam.

11 Neuertheless, one of them thou leftest, namely, Noe with his household, of whom came all ryghteous men.

12 And it "happened, that when they that dwelt vpon the earth, began to multiplie, and had gotten them many children, and were a greate people, they beganne to bee more vngodly than the firste. "or, came to passe.

13 Now when they lined so wickedly before thee, thou didst chose thee a man from among them, whose name was Abraham.

14 Him thou louedst, and vnto him onely thou shewedst thy will. C

15 And madest an euerlasting couenaunte with him, promising him that thou wouldest neuer forsake his seede.

16 And vnto him thou gauest Isahac: vnto Isahac also thou gauest Jacob and Esau. As for Jacob thou didst chose him to thee and put backe Esau: And so Jacob became a greate multitude. Gen. 21. f. Gen. 25. f. Gen. 32. f.

17 And it came to passe, that when thou leddest his seede oute of Egypte, thou broughtest them vp to the mount Sina, Exo. 19. f. Deut. 4. b.

18 Bowing downe the heauens, "setting fast the earth, mouing the grounde, making the deapthes to shake, and "troubling the worlde. "or, abasing. "or, astonishing.

19 And thy glorie went throughe foure "portes of fire, & earthquakes, and windes, and colde: that thou myghtest gyue the lawe vnto the seede of Jacob, and "diligence vnto the generation of Israel. "or gates. "or, and the which the generation of Israel should keepe with diligence.

20 And yet tookest thou not awaye from them that wicked hart, that thy law might bring forth fruite in them.

21 For the firste Adam bearing a wycked hart, transgressed and was ouercome: and so be all they that are borne of him. D

22 Thus remained weakenesse stil, and the lawe in the heartes of the people, with the wickednesse of the rote: so that the good departed away, and the euill abode still. Rom. 8. f. 1. Reg. 15. f.

23 So the tymes passed awaye, and the yeeres were brought to an ende: Then diddest thou rayse thee vp a seruant called Dauid. 3. Reg. 5. f.

24 Whome

14 Whom thou commaundedst to buyld a citie vnto thy name, & to offer vp incense and sacrifice vnto thee therein.

25 When this was done nowe manye yeres, then the inhabitours of the citie forsoke them,

26 And in al things, did euen as Adam and and all his generations had done: for they also had a wicked heart.

℈ 27 And so thou gauest the citie ouer into the handes of thine enimies.

28 But do they of Babylon then any thing better, that they should therefore haue the dominion in Sion?

29 For when I came thither, & sawe there so great wickednesse, that it coulde not be numbred: then my soule sawe many euill dwers in this thirtieth yeere, so that my hart fayled mee:

30 For I sawe howe thou suffredst therein such vngodlinesse, and sparedst the wicked dwers: but thyne owne people hast thou rooted out, and preserued thine enimies, & this hast thou not shewed "or, it. me.

"or, commeth to passe. 31 I cannot perceiue how this "happeneth. Do they of Babylon then better than they of Sion?

32 Or is there any other people that knoweth thee, sauing the people of Israel? or what generation hath so beleeued thy "couenantes, as Jacob? "or, testimonies.

33 And yet their rewarde appeareth not, and their labour hath no fruite: for I haue gone here and there through the heathen, and I see that they be "rich & wealthie, and thinke not vpon thy commaundementes. "or, flowe in wealth.

34 Waygh thou therefore our wickednesse nowe in the ballance, and theirs also that dwell in the worlde: and so shal thy name be no where founde but in Israel.

35 Or when was it that they which dwell vpon earth, haue not sinned in thy sight? or what people hath so kept thy commanmentes?

36 Thou shalt finde, that Israel by name hath kept thy preceptes: but not the (other people and) heathen.

The.iiij. Chapter.

The Angel reproueth Esdras, bicause he seemed to enter into the profound iudgementes of God.

A 1 AND the Angel that was sent vnto me, whose name was Uriel, gaue mee an answere,

2 And sayde, thy heart hath taken to muche vpon it in this world, and thou thinkest to comprehende the way of the highest.

3 Then sayd I, Yea my Lord. And he answered me, and sayde, I am sent to shewe thee three wayes, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see: and I shall shewe thee from whence the wicked heart commeth.

5 And I sayd, Tel on my Lord. Then sayde he vnto mee, Go thy way, waygh mee the waygt of the fire, or measure me the blast of the wind, or cal me againe the day that is past.

6 Then answered I, and sayde, What man borne, is able to do that, that thou shouldest aske suche things of mee?

7 And he sayde vnto me, If I should aske B thee how deepe dwallings are in the middest of the sea, or how great water springs are in the beginning of the deepe, or howe greate water springs are vpon the streatching out of the heauens, or which are the outgoings of Paradise: "or, borders.

8 Peraduenture thou wouldest say vnto me, I neuer went down yet into y deepe, nor hel, neither did I euer clime vp into heauē.

9 Neuertheless, nowe haue I asked thee but only of fire, and winde, and of the day, wherethrough thou hast trauayled, and from the whiche thou canst not be separated: and yet canst thou giue mee no answere of them.

10 He sayd moreouer vnto me, Thine owne things, and suche as are growen vp with thee, canst thou not knowe:

11 Howe shoulde thy vessell then be able to comprehende the way of the highest: and nowe outwardly in the corrupt worlde to vnderstande the corruption that is euident in my sight?

12 Then sayde I vnto him, It were better that we were not at al, thā that we should lyue in wickednesse, and to suffer, and not to knowe wherefore.

13 He answered me, and sayde, I came to a Iud.9.b. forrest in a plaine, and the trees toke suche 2.Par.25.c. a deuise,

14 And sayde, Come, let vs go, and fight a- C gaynst the sea, that it may depart awaye before vs, & that wee may make yet more woodes,

15 The floodes of the sea also in like manner toke counsaile, and sayde, Come, lette vs go vp, and fight agaynste the trees of the woode, that there wee may make vs another countrey.

16 The thought (and deuise) of the woodde was but vayne (and nothing woorth:) for the fire came and consumed it.

17 The thought of the floodes of the Sea came likewise to nought also: for ỹ lande stode vp, and stopped them.

18 If thou were iudge nowe betwixt these two, whome wouldest thou iustifie, or whome wouldest thou condemne?

19 I answered, and sayd, Verily it is a fowlishe thoughte that they bothe haue deuised: for the grounde is gyuen vnto the woodde, and the sea also hath his place to beare his floodes.

20 Then answered he mee, and sayd, Thou hast gyuen a ryght iudgement: but why iudgest thou not thy selfe also?

D 21 For like as the grounde is gyuen vnto the wood, and the sea to his floodes: euen so they that dwell vpon earth, may vnderstande nothing but that whiche is vppon earth: and he that dwelleth aboue the heauens, maye onely vnderstande the thinges that are aboue the heauens.

Esai. 45. c. John. 3. c. 1. Cor. 2. b.

22 Then answered I, and sayde, I beseeche thee, O Lord, let me haue vnderstanding.

D 23 For it was not my mynde * to bee curious of thy highe things, but of suche as wee dayly meddle withall, namely, as wherefore Israel is gyuen vp as a reproche to the heathen, and for what cause the people whome thou hast loued, is gyuen ouer vnto vngodly nations, and why the lawe of our forefathers is brought to nought, and the written * couenauntes come to none effect?

* Or, desire to enquire

* Or, promises.

24 And we passe awayout of the world as the Grashoppers, and our lyfe is a very feare, and we are not worthie to obteyne mercie.

25 What wyll hee dow then vnto his name whiche is called vppon ouer vs? Of these thinges haue I asked question.

26 Then answered he mee, and sayde, The more thou searchest, the more thou shalt marueyle, for the worlde hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the ryghteous in tyme to come: for this worlde is full of vnrighteousnesse, and weakenesse.

2. Ioh. 5. c.

28 But as concerning the things whereof thou askest mee, I will tell thee: The euill is sowen, but the destruction thereof is not yet come.

E 29 If the euill nowe that is sowen bee not turned vpside downe, and if the place where the euyll is sowen passe not away: then cannot the thing come, that is sowen with good.

30 For the corne of euyll seede hath beene sowen in the hearte of Adam from the beginning: and howe muche vngodlynesse hath hee brought vp vnto this tyme? and howe muche shall he yet bring forth, vntill he come into the barne?

31 Ponder nowe by thy selfe howe greate frute of wickednesse the corne of euil seede bringeth forth.

32 And when the stalkes shalbe cut downe, whiche are without number, howe greate a barne shall it fill?

33 Then I answered and sayde, How and when shall these things comme to passe? Wherefore are our yeeres fewe and euyll?

34 And he answered mee, saying, Hast not thou to much aboue the moste highest: for thy haistynesse to bee aboue him, is but vayne, though thou dow all that thou canst for it. Apoc. 6. d.

35 Did not the soules also of the ryghteous aske question of these things in their chãbers, saying, Howe long shall I hope on this fashion? when commeth the fruite of my barne, and our rewarde?

36 And vppon this, Jeremiel tharchangel gaue them answere, & sayde. Euen when the number of the seedes is filled in you: for he hath wayghed the worlde in the balance.

37 In measure & number hath he measured the tymes, and moueth it not, nor shaketh it, vntill the sayde measure be fulfilled.

38 Then answered I, and sayde, O Lorde, Lorde, nowe are we all full of sinne.

39 And for our sake peraduenture it is, that the barne of the ryghteous are not fulfilled, bicause of the sinnes of them that dwel vpon the earth.

40 So he answered me, and sayde, Go thy way to a woman with childe, and aske of hir when shee hath fulfilled hir nyne monethes, if hir wombe may keepe the byrth any longer within hir?

41 Then sayde I, No Lorde, that can shee not. And he sayde vnto me, In the graue, the secrete places of soules are lyke the wombe of a woman.

42 For lyke as a woman that trauayleth, maketh haste to escape the necessitie of the trauayle: euen so do these places haste to delyuer those things that are committed vnto them.

43 Loke what thou desirest to see, it shalbe shewed thee from the beginning.

44 Then answered I, and saide, If I haue

founde

founde fauour in thy ſight, and if it be poſſible, and if I be meete therefore,

45 Shewe me then whether there be more to come, than is paſt, or more paſt than is for to come.

46 What is paſt, I knowe: but what is for to come, I knowe not.

C 47 And he ſayde vnto me, Stand vp vpon the right ſide, and I ſhall expounde the ſimilitude vnto thee.

48 So I ſtode, and beholde, an hote burning Ouen paſſed by before me: & it happened that when the flame was gone by, I looked, and behold the ſmoke had the vpper hande.

49 After this, there paſſed by before me a water cloude, and ſent downe much rayne with a ſtorme: and when the ſtormie raine was paſt, " the drops remained ſtill.

" or, the little droppes came after.

50 Then ſayde he vnto me, Conſyder with thy ſelfe: like as the rayne is more than the droppes, and as the fire exceedeth the ſmoke: euen ſo the meaſure of the thinges that are paſt, hath the vpper hand, and the drops and ſmoke worke much in quantity.

51 Then I prayed, and ſayde, May I lyue, thinkeſt thou, vntill that tyme? or what ſhall happen in thoſe dayes?

52 He anſwered me, and ſayde, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee: for I do not knowe it.

The.v. Chapter.

1. In the latter times trueth ſhall be hydde. 6. Vnrighteouſneſſe and all wickedneſſe ſhall raigne in the worlde. 23. Iſraell is reiected, and God delyuereth them. 35. God doth all things in ſeaſon.

I 1 MEeuertheleſſe, as concerning the tokens (marke this:) Beholde, the dayes ſhall come, that they whiche dwell vpon earth ſhal be taken in a great number, and the way of the trueth ſhall be hyd, and the lande ſhall be barren from fayth:

Mat. 24. a. 2 But iniquitie ſhall be increaſed aboue that which nowe thou ſeeſt, or that thou haſt heard long agoe.

3 And the lande that thou ſeeſt now to haue rule, ſhalt thou ſhortly ſee waſte.

4 But if God graunt thee to lyue, thou ſhalt ſee after the thyrde trumpet, that the Sunne ſhall ſodainly ſhyne agayne in the night, & the Moone three times in the day:

5 And blood ſhall droppe out of wood, and the ſtone ſhall giue his voyce, and the people ſhall be vnquieted:

6 And euen he ſhall rule, whome they hope not that dwell vpon earth, and the foules that flitte:

7 And the Sodomitiſhe ſea ſhall caſt oute the fiſhe, and make a noyſe in the nyght, which manye haue not knowne, but they ſhall all heare the voyce thereof. B

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be ofte ſent out againe: the wilde beaſts ſhal change their place, and menſtruous women ſhall beare monſters.

9 And ſalte waters ſhall be founde in the ſweete, and all friendes ſhall fight one againſt another: then ſhall all wit and vnderſtanding be hid, and put aſide into their ſecrete places:

10 And ſhall be ſought of manye, and yet not be founde: then ſhall vnrighteouſneſſe and " voluptuouſneſſe haue the vpper hande vpon earth.

" or, inconti-nencie.

11 One lande alſo ſhall aſke another, and ſaye, Is tyghteouſneſſe, " that maketh a man righteous, gone through thee? And it ſhall ſay, No.

" or, that iniquitie. or, that doth righteouſely.

12 At the ſame time ſhall men hope, but nothing obtayne: they ſhall labour, but their wayes ſhall not proſper.

13 To ſhew thee ſuch tokens I haue leaue: and if thou wilt pray agayne, and weepe as nowe, and faſt ſeuen dayes, thou ſhalte heare yet greater things.

14 Then I awaked, and a fearefulneſſe C went through all my body, and my mynd was feeble, ſo that I almoſt ſowned thall:

15 So the angell that was come to talke with me, helde me, comforted me, and ſet me vp vpon my feete.

16 And in the ſecond night it came to paſſe, that Salathiel, the captayne of the people, came vnto me, ſaying. Where haſt thou bene? and why is thy countenaunce ſo heauie?

17 Knoweſt thou not that Iſraell is committed vnto thee in the lande of their captiuitie?

18 Vp then, and eate, and forſake vs not, as the Shepheарde that leaueth his flocke " of, cruell. in the handes of " wicked wolues.

19 Then ſayd I vnto him, Get thy wayes from me, and come not nighe me. And he hearde it, and as I ſayde, ſo went he his way from me.

20 And ſo I faſted ſeuen dayes, mourning D and weeping, like as Vriel the angell commaunded me.

21 And after ſeuen dayes it was ſo that the

thoughtes of my heart were very grieuous vnto me agayne,

22 And my soule receyued the spirite of vnderstanding, and I beganne to talke with the most highest againe,

23 And sayde, O Lorde, Lorde, of euerie wood of the earth, & ofall the trees therof, thou hast chosen thee one onely vineyard:

24 And of all landes of the whole worlde, thou hast chosen one pit, and of all floures of the grounde, thou hast chosen thee one Lilye:

25 And of all the depthes of the sea, thou hast filled thee one riuer: and of all builded cities, thou hast halowed Sion vnto thy selfe:

26 And of all the foules that are created, thou hast named thee one Doue: and of al the cattell that are made, thou hast prouided thee one Sheepe:

E 27 And among all the multitudes of peoples, thou hast gotten thee one people: and vnto this people whome thou louedst, thou gauest a lawe that is proued of all.

28 And nowe, O Lorde, why hast thou giuen ouer this one people vnto many? and vpon the one wote thou haste "prepared others, and why haste thou scattered thy only people among many?

"or, let.

29 Which treade them downe, yea which haue euer withstande thy promyses, and neuer beleeued thy couenantes.

30 If thou diddest so much hate thy people, yet shouldest thou punish them with thine owne handes.

31 Now when I had spoken these wordes, the angell that came to me the night afore, was sent vnto me,

32 And sayde vnto me, Heare me, and I will instructe thee: hearken to the thing that I saye, and I shall tell thee more.

33 And I sayd, Speake on my Lord. Then sayde he vnto me, Thou art sore troubled in mynd for Israels sake: louest thou that people better than he that made them?

34 And I sayd, No Lord, but of very grief (and compaſsion) haue I spoken: for my reynes payne me euerie houre, bycause I would "haue experience of the waye of the most highest, and seeke out parte of hys iudgement.

"or, comprehende.

"or, canst not.

35 And he sayde vnto me, That thou "mayest not. And I sayd, Wherfore Lord? wherevnto was I borne then? or why was not my mothers wombe then my graue, that I might not haue seene the miserie (and trouble) of Jacob, and the wearying out of the stocke of Israell?

36 And he sayde vnto me, Number me the things that are not yet come, gather me together the droppes that are scattered abroad, make me the floures greene againe that are withered,

37 Open me the places that are closed, and bring me forth the wyndes that in them are shut vp, shew me the image of a voice: and then I will declare to thee the thing that thou laboures to knowe.

38 And I sayde, O Lorde, Lord, who may knowe these things, but he that hath not his dwelling with men?

39 As for me, I am vnwise: howe maye I then speake of these things, whereof thou askest me?

40 Then sayde he vnto me, Like as thou canst do none of these things that I haue spoken of: euen so canst thou not find out my iudgement, or in the ende, the loue that I haue promysed vnto my people.

41 And I sayde, Beholde, O Lorde, yet art thou nygh vnto them that be reserued tyll the end: and what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs?

42 And he sayde vnto me, I will lyken my iudgement vnto a ryng: lyke as there is no slacknesse of the last, euen so there is no swiftnesse of the first.

43 So I answered and sayde, Couldest thou not make those that haue bene made and be nowe, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me, and sayde, The creature may not haste "aboue the maker, neyther may the world holde them at once, that shall be created therein.

"or, before.

45 And he sayde, As thou hast sayde vnto thy seruant, that thou which quickenest all things, hast geuen life at once to the creature (or woorke) that thou hast created, and the creature bare it: euen so myght it nowe also beare them that be nowe present at once.

46 And he sayde vnto me, Aske the wombe of a woman, and saye vnto hir, If thou bringest forth children, why beres thou it not together, but one after another? Pray hir therefore to bring forth tenne children at once.

47 And I sayde, She can not, but must do it by distance of time.

48 Then sayde he vnto me, Euen so haue I diuided by distance of time, the thyrde bed of the earth, for those that be sowen vpon hir.

49 For like as a yong chyld may not bring
forth the things that belong to the aged:
euen so haue I ordeyned "or, the time. the world which
I created.

50 And I asked, and sayde, Seeing thou
hast nowe giuen me the way, I will pro-
ceede to speake before thee: for our mother,
of whome thou haste tolde me that she is
yong, draweth she nowe nigh vnto age?

51 He answered me, and sayde, Aske a wo-
man that beareth children, and she shal tell
thee.

52 Saye vnto hir, Wherefore are not they
whome thou hast brought forth, like those
that were before thee, but lesse of stature?

53 And she shall answere thee, They that be
borne in the youth of strength, are of one
fashion: and they that are borne in the
time of age (when the wombe fayleth) are
otherwise.

54 Consider nowe thy selfe, howe that ye
are lesse of stature, than those that were be-
fore you:

55 And so are they that come after you lesse
than ye, as the creatures which nowe be-
ginne to be olde, and haue passed ouer the
strength of youth.

56 Then sayde I, Lorde I beseech thee, if I
haue founde fauour in thy sight, shew thy
seruaunt by whome thou visitest thy "or, worke-
manship. creature?

The. vi. Chapter.

1. God hath foreseene all things in his secrete counsayle, and is authour thereof, and hathe created them for his children. 25. The felicitie of the age to come.

1 AND he sayde vnto me, In the begin-
ning, when the "or, compasse of the earth. grounde was made,
before the dores of the world stode, or euer
the windes blewe.

2 Before it thundred and lightned, or euer
the foundations of Paradise were layde,

3 Before the fayre floures were seene, or e-
uer the moueable powers were stablished,
before the innumerable "or, armies. multitude of an-
gels were gathered together,

4 Or euer the highnesses of the ayre were
lyfted vp, afore the measures of the fyrma-
ment were named, or euer the chimneys in
Sion were hote,

5 And or the present yeres were sought out,
and or euer the inuentions of them that
nowe sinne, were "or, turned away. put aside, before they
were sealed that haue gathered fayth for a
treasure:

6 Then did I consider, and ponder al these
thinges, and they all were made through
me alone, and through none other: by me
also they shal be ended, and by none other.

7 Then answered I, and sayd, What shal B
be "or, diuision. the parting a sunder of the times? or
when shall be the ende of the first, and the
beginning of it that followeth.

8 And he sayde vnto me, From Abraham
vnto Isahac, when Jacob and Esau were
borne of him, Jacobs hande helde first the
heele of Esau:

9 For Esau is the end of this world, & Ja-
cob is the beginning of it that followeth.

10 The hande of man betwixte the heele
and the hande: other question, Esdras aske
thou not.

11 I answered then, and sayde, O Lorde,
Lord, if I haue founde fauour in thy sight,

12 I beseeche thee "or, make an end to these thy tokens. shewe thy seruaunt the
ende of thy tokens, whereof thou shewedst
me part the last night.

13 So he answered and sayde vnto me,
Stande vp vpon thy feete, and heare "or, mightie. a
perfect voice and sounde.

14 There shall come a "or, an earth-quake. great motion: but
the place where thou standest shall not be
moued. C

15 And therefore when "or, when he speaketh. thou hearest the
wordes, be not afrayde: for of the ende
shall the worde be, and of the foundation
of the earth shall it be vnderstande:

16 And why? the worde thereof trembleth,
and quaketh: for it knoweth that it must
be changed at the ende.

17 And it hapned, that when I had heard
it, I stode vp vpon my feete, and hearke-
ned: and beholde, there was a voyce that
spake, and the sounde of it was like to the
sounde of many waters,

18 And it sayde, Beholde, the dayes come
that I wyll beginne to draw nigh, and to
visite them that dwell vpon earth:

19 And will beginne to make inquisition
of them, what they be that haue hurte vn-
iustly with their vnrighteousnesse, and
when the lowe estate of Sion shall be ful-
fylled.

20 And when the worlde that shall vanishe
away shall be ouerstaled, then wyll I doe
these tokens: the bookes shall be opened
before the "or, heauen. fyrmament, and they shall see
altogether.

21 And the children of a yeere olde shall D
speake with their voyces, the women with
childe shall bring forth vntimely children
of three or foure monethes olde, and they
shall lyue, and be rayled vp,

22 And sodeynly shall the sowen places ap-
peare

peare as the vnsowen, the full store houses shall sodenly be founde emptie:

23 And the trumpet shall giue a sounde which when euery man heareth, they shall be hastily afrayde.

Mich. 7.a. Mat.10.c. 24 At that time shall friendes fight one against another like enimies, and the earth shall stand in feare with them: the springs of the welles shall stande still, and in three houres they shall not runne.

25 Who so euer remayneth from all these things that I haue told thee, "or, he shalbe saued. shall escape, and see my saluation, and the end of your world.

26 And the men that are receiued shall see it, they that haue not tasted death from their byrth: and the heart of the "or, inhabiters. inwellers shall be changed and turned into another meaning.

27 For euill shall be put out, and deceyte shall be quenched.

28 As for fayth, it shall florishe, corruption shall be ouercome, and the trueth whiche hath bene so long without fruite, shall be "or, shewed foorth. declared.

29 And when he talked with me, beholde, I loked a litle and a litle vpon him, before whome I stode,

30 And these wordes sayde he vnto me, I am come to shewe thee the time of the night for to come.

31 If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell thee more things, and greater than before, whiche I haue heard by the day.

32 For thy voyce is heard before the highest: for why? the mightie hath seene thy righteous dealing, he hath seene also thy chastitie which thou hast had euer since thy youth:

33 And therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not:

34 And haste not with the tymes that are past, to thynke vayne thinges, that thou mayest not hasten from the latter times.

35 And it came to passe after this, that I wept agayne, and fasted seuen dayes in like maner, that I myght fulfyll the three workes which he tolde me.

36 And in the eyght night was my hearte vexed within me agayne, and I began to speake before the highest.

37 For my spirite was greatly set on fire, and my soule was in distresse,

38 And I sayd, O Lorde, thou spakest vnto thy creature from the beginning, euen the fyrst day, and saydest, Let heauen and earth be made: and thy worde was a perfect worke.

39 And then was there the spirite, and the darkenesses were yet on euerie syde, and silence: there was no mans voyce as yet from thee.

40 Then commaundedst thou a faire light "or, bright. to come forth out of thy treasures, that thy worke might appeare, and be seene.

41 Upon the seconde daye thou madest the spirite of the firmament, and commanndedst it to part asunder, and to make a diuision betwixte the waters, that the one part might remayne aboue, and the other beneath.

42 Upon the thyrde day thou broughtest to passe that the waters were gathered in the seuenth part of the earth: fiue partes hast thou dryed vp, and kepte them, "to the intent that men might sowe and occupie husbandrie therein. "or, to the intent that of them there might be some ministred before the sowen God, & tyl

43 As sone as thy worde went forth, the worke was made.

44 For immediately there was great and innumerable fruite, & many dyuers pleasures for the taste, and flowers of vnchangeable coloure, and odours of wonderfull smell: and this was done the third day.

45 Upon the fourth daye thou commaundedst that the sunne should giue his shine, and the moone hir lyght, the starres didst thou set in order: Gen.1.d.

46 And gauest them a charge to do seruice, euen vnto a man that was for to be made. Deut.4.d.

47 Upon the fifth day thou saydst vnto the seuenth parte, where the waters were gathered, that it shoulde bring forth (diuers) beastes, foules, and fyshes: and so it came to passe. Gen.1.f.

48 For the dumbe water & without soule, brought forth liuing things at the commaundement of God, that "all people might prayse thy wonderous workes. "or, the wondrous.

49 Then diddest thou ordeyne two soules: the one thou calledst "Enoch, and the other Leuiathan, "or, Behemoth.

50 And dyddest separate the one from the other: for the seuenth part, (namely, where the water was gathered together) might not holde them both.

51 Unto "Enoch thou gauest one part which was dryed vp the thyrd day, that he should dwell in the same part wherein are a thousande hylles. "or, Behemoth.

52 But vnto Leuiathan thou gauest the seuenth part, namely the moyst, and hast kept him to deuour what thou wilt, and when.

53 Upon the sixth daye thou gauest commaunde-

maundement vnto the earth, that before thee it should bring forth beastes, cattell, and all that creepe :

54 And beſydes this, Adam alſo, whome thou madeſt Lorde of all thy creatures: of him come we al, and the people alſo whom thou haſt choſen (eſpecially vnto thy ſelfe.)

55 All this haue I ſayde nowe, and ſpoken before thee, (that I might ſhewe howe) that the worlde is made for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſayde that they are nothing, but bee like vnto ſpittle, & haſt likened the abundance of them vnto a droppe that falleth from a veſſell.

57 And now, O Lorde, beholde, the heathen which haue euer bene reputed as nothing, haue begunne to be Lordes ouer vs, and to deuour vs :

58 But we thy people (whom thou haſt called thy firſt borne, thy onely begotten, and thy feruent louer) are gyuen into their handes and power.

59 If the world now be made for our ſakes, why haue we not the inheritaunce of the world in poſſeſſion? Howe long ſhall this endure?

The. vij. Chapter.

5. VVithout tribulation none can come to felicitie. 12. God aduertiſeth all in time. 28. the comming and death of Chriſte. 32. The reſurrection and laſt iudgement. 43. After the which all corruption ſhall ceaſe. 47. All fell in Adam. 49. The true life. 59. The mercies and goodneſſe of God.

1 AND when I had made an ende of ſpeaking theſe wordes, there was ſent vnto me an angell, which had bin ſent vnto me alſo the nightes afore.

2 And he ſayde vnto me, Up Eſdras, and heare the wordes that I am come to tell thee.

3 And I ſayde, Speake on (Lord) my God. Then ſayde he vnto me, The ſea is ſet in a wyde place, that it might be deepe and great.

4 But put caſe the entrance is narow and ſmall, like a ryuer :

5 Who then could goe into the ſea, to loke vpon it, and to rule it? If he went not through the narowe, howe might he come into the brode?

6 Item "another. A citie is buylded and ſet vpon a broade fielde, and is full of all good things : "or, again.

7 The entrance thereof is narowe, and is ſet in a dangerous place to fall, like as if there were a fyre at the right hande, and a deepe water at the left,

8 And as it were onely one ſtrait path betwixt them both, euen betwene the fire and the water, ſo ſmall, that there coulde but one man goe there at once :

9 If this citie were giuen vnto a man for an inheritance, and he neuer went thorow the perylous way before, howe ſhoulde he receiue his inheritance?

10 And I ſayde, It is ſo Lorde. Then ſayd he, Euen ſo alſo is Iſraels portion.

11 And why? for their ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, the was the thing ſo appointed as nowe is done.

12 Then were the entrances of the worlde made narowe, full of ſorowe and trauell: they are but fewe and euill, full of perils, and labour.

13 For the entraunces of the fore worlde were wyde and ſure, and brought immortall fruite.

14 If then they which are lyuing, enter not diligently through theſe ſtraite and brittle things, they can not receyue the things ſo layde vp in ſecrete. C

15 Why diſquieteſt thou thy ſelfe then, ſeeing thou arte but a corruptible man? And why arte thou moued, where as thou arte but mortall?

16 And why haſte thou not receyued into thyne hearte the things that are to come, rather than them that are preſent?

17 Then ſayde I, O Lord, Lord, thou haſt ordeyned in thy lawe, that the ryghteous ſhoulde inherite theſe things, but that the vngodly ſhould periſh :

18 Neuertheleſſe, the righteous ſhall ſuffer ſtraight things, and hope for wide: for they that haue lyued vngodly, and ſuffered ſtraight things, ſhall not ſee the wyde.

19 And he ſayd vnto me, There is no iudge aboue God, and none that hath vnderſtanding aboue the highell.

20 For there be manye that periſhe in this life, becauſe they deſpiſe the lawe of God that is "ſet before them : "or, appointed them.

21 For God hath giuen ſtraight commaundement to ſuche as came, ſo ofte as they came, what they ſhould do to haue life, and what they ſhould keepe to auoyde puniſhment. D

22 Neuertheleſſe, they were not obedient vnto him, but ſpake againſt him, and imagined vayne things :

23 And deceyued them ſelues by wicked deedes,

deedes, and denyed the power of the moſt high, and regarded not his wayes.

24 But his lawe haue they deſpiſed, and denyed his promiſes, in his ſtatutes and ordinaunces haue they not bene faythfull and ſtedfaſt, and haue not perfourmed his workes.

25 And therefore Eldras, for the emptie, are the emptie things, and for the full, are the full things.

26 Beholde, the time ſhall come that theſe tokens which I haue tolde thee ſhall come to paſſe, and the bryde ſhall appeare, and the coming forth, ſhall be ſeene, that nowe is vnder the earth:

E 27 And whoſoeuer is delyuered from the forſayde euils, ſhall ſee my wonders.

28 For my ſonne Jeſus ſhall be openly declared, with thoſe that be with him: and they that remayne, ſhall be mery within foure hundred yeeres.

29 After theſe ſame yeeres, ſhall my ſonne Chriſt dye, and all men that haue life:

30 And the worlde ſhall be turned into the olde ſilence ſeuen days, like as in the forſe iudgements, ſo that no man ſhal remaine.

31 And after ſeuen days, the world that yet awaketh not, ſhall be rayſed vp, and that ſhall dye that is corrupt.

32 And the earth ſhall reſtore thoſe that haue ſlept in hir, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliuer thoſe the ſoules that were committed vnto them.

33 And the moſt highest ſhall be openly declared vpon the ſeate of iudgement, and al miſerie ſhal vaniſh away, and long ſuffering "or haue an ende. ſhall be gathered together.

34 But the iudgement ſhall continue, the trueth ſhall remayne, and fayth ſhall ware ſtrong,

35 The worke ſhall follow, and the reward ſhall be ſhewed, the "righteouſneſſe ſhall watch, and the vnrighteouſneſſe ſhal beare no rule. "or, the good deedes ſhalbe of force.

36 Then ſayde I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers Gen.18.c. Exod.32.c. that ſinned in the wilderneſſe,

37 And they that came after him, for Iſrael, in the time of Achas and Samuell,

2.Sa.24.b. 38 And Dauid for the deſtruction, and 2.Chr0.6.c. Solomon for them that came into the ſanctuarie,

3.Re.17.d. 39 And Helias for thoſe that receiued raine, and for the deade, that he might liue,

4.Re.19.c. 40 And Ezechias for the people in the time of Sennacherib, and diuers other in lyke maner, which haue prayed for many.

41 Euen ſo nowe, ſeeing the "corrupt is grown vp, and wickednes increaſed, and the righteous haue prayed for the vngodly: wherefore ſhall it not be ſo nowe alſo? "or, vice.

42 He anſwered me, and ſayde, This preſent lyfe is not the ende, oft times honour is retayned in it: therfore haue they prayed for the weake.

43 But the daye of doome ſhall be the ende of this time, and the beginning of the immortalitie for to come, wherein all corruption ſhall be vaniſhed:

44 Intemperancie ſhall be loſed, infidelity be cut off, righteouſneſſe growe, and the veritie ſpring vp.

45 Then ſhall no man be able to ſaue him that is deſtroyed, nor to oppreſſe him that hath gotten the victorie.

46 I anſwered then and ſayd, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam: or elſe when it was giuen him, to haue kepte him that he ſhould not haue ſinned.

47 For what profite is it for men nowe in this preſent time to liue in heauineſſe, and after death to "looke for puniſhment? "or, feare.

48 O thou Adam, what haſte thou done? For though it was thou that ſinned, thou arte not falne alone, but we all that come of thee.

49 For what profite is it vnto vs, if there be promiſed vs an immortall "time, whereas we doe the workes that bring death: "or, lyfe.

50 And that there is promiſed vs an euerlaſting hope, whereas our ſelues are euyll and vayne:

51 And that there is layde vp for vs dwellings of healthe and ſafetie, whereas we haue lyued wickedly:

52 And that the glorie of the higheſt is kept to defende them which haue led a patient life, whereas we haue walked in the moſte wicked wayes of all:

53 And that there ſhould be ſhewed a Paradyſe, whoſe fruite endureth for euer, wherein is "freedome & medicine, whereas we ſhall not go in? "or, ſafetie & health.

54 (For we haue walked in vnpleaſaunt places,)

55 And that the faces of them which haue abſteyned, ſhall ſhyne aboue the ſtarres: whereas our faces ſhall be blacker than darkeneſſe.

56 For whyle we lyued and dyd vnrighteouſly, we conſidered not that we ſhoulde ſuffer therefore after death.

57 Then anſwered he me, and ſayde, This

is the

is the maner of the battell which man that is borne vpon the earth shall fight,

58 That if he be ouercome, he shall suffer as thou hast sayde: but if he get the victorie, he shall receyue the thing that I say.

Deut. 30. d. 59 For this is the life whereof Moses spake vnto the people whyle he liued, saying, Chose thy life, that thou maist liue.

60 Neuertheless, they beleeued him not, neither the prophetes after him, no nor me which haue sayde vnto them,

61 That heauinesse shoulde not so be vnto their destruction, like as ioy is for to come ouer those "that haue suffered them selues to be enfourmed in saluation.

"or, to whom saluation is permitted.

62 I answered then, and sayde, I knowe Lorde, that the highest is called mercifull, in that he hath mercie vpon them whiche are not yet come vnto that world,

Rom. 2. a. 63 And vpon those also that walke in his lawe,

64 And that he is patient: for he long suffereth those that haue sinned, as his creatures,

65 And that he is liberall, to giue whereas it requireth,

66 And that he is of great mercie: for he palleth in mercy much, both those that are present, and that are passe, and also them which are for to come.

67 For if he multiplyed not his mercies, the world coulde not continue hys being with those that haue inheritaunces therein.

"or, forgiueth 68 He "giueth also: for if he gaue not of his goodnesse, that they whiche haue done euill might be eased from their wickednesse, the tenne thousandth part of menne should not remayne lyuing.

69 And if he, being iudge, forgaue not those that be healed with his word, and take not away the multitude of contentions.

70 There shoulde be verie fewe left, peradventure in an innumerable multitude.

The. viij. Chapter.

1. The number of the godly is small. 6. The woorkes of God are excellent. 20. Esdras prayer for him and his people. 39. The promise of saluation to the iust. 55. The destruction of the vniust.

1 AND he answered me, saying, The most highest made this world for manye, but the world to come for fewe.

2 I will tell thee a similitude, Esdras. As when thou askest the earth, it shall saye vnto thee that it giueth muche "mouldе

"or, earthy matter.

whereof earthen vessels are made, but litle of it that golde commeth of: euen so is it with the worke of this world.

3 There be many created, but fewe shall be saued. Mar. 20. b. t. 21. b.

4 Then answered I, and sayd, Then swalowe vp the wit (O my soule) and deuoure the vnderstanding.

5 For thou arte agreed to hearken, and to gyue care, and wylling to prophesie: for thou hast no longer space but this life gyuen thee.

6 O Lorde, if thou suffer not thy seruaunt to intreate thee, that thou mayest gyue seede vnto our heart, and buylde our vnderstanding, that there may come fruite of it, whereby eache man maye liue that is corrupt: then who shall steppe forth in the place of man?

7 For thou art alone, and we all one worke B manshyp of thy handes, lyke as thou hast sayde.

8 For when the bodie is fashioned nowe in the mothers wombe, and thou gyuest the members, thy creature is preserued in fire and water, and nyne monethes doth thy worke suffer thy creature which is fashyoned in hir.

9 But the things that keepeth, and that is kept, shall both be preserued: and when the time commeth, the wombe preserued, deliuereth vp the things that growe in it.

10 For thou hast commaunded the parts of the body, euen the breastes, to giue mylke vnto the fruite of the breasts:

11 That the thing which is created and fashioned, maye be nourished for a time, tyll thou disposest & ordrest it with thy mercy.

12 And then thou bringest it vp with thy righteousnesse, nurturest it in thy law, and reformest it with thy vnderstanding,

13 "Mortifyest it as thy creature, and ma- "or, slayest. kest it lyuing as thy worke.

14 Seeing then that thou destroyest hym C whiche with so great labours is created and fashyoned through thy commaundement, thou couldest lightly ordeyne also that the thing whiche is made myght be preserued.

15 Nowe therefore Lorde I will speake (for concerning all men in generall thou shalte rather prouide) but touching thy people, for whose sake I am sory.

16 And thyne inheritaunce, for whose cause I mourne, and Israell, for whome I am wofull, and Iacob, for whose sake I am grieued:

17 Therfore begin I to pray before thee for my

my ſelf and from them: for I ſee the falles of vs that dwell in the lande.

" or, ſodayne comming.

18 But I haue heard the " ſwiftneſſe of the iudge which is to come.

19 Therefore heare my voyce, and vnderſtand my wordes, and I ſhall ſpeake before thee. This is the beginning of the wordes of Eſdras, before he was taken vp.

20 O Lorde, thou that dwelleſt in euerlaſtingneſſe, whiche beholdeſt from aboue things in the heauen, and in the ayre:

D 21 Whoſe throne is ineſtimable, whoſe glorie (and maieſtie) may not be comprehēded, before whome the hoſtes of angels ſtande with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe word is true, whoſe ſayings are ſtedfaſt, whoſe commaundement is ſtrong, whoſe ordinance is fearefull,

23 Whoſe loke dryeth vp the deapthes, whoſe wrath maketh the mountaynes to melte awaye, " and whoſe trueth beareth witneſſe:

" or, as the effect it ſelfe beareth witneſſe.

24 O heare the prayer of thy ſeruant, and marke with thine eares the petition of thy creature.

25 For whyle I lyue, I wyll ſpeake, and ſo long as I haue vnderſtanding, I wyll anſwere.

26 O loke not vpon the ſinnes of thy people, rather than on them whiche ſerue thee in trueth.

E 27 Haue no reſpect vnto the wicked ſtudies of the heathen: but to the deſire of thoſe that keepe thy teſtimonies with afflictiōs.

28 Thinke not vpon thoſe that haue walked ſaynedly before thee: but remember them whiche accordyng to thy will haue knowne thy feare.

29 Let it not be thy will to deſtroye them whiche haue had beaſtly manners: but to loke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at thē which " are worſe than beaſtes: but loue thē that alway put their truſt in thy righteouſneſſe and glory.

" or, appeare

31 For we and our fathers haue al the ſame ſickneſſe (and diſeaſe:) but bycauſe of vs ſinners, thou ſhalt be called mercifull.

32 For if thou haſte mercie vpon vs, thou ſhalte be called mercyfull to vs that haue no workes of righteouſneſſe.

33 For the righteous whiche haue layde vp many good workes together, ſhall out of their deedes receyue rewarde.

34 But what is man, that thou ſhouldeſt take diſpleaſure at him? Or what is this corruptible and mortall generation, that thou ſhouldeſt be ſo rough towardes him?

35 For of a trueth, there is no man among them that be borne but he hath dealt wickedly, and among the " faithfull there is none which hath not done amiſſe.

2. Par. 6. f. 1. Ioh. 1. b
" or, ſuch as confeſſe thy

36 For in this, O Lorde, thy righteouſneſſe and thy goodneſſe ſhall be prayſed (and declared) if thou be mercifull vnto thē which " are not ryche in good workes.

" or, haue the ſubſtaū of good workes.

37 Then anſwered he me, and ſayd, Some things haſt thou ſpoken aright: and accordyng vnto thy wordes it ſhall be.

38 For I will not verily conſider the workes " of them whiche haue ſinned before death, before iudgement, before deſtruction:

" or, of the wicked. Gen. 4. 2.

39 But I will reioyce ouer the worke and thought of the ryghteous, I will remember alſo the pilgrimage, the ſaluation and the reward that they ſhall haue.

40 Like as I haue ſpoken nowe, ſo ſhall it come to paſſe.

41 For as the huſbandman ſoweth muche ſeede vpon the grounde, and planteth many trees, and yet alwaye the thing that is ſowen or planted, is not all kepte ſafe, neither doth it all take rote: euen ſo is it of them that are ſowen in the worlde, they ſhall not all be ſaued.

42 I anſwered then and ſayde, If I haue founde grace, then let me ſpeake.

43 Like as the huſbandmans ſeede periſheth, if it come not vp, and receiue not thy rayne in due ſeaſon, or if there come to much rayne vpon it, and corrupt it:

44 Euen ſo perysheth man alſo, whiche is created with thy handes, and is like vnto thine own image, and to thy ſelf, for whoſe ſake thou haſt made all things, and likened him vnto the huſbandmans ſeede.

45 Be not wroth with vs (O Lorde) but ſpare thy people, and haue mercie vppon thine owne inheritance: for thou wylte be mercyfull vnto thy creature.

46 Then anſwered he me, & ſayd, Things preſent, are for the preſent, and things to come, for ſuch as be to come.

47 For thou lackeſt yet much, ſeeyng thou canſt loue my creature aboue me: but I haue ofte time drawne nigh vnto thee, and vnto it, but neuer vnto the vnrighteous.

48 In this alſo thou art maruellous before the higheſt,

49 In that thou haſte humbled thy ſelfe as it becommeth thee, and haſte not iudged thy ſelf worthy to be much glorified amōg the righteous.

50 For many and great miſeries remayne

for

for them that in the latter time shall dwell in the world, bycause they "haue walked in great pryde.

51 But vnderstande thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousnesse is made ready, the citie is builded (for you) and rest is prepared, yea, perfect goodnesse and wisedome.

53 The rote of euill is "marked from you, the weakenesse and moth is hid from you, and into hell fleeth corruption in forgetfulnesse.

54 Sorrowes are banished awaye, and in the ende is shewed the treasure of immortalitie.

55 And therefore aske thou no more questions concerning the multitude of them that perishe.

56 For when they had taken libertie, they despysed the highest, thought skorne of his lawe, and forsoke his wayes.

57 Moreouer, they haue troden downe his righteous.

58 And sayde in their heart, that there is no God, "yea and that wittingly, for they dye.

59 For like as the thing that I haue spoken of, is made ready for you, euen so is thirst and payne prepared for them: for it was not "his will that man should "come to nought.

60 But they which be created, haue defyled the name of him that made them, and are vnthankefull vnto him which prepared life for them.

61 And therefore is my iudgement nowe at hande.

62 These things haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to suche as be like thee. Then answered I, and sayde.

63 Beholde, O Lorde, nowe haste thou shewed me the multitude of the wonders which thou wilte beginne to doe in the last times: but at what time (and when) thou hast not shewed me.

"g, shal walks

"or, sealed vp

"or, of the wicked. Gen. 4. a.

Psal. 14. a. "or, for all they knewe that they should dye.

"or, gods. "or, perishe.

The. ix. Chapter.

5. All thinges in this worlde haue a beginning and an ende. 10 Tormentes for the wicked after this life. 15. The number of the wicked, is more than of the good. 29. The Iewes ingratitude. 36. Therefore they perishe. 38. The vision of a woman lamenting.

1 HE answered me then, and sayd, Measure thou the time diligently in it selfe: and when thou seest that one parte of the tokens come to passe, which I haue tolde thee before, A

2 Then shalt thou vnderstand, that it is the very same time wherin the highest will begin to visit the world which he made.

3 Therefore when there shall be seene an earthquake, and vprore of the people in the worlde.

4 Then shalt thou well vnderstande, that the most highest spake of those things from the dayes that were before thee, euen from the beginning.

5 For like as all that is made in the world, hath a beginning and ende, and the ende is manifest:

6 Euen so the times also of the highest haue plaine beginnings in wonders and signes, and end in "worcking and in tokens. "or, effect and myracles.

7 And euery one that shall be saued, & shall be able to escape by his workes, and by fayth wherein ye haue beleeued, B

8 Shall be preserued from the sayde perils, and shall see my "sauioure in my lande, and within my borders: for I haue halowed "me from the world. "or, saluatio. "or, my selfe.

9 Then shall they pitie them selues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paynes.

10 For suche as in their life haue receyued benefites, and haue not knowne me:

11 And they that haue abhorred my lawe while they had yet "freedome, and when they had yet open leysure of amendment & conuersion, vnderstood not, but despised it: "or, libertie.

12 The same muste knowe it after death in payne.

13 And therefore be thou no more "carefull howe the vngodly shall be punished: but inquire howe the righteous shall be saued, and whose the worlde is, and for whome the world is, and when (it is.) "or, curious to knowe.

14 Then answered I, and sayd, C

15 I haue sayde before, and now I speake, and wil speake it also hereafter: that there be many moe of them which perishe, than of them which shall be saued: 4. Esd. 8. b.

16 Like as the floud is greater than a drop.

17 And he answered me, saying, Lyke as the fyelde is, so is also the seede: as the floures be, so are the coloures also: such as the workeman is, such is also the worke: and as the husbandman is him selfe, so is his husbandrie also: for it was the time of the worlde.

C. 18 And

18 And when I prepared for them that are now, or euer the world was made, wherein they should dwell: then was there no man that spake against me.

19 For then euery one (obeyed) but now the maners of them which are created in this world that is made, are corrupted by a perpetuall seede, and by a lawe whereout they can not rid them selues.

D 20 So I considered the world, and behold, there was peryll, bicause of the "thoughts that were come into it.

" or, deuices.

21 And I sawe, and spared them greatly, and haue kept me a "wineberie of grapes, and a plant of a great people.

" or, grape of the cluster.

22 Let the multitude perysshe then whiche are growne vp in vaine, and let my grape (and wineberie) be kept, and my plant: for with great labour haue I made it vp.

23 Neuertheles, if thou wilt ceasse yet seuen dayes moe, but thou shalt not taste in them:

24 Go thy way then into a field of floures, where no house is builded, and eate onely of the floures of the fielde, taste no flesshe, drinke no wine, but eate floures only.

25 And praye vnto the highest continually, so will I come and talke with thee.

26 So I went my way, and came into the fielde whiche is called Ardath, like as he commaunded me, and there I sat among the floures, and did eate of the herbes of the fielde, and the meate of the same satisfied me.

E 27 After seuen days, I sat vpon the grasse, and my hearte was vexed within me lyke as before.

28 And I opened my mouth, and beganne to talke with the most highest, and sayde,

Exod. 19. b. K 24. a. Deut. 4. b.

29 O Lord, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egipt.

30 And thou spakest, saying, Heare me, O Israell, and marke my wordes thou seede of Jacob.

31 For behold, I sowe my lawe in you, and it shall bring fruite in you, and ye shall be honoured in it for euer.

32 But our fathers, whiche receyued the lawe, kept it not, and obserued not thy ordinances and statutes, and the fruit of thy lawe did not appeare, neither could: for why? it was thine.

Deut. 32. k.

33 For they that receiued it, perished, bicause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seede, or the sea a shippe, or a vessell meate and drinke: that when it perisheth or is broken wherein a thing is sowen, or wherein any thing is put,

35 The things also perishe and are broken which are sowen or put therein and receiued, and the things that are receiued, remayne not then with vs: but in vs it hath not hapned so.

36 For we that haue receiued the lawe, perishe in sinne, and our heart which also receiued lawe. f

Esai. 45. d. 2. Tim. 2. d.

37 Notwithstanding, the lawe perysheth not, but remayneth in his force.

38 And when I spake these thinges in my hearte (after this manner) I loked about me with myne eyes, and vppon the ryght side I sawe a woman whiche mourned sore, made great lamentation, and weapt with loude voyce, and was grieued in hart, and rent hir clothes, and she had ashes vpon hir heade.

4. Es. 10. d.

39 Then let I my thoughts go that I was in, and turned me vnto hir,

40 And sayde, Wherefore weepest thou? why art thou so sorie in mynde?

41 And she said vnto me, Sir, let me alone, that I maye bewayle my selfe, and take yet more sorrowe: for I am sore vexed in my minde, and brought verie lowe.

42 And I sayde vnto hir, What ayleth thee? (or who hath done any thing to thee?) tell me.

43 She sayde vnto me, I thy seruant haue bin vnfruitefull and barren, and haue had no chylde, though I haue had an husbande thirtie yeeres.

44 And these thirtie yeeres I doe nothing else daye and night, and all houres, but make my prayer to the highest.

45 After thirtie yeeres, God heard me thy handmayden, loked vppon my miserie, consydered my trouble, and gaue me a sonne: and I was gladde of him, so was my husband also, and all my neighbours, and we gaue great honoure vnto the almightie.

46 And I nourysshed hym with greate trauell.

47 So when he grewe vp, and came to the time that he should "haue a wife, I made a feast. " or, take.

The. x. Chapter.

Esdras and the woman that appeareth vnto him, commune together.

I 1 AND it so came to passe, that when my sonne went into his chamber, he fell downe and dyed:

2 Then ouerthrewe we all the lightes, & all my neighbours rose vp to comfort me, the toke I my rest vnto ỳ secõd day at night.

3 And when they had all left off to comfort me, that I shoulde be quiet: then I rose vp by night and fled, and am come hither into this fielde, as thou seest:

4 And am purposed not to returne into the citie, but to remayne here, and neyther to eate nor drynke, but continually to mourne, and to fast, vntill I dye.

5 Then let I my meditation and thoughts fall that I was in, and spake to hir in displeasure, saying,

6 Thou foolishe woman aboue all other, seest thou not oure heauinesse and mourning, and what happeneth vnto vs?

B 7 How Sion our mother is all wofull and sorie, & how she is cleane brought downe, and mourneth extremely?

8 Seeing we be all nowe in heauynesse, and make mone, for we all be sorowfull: art thou so heauie for one sonne?

9 Demaunde the earth, and she shall tell thee, that it is she which ought (by reason) to mourne for the fall of so manye that growe vpon hir.

10 For from the beginning all menne are borne of hir, and other shall come: and beholde, they walke almost all into destruction, and the multitude of them shall be rooted out.

11 Who should then (by reason) make more mourning, than she that hath lost so great a multitude, and not thou which arte sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, for I haue lost the fruite of my "body, which I brought forth with heauinesse, and bare with sorowes:

"Or, wombe.

13 But the earth is according to the manner of the earth, & the present multitude goeth again into hir, "as it is come to passe.

"Or, as it is accustomed.

14 Then say I vnto thee, Like as thou hast borne with trauell and sorowe, euen so the earth also from the beginning, giueth hir fruite vnto man, euen to him that laboured hir.

C

Heb. 12. a.

15 And therefore withholde thy sorowe and heauinesse by thy self, and take what happeneth vnto thee, beare it "strongly.

"Or, constantly

16 For if thou iudgest the matter and ende of God to be righteous and good, and receyuest his counsell in time, thou shalte be commended therein.

17 Goe thy waye then into the citie to thy husbande.

18 And she sayd vnto me, That will I not doe: I will not goe into the citie, but here will I dye.

19 So I communed more with hir, and sayde,

20 Do not so, but be counselled, and folow me: for howe manye falles hath Sion? Be of good comfort because of the sorrow of Jerusalem.

21 For thou seest that our sanctuarie is laid waste, our aulter broken, our temple destroyed,

22 Our playing of instrumentes is layde D downe, and songes are put to sylence, our myrth is vanyshed awaye, the lyght of our candlestickes is quenched, the arke of our couenant is taken from vs, all our holy things are defyled, and the name that is called vpon ouer vs, is almost dishonoured: our children are put to shame, our priestes are brent, our Leuites are caried awaye into captiuitie, our virgins are defyled, and our wyues rauyshed, our righteous men spoyled, and our children destroyed, our yong men are brought in bondage, and our strong worthies are become weake:

23 And Sion our scale, which is the greatest of all, is losed vp from hir worshippe: for she is deliuered into the handes of them that hate vs.

24 And therefore shake off thy great heauinesse, and put awaye the multitude of sorowes, that the mightie may be mercifull vnto thee, & that the highest may giue thee rest and ease from thy labour and trauell.

25 And when I was talking with hir, hir face and beautie shined sodaynely, and hir countenaunce glistered, so that I was afraid of hir, and mused what it might be.

26 And immediately she cast out a greate voyce, verie fearefull, so that the earthe shoke at the noyse of the woman.

27 And I loked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the grounde and foundation: then was I afrayde, and cryed with a loude voyce, and sayde,

28 Where is Uriel the angell, which came to me at the first? For he hath caused me to come in many considerations and hyghe thoughtes, and myne end is turned to corruption, and my prayer to rebuke.

4. Esd. 4. a.

29 And as I was speaking these wordes,

he came vnto me, and loked vpon me:
30 And loe, I lay as one that had bin dead, and myne vnderstanding was altered: and he toke me by the right hande, and comforted me, and set me vpon my feete, and sayde vnto me,
31 What ayleth thee? and why is thyne vnderstanding vered, and the vnderstanding of thyne heart? and wherefore arte thou sory?
32 And I saide, Bicause thou hast forsaken me, and I haue done according vnto thy wordes, I went into the fielde, and there haue I seene thinges, and see that I am not able to expresse.
33 He sayd vnto me, stand vp, and be manly, and I shall giue thee exhortation.
F 34 Then said I, Speake on to me my lord, forsake me not, least I dye through my rashnesse:
35 For I haue seene that I knewe not, and heare that I do not know.
36 Or is my vnderstanding deceyued, or doth my soule dreame?
37 Now therefore, I beseech thee, that thou wilt shewe thy seruant of this wonder.
38 He answered me then and sayde, Heare me, and I shall enkourme thee, and tell thee wherefore thou art afrayd: for the highest hath opened many secret things vnto thee.
39 He hath seene that thy "way is right, for that thou takest sorrowe continually for thy people, and makest great lamentation for Sion.
" or, purpose.
40 And therefore vnderstande the vision whiche thou sawest a litle while ago, after this maner.
41 Thou sawest a woman mourning, and thou begannest to comfort hir.
42 Neuertheless, nowe seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded:
43 And where she tolde thee of the fall of hir sonne, so is this the solution of it.
44 This woman whome thou sawest, is Sion: and wheras she tolde thee, euen she whome thou seest now as a citie builded.
G 45 And as touching that she said vnto thee, that she hath beene thirtie yeeres vnfruitfull and barren: those are the thirtie yeeres wherin there was no offering made in hir.
46 But after thirtie yeres Solomon builded the citie, and offered offerings: and the bare the barren a sonne.
47 And where as she tolde thee that she nourished him with labour: that was the dwelling in Jerusalem.
48 And whereas thee tolde thee that hir sonne dyed, as his chaunce was, when she came into hir chamber: that is the fall that is come to Jerusalem.
49 And beholde, when thou sawest hir like one that mourned for hir sonne, and begannest to comforte hir of these thinges which haue chaunced: these are to be opened vnto thee.
50 For nowe the moste highest seeth that thou arte sory in thy mynde, and sufferest from thy whole heart for hir, and so hath he shewed thee hir clearenesse, & the fairenesse of hir beautie.
51 And therfore I bade thee remayne in the fielde, where no house was builded.
52 For I knewe that the highest would shewe this vnto thee:
53 Therfore I commaunded thee to go into the field, where no foundation nor building is.
54 For in the place where the highest beginneth to shewe his citie, there can no mans building be able to stand.
55 And therefore feare not, and let not thine heart be afraide: but goe thy way in, and see the beautie and greatnesse of the building, as much as thine eyes be able to see:
56 And then shalt thou heare as muche as thine eares may comprehend.
57 For thou art blessed aboue many other, and art called with the highest, as the few.
58 But to morowe at night thou shalte remayne here.
59 And so shall the highest shew thee visions of the high things, which he will doe vnto thē that dwell vpon earth in the last days. So I sleapt the same night and another, like as he commaunded me.

The.xi. Chapter.

1. The vision of an Eagle comming foorth of the sea, and of hir feathers. 37. Of a Lion comming out of the forrest.

1 Then sawe I a dreame, and beholde, there came vp from the sea an Eagle, which had twelue feathered wings, and three heades: I
2 And I sawe, and beholde, she spread hir wings ouer al the earth, and all the winds of the ayre blew on hir, and gathered them together.
3 And I beheld, and out of hir feathers there grewe other contrarie feathers, and they became litle feathers and small.
4 But hir heades remained still, the heade in the middest was greater than the other, yet

yet rested it with the residue.

5 Moreouer, I saw that ý Egle flewe with hir wings, and raigned vppon earthe, and ouer all them that dwelt vpon the earth.

6 And I sawe that all things vnder heauen were subiect vnto hir, and no man spake agaynste hir, no not one creature vpon earth.

B 7 I sawe also that the Eagle stode vp vpon hir clawes, and " gaue a sounde with hir feathers, and a voyce saying after this manner.

" or, spake to hir feathers saying.

8 Watche not altogither, sleepe euery man in his owne place, and watche by course.

9 But let ý heades be preserued for the last.

10 Neuertheless, I sawe that the voyce went not out of hir heades, but from the middest of hir body.

11 And I numbred hir contrarye feathers, and behold, there were eyght of them.

12 And I loked, and behold, vpon the right side there arose one feather, and raigned ouer all the earth.

13 And so it was, that when it raigned, the ende of it came, & the place thereof appeared no more: So the next folowing stode vp, and raigned, and had a great tyme.

C 14 And it happened, that when it raigned, the ende of it came also like as the firste, so that it appeared no more.

15 Then came there a voyce vnto it, and sayde,

16 Heare thou that halte kepte the earth so long, this I say vnto thee before thou beginnest to appeare no more:

17 There shal none after thee atteyne vnto thy time, neither vnto the halfe thereof.

18 Then arose the third, and raigned as the other afore: and appeared no more also.

19 So went it with all the residue one after another, so that euery one raigned, and then appeared no more.

20 Then I loked, and beholde, in processe of time, the feathers that folowed stod vp on the right side, that they might rule also, and some of them ruled: but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

D 22 After this, I loked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Egles body, but two heades that rested, and fire wings.

24 Then sawe I also that two wings diuided themselues from the fire, and remayned vnder the heade that was vppon the right syde: for the foure continued in their place.

25 So I loked, and beholde, the feathers that were vnder the wing, thoughte to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the seconde was sooner away than the firste.

28 And I beheld, and loe, the two that remayned, thoughte also in themselues to raygne.

29 And when they so thought, behold, there E awaked one of the heades that were at reste, namely it that was in the myddest: for that was greater than the two other heades.

30 And then I sawe that the two heades were ioyned with him:

31 And the heade was turned with them that were with him, and did eate vp the two vnder wings that would haue raigned.

32 But this heade put the whole earthe in feare, and bare rule in it ouer all those that dwelt vpon the earth with muche labour: and he had the gouernaunce of the worlde ouer all the wings that had bene.

33 After this I loked, and behold, the head that was in the middest sodaynely appeared no more, like as the wings.

34 But there remayned the two heades, whiche ruled vppon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the heade vppon the right side, deuoured it that was vppon the left side.

36 Then I heard a voyce which sayde vnto mee, Loke before thee, and consider the thing that thou seest.

37 Then I sawe, and beholde, as it were a Lion that roareth, running hastily oute of the wood: and I sawe that hee sent out a mans voyce vnto the Eagle, and sayde,

38 Heare thou, I wyll talke with thee, and the highest shall say vnto thee,

39 "Is it not thou that halte the residue of the four beastes whome I made to raigne (vpon earth, and) in my worlde, that the ende of their tymes myghte come through them?

" or, art not thou he that remainest of the foure beastes.

40 And the fourth came, and ouerranne all the beastes that were paste, and had power ouer the worlde, with greate fearefulnesse, and ouer the whole compasse of the earth, with moste wicked oppression, and so long time dwelt he vpon the earth with deceyte.

41 For the earth hast thou not iudged with
mercy.
42 For thou hast troubled the meeke, thou
hast hurt the peaceable (and quiet,) thou
hast loued lyers, and destroyed the dwel-
lings of them that brought forth fruite,
and hast cast downe the walles of suche as
did thee no harme.
43 Therfore is thy wrongfull dealing (and
blasphemie) come vp vnto the hyghest,
and thy pryde vnto the mightie.
44 The highest also hathe loked vpon the
proude times, and beholde they are ended,
and their abhominations are fulfilled.
45 And therefore appeare no more thou E-
gle, and thy horrible wings, and thy wic-
ked feathers, and thy vngrations heads, &
thy sinfull clawes, and all thy vaine body:
46 That the earth maye be refreshed, (and
come againe to hir selfe) when she is deliue-
red from thy violence, and that she maye
hope for thy iudgement and mercie of him
that made hir.

The.xij. Chapter.

The declaration of the former visions.

A 1 AND it hapned when the Lion spake
these words vnto the Eagle, I sawe:
2 And beholde, the head that afore had the
vpper hande, appeared no more: neyther
did the foure wings appeare anye more
that came to him, & were set vp to raigne,
and their kingdome was small, and full of
vprore.
3 And I sawe, and beholde, they appeared
no more, and the whole body of the Eagle
was burnt, so that the earth was in great
feare: Then awaked I out of ỹ trouble &
trauce of my minde, and from great feare,
and sayde vnto my spirite,
4 Loe, this hast thou giuen me, in that thou
searchest out the wayes of the highest.
5 Loe, yet am I wearie in my mynde, and
very weake in my spirit: and litle strength
is there in me, for the great feare that I
receiued this night.
6 Therefore will I nowe beseech the high-
est, that he will comfort me vnto the end.
B 7 And I sayde, Lorde, Lorde, if I haue
founde grace before thy sight, and if I
am iustified with thee before many other,
and if my prayer in deede be come vp be-
fore thy face:
8 Comfort me then, and shewe me, thy ser-
uant, the interpretation and playne diffe-
rence of this horrible sight, that thou may-
est perfectly comfort my soule:
9 For thou hast iudged me worthy to shew
me the last of times.
10 And he sayde vnto me, This is the in-
terpretation of this sight.
11 The Eagle whome thou sawest come vp Dan. 7.c.
from the sea, is the kingdome which was
seene in the vision of thy brother Daniell:
12 But it was not expounded vnto him,
therefore nowe I declare it vnto thee.
13 Beholde, the dayes will come, that there
shall rise vp a kingdome vpon earth, and it
shall be feared aboue all the kingdomes
that were before it.
14 In " the same kingdome shall twelue C
kings raigne, one after another. "or, it.
15 Wherof the second shal begin to raigne,
and shall haue more time than the other
twelue.
16 And this doe the twelue wings signifie,
which thou sawest.
17 As for the voice that thou heardest speak,
and that thou sawest not to goe out from
the heades, but from the middes of the bo-
dy thereof, it betokeneth,
18 That after the time of that kyngdome,
there shal arise great striuings, and it shal
stande in peryll of falling: neuertheless it
shall not then fall, but shall be restored a-
gayne into his beginning.
19 And the eight feathers vnder the wings,
which thou sawest hang vnto hir wings,
betoken.
20 That in him there shal arise eight kings,
whose time shall be but small, and their
yeeres swift, and two of them shall perish.
21 But when the middest time commeth,
there shall be foure kept for a time, whyles
" his time beginneth to come that it maye "or, eache his time beginneth.
be ended: but two shall be kepte vnto the
ende.
22 And whereas thou sawest three heades D
resting, this is the interpretation:
23 In his last dayes shall the most hyghe
rayse vp three kingdomes, and call many
things againe into them, and they shall
haue the dominion of the earth.
24 And of those that dwell therein, with
much " labour aboue all those that were "or, griefe.
before them: therefore are they called the
heades of the Eagle.
25 For it is they that shall " bring forth his "or, accomplish his wickednesse.
wickednesse againe, and that shall per-
forme and finishe his last.
26 And whereas thou sawest, that the great
heade appeared no more, it signifieth, that
one of them shal dye vpon his bed, and yet
with payne.
27 For the two that remaine, shal be slaine
with

with the swoꝛde.

28 Foꝛ the swoꝛde of the one shall deuoure the other: but at the laste shall he fall thoꝛowe the swoꝛde him selfe.

29 And whereas thou sawest two feathers vnder the wings, palling toward the head that is on the ꝛyght side,

E 30 It signifieth, that it is they whome the hyghest hath kepte vnto their ende: this is the small kingdome, and full of trouble, as thou sawest.

31 And ỳ Lion, whome thou sawest rising vp out of the wood, and roꝛing, and speaking vnto the Egle, and rebuking hir foꝛ hir vnrighteousnesse, with all the woꝛdes which thou hast heaꝛde,

32 Is the winde, whiche the hyghest hathe kept foꝛ them, and foꝛ their wickednesse vnto the ende: he shall repꝛoue them, and caste befoꝛe them their owne spoylings:

33 Foꝛ he shal set them aliue in iudgement, and shall rebuke them, and coꝛrect them.

34 Foꝛ the residue of my people shall he deliuer by trouble, those that be pꝛeserued vpon my boꝛders, and hee shall make them ioyfull, vntyll the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dꝛeame that thou sawest, & these are the interpꝛetations.

36 Thou only hast bene meete to know this secrete of the highest.

F 37 Therfoꝛe wꝛite al these things that thou hast seene in a booke, and hide them,

38 And teach them to the wise of the people, whose heaꝛtes thou knowest may compꝛehende and keepe these secretes.

39 But wayte thou heere thy selfe yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the hyghest to declare vnto thee. And with that he went his way.

40 And when all the people pꝛeceyued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogither, from the leaste vnto the moste, and came vnto mee, and sayde,

41 What haue we offended thee? & what euil haue we done agaynste thee, that thou foꝛsakest vs, and sittest heere in this place?

42 Foꝛ of all the people thou onely art lefte vs, as a grape of the vine, & as a candle in a darke place, and as an hauen oꝛ shippe pꝛeserued from the tempest.

43 Haue we not els aduersitie ynough?

44 If thou shalt foꝛsake vs, were it not better foꝛ vs that we had bin burnt w̄ Sion?

G 45 Foꝛ wee are not better than they that dyed there. And they weapt with loude voyce. Then answered I them, and sayd,

46 Be of good comfoꝛt, O Israel, & be not heauy thou house of Jacob:

47 Foꝛ the hyghest hath you in remembꝛance, and the mightie hath not foꝛgotten you in temptation.

48 As foꝛ me I haue not foꝛsaken you neyther am I departed from you: but am come into this place to pꝛay, bicause of the miserie of Israel, that I might seeke mercie foꝛ the low estate of your sanctuarie.

49 And nowe goe your waye home euery man, and after these dayes will I come vnto you,

50 So the people went their waye into the citie, like as I commaunded them.

51 But I remayned still in the fielde seuen dayes, as "the angel bad me, and did eate onely of the floures of the fielde, and had my meate of the herbes in those dayes. "oꝛ, he.

The.xiij. Chapter.

2. The vision of a winde comming forth of the sea. 3. whiche became a man. 5. His propertie and power against his enimies. 21. The declaration of this vision.

1 AND after the seuen dayes, I dꝛeamed a dꝛeame by night. A

2 And behold, there aꝛose a winde from the sea, that it moued all the waues thereof.

3 And I loked, and beholde, there was a stꝛong man with the thousandes of heauen: & when hee turned his countenance to loke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouthe, all they burnt that heaꝛde his voyce, like as the earth falleth when it feeleth the fire.

5 After these I sawe, and behold, there was gathered togither a multitude of men out of number, from the foure windes of the heauen, to fight againste the mā that came out of the sea.

6 And I loked, and behold, he grawed him selfe a greate mountaine, and flew vp vpon it.

7 But I would haue seene the region oꝛ place whereout the hill was grauen, and I could not. B

8 And I saw after these, that al they which came to fyght agaynste him, were soꝛe afrayde: and yet durst they fight.

9 Neuertheless, when he sawe the fiercenesse & violence of the people that came, he neyther lyfte vp his hande, "noꝛ helde swoꝛde "oꝛ, foꝛ he helde no swoꝛd noꝛ any instrument of warre.

swoꝛd oꝛ any weapon:
10 But onely, as I sawe, he sent out of his mouth as it had beene a blast of fire, and out of his lips the wind of the flame, & out of his tong he caste out sparkes & stoꝛmes.
11 And they were all mixte together: the blast of fire, the winde of the flame, and the great stoꝛme: and fell with " a ruth vpon the people which was pꝛepared to fight, and burnt them vp euery one, so that of the innumerable multitude, there was nothing seene, but only dust & smel of smoke: When I sawe this, I was afrayde.
" oꝛ, violence.
12 Afterwarde saw I the same man come downe from the mountaine, and calling vnto him another peaceable " people.
" oꝛ multitude.
13 And there came much people vnto him, some were glad, some were soꝛie, some of thē were bounde, and other some bꝛought of them that were offered: then was I sicke thꝛough great feare, and I awaked, and sayde,
℄ 14 Thou haste shewed thy seruaunt these wonders from the beginnyng, and haste counted me woꝛthie, that thou mightest receiue my pꝛayer:
15 Shewe me nowe yet the interpꝛetation of this dꝛeame.
16 Foꝛ thus I consider in myne vnderstanding: woe vnto them that shall be lefte in those dayes, and muche moꝛe woe vnto them that are not left behinde:
17 Foꝛ they that were not lefte, were in heauinesse.
18 Nowe vnderstande I the thinges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are left behinde:
19 Therefoꝛe are they come into great peryls, and many necessities, lyke as these dꝛeames declare.
20 Yet is it easier that he whiche is in danger fall (into these) and nowe to see that which shall chaunce hereafter, than to passe out of this woꝛlde as a cloude. Then answered he me, and sayde,
21 The interpꝛetation of the sight shall I shewe thee, and I will open vnto thee the thing that thou hast required.
D 22 Whereas thou hast spoken of them that are left behinde, this is the interpꝛetation.
23 He that beareth the peryll in that time, hath kept him selfe: they that be falne into daunger, are suche as haue woꝛkes and faith vnto the most mightie.
24 Know this therfoꝛe, that they which be left behind, are moꝛe blessed than they that be deade.
25 " This is the meaning of the vision: whereas thou sawest a man comming vp from the " deepe of the sea,
" oꝛ, their meaning
" oꝛ, middest.
26 The same is he whome God the highest hath kepte a great season, whiche by his owne selfe shall deliuer his creature, and he shall oꝛder them that are left behinde.
27 And whereas thou sawest that out of his mouth there came as a blast of winde, fire, and stoꝛme:
28 And howe that he lift vp neither swoꝛde noꝛ weapon, but ẏ the " rushing in of him destroyed the whole multitude that came to fight against him: it signifieth,
" oꝛ, fiercenesse.
29 That the dayes come, when the moste highest will beginne to deliuer them that are vpon earth.
30 And " in a trance of mynd shall he come vpon them that dwell in the earth.
" oꝛ, he that astonishe the harts of
31 And one shall vndertake to fight against another, one citie against another, one place against another, one people against another, one realme against another.
Mat. 24.
32 When this commeth to passe, then shall the tokens come that I shewed thee befoꝛe, and then shall my sonne be " declared whom thou sawest climbe vp as a man.
" oꝛ, reuealed
33 And when all the people heare his voyce, euery man shall in their owne lande leaue the battell that they haue one against another:
34 And an innumerable multitude shal be gathered together, as they that be willing to come, and to ouercome him by fighting. ℰ
35 But he shall stande vpon the toppe of the mount Sion.
36 And Sion shall come, and shall be shewed to all men, being pꝛepared and builded, like as thou sawest the hill grauē foꝛth without any handes.
37 And this my sonne shal rebuke those nations which are falne into the tempest, foꝛ their wickednesse and euill imaginations,
38 And into toꝛmētes like to flame, wherewith they shall be punished: and without any labour shall he destroye them, euen by the law, which is compared vnto the fire.
39 And whereas thou sawest that he gathered another peaceable people vnto him:
40 These are the ten tribes which were caried away pꝛisoners out of their own land in the time of Oseas the king, whom Salmanasar the king of Assyria toke pꝛisoners, and caried them " ouer the water, & so came they into another land. 4. Re. 17.
" oꝛ, beyonde the riuer.
41 But they toke this counsell among thē selues, that they would leaue the multitude of the heathen, and to goe foꝛth into a further

further countrey, where neuer mankinde dwelt:

42 That they myght there keepe their statutes, which they neuer kept in their owne lande.

43 And so they entred in at the narrowe passages of the riuer Euphrates.

Exo.13.k. Iosue.3.d. 44 For the moste hyghest then shewed tokens for them, and held still the flodde tyll they were passed ouer.

45 For throughe the countrey there was a greate way, namely, of a yeere and a halfe iourney: and the same region is called Arsareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The hyghest shall holde still the springs of the streame agayne, that they may go through: therefore sawest thou the multitude with peace.

48 But they that be left behind of thy people, are those that are founde within my borders.

49 Nowe when hee destroyeth the multitude of the nations that are gathered together, he shall defende his people that remayne:

50 And then shall he shew them great wonders.

51 Then sayde I, O Lorde, Lord, shew me this, wherfore haue I seene the man comming vp from the "deepe of the sea.

"or, middest.

52 And hee sayde vnto mee, Lyke as thou canst neyther seeke oute nor knowe these things that are in the deepe of the sea: euen so can no man vpon earth see my sonne, or those that be with him, but in the tyme of the "day.

"or, that day.

53 This is the interpretation of the dreame which thou sawest, and wherby thou only arte here lightened:

54 For thou hast forsaken thine owne lawe, and applyed thy diligence vnto myne, and sought it.

55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother:

3.Re.3.a. Pro.7.a.

56 And therefore haue I shewed thee the treasures of the highest. After other three dayes I will shew thee more, and talke with thee more at large, yea heauy and wonderous things will I declare vnto thee.

57 Then went I forth into the fielde, giuing prayse and thankes greately vnto God, bycause of his wonders whiche he dyd in tyme,

58 And bicause he gouerneth the same, and suche things as fall in their seasons, and there I sate three dayes.

The.iiij. Chapter.

3. Howe God appeared to Moses in the bushe. 10. Al things decline to age. 16. The latter age woorse than the former. 29. The ingratitude of Israel. 35. The resurrection and iudgement.

1 A Vpon the third day I sate vnder an Oke tree, then came there a voyce vnto me out of the bushe, and sayde, Esdras, Esdras.

2 And I sayde, Heere am I Lorde: and stode vp vpon my feete.

3 Then sayde he vnto mee, In the bushe did I appeare vnto Moses, and talked with him when the people serued in Egypt, Exo.3.a.

4 And I sente him, and led my people out of Egypt, and brought him vp to the mounte Sina, where I helde him by mee a long season:

5 And told him many wonderous woorkes and shewed him the secretes of the tymes, and the ende, and commaunded him, saying:

6 These woordes shalt thou declare, and these shalt thou hyde.

7 And nowe I say vnto thee, B

8 That thou lay vp in thine heart ỹ signes that I haue shewed, and the dreames that thou haste seene, and the interpretations which thou hast hearde.

9 For thou shalt bee taken awaye from among all, and hencefoorth thou shalte remayne with my counsaile, and with suche as be like thee, vntill the times be ended.

10 For the woorlde hath loste his youth, and the times beginne to waxe olde.

11 For the woorlde is diuided into twelue partes, and ten partes of it are gone alredy, and halfe a tenth part:

12 And there remayneth there, that whiche is after the halfe of "the tenth part.

"or, that.

13 Therefore sette thine houle in order, and reforme thy people, comfort suche of them as be in trouble, and nowe renounce corruption.

14 Let go from thee mortall thoughts, cast C away the burdens of men, put of ỹ weake nature:

15 And set aside the thoughts that are most heauy vnto thee, and hast thee to flee from these tymes:

16 For as for suche euil (and wickednesse) as thou haste now seene happen, they shall do yet muche woorse.

17 For the weaker that the woorlde is, by reason of age, the more shall euils encrease vpon them that dwell therein. Mat.24.a. 1.Joh.2.c.

18 For the trueth is fled far away, and leasing is harde at hande: for nowe hasteth

the vision to come, that thou hast seene.

19 Then answered I before thee, & sayde,

20 Beholde Lorde, I will go as thou hast commaunded mee, and reformme the people which are presente: but they that shalbe borne afterwarde, who wyll admonishe them? thus the world is set in darknesse, & they that dwell therein, are without light.

D 21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I haue founde grace before thee, sende the holy ghost into mee. and I shall write all that hath ben done in the world since the beginning, whiche was written in thy lawe, that men may finde the path, and that they which will liue in the latter dayes, may lyue.

23 And he answered mee, saying, Go thy way, gather the people togyther, and saye vnto them, that they seeke thee not for fortie dayes.

24 But loke thou gather thee many bare trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these fiue, whiche are ready to write swiftly:

25 And come hither, and I shal light a candle of vnderstanding in thine heart, which shall not be put out till ỹ things be perfourmed, which thou shalt begin to write.

26 And then shalte thou desire some things openly vnto the perfecte, and some things shalt thou shewe secretely vnto the wyse: to morrowe this houre shalt thou beginne to wrote.

E 27 Then went I forthe, as he commaunded mee, and gathered all the people togither, and sayde,

28 Heare these wordes, O Israel.

29 Oure fathers at the begynning were straungers in Egypte, from whence they were deliuered.

Deut.3.d. 30 And receyued the lawe of lyfe, whiche they kept not, whiche yee also haue transgressed after them.

31 Then was the lande, euen the lande of Sion parted among you by lotte (to possesse:) But your fathers, & ye your selues also haue done vnrighteousnes, and haue not kept the waies which the highest commaunded you.

32 And for so muche as hee is a ryghteous iudge, he toke from you in tyme, the thing that he had giuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore, if so be that yee wyll subdue your own vnderstanding, & reformme your heart, ye shalbe kept alyue, and after death shall ye obteyne mercie.

35 For after death shall ỹ iudgement come, when we shall liue agayne: and then shall the names of the righteous bee manifest, & the workes of ỹ vngodly shalbe declared.

36 Let no man therefore come nowe vnto me, nor seeke after me these fourtie dayes.

37 So I toke the fyue men, as hee commaunded mee, and went into the fielde, and remayned there. E

38 The next day, a voyce called me, saying Esdras, open thy mouth, and drinke that I giue thee to drinke. Ezec.3.2. Apo.10.b.

39 Then opened I my mouth, and beholde, he reached mee a full cup, whiche was full as it were with water, but the colour of it was like fire.

40 And I toke it, and dranke: and when I had dronken it, my hart had vnderstanding, and wisedome grewe in my breaste: for my spirit was strengthened in remembraunce.

41 And my mouth was opened, and shutte no more.

42 The highest gaue vnderstanding vnto the fiue menne, that they wrote the highe things of the night, which they vnderstode not.

43 But in the night they did eate bread: as for mee, I spake in the daye, and helde not my tongue by nyght.

44 In fourtie dayes they wrote two hundred and foure bookes.

45 And it came to passe, when the fourtie dayes were fulfylled, that the highest spake, saying, The firste that thou halte written, publishe openly, that the worthy and vnworthie may reade it:

46 But keepe the seuentie laste, that thou mayest delyuer them onely to suche as bee wise among thy people.

47 For in them is the spring of vnderstanding, the fountayne of wisedome, and the streame of knowledge.

48 And I did so.

The. xv. Chapter.

1. The prophecie of Esdras is certaine. 5. The euils that shall come on the world. 9. The Lord will auenge the innocent blood. 12. Egypt shal lament. 16. Sedition. 20. and punishment vpō the kings of the earth. 24. Curfed are they that sinne. 29. Troubles and wars vpon the whole earth. 53. God is the reuenger of his elect.

1 BEhold, speake thou in ỹ eares of my people the wordes of prophecie, which I

I will put in thy mouth, sayth the Lorde.
2 And cause them to be written in a letter:
" or, they are faythfull and true. " for it is the truth.
3 Feare not the imaginations against thee: Let not the vnfaythfulnesse of them trouble thee, that speake against thee.
4 For all the vnfaythfull shall dye in their vnfaythfulnesse.
5 Beholde (sayth the Lorde) I will bring plagues vpon the worlde, the swoord, hunger, death, and destruction:
6 For wickednesse hath the vpper hande in all the earth, and their shamefull workes are fulfilled.
Ezec. 5. & Apo. 10. b.
B 7 Therefore sayth the Lorde,
8 I will holde my tongue no more of their wickednesse whiche they dow so vngodlie, neyther will I suffer them in the things that they deale withall so wickedly: Beholde, the innocent and righteous bloodde Apoc. 6. b. & 19. a. cryeth vnto mee, and the soules of the iust complaine continually.
9 And therefore, sayth the Lorde, I will surely auenge, and receiue vnto me all the innocent blood from among them.
10 Beholde, my people is led as a flocke of sheepe to be slayne. I will not suffer them nowe to dwell in the lande of Egypt: Psal. 44. c. Rom. 8. c. 1. Cor. 4. b.
11 But will bring them out with a mightie hande, and a stretched out arme, and smite it with plagues as afore, and will destroy all the lande of it.
12 Egypt shall mourne, and the fundations of it shall be smitten with the plague and punishment that God shal bring vpon it.
13 They that till the ground shall mourne, for their seedes shall bee destroyed through the blasting and hayle, and by an horrible starre.
C 14 Wo worth the worlde, and them that dwell therein.
15 For the swoorde and their destruction draweth nygh, and one people shall stande vp to fight agaynst another, and swoordes in their handes.
" or, for there shalbe sedition among men. 16 " For men shall be vnstedfaste, and some shall do violence vnto other, they shall not regarde their king, and the Princes shall measure the way of their dwings by their power.
17 A man shall desire to go into a citie, and shall not be able.
18 For bicause of their pryde the cities shall be troubled, the houses shall tremble, and men shall be afrayde.
19 A man shall haue no pytie vpon his neyghbour, but shall destroy their houses with the swoorde, and spoyle their goodes, bicause of the " hunger of breade, & bicause of the great trouble. " or, lacke.
20 Beholde, sayth God, I call togither all the kings of the earth to reuerence mee, whiche are from the " vprysing, from the South, from the Easte, and Libanus, to turne vppon them, and restore the things that they haue done to them: " or, west.
21 Like as they dow yet this daye vnto my D chosen, so will I dow also, and recompence them in their bosome: Thus sayeth the Lorde God.
22 My right hande shall not spare the sinners, & my swoord shal not cease ouer them that shed the innocent blod vpon earth.
23 The fire is gone oute from his wrath, and hath consumed the fundations of the earth, and the sinners like the strawe that is kindled.
24 Wo worth them that sinne, & keepe not my commaundementes, sayth the Lorde.
25 I will not spare them: go your way ye children from the power, defyle not my sanctuarie:
26 For the Lorde knoweth all them that sinne agaynste him, and therefore deliuereth he them vnto death and destruction.
27 For nowe are the plagues come vppon E the worlde, and ye shall remaine in them: for God shall not delyuer you, bicause ye haue sinned against him.
28 Beholde, an horrible vision commeth from the East,
29 Where generations of dragons of Arabia shal come out with many charets, and the multitude of them shall bee carryed as the winde vppon earth, that al they which heare them, may feare and tremble,
30 Euen the Carmanies raging in wrathe, shal go forth as the wild Bores of the forrest, & with great power shall they come & stande fighting with them, and shal waste a portion of the lande of the Assyrians.
31 And then shall the dragons haue the vpper hande, and remembring their nature, shall turne aboute, conspiring togither in great power, to persecute them.
32 Then these shall be troubled, and keepe silence in their power, and shall flee.
33 And from the lande of the Assyrians shal the enimie besiege them, & consume some of them, and in their host shall be feare and dread, and strife among their kings.
34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vppon, full of wrath and stormes.
35 They shall smite one vpon another, and they

they shall smyte downe a great multitude of starres vpon the earth, euen their owne starre: and the bloodde shall bee from the swoorde vnto the belly,

36 And the dung of man vnto the Camels litter,

37 And there shalbe great fearefulnesse and trembling vppon earth: and they that see the wrath shalbe afraide, and a trembling shall come vpon them:

38 And then shall there come great raynes from the South, and from the North, and part from the West.

39 And strong windes shall aryse from the East, and shall open it, & the cloude which he rayseth vp in wrath, and the starre stirred to cause feare towarde the Easte and West winde, shalbe destroyed:

40 The greate cloudes shalbe lyfte vp, and the mightie cloudes full of wrath, and the starre, that they may make all the earth afrayde, and them that dwell therein, and that they may poure out ouer euery hyghe place, an horrible starre,

41 Fyre, and hayle, and fleeing swoordes, and many waters: that all fieldes may be full, and all ryuers with the abundance of greate waters.

42 And they shall breake downe the cities, and walles, mountaynes, and hilles, trees of the wood, & the grasse of the medowes, and all their corne.

43 And they shall go stedfaste vnto Babylon, and make hir afrayde.

44 They shal come to hir, and beseige hir, the [a] starre and all wrath shall they poure out vpon hir, then shal the dust and smoke go vp into the heauen, and all they that be about hir, shall bewayle hir.

45 And they that remayne vnder hir, shall do seruice vnto them that haue put hir in feare.

46 And thou Asia that comfortest thy selfe also vppon the hope of Babylon, and arte the glory of hir person:

47 Wo be vnto thee thou wretche, because thou hast made thy selfe like vnto hir, and hast deckt thy daughters in whoredome, that they might [b] triumphe and please thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed the abominable city in all hir workes and inuentions: therefore sayth God,

49 I will send plagues vpon thee, widowhood, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and death,

50 And the glory of thy power shalbe dried vp as a floure, when the heate ryseth that is sent [c] ouer thee:

51 Thou shalt be sicke as a poore wyfe that is plagued and beaten of women: so that the mightie and louers shall not be able to receue thee.

52 Would I so hate thee, sayth the Lorde,

53 If thou hadst not alway slaine my chosen, exalting ỹ stroke of thy hands, & sayd ouer their death when thou wast drunken,

54 Sette forthe the beautie of thy countenaunce?

55 The rewarde of thy whoredome shall be recompenced thee in thy bosome, therefore shalt thou receyue rewarde.

56 Like as thou hast done vnto my chosen, sayth the Lord: euen so shal God do vnto thee, & shall deliuer thee into the plague.

57 Thy children shall dye of hunger, & thou shalt fall throughe the swoorde: thy cities shall be broken downe, and all thine shall perishe with the swoorde in the fielde.

58 They that bee in the mountaynes shall dye of hunger, and eate their owne flesshe, and drinke their owne blood, for very hunger of bread, and thirst of water.

59 Thou, as vnhappie, shalt come through the sea, and receyue plagues againe.

60 In the passage they shall cast downe the slayne citie, and shall rote out one part of thy lande, and consume the portion of thy glorye; and shall returne to hir that was destroyed.

61 They shall treade thee downe like stubble, and they shalbe thy fire,

62 And shall consume thee, thy cities, and thy lande, and thy mountaynes: all thy woodes, and thy frutefull trees shall they burne vp with the fire.

63 Thy children shall they carry away captiue: and loke what thou hast, they shall spoyle it, and mar the beautie of thy face.

[a] or, constellation and tempest.

[b] or, please & glory in.

[c] or, vpon.

The.xvi. Chapter.

1. Agaynst Babylon, Asia, Egypt, and Syria. 18. 38. Of the euyls that shall come vppon the worlde, with admonition howe to gouerne themselues in afflictions. 54. To acknowledge their sinnes, and to commit themselues to the Lord. 55. whose mightie prouidence and iustice is to be reuerenced.

1 WO be vnto thee Babylon and Asia, I
Wo be vnto thee Egypt and Syria:

2 Gyrde your selues with clothes of sacke and heare, and mourne your children: bee sorye: for your destruction is at hande.

3 A swoꝛd is sent vpon you, and who will turne it backe?
4 A fyꝛe is sent among you, and who will quenche it?
5 Plagues are sent vnto you, and what is he that will dꝛyue them away?
6 May any man dꝛyue awaye an hungrie Lion in ẏ wood? Oꝛ may any man quẽch ẏ fire in stubble whẽ it hath begun to burne?
B 7 May one turne agayne the aꝛowe that is shot of a stꝛong Aꝛcher?
8 The mighty Loꝛd sendeth the plagues, & what is he that will dꝛyue them awaye?
9 The fire is kindled and gone foꝛth in his wꝛath, & what is he that may quenche it?
10 He shall cast lyghtnings, and who shall not feare? He shal thunder, & who shall not be afrayde?
11 The Loꝛd shall threaten, & who shall not vtterly be beatẽ to pouder at his presence?
12 The earth quaketh, and the fundations thereof, ẏ sea ariseth vp with waues from the deepe, and the waues of it are vnquiet, and the fishes therof also, befoꝛe ẏ Loꝛde, and befoꝛe the glozie of his powꝛer:
13 Foꝛ stꝛong is his right hande that bẽdeth the bowe, his aꝛꝛowes that he shooteth are sharpe, and shal not misse when they begin to be shot into the endes of the woꝛld.
C 14 Behold, the plagues are sent, & shall not turne againe tyll they come vpon earth.
15 The fire is kindled, & shal not be put out till it cõsume the fundations of the earth.
16 Like as an aꝛꝛowe whiche is shotte of a mightie aꝛcher, returneth not backwaꝛde: euen so the plagues that shalbe sent vpon the earth, shall not turne againe.
17 Wo is mee, wo is mee, who wil deliuer mee in those dayes?
18 The beginning of soꝛꝛowes and greate mourning, the beginning of dearth, and greate death, the beginning of wars, & the powers shall stand in feare, the beginning of euils, and they shall tremble euery one.
19 What shall I do in these things, when the plagues come?
20 Beholde, hunger, and plague, trouble, and anguishe, are sent as scourges foꝛ amendement:
D 21 But foꝛ all these things they shall not turne from their wyckednesse, noꝛ be alway mindfull of the scourges.
22 Behold, victayles shalbe so good cheape, vpon earth, that they shall thinke themselues to be in good case: and euen thẽ shall mischiefe grow vpon earth, warres, warth, and greate "oꝛ, cõfusion disquietnesse.
23 Foꝛ manye of them that dwell vppon earth, shall perish of hũger, & the other that escape the hunger, shal the swoꝛd destroy.
24 And the deade shalbe cast out as dung, and there shalbe no man to comfoꝛt them: foꝛ the earth shalbe wasted, and the cities shalbe cast downe.
25 There shall bee no man lefte to tyll the earth, and to sowe it.
26 The trees shall gyue fruite, and who shall plucke them off, and gather them?
27 The grapes shalbe ripe, & who shal tread thẽ? Foꝛ all places shalbe desolate of men. E
28 So that one man shall desire to see another, oꝛ to heare his voyce.
29 Foꝛ of one whole citie there shalbe ten left, and two of the fielde, which shall hide themselues in the thicke "bushes, and in the cliftes of stones, "oꝛ, woodes
30 Like as when there remayne three oꝛ foure Oliues in the place where Oliues gꝛow, oꝛ among other trees.
31 Oꝛ as when a Vineyarde is gathered, there are left some grapes of them that diligently sought through the vineyarde:
32 Euen so in those dayes, there shalbe three oꝛ foure left by them that search their houses with the swoꝛde.
33 And the earth shalbe left waste, and the fieldes therof shall waxe olde, & hir wayes & all hir pathes shall gꝛow full of thoꝛnes, bicause no mã shal trauaile there through.
34 The birgins shall mourne, hauing no bꝛidegꝛomes, ẏ women shal make lamentation, hauing no husbandes, their daughters shall mourne, hauing no helpers.
35 In the warres shall their bꝛidegꝛomes be destroyed, and their husbandes shal perishe of hunger.
36 But yee seruantes of the Loꝛde, heare these things, and marke them.
37 Beholde the woꝛde of the Loꝛde, & receyue it: beleeue not the goddes of whome the Loꝛde spake, F
38 Beholde the plagues dꝛawe nygh, and are not slacke in tarrying.
39 Like as a trauayling woman whiche in the nynth moneth bꝛingeth foꝛth a sonne, whẽ the houre of ẏ byrth is come, an houre two oꝛ three afoꝛe that, ẏ paines come vpõ hir body, & whẽ the child cõmeth to ẏ birth, they tary not the twinckling of an eye:
40 Euen so shall not the plagues be slacke to come vppon the earth, and the woꝛlde shal mourne, and soꝛowes shal come vpon it on euery side.
41 O my people, heare my woꝛde, make you ready to the battayle, and in all euyll be euen as pilgrimes vpon earth.

42 He

1.Cor.7.d. 42 He that selleth, let him be as he ẏ fleeth his way: & he ẏ buyeth, as one ẏ will leese.
43 Who so occupieth marchandise, as hee that winneth not: and he that buyldeth, as he that shall not dwell therein:
44 He that soweth, as one that shall not reape, he that cutteth the vineyarde, as he that shall not gather the grapes:
45 They that marrie, as they that shall get no children: and they that marrie not, as the widowes.
Psal. 71.a. Pro.10.c. 46 And therefore they that labour, labour, in vayne.
Eccle.11.b. 47 For straungers shall reape their fruites, & spoyle their goods, ouerthrow their houses, and take their children captiue: for in captiuitie & hunger shall they get children.
48 And they that occupy their marchandise with robbery, the more they decke their cities, their houses, their possessions, and their owne persons,
49 The more will I punish them for their sinnes, sayth the Lorde.
50 Like as an whore enuieth an honest and vertuous woman.
51 So shall righteousnesse hate iniquitie, when she decketh hir selfe, & shal accuse hir to hir face, when he commeth that shal bridle the auckhour of all sinne vpon earth.
52 And therefore be not yee like thereunto, nor to the workes thereof:
53 For or euer it bee long, iniquitie shall be taken awaye out of the earth, and righteousnesse shall raigne among you.
54 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his heade which sayth, Before the Lorde God and his glory, I haue not sinned.
55 Beholde, the Lorde knoweth all the workes of men, their imagination, their
Gen.1.a. thoughtes, and their heartes.
56 For he spake but the worde, Lette the earth be made: and it was made, Let the
Psal.146.a. heauen be made: and it was created.
57 In his worde were the starres made, and he knoweth the number of them.
58 He searcheth the grounde of the deepe, and the treasures thereof, he hath measured the sea, and what it containeth.
59 Hee hath shut the sea in the midst of the waters, and with his worde hath he hanged the earth vpon the waters.
60 He spreadeth out the heauen like a vault, vpon the waters hath he founded it.
61 In the deserte and drie wildernesse hath he made springs of water, and pooles vpon the top of the mountaines, that ẏ floodes might powre down from the stony rocks, to water the earth.
62 He made man, and put his heart in the middes of the body, and gaue him breath, lyfe and vnderstanding.
63 Yea, and the spirit of the almightie God which made all things, and hath searched the grounde of all the secretes of the earth.
64 Hee knoweth your imaginations and inuentions, and what ye thinke when yee sinne, and woulde hyde your sinnes.
65 Therefore hath the Lorde searched, and sought out all your workes, and he shall bewray you all.
66 And when your synnes are brought forth, ye shalbe ashamed before men, and your owne sinne shall be your accusers in that day.
67 What will ye do? Or how will ye hyde your sinnes before God and his angels?
68 Behold, God himselfe is the iudge, feare him: leaue off from your sins, and forget your vnrighteousnesse, & meddle no more with them: so shall God leade you forth, and deliuer you from all trouble.
69 For beholde, the heate of a greate multitude is kyndled ouer you, and they shall take away certaine of you, and shall slaye for meate to the idolls:
70 And they that consent vnto them, shalbee had in derision, laughed to scorne, and troden vnder foote.
71 For there shall be in euery place, and in the next cities, a greate insurrection vpon those that feare the Lorde.
72 They shall be like mad men, they shall spare no man, they shall spoyle and waste suche as yet feare the Lorde:
73 For their goddes shall they take from them, and shut them out of their houses.
74 Then shall it bee knowen who are my chosen, and they shalbe tryed as the golde in the fire.
75 Heare, O ye my beloued, sayth the Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from the same.
76 Be not ye afrayd, despayre not: for God is your captayne.
77 Who so keepeth my commaundements and precepts, sayth the Lorde God, let not your sinnes wayght you down, and let not your vnrighteousnesse be lyft vp.
78 Wo be vnto them that are bounde with their sinnes, & couered with their wickednesse, like as a fielde is hedged in with bushes, and the pathe thereof couered with thorns, that no man may trauaile through: it is shutte vp, and is calle into the fire, for euer to be consumed therewith.

The ende of the fourth booke of Esdras.

¶ The booke of Tobias.

¶ The firſte Chapter.

1. Tobias parentage. 3. His godlyneſſe. 6. His equitie. 8. His charitie and proſperitie. 23. He fleeth, and his goods are confiſcate. 25. and after reſtored.

A 1 TObias was of the tribe & citie of Nepthali, whiche lyeth in the hygh countreyes of Galilee aboue Naaſſon, beſide the waye that leadeth to ỹ weſt, hauing the citie of Sephet vppon the lefte ſide.

2 Though hee was taken priſoner in the dayes of Salmanaſar king of the Aſſyrians, neuertheleſſe, beeing in captiuitie, he forſoke not the way of trueth:

3 In ſo muche, that whatſoeuer he myght gette, he parted it dayly with his felowe priſoners and brethren that were of his kinred.

4 And though hee were yonger than all in the tribe of Nepthali, yet dyd not he behaue him ſelfe childiſhly in his workes.

5 And when all the other went to the golden Calues, whiche Jeroboam the kyng of Iſrael had made, he alone fled all their companies,

6 And gate him to Hieruſalem vnto the temple of the Lord, and there worſhipped the Lorde God of Iſrael, faithfully offering of all his firſt frutes and tithes.

B 7 So that in the thirde yeere hee miniſtred all the tithes vnto the ſtraungers and conuertes.

8 Theſe and ſuche like thinges, dyd he obſerue, according to the lawe of God, when he was yet but yong.

9 But when he was a man, he toke out of his owne tribe a wife, called Anna: and of hir he begate a ſonne, whome he called after his owne name,

10 And taught him from his youth vp to feare God, and to refraine from all ſinne.

11 Now when he, with his wife, his ſonne, and with all his "kynred, was come in captiuitie vnto the citie of Niniue, "Or, tribe.

12 What time as they did eate of ỹ meates of the heathen, he kept his ſoule, and was neuer defiled in their meates.

13 And for ſo muche as hee was mindefull of the Lorde in all his hart, God gaue him fauour in the ſighte of Salmanaſar the King.

14 Whiche gaue him power to goe where C he woulde, & ſo had he libertie to do whatſoeuer he woulde.

15 So wente Tobias vnto all them that were in captiuitie (and comforted them,) and gaue them wholſome exhortations.

16 And when he came to Rages, a citie of the Medes, hauing ten talentes of ſiluer, (of the things wherwith the king had honoured him)

17 And ſawe among a greate companie of people of his kinred, one Gabelus, whiche was of his owne tribe, being in neceſſitie, he gaue him the ſayde wayght of ſiluer, vnder an hande writing.

18 After a long ſeaſon, when Salmanaſar the king was deade, and Sennacherib his ſonne raygned in his ſteede, whiche hated the children of Iſrael:

19 Tobias went dayly throughout all his kinred, and comforted them, and gaue of his goodes to euery one of them, as muche as he might.

20 He fedde the hungrie, clothed the naked, and buryed the deade and ſlayne, and that diligently.

21 And when Sennacherib the king came D agayne, and fledde out of Iurie (what tyme as God puniſhed hym for his blaſphemie) and in his wrath ſlewe many of the children of Iſrael, Tobias buried their bodyes.

22 But when it was tolde the Kyng, hee commaunded to ſlay him, and toke away all his goodes.

23 Neuertheleſſe, Tobias with his ſonne and with his wife, fledde away naked, and was hidde: for there were many that loued him.

24 But after fourtie and fyue dayes, the king was ſlayne of his owne ſonnes:

25 Then came Tobias againe to his houſe and all his goods were reſtored vnto him.

The

The.ij. Chapter.

1. Tobias calleth the faythfull to his table. 3. He leaueth the feast to bury the dead. 10. How he became blinde. 13. His wife laboureth for his liuing. 17. She reprocheth him bytterly.

A 1 AFter those things, vpon a solempne day of the Lord, Tobias made a good feast in his house,

2 And sayde vnto his sonne, Go thy way, & bring hither som of our tribe, such as feare God, that they may make mery with vs.

3 And when he was gone, he came againe, and tolde his father, that one of the chyldren of Israel lay slayne vpon the streete.

4 And immediatly he leapt from his table, lefte the feaste, came fasting to the deade coarse, toke him, and bare him priuilye into his house, that when the sunne was downe, he might safely bury him.

5 And when hee had hyd the coarse, he dyd eate his meate with mourning and feare,

6 Remembring the wordes that the Lorde sayde by the Prophete Amos: Your hygh feastes shall be turned to sorowe and heauinesse. Amos. 8. c.

B 7 But when the sunne was downe, he wēt his way, and buryed him.

8 Then al his "neighbours reproued him, saying, It is not long since it was commaunded to slay thee, bicause of this matter, & hast scarse escaped ỳ danger of death: and buryest thou the deade agayne? "or, his nexte of kynne.

9 Neuertheless, Tobias fearing GOD more than the king, toke the bodies of the slayne, and hid them in his house, & buried them at mydnightes.

10 It hapned vpon a day, that he had buryed the dead, & was weery, came home, & layde him downe by the wall, and slept.

11 And whyle hee was asleepe, there fell downe vpon his eyes warme dung out of the swallowes nest, so that he was blinde.

12 This temptation did God suffer to happen vnto him, that they whiche came after, myghte haue an example of his patience, like as of holy Job.

13 For in so muche as hee euer feared God from his youth vp, & kept his commaundementes, he grudged not agaynste God, that the plague of blindnesse chaunced vnto him.

C 14 But remained stedfast in ỳ feare of god, and thanked God all the dayes of his life.

15 For like as blessed Job was had in derision of kings: euen so was he laughed to scorne of his elders and kinsfolkes, which sayde vnto him,

16 Where is thy hope, for the whiche thou hast done almes, and buryed the dead?

17 But Tobias rebuked them, and spake, Say not so:

18 For we are the chyldren of holy men, and looke for the life which God shal giue vnto them that neuer turne their beliefe from him.

19 And Anna his wyfe went dayly to the weauing worke:

20 And looke what lyuing she coulde gette with the labour of hir handes, she brought it. And it happened that she toke a kidde, and brought it home:

21 And when hir husbande heard it crye, he sayde, looke that it be not stolen: restore it agayne to the owners, for it is not lawfull for vs to eate, or to touche any thing of theft.

22 Then was his wyfe angrie, and sayde, Nowe is thy hope become vayne openly, and thy almes deedes are manifest.

23 With these and suche like wordes, dyd she cast him in the teeth.

The.iij. Chapter.

3. The prayer of Tobias. 7. Sara Raguels daughter, and the things that came vnto hir. 12. Hir prayer heard. 19. The Angel Raphael sent.

1 THen Tobias "toke it heauily, & with teares began to make his prayer, I "or, sighed

2 Saying, O Lord, thou art righteous, and all thy iudgementes are true: yea all thy wayes are mercie, faythfulnesse, & iudgement.

3 And nowe, O Lorde, be mindfull of me, and take no vengeance of my sinnes, neyther remember my mysdeedes, neyther the mysdeedes of my forefathers.

4 For we haue not bene obedient vnto thy commaundements: therfore are we spoyled, brought into captiuitie, into death, into derision and shame vnto all nations, among whome thou hast scattered vs.

5 And nowe, O Lorde, thy iudgements are great, for we haue not done according to thy commaundementes, neyther haue wee walked innocently before thee.

6 And now, O Lord, deale with me according to thy will, & commaunde my spirite to be receyued in peace: for more expedient were it for me to dye, than to lyue.

7 At the same time it happened, that Sara B the daughter of Raguel at Rages, a citie of the Medes, was also reproched by one of hir fathers handmaydes,

8 That she had had seuen husbandes, which as soone as they were gone in vnto hir, were slaine of the diuell, called Asmodeus.

9 Therefore, when she reproued the mayden for hir fault, she answered hir, saying, God let vs neuer see sonne nor daughter of thee more vpon earth, thou kyller of thy husbandes.

10 Wilt thou slaye me also, as thou hast slayne seuen men? At this voyce went Sara into an highe chamber of hir house, and three dayes and three nightes she neither ate nor dranke.

11 But continued in prayer, and besought God with teares, that he woulde deliuer hir from this rebuke.

12 Upon the thirde daye it came to passe, that when she had made an end of prayer, she praysed the Lorde,

13 Saying, Blessed be thy name, O God of our fathers, whiche when thou arte wroth, shewest mercie, and in time of trouble, thou forgiuest the sinnes of them that call vpon thee.

C 14 Unto thee, O Lorde, turne I my face, vnto thee lift I vp mine eyes.

15 I beseeche thee, O Lorde, lose me out of the bondes of this rebuke, or else take me vtterly away from off the earth.

16 Thou knowest Lorde, that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanly lust:

17 I haue not kepte companie with those that passe their time in sport, neyther haue I made my selfe partaker with them that walke in light behauiour.

18 An husbande haue I consented to take, not for my pleasure, but in thy feare.

19 Now peraduenture, eyther I haue bene vnworthy of them, or else were they vnmeete for me: for thou happyly hast kepte me to another husbande.

20 For why? thy counsell is not in the power of man.

D 21 But euerie one that serueth thee, is sure of this, that if his life be in trying, it shall be crowned: and if he be in trouble, that God (no doubt) shall deliuer him: and if his life be in chastening, that he shall haue leaue to come vnto thy mercy.

22 For thou hast no pleasure in our "damnation: and why? after a storme, thou makest the weather fayre and styll, after weeping & heauinesse, thou giuest great ioy.

"or, destruction.

23 Thy name, O God of Israell, be praysed for euer.

24 At the same time, were both their prayers heard, in the sight of the maiestie of the highest God.

25 And Raphaell the holye Angell of the Lorde, was sent to helpe them both, whose prayers " came at one time together before God.

" or, were recited at one time together

The. iiij. Chapter.

Preceptes and exhortations of Tobias to his sonne.

1 AND when Tobias thought his prayer to be heard, that he might die, he called vnto him his sonne Tobias, A

2 And sayde vnto him, My sonne, heare the wordes of my mouth, and laye them in thyne heart as a foundation.

3 When God taketh away my soule, burie thou my bodye: and holde thy mother in honour, all the dayes of hir life.

4 For thou oughtest to remember what, and howe great perils she suffered for thee in hir wombe.

5 And when she also hath fulfilled the time of hir life, burie hir "beside me.

" or, about.

6 Haue God in thy thought, all the dayes of thy life, and beware least at any time thou consent vnto sinne, and least thou let slippe the commaundements of the Lorde our God.

7 Giue almes of thy goods, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned away from thee. B

8 Be mercifull after thy power.

9 If thou haue muche, giue plenteously: if thou haste litle, doe thy diligence gladly to giue of that litle:

10 For so gatherest thou thy selfe a good reward in the day of necessitie.

11 For mercy deliuereth from all sinne, and from death, and suffereth not the soule to come into darkenesse.

12 A great cõfort is mercy before the highe God, vnto all them that shew it.

13 My son, keepe thee wel from all whoredome: and beside thy wife, suffer not thy selfe to knowe of sinne.

14 Let neuer pryde haue rule in thy mynd, C nor in thy worde: for in pryde beganne al destruction.

15 Whosoeuer worketh any thing for thee, immediately giue him his hire, and loke that thy hyred seruantes wages remayne not at all with thee.

16 Loke that thou neuer doe vnto another man, the thing that thou wouldest not another man should do vnto thee.

17 Eate thy breade with the hungrie and

poꝛe, & couer the naked with thy cloathes.
18 Set thy breade and wyne vpon the burial of the righteous, and do not thou eate and drinke therof with the sinners.
19 Alke euer counsell at the wise.
20 Be alway prayeng of God, and beseech him, that he will ordeꝛ thy wayes, and that whatsoeuer thou deuisest, oꝛ takest in hand, it may remaine in him.
*Oꝛ, direct.
D 21 I certifie thee also, my son, that whē thou wast yet but a babe, I deliuered ten talēts of siluer vnto Gabelus at Rages a citie of ỹ Medes, & his hād writing haue I by me.
22 And therefoꝛe, seeke some meanes howe thou mayest come by him, and receyue of him the sayde waight of siluer, and gyue him his hande writing againe.
23 My sonne, be not afrayde: truely it is we leade heere a poꝛe lyfe, but great good shall we haue, if we feare God, and depart from all sinne, and doe well.

The. v. Chapter.

2. Tobias is sent to Rages. 5. He meeteth with the Angell Raphaell, which did conduct him.

A 1 THen answered Tobias his father, and saide, Father, all that thou hast cōmaūded me will I do, and that diligētly.
2 But howe I shall require this money, I can not tell, neither doth he know me, noꝛ I him: What tokē shal I giue him? And as foꝛ the way thither, I neuer knew it.
3 Then his father answered him, & sayde, I haue his hand wryting by me, which whē ỹ shewst him, immediatly he wil pay thee.
4 But goe thy waye nowe, and get thee some faythfull man to go with thee foꝛ an hyre, that thou mayest receiue the money while I am yet liuing.
5 Thē went Tobias out, & vpō ỹ streete he found a fayre yong mā stāding, girded vp, & as it were one ready to take his iourney.
6 And he knewe not that it was an Angel of God, but saluted him, and sayde, From whence art thou, thou good yong man?
B 7 He answered, Of ỹ childrē of Israell, And Tobias said vnto him, Knowest ỹ ỹ way ỹ leadeth vnto the countrey of the Medes?
8 He answered, I knowe it well, and all those *streetes haue I gone oft times, and haue lodged with our bꝛother Gabelus, ỹ dwelleth in Rages, a citie of the Medes, which lyeth vpon the mount Ecbatanis.
*Oꝛ, wayes.
9 Tobias said vnto him, I pray thee tary foꝛ me, til I haue told my father these things.
10 Then went Tobias in, and told his father al: At the which his father marueled, & prayed that he wold come in vnto him.
11 Nowe when he came in, he saluted him, and sayde, Joy be with thee foꝛ euermoꝛe.
12 And olde Tobias said, What ioy can I haue that sit here in darkenesse, and see not the light of heauen?
13 The yong man sayde vnto him, Be of good cheare, God shall helpe thee shoꝛtly.
14 And Tobias said vnto him, Canst thou bꝛing my sonne to Gabelus, vnto the citie of Rages in Medea? and when thou commest againe, I shall pay thee thy hyre. C
15 And the Angell sayde vnto him, I shall leade thy son, & bryng him to thee againe.
16 Thē Tobias ānswered him, Tel me, I pray thee, of what house, oꝛ of what tribe art ỹ?
17 The Angell Raphaell sayde vnto him, Seekest thou after the kinred of an hireling, oꝛ an hyred man him selfe, foꝛ thy sonne to go with him?
18 But that I make thee not carefull, I am Azarias the sonne of great Hananias.
19 And Tobias answered, Thou arte come of a great kinred: but, I pray thee, be not displeased ỹ I desire to know thy kinred.
20 The Angel sayde vnto him, Thy sonne shall I leade foꝛth safely, and bꝛing him whole and sounde to thee againe.
21 Then answered Tobias, and said, Wel, go on your way, & God be in your iourney, and his Angell beare you company. D
22 So when they had prepared all thing that they would take with thē in their iourney, Tobias bad his father & mother farewel: & they went on their way both together.
23 Now when they were gone, his mother began to weepe, and said, The staffe of our age hast ỹ taken away, & sent him from vs.
24 Would God that money had neuer bin, foꝛ the which thou hast sent him away.
25 Foꝛ our pouertie was sufficient foꝛ vs, why we shoulde haue counted it riches, that we saw our sonne here.
26 Then said Tobias vnto hir, Weepe not, our sonne shal go safely, and come to vs againe sound, and thine eyes shall see him.
27 Foꝛ I trust that the good Angell of God shall beare him company, and oꝛder well al the things that he doeth, so that hee shall come to vs againe with ioy. E
28 At these woꝛdes his mother left off from weeping, and held hir peace.

The. vi. Chapter.

2. Tobias deliuered from the fishe. 8. Raphael sheweth him certaine medicines. 19. He conducteth him toward Sara.

1 SO Tobias went on his way, & a dog folowed him: and the first night they abode by the water of Tigris.

2 Then went he out to washe his feete, and beholde, there came forth an horrible fishe to deuoure him.

3 Of whome Tobias was afrayde, & cried with a loude voyce, saying, Lord, he commeth vpon mee.

4 And the angel sayd vnto him, Take him by the gille, and drawe him to thee. And he did so, and drewe him vpon the lande: and the fishe began to leape at his feete.

5 Then sayde the Angel vnto him, Take out the bowels of this fish: and as for the hart, the gall, and the lyuer, keepe them by thee: for these things are necessarie & good for medicines.

6 Tobias did so, and rosted the fleshe, and they toke it with them in their iourney: the residue they salted, as muche as was sufficient for them, til they came to Rages a citie of the Medes.

B 7 Then Tobias asked the Angel, and sayd vnto him, I pray thee brother Azaria, tell mee whereto are these things good of the fishe that thou hast bidden me keepe.

8 The Angel answered him, and sayde, If thou layest a peece of the hart vpon the coales, the smoke thereof driueth away all manner of euyll spirites, whyther it bee from man or from woman, so that from hencefoorth, the same shall come no more vnto them.

9 The gall is good to annoynt or to strike the eyes withal, where as there is any blemishe in them, so that they shalbe whole.

10 And Tobias sayde vnto him, Where wilt thou that wee remayne? The Angel answered,

11 And sayde, Here is a nygh kinsman of thine, & of thy tribe, one Raguel by name, which hath a daughter called Sara, & hath neyther sonne nor daughter but hir.

12 All his good belongeth vnto thee, & thou must marry hir.

13 And therefore desire hir of hir father, and he shall giue hir thee to wife.

C 14 Then answered Tobias, and sayde, As I vnderstande, thee hath beene married vnto seuen husbandes, & they all are dead: and I haue heard saye, that the deuyll slue them.

15 I am afrayde therfore, least such things happen vnto me also: which if it came to passe, seeing I am the only sonne of my father and my mother, I shoulde bring them in their age with sorow to their graues.

16 Then said the angel Raphael vnto him, Heare mee, and I will tell thee what they be, of whome the deuill hath power.

17 Namely, they that receiue marriage after such a fashion, that they shut God out from them, and from their heart, and giue themselues to their owne lust, euen as it were an Horse and Mule, whiche haue no vnderstanding: vppon such hath the deuill power.

18 But when thou takest hir, and art come into the chamber, withholde thy selfe from hir three dayes, & gyue thy diligence vnto nothing, but vnto prayer with hir.

19 And in the first night, rost the lyuer of the fishe, & the deuill shalbe driuen awaye.

20 The second night shalt thou be receyued D into the companie of the holy patriarches.

21 The third night shalt thou obteyne the blessing of God, so that whole chyldren shalbe borne of you. "or, sounde.

22 After the third night, take the mayden in the feare of God, and more for the desire of children, than for any fleshly lust, that in the seede of Abraham, thou mayest obteine the blessing in children.

The. vii. Chapter.

Tobias marrieth Sara, Raguels daughter.

1 THen went they in to Raguel, which A receyued them ioyfully.

2 And when Raguel loked vpon Tobias, he sayde vnto Anna his wife, How like is this yong man vnto my sisters sonne?

3 And when he had spoken this, he sayde, Whence be ye, ye yong men and our brethren? They sayde, Of the tribe of Nephthali, out of the captiuitie of Ninive.

4 Then sayde Raguel vnto them, Knowe ye my brother Tobias? They sayde, Yea, we knowe him well.

5 And whē he had spokē much good of him, the angel sayde vnto Raguel, Tobias of whome ÿ talkest, is this yong mans father.

6 Then Raguel bowed himselfe downe, and wept, and toke him about the necke, and kissed him,

7 And sayde, Gods blessing haue thou my B sonne, for thou art the sonne of a good vertuous man.

8 And Anna his wife, & Sara his daughter wept also.

9 Nowe when they had talked together, Raguel bade kill a weather, and to make a feaste: and when he had exhorted them to sit downe to dinner,

10 Tobias sayde, I wyll neyther eate nor

drinke here this day, except thou firſt graūt me my petition, and promiſe me to giue me thy daughter Sara.

11 When Raguell heard this, he was aſtonied, for he knewe what had happened vnto the other ſeuen men that went in vnto hir: and he beganne to feare that it ſhould chaunce vnto him alſo in like maner. And while he ſtode ſo in doubt, and gaue the yong man no anſwere,

12 The Angell ſayd vnto him, Feare not to giue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife: therefore might none other haue hir.

13 Then ſayde Raguell, I doubt not but God hath accepted my prayers and teares in his ſight:

℣ 14 And I beleue he cauſed you to come vnto me for the ſame intent, that this daughter of myne myght bee marryed in hir owne kinred, according to the lawe of Moſes: and nowe doubt thou not but I will giue hir vnto thee.

Num. 36. c.

15 So he toke the right hand of his daughter, and gaue hir into the right hande of Tobias, and ſayd, The God of Abraham, the God of Iſahac, and the God of Jacob be with you, ioyne you together, and fulfill his bleſſing in you.

16 And they toke a letter, and made a writing of the maryage.

17 And then made they merry, and prayſed God.

18 And Raguel called Anna his wife vnto him, and bade hir prepare another chāber.

19 And thither he brought Sara his daughter, and ſhe wept.

20 Then ſayde he vnto hir, Be of good cheare my daughter: the Lorde of heauen giue thee ioye, for thy heauineſſe that thou haſt ſuffered.

The. viij. Chapter.

2. Tobias driueth away the euill ſpirite. 4. He prayeth to God with his wife. 11. Raguel prepareth a graue for his ſonne in lawe. 16. Raguell bleſſeth the Lorde.

I 1 NOwe after that they had ſupped, they brought the yong man in to hir.

2 Then thought Tobias vpon the wordes of the Angell, and toke out of his bagge a peece of the lyuer of the fiſhe, and layde it vpon the hote coales.

3 So the Angell Raphael toke holde of the diuell, and ſent him away, and bounde him in ỹ wildernelle of the higher Egipt.

4 Then ſpake Tobias vnto the virgin, and ſayde, Up Sara, let vs make our prayer vnto God to day, to morowe, and "ouermorowe: for theſe three nightes will we "reconcile our ſelues with God, and when the thirde holy night is paſt, we ſhal ioyne together in the ſtate of maryage.

" or, the third day.
" or, ioyne our ſelues to god.

5 For we are the children of holy men, and we maye not come together as the heathen that knowe not God.

6 Then ſtode they vp both together, and beſought God earneſtly " that he would preſerue them.

" or, that he might be gouern them.

7 And Tobias ſayde, O Lord God of our fathers, prayſed be thou of heauen and earth, of the ſea, welles, and floudes, and of all thy creatures that be therein. B

8 Thou madeſt Adam of the moulde of the earth, and gaueſt him Eua for an helper. Gen. 2.

9 And nowe Lorde, thou knoweſt that it is not becauſe of voluptuouſneſſe that I take this ſiſter of myne to wife, but onely for the loue of children, in whom thy name may be bleſſed for euer.

10 And Sara ſayde, Haue mercie vpon vs, O Lorde, haue mercie vpon vs, and let vs both come whole and ſounde together to a good age.

11 And about the cocke crowing, it came to paſſe, that Raguel called his ſeruantes:

12 And they wēt with him to make a graue.

13 For he ſayde, It is chaunced nowe vnto him peraduenture, as it did vnto the other ſeuen men that went in vnto hir.

℣ 14 Nowe when they had made the graue, Raguel came again to his wife, and ſaid vnto hir, Sende one of thy maydens to loke if he be deade, that I may burie him afore it be light day.

15 So ſhe ſent a mayden to ſee: whiche when ſhe came into the chamber, founde them whole and ſound, ſleeping together.

16 And ſo ſhe came agayne, and brought good tydings: Then Raguell and Anna his wife prayſed the Lorde,

17 And ſayde, Prayſed be thou, O Lorde God of Iſrael, that it is not happened vnto vs, as we thought.

18 For thou haſt dealt mercifully with vs, and put awaye from vs the enimie that perſecuted vs,

19 And haſte ſhewed mercie vnto yonder two, the onely borne children of their parentes: O Lorde, cauſe them to magnifie thee more perfectly, and to offer the ſacrifice of thy prayſe, and of their health: that all people may knowe, that thou only arte God in all the earth.

20 And

20 And immediatly Raguel commaunded his seruants to fill the graue that they had made, with earth, afore it was light,

21 And bade his wyfe prepare a feaste, and to make ready all things that were necessarie for meate, to such as went by ẏ way.

22 He caused two fat kine also, & four weathers to be slayne, and meates to be prepared for all his neyghbours and freendes.

23 And Raguel charged Tobias to remaine with him two weekes.

24 As for all the good that he had, he gaue Tobias the halfe of it, and made this writing, that ẏ halfe which remayned, should fall vnto Tobias after their death.

The.ix. Chapter.

The Angel goeth to Gabelus, at the desire of Tobias, whiche delyuereth the letter, and receyueth the money.

1 Then Tobias called vnto him the Angel, whome he thought to haue bene a man, and sayde vnto him, Brother Azarias, I pray thee harken vnto my wordes,

2 If I shoulde giue my selfe to be thy seruant, I shall not deserue thy prouidence.

3 Neuertheless, I beseeche thee that thou wilt take the beastes and the seruantes, & go vnto Gabelus in Rages the citie of ẏ Medes, and deliuer him his hand writing, and receyue the money of him, and praye him to come to my mariage.

4 For thou knowest thy selfe, that my father doth number the dayes: and if I tarie one daye to long, he wyll be sory in his minde.

5 Nowe seest thou how earnestly Raguel hath required mee, so that I can not saye him nay.

6 Then toke Raphael foure of Raguels seruauntes, and two Camels, and went vnto Rages the citie of the Medes: and when he had found Gabelus, he gaue him his hande writing, and receyued all the money.

7 He tolde him also of Tobias, the sonne of Tobi, howe all things had happened: and caused him to come with him to the marryage.

8 Nowe when he came into the house of Raguel, he founde Tobias sitting at the table: & he leaped vp, and they kissed one another, and Gabelus wept, and prayed God,

9 And sayde, The blessing of the God of Israel haue thou, for thou arte the sonne of a right vertuous and iuste man, and of one that feareth God, and gyueth greate almes:

10 And blessing haue thy wyfe, and your elders,

11 That ye may see your children, and your childers children, vnto the third and fourth generation: and your seede be blessed of ẏ God of Israel, whiche raygneth worlde without ende.

12 And when they all had sayd, Amen, they went to the feaste: but with the feare of the Lorde held they the feast of the maryage.

The.x. Chapter.

1. Tobias and his wyfe thinke long for theyr sonne. 10. Raguel sendeth away Tobias and Sara.

1 Nowe while yong Tobias made long tarying, by reason of the marryage, his father was full of care and heauinesse, saying, Canst thou thinke what should be the cause that my sonne taryeth so long? or why he should be kept so long there?

2 Thinkest thou Gabelus is deade, and no man will gyue him the money?

3 Thus beganne he to be very sorowfull, he and Anna his wyfe with him: and began to weep both togither, because their sonne was not come againe vnto them at the day appoynted.

4 As for his mother, shee wept with discomfortable teares, and sayde, Wo is mee my sonne. Oh what ayled vs to send thee away into a strange countrey, thou lyght of our eyes, thou staffe of our age, thou comforte of our lyfe, thou hope of our generation?

5 Seeing all the things that we haue are onely in thee, we should not haue sent thee away from vs.

6 Then Tobias (comforted him, and) sayde, Hold thy peace, & be not discomforted, our sonne is whole & sounde: the man that we sent him withall, is faythfull ynough.

7 Neuertheless, shee myght in no wyse be comforted: but daily went out, looked about, & went about all the streetes, whereby shee thought he shoulde come againe: that if it were possible, she myght see him comming a farre off.

8 But Raguel sayde vnto his sonne in lawe, Tarrie here, & I shall sende a messenger vnto thy father Tobias, to tell him that thou art in good health.

9 Tobias sayde vnto him, I am sure that my father & my mother count euery daye, and that their hearts are sory.

10 So when Raguel had prayed Tobias with many wordes, and he wouldē in no wyse heare him, hee delyuered Sara vnto him, and the halfe parte of all his good, in seruantes and handmaydens, in sheepe, in cammelles, and in kine, and much money: and so sent him away frō him with health and ioy.

11 And sayde, The holy Angel of the Lord bee with you in your iourney, and bryng you forth safe and sounde, that yee may finde all things in good case with your elders, & that mine eyes may see your children afore I dye.

12 So the elders embraced their daughter, kissed hir, and let hir go.

13 Exhorting hir to hon our hir father and mother in lawe, to loue hir husbande, to rule well hir housholde, to keepe hir house in good order, & to shew hir selfe faultlesse.

The.xi. Chapter.

1. The returne of Tobias to his father. 11. Howe he was receyued. 15. His father hath his sight restored, and prayseth the Lorde.

1 ¶ So they nowe were going homewarde Magayne, vppon the eleuenth daye they came to Charran, which lyeth in the halfe way toward Niniue.

2 And the Angel sayde, Brother Tobias, thou knowest, howe thou hast left thy father.

3 Therfore, if it please thee, we two will go before, and let the household with thy wyfe and the cattell come faire & softly after vs.

4 And when Tobias was content, that they should go before, Raphael sayde vnto him, Take of the gall of ỹ fishe with thee, for it shall be necessarie. So Tobias toke of the gall, and they went their way.

5 But Anna the mother of Tobias sate dayly by the way syde vppon the toppe of an hill, from whence she might see farre about hir.

6 And whyle she was wayting ther for his comming, she loked a farre off, and anone she perceyued his sonne comming, & ranne and tolde hir husbande, saying. Beholde, thy sonne commeth.

B 7 And Raphael sayde vnto Tobias, Assoone as thou commest into the house, immediatly worshippe the Lorde thy God, and giue thankes vnto him: then go to thy father, and kisse him.

8 And straight wayes annoynte his eyes ouer with the gall of the fishe that thou hast brought with thee: For bee sure that his eyes shall straight way be opened, and thy father shall see the lyght of heauen, & shall reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney, ranne before, and came as a messenger, and wagged his tayle for gladnesse.

10 So the blinde father arose, and beganne to runne, and stumbled with his feete: and gaue a seruaunte his hande, and ranne to meete his sonne,

11 Receiued him, and kissed him, he and his wife, & they both began to weepe for ioy.

12 Nowe when they had worshipped and thanked God, they sate downe.

13 Then toke Tobias of the fishes gal, and annoynted his fathers eyes:

14 And taryed halfe an houre, and then began the blemishe to go out of his eyes, like as it had bin the white skinne of an egge. C

15 Which Tobias toke, and drew from his eyes, & immediatly he receyued his sight.

16 Then they praysed God, he & his wyfe, and all they that knewe him.

17 And Tobias sayd, O Lord God of Israel, I giue thee prayse & thankes, for thou hast chastened mee, and made mee whole: and lo, now do I see my sonne Tobias.

18 After seuen dayes came Sara his sones wyfe also whole and sounde, with all the housholde and cattell, with Cammelles, and muche money of his wyues, and with the money that hee had receyued of Gabelus.

19 And he told his father and his mother al the benefites which God had done for him by the man that led him.

20 Achior also, and Nabath Tobias sisters sonnes came, and were glad and reioyced with him, by reason of all the good things that God had shewed vnto him: And so for the space of seuen dayes they made merry, and were right ioyfull euery one.

The.xii. Chapter.

2. Tobias declareth to his father the pleasures that Raphael had done him. 5. The which he woulde recompence. 11. Raphael declareth that he is an Angel sent of God.

1 ¶ Then Tobias called his sonne vnto him, and sayde, What may we geue this holy man, that went with thee? I

2 Tobias answered his father, and sayde, Father, what rewarde shall wee geue him? Or what thing can deserue his benefites?

3 He hath beene my guyde, and brought mee

B 7 And the childrē of Iſrael did as Eliacim the prieſte of the Lorde had commaunded them.

8 And all the people cryed vnto the Lorde earneſtly, and humbled their ſoules with faſting and prayers, they and their wiues:

9 The prieſtes put on haitie clothes, and layde the yong babes before the temple of the Lorde, and couered the aulter of the Lord with an hairie cloth:

10 And with one accorde they cryed vnto the Lorde God of Iſrael, that their children ſhould not be giuen into a praye, and their wiues into a ſpoyle, that their citie ſhoulde not be layd waſte, and that their "or, holy things. ſanctuarie ſhoulde not be vnhalowed, and ſo they to be a ſhame and rebuke vnto the heathen.

11 Then Eliacim the hyghe prieſte of the Lorde went rounde about all Iſrael, and ſpake vnto them,

12 Saying, Be ye ſure that the Lorde will heare your petitions, if ye continue ſtedfaſt in faſtings and prayers in the ſight of the Lorde.

13 Remember Moſes the ſeruaunt of the Lorde, which ouerthrewe the Amalechites that truſted in their might and power, in their hoſt, in their ſhieldes, in their charets and horſemen, not with wepons, but with holy prayers.

C 14 Euen ſo ſhall the enimies of Iſrael be, if ye continue in this worke that ye haue begonne.

15 So vpon this exhortation they continued in prayer before the Lord:

16 In ſo much, that they which offred burnt ſacrifices vnto the Lorde, offred ẏ offrings vnto the Lorde, being arayed in hayrie clothes, and had aſhes vpon their heades.

17 And they all beſought God from their whole heart, that he would viſite his people of Iſrael.

The.v. Chapter.

Achior the Ammonite doth declare to Holophernes the maner of the Iſraelites.

I 1 NOw worde came to Holophernes the prince of the warre of the Aſſyrians, that the children of Iſrael prepared them ſelues to make reſiſtance, and howe they had ſtopped ẏ ways betwixt ẏ mountains.

2 Then was he exceeding wroth, and called all the princes of Moab, and the captaines of Ammon,

3 And ſayde vnto them, Tell me what people is this that keepeth the mountains? or what manner, and howe great citie is theirs? What is their power? Or what maner of hoſte haue they? Who is their captaine?

4 And why doe they deſpyſe vs more than all thoſe that dwell in the Eaſt, and come not forth to meete vs, that they might receiue vs with peace?

5 Then Achior the captaine of the Ammonites, anſwered, and ſayd, Syr, if it pleaſe thee to heare, I will tell the trueth before thee, concerning this people that dwell in the mountaynes, and there ſhall no vntrueth go out of my mouth.

6 This people is of the generation of the Chaldees:

7 They dwelt firſte in Meſopotamia, for B they would not folowe the gods of their fathers that were in the land of the Chaldees,

8 And ſo forſooke they the cuſtome of their forefathers, whiche had many goddes, and worſhipped one God that made heauen
9 and earth, which alſo commaunded them Gen. 12. a. that they ſhould go from thence, and dwel at Charran.

Now when there came a dearth into the whole lande, they went downe to Egypt, Gen. 15. c. and there they dwelt foure hundred yeres, Act. 7. a. in the which they multiplyed greatly, that Exod. 12. f. their hoſt might not be nombred. Gala. 3. c.

10 And when the king of Egypt oppreſſed them, and poked them in building of his cities, with making of clay and brick, they cryed vnto God their Lorde, which puniſhed the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had call them out, and the plague ceaſed from them, and they followyng after them, to take them, and to bring them againe into their bondage:

12 While they were fleeing away, the God of heauen opened the ſea, ſo that the waters ſtode faſte vpon both the ſides as a wall, and theſe went through the bottome of the ſea dryſhod.

13 In the whiche place, when an innumerable people of the Egyptians followed vppon them, they were ſo ouerwhelmed with the waters, that there remayned B not one to tell them that came after howe it happened.

14 So when this people was paſſed thorowe the red ſea, they came into the wil- C derneſſe of mount Sina, where neuer man might dwell afore, and where the ſonne of man had neuer reſted.

15 There were the bitter waters made ſweet for them, that they might drinke, and for-
tie yeeres had they meate from heauen.
16 Wherſoeuer they went, without bowe & arrowe, without buckler or ſworde, their God fought for them, and cauſed them to haue the victorie.
17 Yea, no man was able to hurt this people except it were whē they departed vnfaithfully from the worſhipping of the Lorde their God.
18 But as oft as they worſhipped any other beſide their God, he gaue them ouer to be ſpoyled, to be ſlayne, & to be put to confuſio.
19 Neuertheleſſe, as often as they were ſorie for their departing frō the worſhip of their God: the ſame God of heauen gaue them power & ſtrength to withſtand (their enimies.)
Joſu.12.c. 20 Moreouer, they ſlue the king of ỳ Chanaanites, Iebuſites, Pherezites, Hethites, Heuites, & Amorites, and al the mighty in Heſebon, and toke their landes and cities in poſſeſſion:
D 21 And ſo long as they ſinned not in the ſight of their God, it went well with them: for their God hateth vnrighteouſneſſe.
Jud.2.b. 4.Re.25.a. 22 For in times paſte when they went out of the waye which God had giuen them, that they ſhould walke in it, they were deſtroied in diuers battels of many nations, and many of them were caried awaye priſoners vnto a ſtraunge countrey.
1.Eſd.1.a. 23 But nowe lately they haue turned themſelues againe vnto the Lorde their God, and are come together againe out of the countreys where they were ſcattered abroade: and thus they conquerred theſe mountaynes, and dwell therein: and as for Jeruſalem, where their ſanctuarie is, they haue it againe in poſſeſſion.
24 And therefore my Lorde, make diligent inquiſition, if this people haue done wickednelle in the ſight of their God, then let vs go vp againſt them: for doubtles their God ſhall deliuer them into thy handes, and ſubdue them vnto thy power.
25 But if this people haue not diſpleaſed their God, we ſhall not be able to withſtand them: for their God ſhal defēd them, and ſo ſhal we be a ſhame to al the world.
E 26 Now when Achior had ſpoken out theſe wordes, all the great men of Holophernes were wroth, and thought to ſlay him, and ſayde one to another,
27 What is he this, which dare ſaye that the children of Iſrael are able to withſtande Nabuchodonoſor the king, and his hoſtes? where as they are an vnweaponed people, without ſtrength or vnderſtanding of the feates of warre?
28 That Achior therefore may knowe that he hath deceiued vs, we will go vp into the mountaines: and when the mightie men of them are taken, he with them ſhall be ſtickt with the ſworde:
29 That al the people may know that Nabuchodonoſor is the God of the earth, and that there is none other beſide him.

The.vi. Chapter.

1. Holophernes blaſphemeth God, whome Achior confeſſed. 14. Achior is deliuered into the handes of them of Bethulia. 18. The Bethulians crie vnto the Lorde.

1 SO when they had left off ſpeaking, Holophernes toke ſore indignation, and ſayde vnto Achior. F
2 For ſo much as thou haſt prophelied vnto vs, ſaying, That the people of Iſrael ſhall be defended of their God: I wil ſhew thee that ther is no God but Nabuchodonoſor,
3 Yea, when we ſlaye them all as one man, thou alſo ſhalt periſhe with them through the ſworde of the Aſſyrians, and all Iſrael ſhall be deſtroyed with thee:
4 And then ſhalt thou feele that Nabuchodonoſor is the Lorde of the whole earth: then ſhall the ſword of my knyghthood go through thy ſides, and thou ſhalt fal down ſtickt among the woūnded of Iſrael, and "ſhalt not come to thy ſelfe againe, but be vtterly deſtroyed with them. "or, ſhall not draw breath again.
5 Furthermore, if thou thinkeſt thy prophecie to be true, why doeſt thou then chaunge thy colour? why art thou afraid? Thinkeſt thou that my wordes are not able to be performed?
6 But that thou mayeſt knowe that thou ſhalt feele theſe things with them, behold, from this houre forth will I ſend thee vnto yonder people, that when the puniſhement of my ſworde (which they haue worthyly deſerued) falleth vpon them, thou mayeſt be puniſhed with them.
7 So Holophernes commaunded his ſeruauntes to take Achior, and to carie him vnto Bethulia, and to deliuer him into the handes of the children of Iſrael. B
8 Then Holophernes ſeruantes toke him, and went through the playne fielde: but when they drew nigh vnto the mountaines, the ſling caſters came out againſt them.
9 Neuertheleſſe they gat them away by the ſide of the mountaine, and bounde Achior hande and foote to a tree, and ſo left him bounde

bounde withes, and turned againe vnto their Lorde.

10 After that, the children of Israell went downe from Bethulia, came vnto him, losed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was, that the Assyrians had left him bound?

11 Ozias the sonne of Micha, of the tribe of Simeon, and Charmi, which is also called Gothoniell, were the principall rulers at the same time.

12 Now when Achior stode in the middest of the Senatours, and before them all, he tolde them what answere he gaue Holophernes to the thing that he asked him, and howe Holophernes people wolde haue slaine him for so saying:

13 And howe Holophernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the chyldren of Israell, he might commaunde Achior also to be put to death with diuers tormentes, bicause he said, The God of heauē is their defender.

¶ 14 And when Achior had playnely tolde out all these thinges, all the people fell down vpon their faces, prayeng the Lord, and powred out their prayers together vnto the Lord, with a generall complaint and weeping,

15 And sayd, O Lorde God of heauen and of earth, beholde their pryde, and loke vpon our lowlynesse, and consider howe it standeth with thy sainctes, and make it to be knowne that thou forsakest not those which hold them fast by thee: and how that thou bringest them lowe that presume of them selues, and make their boast in their owne strength.

16 So when the weeping and prayer of the people (which they had made ỹ whole day long) was ended, they comforted Achior,

17 Saying, The God of our fathers, whose power and strength thou hast praysed, shal so reward thee, that thou shalte rather see their destruction.

18 When the Lord our God then shall giue his seruauntes this libertie, God be also with thee among vs: so that as it shall please thee, so thou, with all thine, mayest dwell with vs:

19 Now when Ozias had ended the counsell, he toke him into his house, and made a great supper,

20 Called the elders to it: and so they refreshed them selues after the fasting.

21 And afterward was all the people called together, which made their prayers all the night long "in the congregation, and besought the God of Israell for helpe.

"or, within the Church.

The.vij. Chapter.

1. Holophernes doth besiege Bethulia. 8. The counsell of the Idumeans and other againste the Israelites. 23. The Bethulians murmure against the gouernours for lacke of water.

1 The next day Holophernes cōmaūded A
his host to go vp agaynst Bethulia.

2 There were an hundred & twentie thousande fighting men on foote, and two and twentie thousand horsemen, beside the preparing of them that were wonne, and came to them on euery side out of the cōtreys and cities which he had taken.

3 All these prepared them selues vnto the battell against the Israelites, and came on by the hill side, vnto the toppe that loketh ouer against Dothain, from the place whiche is called Belma, vnto Chelmon, that lieth toward Esdrelon.

4 Now when the chyldren of Israell sawe so great a multitude of the Assyrians, they fell downe flat vpon the ground, strawed ashes vpon their heades, and prayed with one accord, that the God of Israell would shew his mercy vpon his people.

5 And so they toke their weapons, and sate betwixte the mountaines in the narowe place, and kept the way day and night.

6 But while Holophernes was going rounde about, he found the water spryng, whiche from the South syde was conueyed into the citie by a conduite, and hee commaunded their conduyte to be cut in sunder.

7 There were welles also not farre from B
the walles, which they vsed secretely, more for pleasure than for necessitie.

"or, than to drinke them.

8 Then went the Ammonites and the Moabites vnto Holophernes, and sayde, The children of Israell trust neyther in speare nor arrowe, but haue taken in, and keepe the mountaynes, and steepe hilles defende them.

9 That thou mayest ouercome them therefore without the stryking of any battell, set men to keepe the welles, that they drawe no water out of them, so shalte thou destroye them without sworde, or at the least they shall be so feeble, that they muste be fayne to giue ouer the citie, whiche they thinke not able to be wonne, for so muche as it lieth in the mountaines.

10 These

15 There were the bitter waters made sweet for them, that they might drinke, and for the yeeres had they meate from heauen.

16 Whersoeuer they went, without bowe & arrowe, without buckler or swoorde, their God fought for them, and caused them to haue the victorie.

17 Yea, no man was able to hurt this people except it were whē they departed vnfaithfully from the worshipping of the Lorde their God.

18 But as oft as they worshipped any other beside their God, he gaue them ouer to be spoyled, to be slayne, & to be put to confusio.

19 Neuertheless, as oft as they were sorie for their departing frō the worship of their God: the same God of heauen gaue them power & strength to withstand (their enimies.)

Iosu. 12. c. 20 Moreouer, they slue the king of ỳ Chanaanites, Iebusites, Pherezites, Hethites, Heuites, & Amorites, and al the mighty in Hesebon, and toke their landes and cities in possession:

D 21 And so long as they sinned not in the sight of their God, it went wel with them: for their God hateth vnrighteousnesse.

Iud. 2. b. 4. Re. 25. a. 22 For in times paste when they went out of the waye which God had giuen them, that they should walke in it, they were destroied in diuers battels of many nations, and many of them were caried awaye prisoners vnto a strange countrey.

1. Esd. 1. a. 23 But nowe lately they haue turned them selues againe vnto the Lorde their God, and are come together againe out of the countreys where they were scattered abroade: and thus they conquered these mountaynes, and dwell therein: and as for Ierusalem, where their sanctuarie is, they haue it againe in possession.

24 And therefore my Lorde, make diligent inquisition, if this people haue done wickednesse in the sight of their God, then let vs go vp against them: for doubtles their God shall deliuer them into thy handes, and subdue them vnto thy power.

25 But if this people haue not displeased their God, we shall not be able to withstand them: for their God shal defēd them, and so shal we be a shame to al the world.

E 26 Now when Achior had spoken out these wordes, all the great men of Holophernes were wroth, and thought to slay him, and sayde one to another,

27 What is he this, which dare saye that the children of Israell are able to withstande Nabuchodonosor the king, and his hostes? whereas they are an vnweaponed people, without strength or vnderstanding of the feates of warre?

28 That Achior therefore may knowe that he hath deceiued vs, we will go vp into the mountaines: and when the mightie men of them are taken, he with them shall be slickt with the swoorde:

29 That al the people may know that Nabuchodonosor is the God of the earth, and that there is none other beside him.

The. vi. Chapter.

1. Holophernes blasphemeth God, whome Achior confessed. 14. Achior is deliuered into the handes of them of Bethulia. 18. The Bethulians crie vnto the Lorde.

1 SO when they had left off speaking, Holophernes toke sore indignation, and sayde vnto Achior. A

2 For so much as thou hast prophesied vnto vs, saying, That the people of Israell shall be defended of their God: I wil shew thee that ther is no God but Nabuchodonosor,

3 Yea, when we slaye them all as one man, thou also shalt perishe with them through the swoorde of the Assyrians, and all Israel shall be destroyed with thee:

4 And then shalt thou feele that Nabuchodonosor is the Lorde of the whole earth: then shall the swoord of my knyghthood go through thy sides, and thou shalt fal down slickt among the wounded of Israell, and "shalt not come to thy selfe againe, but be vtterly destroyed with them.

" or, shalt not draw vp thy breath again.

5 Furthermore, if thou thinkest thy prophesie to be true, why doest thou then chaunge thy colour? why art thou afraid? Thinkest thou that my wordes are not able to be performed?

6 But that thou mayest knowe that thou shalt feele these things with them, behold, from this houre forth will I send thee vnto yonder people, that when the punishement of my swoorde (which they haue worthyly deserued) falleth vpon them, thou mayest be punished with them.

7 So Holophernes commaunded his seruauntes to take Achior, and to carie him vnto Bethulia, and to deliuer him into the handes of the children of Israell. B

8 Then Holophernes seruantes toke him, and went through the playne fielde: but when they drew nigh vnto the moūtaines, the sling casters came out against them.

9 Neuertheless they gat them away by the side of the mountaine, and bounde Achior hande and foote to a tree, and so lefte him bounde

bounde withes, and turned againe vnto their Lorde.

10 After that, the children of Israell went downe from Bethulia, came vnto him, losed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was, that the Assyrians had left him bound?

11 Ozias the sonne of Micha, of the tribe of Simeon, and Charmi, which is also called Gothoniell, were the principall rulers at the same time.

12 Now when Achior stode in the middest of the Senatours, and before them all, he tolde them what answere he gaue Holophernes to the thing that he asked him, and howe Holophernes people woulde haue slaine him for so saying:

13 And howe Holophernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the chyldren of Israell, he might commaunde Achior also to be put to death with diuers tormentes, bicause he said, The God of heaue is their defender.

℣ 14 And when Achior had playnely tolde out all these thinges, all the people fell down vpon their faces, prayeng the Lord, and powred out their prayers together vnto the Lord, with a generall complaint and weeping,

15 And sayd, O Lorde God of heauen and of earth, beholde their pryde, and loke vpon our lowlynesse, and consider howe it standeth with thy saincktes, and make it to be knowne that thou forsakest not those which hold them fast by thee: and how that thou bringest them lowe that presume of them selues, and make their boast in their owne strength.

16 So when the weeping and prayer of the people (which they had made ỳ whole day long) was ended, they comforted Achior,

17 Saying, The God of our fathers, whose power and strength thou hast praysed, shal so reward thee, that thou shalte rather see their destruction.

18 When the Lord our God then shall giue his seruauntes this libertie, God be also with thee among vs: so that as it shall please thee, so thou, with all thine, mayest dwell with vs:

19 Now when Ozias had ended the counsell, he toke him into his house, and made a great supper,

20 Called the elders to it: and so they refreshed them selues after the fasting.

21 And afterward was all the people called together, which made their prayers all the night long "in the congregation, and besought the God of Israell for helpe.

"or, within the Church.

The.vij. Chapter.

1. Holophernes doth besiege Bethulia. 8. The counsell of the Idumeans and other againste the Israelites. 23. The Bethulians murmure against the gouernours for lacke of water.

1 The next day Holophernes cõmaũded A
his host to go vp agaynst Bethulia.

2 There were an hundred & twentie thousande fighting men on fote, and two and twentie thousand horsemen, beside the preparing of them that were wonne, and came to them on euery side out of the cõtreys and cities which he had taken.

3 All these prepared them selues vnto the battell against the Israelites, and came on by the hill side, vnto the toppe that loketh ouer against Dothain, from the place whiche is called Belma, vnto Chelmon, that lieth toward Esdrelon.

4 Now when the children of Israell sawe so great a multitude of the Assyrians, they fell downe flat vpon the ground, strawed ashes vpon their heades, and prayed with one accord, that the God of Israell would shew his mercy vpon his people.

5 And so they toke their weapons, and sate betwirte the mountaines in the narowe place, and kept the way day and night.

6 But while Holophernes was going rounde about, he found the water spryng, whiche from the South syde was conueyed into the citie by a conduite, and hee commaunded their conduyte to be cut in sunder.

7 There were welles also not farre from B
the walles, which they vsed secretely, more for pleasure than for necessitie. "or, than to drinke them.

8 Then went the Ammonites and the Moabites vnto Holophernes, and sayde, The children of Israell trust neyther in speare nor arrowe, but haue taken in, and keepe the mountaynes, and steepe hilles defende them.

9 That thou mayest ouercome them therefore without the stryking of any battell, set men to keepe the welles, that they drawe no water out of them, so shalte thou destroye them without sworde, or at the least they shall be so feeble, that they muste be fayne to giue ouer the citie, whiche they thinke not able to be wonne, for so muche as it lieth in the mountaines.

10 These

10 These wordes pleased Holophernes well, and all his men of warre, and he set an hūdred at euery well rounde about.

11 And whē this watch had endured twentie dayes, the cesterns, and al that had water, fayled them that dwelte in the citie of Bethulia, so that in the whole citie they had not drinke inough for one day, for the people had water giuen them dayly in a measure.

12 Then came the men and women, yong persons and children, all vnto Ozias, and sayde all with one voyce,

13 God be iudge betwixte vs and thee, for thou hast dealt euill with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes, in thirst, and great destruction. C

15 Therefore gather nowe together all the people that be in the citie, that we may all yeelde our selues willingly vnto the people of Holophernes.

16 For better it is that we be captiue, and prayse the Lorde with our lyues, than to be slaine and perishe, and to be laughed to skorne, and shamed of euery man, when we see our wiues & children die before our eyes.

17 We take heauen and earth this daye to record, & the God of our fathers, which punisheth vs according to (the deseruing of) our sinnes, (and giue you warning,) that ye giue vp the citie nowe into the power of Holophernes hoste, that our ende may be short with the sworde, which else shall endure long for want of water, & for thirst.

18 When they had spoken out these wordes, there was a great weeping and howling in the whole congregation (and that of euerie man,) and they cried a" whole houre long vnto God with one voyce, "or, many houres.

19 Saying, We haue sinned with our fathers, we haue done amisse, we haue dealt wickedly.

20 Thou that art gratious, haue mercy vpon vs, or punish our vnrighteousnesse with thine owne scourge, and giue not those ouer that knowledge thee, vnto a people which know thee not: D

21 That they may not say among the heathen, Where is their God?

22 And when they were so wearie with this crying & weeping, that they held their peace,

23 Ozias stode vp with watrie eyes, & said, O take good harts vnto you, deare brethrē, (and be of good cheare,) and let vs wayte yet these fiue dayes for mercy of the Lord:

24 Peraduenture he shall put away his indignation, and giue glory vnto his name.

25 But if he helpe vs not when the fiue dayes are past, we shall do as ye haue sayd.

The.viii. Chapter.

1. The parentage, life, and conuersation of Iudith. 11. She rebuketh the faintnesse of the gouernours. 12. She sheweth that they shoulde not tempt God, but waite vpon him for succour. 33. Hir enterprise against the enimies.

1 AND it happened, when these wordes came to the eares of Judith a widow, which was the daughter of Merari, that is sonne of Idor, the sonne of Joseph, the sonne of Ozia, the sonne of Elai, the sonne of Jamnor, the sonne of Gedeon, the sone of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sone of Simeon, the sonne of Ruben: I

2 And hir husbande was called Manasses, which dyed in the dayes of the barlyharuest.

3 For while he was binding the sheaues together in the field, the heate came vpon his head, and he died at Bethulia his citie, and there was he buried beside his fathers.

4 Now was Judith his desolate widowe, three yeres and fiue monethes.

5 And in the higher partes of hir house she made hir selfe a priuie chamber, where she dwelt, being closed in with hir maidens.

6 She ware a smocke of haire, and fasted all the dayes of hir life, except the Sabboths, and new Moones, and the solemne dayes that the people of Israell kept.

7 She was a verie fayre and beautiful person, hir husband also had left hir great ryches, a plenteous houshold, great vnmoueable possessions, and many cattell. B

8 This Judith was a woman of verie good reporte with euery one, for she feared the Lord greatly: and there was no body that spake an euill word of hir.

9 When this Judith heard how Ozias had promised the people, that after the fifth day he would giue vp the citie vnto the Assyrians, she sent for the elders, Chabri and Charmi.

10 And when they came to hir, she sayde, What thing is this, wherein Ozias hath consented, that if God helpe not within fiue dayes, he will giue ouer the citie vnto the Assyrians?

11 What are ye, that ye tempt the Lord:

12 This deuise obteineth no mercy of God:

but

but prouoketh him vnto wrath & displesure
13 Will ye let the mercy of the Lord a time, and appoint him a day after your will?
C 14 Neuertheleſſe, for ſo much as the Lorde is patient, let vs rather repent in this, powring out teares, and beſeeching him of grace.
15 For God threatneth not as a man, neyther will he be prouoked vnto wrath, as the children of men.
16 And therefore let vs hartily fall downe before him, & ſerue him with a meke ſpirit.
17 And with weeping eyes ſaye vnto the Lorde, that he deale with vs according to his owne will ſpeedily in mercy: that like as our heart is nowe vexed and brought lowe through the pryde of them, it " maye ſo be comforted through his grace:
" we maye glory.
18 In ſo much as we folowe not the ſinnes of our fathers, which forſoke their God, and worſhipped other goddes:
19 For the whiche ſinne they perylſhed with the ſworde, were ſpoyled, and brought to ſhame, of all their enimies: as for vs we know none other God but only him.
20 For whoſe comforte let vs tarie wyth meekeneſſe, and he ſhall require and make inquiſition for our bloud from the vexations of our enimies: he ſhall bring downe al the heathen that riſe vp againſt vs, and put the to diſhonor, eue the Lord our god.
D 21 Therefore deare brethren, ſeeing ye are the (honourable and) elders in the people of God, and their life hangeth all vpon you, lift vp their hearts with your exhortation, that they maye call to remembrance howe our fathers alſo in times paſt were tempted, that they might be proued, if they worſhipped their God aright.
Gen.22.a 22 They ought to remember, howe our father Abraham being tempted, and tryed through many tribulations, " was founde a louer and friend of God.
" was made.
23 So was Iſaac, ſo was Jacob, ſo was Moſes: and all they that pleaſed God, paſſed ſtedfaſt in fayth through manyfold troubles.
24 Agayne, they that receyued not their temptations with the feare of God, but put them ſelues forth with vnpatiencie and murmuring againſt God,
25 Periſhed of the deſtroyer, and were ſlain of ſerpents.
26 And therefore ſhoulde not we vndertake to be auenged for the things that are done vnto vs:
E 27 But to conſider that all theſe punyſhementes are farre leſſe than our ſinnes and miſdeedes, and beleeuing that this correction commeth vnto vs as to the ſeruantes of God, for amendment, and not for our deſtruction.
28 Then ſayde Ozias and the elders vnto Judith, All that thou ſpeakeſt is true, and no man can reproue thy wordes.
29 Praye thou for vs nowe therefore (vnto God,) for thou arte an holy woman, and feareſt God.
30 And Judith ſayde vnto them, Seeing ye knowe that my wordes are of God,
31 Then proue my counſell and deuiſe if it be of God: and beſeeche God that he will bring my counſell to good ende.
32 (Thus haue I deuiſed,) Ye ſhall ſtande this night before the porte, and I will goe forth with Abra my mayden: and praye ye therefore vnto God, that he wyll graciouſly remember his people of Iſrael within fiue dayes, as ye haue ſayde.
33 As for the thing that I goe in hande withall, aſke ye no queſtions of it: and tyll I bring you worde agayne of it, doe ye nothing elſe but praye vnto the Lorde our God for me.
34 Then Ozias the prince of the people of Juda, ſayde vnto hir, Goe thy waye in peace, the Lord be with thee, that we may be auenged of our enimies. And ſo they went from hir againe.

The.ix. Chapter.

1. Iudith humbleth hir ſelfe before the Lorde, and maketh hir prayers for the delyuerance of hir people. 7. Agaynſt the pryde of the Aſſyrians, 11. God is the helpe of the humble.

1 NOw when they were "gone their way, Judith went into hir cloſet, put on a hairie ſmock, ſtrawed aſhes vpon hir head, fell downe before the Lord, and cryed vnto him, ſaying,
" or, gone by.
2 O Lorde God of my father Simeon, which gaueſt him a ſworde for "a defence againſte the enimies that vſed violence in their vncleanneſſe, and that raviſhed the virgin, (and) put hir to ſhame and confuſion:
Gen.34.c. " or, to reuēgement of the ſtrangers.
3 Thou that gaueſt their wyues into a praye, and their daughters into captiuitie, and all the praye for a ſpoyle vnto thy ſeruantes, which bare a zeale vnto thee: helpe me wydowe, O Lorde my God, I beſeeche thee.
4 For thou haſte made the firſt things: and after that, loke what thou haſte taken in hande

hand and deuised, it came euer to passe.

5 For all thy wayes are prepared, and thy iudgementes are put in thy euerlasting foreknowledge.

or, tentes. 6 Oloke nowe vpon the armies of the Assyrians, like as it was thy pleasure sometimes to loke vppon the hoste of the Egyptians, when they being weaponed, persecuted thy seruants, and put their trust in their charets, horsemen, and in the multitude of their men of warre.

23 7 But thou lokedst vpon their host, calking a thicke darkenesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lorde, let it goe with these that trust in the power & multitude of their mē of war, in their charets, arrows, & speares.

10 And know not that thou onely arte our God, which destroyest warres from the beginning, and that thou arte the Lorde.

or, and that it appertayneth to thee, to be called Lord.

11 O lifte vp thine arme (nowe,) like as euer from the beginning, & in thy power bring their power to nought: cause their might to fall in thy wrath, whiche make their boast, that they will vnhalowe and defile thy sanctuarie, and to waste the tabernacle of thy name, and to cast downe the horne of thyne aulter with their sword.

12 Bring to passe, O Lorde, that the pride of the enimie may be cut down with his owne sword:

or, of this mā

13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lippes of my loue.

C 14 O giue me a stedfast mynd, that I may despise him and his strength, and that I may destroy him.

15 This shall bring thy name an euerlasting remembrance, if the hande of a woman ouerthrow him.

16 For thy power, O Lord, standeth not in the multitude (of men,) neyther haste thou any pleasure in the strength of horses, neyther was there frō ỹ beginning any proud persons that pleased thee: but in the prayer of the humble and meeke, hath thy pleasure bene euermore.

17 O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman calling vpon thee, and putting my trust in thy mercy.

18 Remember thy couenant, O Lorde, and minister wordes in my mouth, and stablish this deuice in my heart, that thy house may continue still in holynesse:

19 And that all the heathen may know that ỹ art God, & ỹ there is none other but ỹ.

The.x. Chapter.

1. Iudith decketh hir selfe, and goeth foorth of the citie. 11. She is taken of the watch of the Assyrians, and brought to Holophernes.

1 AND when she had left off crying vnto the Lord, she rose vp from the place where she had lyen flat before the Lord, I

2 And called hir mayden Abra, went down into hir house, layde the hairie cloth from hir, put off ỹ garments of hir widowhod.

3 Washed hir bodye, annoynted hir selfe with precious thinges of sweete sauour, brayded and platted hir haire, set a coyfe vpon hir heade, and put on suche apparell as belonged vnto gladnesse, slippers vpon hir feete, bracelets, spangs, earings, finger rings, and decked hir selfe with all hir best araye.

4 The Lorde gaue hir also a speciall beautie and fairenesse: for all this decking of hir selfe was not done for any voluptuousnesse, but of a right discretion and vertue, therefore did the Lorde encrease hir beautie, so that she was exceeding amiable and well fauoured in all mens eyes.

5 She gaue hir mayden Abra also a bottell of wine, a pot with oyle, pottage, cake, bread and cheese: and went hir way.

6 Nowe when they came to the port of the citie, they founde Ozias and the elders of the citie wayting there:

7 Which whē they saw hir, they were astonied, & maruelled greatly at hir beautie. B

8 Neuertheless, they asked no question at hir, but let hir go, saying, The God of our fathers giue thee grace, and with his power perfourme all the deuise of thy heart, that Ierusalem may reioyce ouer thee, and that thy name maye be in the number of the holy and righteous.

9 And all they that were there, sayde with one voyce, So be it, so be it.

10 Iudith made hir prayers vnto the Lord, and went out at the port, she and hir maid Abra.

11 And as she was going downe the mountaine, it happened that about the spring of the day, the spies of the Assyrians met with hir, and toke hir, saying, Whence commest thou? or whither goest thou?

12 She answered, I am a daughter of the Hebrues, and am fledde from them: for I knowe that they shall be giuen vnto you to be spoyled, because they thought skorne to yeelde them selues vnto you, that they might finde mercie in your sight.

13 There-

13 Therefore haue I deuised by my self after this maner: I will go before the prince Holophernes, and tell him all their secrets, and will shewe him howe he may come by them, and winne them: so that not one man of his hoste shall perishe.

C 14 And when these men hadde heard his wordes, and considered his fayre face, they were astonied (for they wondred at his excellent beautie,)

15 And sayde vnto him, Thou hast saued thy life, by finding out this deuise, that thou wouldest come downe to our Lorde.

16 And be thou sure, that when thou commest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought him in to Holophernes pauilion, and tolde him of him.

17 Now when she came in before him, immediately hee was ouercome and taken with his beautie.

18 Then sayde his seruantes, Who would despise the people of the Iewes that haue so fayre women? should we not by reason fight against them for these?

19 So when Judith sawe Holophernes sitting in a canapie ỹ was wrought of purple silke, gold, smaradge, & precious stones.

20 She loked fast vpon him, bowed him self, and fell downe vpon the earthe: and Holophernes seruantes toke him vp agayne, at their lordes commaundement.

The. xi. Chapter.

1. Holophernes comforteth Iudith. 3. and asketh the cause of his comming. 5. She deceiueth him by his fayre wordes.

I 1 Then sayde Holophernes vnto him, Be of good cheare, and feare not in thyne heart: for I neuer hurt man that would serue Nabuchodonosor the king.

2 As for thy people, if they had not despyted me, I should not haue lyfte vp my speare against them.

3 But tell me nowe what is the cause that thou arte departed from them, and wherefore art thou come vnto vs?

4 And Judith sayde vnto him, Syr, vnderstande the wordes of thy handmayden: for if thou wilt do after the wordes of thy handmayden, the Lorde shall bring thy matter to a prosperous effect.

5 As Nabuchodonosor the king of the earth lyueth, and as his power lyueth whiche is in thee, to the punishment of all men that goe wrong, all men shall not only be subdued vnto him through thee, but all the beastes also of the fielde.

6 For all people speake of thy prudent actiuitie, and it hath euer bene reported, howe thou onely art good and mightie in all his kingdome, and thy "discretion is commended in all landes. " or, disciplina

7 The thing is manifest also that Achior B spake, and it is well knowne what thou commaundest to do vnto him.

8 For this is playne, and of a suretie, that our God is so wroth with vs, by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes hee will deliuer them ouer (vnto the enimie.)

9 And for so much as the children of Israell knowe, that they haue so displeased their God, they are sore afrayde of thee.

10 They suffer greate hunger also, and for want of water they are deade nowe in a manner,

11 Moreouer, they are appoynted to slay all their cattel, that they may drinke the blond of them:

12 And are purposed to spende the holye thinges of their God, which hee hath forbidden them to touch, (as) of corne, wyne, and oyle, & they will consume those things which they ought not to touche with their handes: seeing nowe that they doe these things, it is a playne case that they muste needes be destroyed.

13 Whiche when I thy handmayden perceiued, I fled from them: and the Lorde hath sent mee to shewe thee these things.

14 For I thy handmayden worship God, C euen here nowe beside thee, and thy handmayden shall goe forth, and I will make my prayer vnto God:

15 And he shal tell me when he will reward them their sinne, then shall I come and shewe thee, and bring thee through the middest of Jerusalem, so that thou shalte haue all people of Israell, as sheepe without a shephearde, and there shall not so much as one dogge barke against thee.

16 For these things are shewed me by the prouidence of God.

17 And for so much as God is displeased with them, he hath sent me to tell thee the same.

18 These wordes pleased Holophernes, and al his seruantes: which marueiled at the wisdome of hir, and sayde one to another.

19 There is not such a woman vpon earth, in fauor, in beautie, and discretion of wordes.

20 And Holophernes sayde vnto hir, God hath done well, that he hath sent thee hyther before thy people, that thou mayest

giue them into our handes.

21 And for so much as thy promise is good, if thy God performe it vnto me, he shall be my God also, & thou shalt be excellent & great in the courte of Nabuchodonosor, & thy name shall be spoken of in al the land.

The.xij.Chapter.

1. Iudith woulde not pollute hir selfe with the meate of the Gentiles. 5. Shee maketh hir request that shee might goe out by night to pray. 11. Holophernes causeth hir to come to the banquet.

1 Then commaunded hee hir to goe in where his treasure lay, and charged that she shoulde haue hir dwelling there, and appoynted what should be giuen hir from his table.

2 Iudith answered him, and sayde, As for the meate that thou hast commaunded to giue me, I may not eate of it as now, lest I displease my God: but will eate of such as I haue brought with me.

3 Then sayde Holophernes vnto hir, If these things that thou hast brought with thee fayle, what shall we do vnto thee?

4 And Iudith sayde, As thy soule lyueth, my Lord, thy handmayden shall not spend all this, till God hath brought to passe in my hande, the things that I haue deuised. So his seruants brought hir into the tent, whereas he had appoynted.

5 And as she was going in, she desired that she might haue leaue to goe forth by night and before day to hir prayer, and to make intercession vnto the Lorde.

6 Then commaunded Holophernes his chamberlaynes, that she shoulde goe out and in at hir pleasure, to praye vnto God those three dayes.

B 7 And so in the night season, she went forth into the valley of Bethulia, and washed hir selfe in the well water.

8 And comming vp, she besought the Lorde God of Israell, that he would prosper hir way for the deliuerance of his people.

9 And so she went in, and remained cleane in hir tente, till she toke hir meate in the euening.

10 Vpon the fourth daye it came to passe, that Holophernes made a supper vnto his seruantes, and sayde vnto Vagao his chãberlayne, Goe thy way, and counsell this Hebruelle, that she may be willing to cõsent to keepe company with me:

11 For it were a shame vnto all the Assyrians, that a woman should so laugh a man to skorne, that she were come from him vnmedled withall.

12 Then went Vagao vnto Iudith, and sayd, Let not the good daughter be afrayde to come in to my Lorde, that she may be honoured before him, that she may eate and drinke wine, and be merry with him.

13 Vnto whome Iudith answered, Who am I, that I should say my Lord nay?

14 Whatsoeuer is good and best before his eyes, I shall doe it: and loke what is his pleasure, that shall I thinke well done as long as I liue. C

15 So she stode vp, and deckt hir selfe with hir apparell, and wente in, and stode before him.

16 And Holophernes hart was whole moued: for he brent in desire toward hir.

17 And Holophernes sayd vnto hir, drinke now, and sit down, and be merry, for thou hast found fauour before me.

18 Then sayde Iudith, Syr, I will drinke, for my mynde is merrier to day, than euer it was in all my life.

19 And she toke, and did eate, and dranke before him, the things that hir mayden had prepared for hir.

20 And Holophernes was merrie with hir, and dranke more wine, than euer he did afore in his life.

The.xiij.Chapter.

7. Iudith prayeth for strength. 10. She smiteth off Holophernes head. 12. She returneth to Bethulia, and reioyceth hir people.

1 NOwe when it was late in the night, his seruantes made haste euery man to his lodging: and Vagao shut the chãber dores, and went his way: A

2 For they were all ouerladen with wine. Eccle.19

3 So was Iudith alone in the chamber.

4 As for Holophernes, he laye vpon the bed (all drunken) and of verie drunkennesse fell asleepe.

5 Then commaunded Iudith hir mayden to stand wont before the dore, & to waite.

6 And Iudith stod before the bed, making hir prayer with teares, and moued hir lips secretly.

7 And sayde, Strengthen me, O Lorde God of Israell, and haue respect vnto the workes of myne handes in this houre, that thou mayest set vp thy citie of Jerusalem, like as thou hast promised: and graunt that I may performe the thing, which in hope that it may be done by thee, I haue deuised. B

B 8 And when she had spoken this, she went to the piller that was at Holophernes beds heade, and losed his swoorde that hanged vpon it, and drewe it out:

9 And when she had take it out of the scabberd, she toke holde of the hairy lockes of his heade, and sayde, Strengthen me, O Lorde God, in this houre.

Reg. 7. g. 10 And with that she gaue him two strokes vpon the necke, and smote off his heade: Then toke she the canapie away from the pillers, and rolled the dead body alde.

11 Immediatly she gat hir forth, and deliuered the heade of Holophernes vnto hir mayden, and bade hir put it in hir wallet.

12 And so these two went forth together after their custome, as though they would pray: and so passed by the hoste, and came about through the valley, vnto the porte of the citie.

13 And Iudith cryed a farre off vnto the watchmen vppon the walles, Open the gates (sayd she,) for God is with vs, which hath shewed his power in Israell.

C 14 And when they hearde hir voyce, they called the elders of the citie (together.)

15 And they came all to meete hir, little and greate, yong and olde: for they thought not that she should haue come so soone.

16 So they lighted candles, and gathered about hir euery one: but she went vp into an high place, and caused silence to be proclaymed.

17 And when euery man nowe helde his peace, Iudith sayde, O prayse the Lorde our God, for he hath not despised nor forsaken them that put their trust in him:

18 And in me his handmayden he hath performed his mercy, which he promised vnto the house of Israell: Yea, in my hande this same nyght hath he slayne the enimie of his people.

19 And with that she toke forth the head of Holophernes out of the wallet, and shewed it them, saying, Behold the head of Holophernes the captaine of the armie of the Assyrians, & this is his canapie wherin he lay in his drunkennesse, where the Lorde vnto God hath slaine him by the hande of a woman.

20 But as the Lord liueth, his angell hath kept me going thyther, remayning there, and comming hither againe from thence: And the Lord hath not suffred me his handmayden to be defiled, but without any defiling of sinne, hath he brought me againe vnto you: and that with great victorie, so that I am escaped, and ye deliuered.

21 O giue thankes vnto him euery one, for he is gratious, and his mercy endureth for euer.

22 So they prayed the Lorde altogether, D (and gaue thanks vnto him,) and to hir they sayde, The Lorde hath blessed thee in his power, for through thee he hath brought our enimies to nought.

23 And Ozias the chiefe ruler of the people of Israell saide vnto hir, Blessed art thou of the Lorde the highe God, aboue all women vpon earth.

24 Blessed be the Lorde, the maker of heauen and earth, which hath guided thee aright, to wounde and to smite off the heade of the captaine of our enimies.

25 For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men, which shall alway remember the power of the Lorde, seeing thou haste not spared thine owne selfe, (but put thee in ieopardie) considering the anguishe and trouble of thy people: and so haste helped their fall before God our Lorde.

26 And all the people sayde, Amen, Amen. E

27 Achior also was called, and hee came: Then sayde Iudith vnto him, The God of Israell, vnto whome thou gauest witnesse, that he wold be aurnged of his enimies, euen hee hath this night through my hand, smitten off ẏ hed of al ẏ vnfaithful.

28 And that thou mayst see that it so is, beholde, this is the heade of Holophernes, which in his presumptuous pryde, despysed the God of the people of Israell, and threatned thee with destruction, saying, When the people of Israell is take, I shal cause thee also to be stickt with the swoord.

29 When Achior sawe Holophernes head, he fell downe vpon his face to the ground for verie anguishe and feare, so that hee sowned withall.

30 But after that he was come againe to him selfe, he fell downe before hir, & prayed hir, saying,

31 Blessed art thou of thy God, in al the tabernacles of Iacob: for all the people that heare thy name, shall prayse the God of Israell, bycause of thee. D

The. xiiij. Chapters.

Iudith causeth to hang vp the heade of Holophernes. 6. Achior ioyneth him selfe to the people of God. 7. The Israelites go out against the Assyrians.

A 1 IUdith sayd vnto all the people, Bre-
thren heare me: Sticke vp this heade
2.Mac.15. vpon our walles,
2 And when the sunne aryseth, take euery
man his weapon, and fall out violently:
not as though ye would goe beside them,
but to runne vpon them with violence.
3 When the spyes see this, they shall of ne-
cessitie be compelled to flee backward, and
to rayse vp their captaine to the battell.
4 So when their captaines come into Ho-
lophernes pauilion, and finde ỹ deade bo-
dye wrapped in the bloude, fearefulnesse
shall fall vpon them:
5 And when ye perceyue that they flee, fol-
lowe them without all care, for God shall
"or, the Lord shall breake them vnder your feete. "deliuer them vnto you to be destroyed.
6 Then Achior seeing the power of God,
whiche hee had shewed vnto the people of
Israell, fell off from his heathenish beliefe,
and put his trust in God, and let him selfe
be circumcised, and so was he numbred a-
mong the people of Israell, he and all his
posteritie vnto this day.
B 7 Nowe as sone as it was day, they stickt
vp Holophernes heade vppon the walles,
and euery man toke his weapon, and so
they went out with an horrible crye.
8 When the spies saw that, they ranne vn-
to Holophernes tent.
9 And they that were within the tent, came
before his chamber, and made a greate
rushing by arte, that Holofernes might a-
wake, not by stirring him vp, but by their
noyse:
10 For there durst not one of the Assyrians
knocke, goe in, nor open.
11 But when the captaynes and princes,
and all the chiefe in the king of the Assyri-
ans hoste came together, they sayde vnto
the chamberlaynes,
12 Goe your way in, and wake him vp: for
the myce are crept out of their holes, and
dare prouoke vs vnto battell.
13 Then went Bagao into his chamber,
stoode before the "bedde, and clapped with
"or, curtaine. his handes: for he thought he had bene slee-
ping with Iudith.
C 14 But when he hearkened perfectly with
his eares, and coulde perceiue no stirring,
"or, curtaine. he went nigher to the "bedde, and lyfte it
vp, and when hee sawe the deade bodye of
Holophernes lying there without a head,
weltered in his bloude vpon the earth, hee
cryed with a loude voyce, and with weep-
ing rent his clothes.
15 And went into Iudiths tent, and found
hir not.
16 And so he leapt out vnto the people, and
sayde, One woman of the Iewes, hathe
brought all Nabuchodonosors people to
shame: for loe, Holophernes lyeth vppon
the grounde, and hath no head.
17 When the chiefe of the Assyrians hoste
hearde that, they rent their clothes, and
there fell an intollerable feare and trem-
bling vppon them, so that their myndes
were sore afrayde.
18 And there was an exceeding great crye
in "the whole hoste. "or, midst of the hoste.

The.xv. Chapter.

1. The Assyrians are afrayde and flee. 6. The Israelites pursue them. 9. Ioachim the highe priest commeth to Bethulia to see Iudith, and to prayse God for hir.

1 NOwe when all the hoste hearde that A
Holophernes was beheaded, their
mynde and counsell fell from them: and
being amased with feare onely and trem-
bling, they saued them selues by fleeing
away.
2 One spake not to another, but hanged
downe their heades, left all behynde them,
and made hast to escape frō the Hebrues:
for they hearde that they were hasting to
come after with their wepons, and so they
fled by the ways of the fields, and through
all the sote pathes of the "dales. "or, valeys
3 And when the children of Israell sawe
that they fled, they folowed vpō them, and
went downe with trumpets, blowing and
making a great crye after them.
4 As for the Assyrians they had no order,
and kept not them selues together but fled
their way: Neuertheless, the children of
Israell fell vpon them with one company
and order, and discomfited as many as
they might get.
5 And Ozias sent messengers vnto all the
cities and countreys of Israell.
6 So all the regions, and euery citie sente
out their best men after them in harnesse,
and smote them with the swoorde, till they
came to the vttermost part of their borders
7 And the other that were in Bethulia B
came into the tentes of the Assyrians, and
toke all that they which were fled had left
behinde them, so they fonnde great good.
8 And they that came againe to Bethulia
from the battell, toke with the such things
as had bene theirs: there was no number
of the cattel, and of al costly iewels, so that
from the lowest vnto the highest, they were
all made rich of the spoyles of them.

9 And Joachim the high prieſt, came from Jeruſalem to Bethulia, with al the elders, that they might ſee Judith.

10 Nowe when ſhe came out vnto them, they beganne all to prayſe hir with one voyce, ſaying. Thou worſhip of the citie of Jeruſalem, thou ioye of Iſraell, thou honour of our people.

11 Becauſe thou haſt done manly, and thy heart is comforted, and for that thou haſte loued cleanlyneſſe and chaſtitie, and haſte knowne no man, but thine own huſband: therefore hath the hande of the Lorde comforted thee, and bleſſed ſhalt thou be for euer.

12 And al the people ſayd, Sobeit, Sobeit.

13 In thirtie days could the people of Iſraell ſcarce gather vp the ſpoyles of the Aſſyrians.

C 14 But all that belonged vnto Holopherne, and had beene his ſpecially (whether it were golde, ſiluer, precious ſtone, clothing, and al ornaments) they gaue it vnto Judith, and it was deliuered vnto hir of the people.

15 And all the people reioyced, both wome, maydens, and yong people, with pypes, and harpes.

The.xvi. Chapter.

1. Iudith prayſeth God with a ſong. 23. She offereth to the Lorde Holophernes ſtuffe. 26. Hir continencie, life, and death. 29. All Iſraell lamenteth hir.

A 1 Then ſang Judith this ſong vnto the Lorde, ſaying,

2 Beginne vnto the Lorde vpon the tabrets, ſing vnto the Lorde vpon the Cymbales, O ſing vnto him a newe ſong of thankſgiuing, be ioyfull, and call vpon his name.

3 It is the Lorde that deſtroyeth warres, euen the Lorde is his name.

4 Whiche hath pitched his tentes in the middeſt of his people, that he might deliuer vs from the hande of all our enimies.

5 Aſſur came out of the mountaines of the North, in the multitude of his ſtrength: his people ſtopped the water brookes, and their horſes couered the valleys.

"or, borders. 6 He purpoſed to haue brent vp my "lande and to ſlay my yong men with the ſword.

B 7 He would haue caried away my children and virgins into captiuitie, but the almightie Lorde hindred him, and deliuered him into the handes of a woman, "whiche brought him to confuſion.

"or, which did ſtricke him through.

8 For their mightie was not deſtroyed of the yong me, it was not the ſonnes of Titan that ſlue him, neyther haue the great giants ſet the ſelues againſt him: but Judith the daughter of Merari, with hir faire beautie hath diſcomfited him, (and brought him to nought.)

9 For ſhe layde awaye hir widowes garment, and put on the apparel of gladneſſe, to the reioycing of the children of Iſraell.

10 She annoynted hir face with oyntment, and bounde vp hir haire in a coyffe, and toke a newe ſtole to beguile him.

11 Hir ſlippers raviſhed his eyes, hir beautie captiuated his mynde, with the ſworde ſmote ſhe off his necke.

12 The Perſians were aſtonied at hir ſtedfaſtneſſe, and the Medes at hir boldneſſe.

13 The howled the armies of the Aſſyrians, when my ſimples appeared, drie of thirſt.

14 The ſonnes of the daughters haue pearſed them through, and ſlayne them as fugitiue children: they periſhed in the battel, "for the verie feare of the Lord my God. C "or, from the face.

15 Let vs ſing a ſong of thankeſgiuing vnto the Lorde, a newe ſong of prayſe wyll we ſing vnto our God.

16 Lorde, Lorde, thou arte a great God, mightie in power, whome no man maye ouercome.

17 All thy creatures muſt ſerue thee: for thou ſpakeſt but the worde, and they were made, thou ſenteſt thy ſpirit, and they were created, and no mā can wtſtand thy voice. Geneſ. Pſal. 32. b.

18 The mountaines ſhall moue from the foundations with the waters, the ſtony rockes ſhall melt before thee like ware.

19 But they that feare thee, ſhall be great with thee in all things.

20 Wo vnto the people that riſe vp againſt my generation: for the almightie Lorde will auenge him ſelfe of them, and in the day of iudgement wyll he viſite them.

21 For hee ſhall giue fire and wormes in their fleſhe, that they may burne and feele it for euermore.

D 22 After this it happened, that after the victory, all the people came to Jeruſalem, to giue praiſe and thankes vnto the Lord: and when they were purified, they offered all their burnt ſacrifices, and their vowes, and their promiſed offerings.

23 And Judith offered all Holophernes weapons (and all the iewels) that the people had giuen hir, and the canapie that ſhee toke from his bed, and hanged them vp "vnto the Lord. "the olde interpretation hath In anathema oblitionis.

24 The people were ioyfull, as the vſe is:

and this ioy with Judith, by reason of the victorie, endured three monethes.

25 So after these dayes euery man went home againe, and Judith was in great reputation at Bethulia, and right honourably taken in all the lande of Israell.

26 Unto hir vertue also was chastitie ioyned, so that after hir husbande Manasses dyed, she neuer knew man all the dayes of hir life.

27 Upon the high solemne dayes, she went out with great worship.

E 28 She dwelte in hir husbandes house an hundred and fiue yeeres, and left hir handmayden Abra free,

29 And dyed, and was buryed beside hir husbande in Bethulia: and all the people mourned for hir seuen dayes.

30 So long as she liued, there was none that troubled Israell, and many yeeres also after hir death.

31 The day wherein this victorie was gotten, was solemnly holden, and reckened of the Jewes, in the nũber of the holy dayes, and it is yet greatly holden of the Jewes euer since, vnto this day.

The ende of the booke of Iudith.

¶ The rest of the Chapters of the *booke of Esther, which are neyther found in the* Hebrue, nor in the Chaldee.

¶ *The.xj. Chapter after the Latin.*

The dreame of Mardocheus.

I 1 MArdocheus the sonne of Jari, the sõne of Semei, the sonne of Cis, of the tribe of Beniamin,

2 A Jew which had hys dwelling in the citie of Susis, a man of great reputation, and excellent among all them that were in the kings court.

4.Re.24.d. Jere.24.a. 3 Neuertheleſſe, he was one of the prisoners whome Nabuchodonosor the king of Babylon had caryed away frõ Jerusalẽ vnto Babylõ, with Jechonias ẏ king of Juda.

4 In the second yeere of the raigne of great Artaxerxes, in the firſte day of the moneth Nisã, had this Mardocheus such a dream.

5 He thought he heard a great tempeſt, horrible thunderclaps, earthquakes, and great vproare in the lande,

6 And that he saw two great dragons ready to fight one against another.

B 7 Their cry was great: at the which roaring and crye, all the heathen were vp to fight against the righteous people.

8 And the same day was full of darkenesse, and derke vncleare, full of trouble and anguish, yea, a great fearefulnesse was there in the lande.

9 The righteous were amased, for they feared the plague and euill that was deuised ouer them, and were at a point with themselues to dye: So they cryed vnto God.

10 And while they were crying, the litle well grewe into a great ryuer, and into many waters.

11 And with that it was day, and the sunne rose vp againe: & the lowely were exalted, and deuoured the glorious and proude.

12 Now when Mardocheus had seene this dreame, he awoke, and mused stedfastly in his heart what God woulde doe, and so he desired to knowe all the matter, and his minde was there vpon vntill night.

The.xij. Chapter.

Mardocheus vttreth the treason deuised against the king, and is therfore rewarded of him.

1 AT the same time dwelte Mardocheus I with Bagatha & Thara, in the kings court, the kings chamberlaynes and porters of the palace.

2 But when hee hearde their deuise, and had diligently considered their imaginations, he perceyued that they went about to lay their (cruell) handes vpon the kyng Artaxerxes, and so hee certified the kyng thereof.

3 Then

3 Then caused the king to examine the two
*or, chamberlaynes, " gelders with tormentes: and when they had graunted it, they were put to death.
4 This the king caused to be put in the Chronicles, for an euerlasting remembraunce, and Mardocheus wrote vp the same matter.
5 So the king commaunded that Mardocheus shoulde remayne in the courte, and for this faithfulnesse of his, her gaue him a rewarde.
6 But Aman the sonne of Amadathu, the Agagite, whiche was holden in great honour and reputation in the kings courte, vndertoke to hurte Mardocheus, and his people, bicause of the two chamberlaynes, that were put to death.

The.xiij.Chapter.

1. The copie of the letters of Artaxerxes against the Iewes. 9. The prayer of Mardocheus.

1 THE great king Artaxerxes, whiche raigneth from India, and Ethiopia, ouer an hundred and twentie and seuen lands, sendeth his friendly salutation vnto all the princes and deputies of the countrey, whiche be subiects vnto his dominion.
2 When I was made Lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltie and wrong to exalt my selfe by the reason of my power: but purposed with equitie alway and gentlenesse to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely goe through on euery side, and to renue peace againe, which all men desire.
3 Nowe when I asked my counsellours howe these thinges might be brought to a good ende, there was one by vs excellent in wisdome, whose good will, truth and faithfulnesse, hath oft bene shewed and proued, (which was also the principall and nexte to the king) Aman by name.
4 Which certified vs, how that in all lands there was scattered abroade a rebellious folke, that made statutes and lawes against all other people, and haue alwaye despysed the proclaymed cõmaundements of kinges, and howe that for this cause, it were not to be suffered, that suche rule shoulde continue by you, and not to be put downe.
5 Seeing nowe we perceyue the same, that this people alone, are contrary vnto euery man, vsing strange and other manner of lawes, and withstand our statutes and doings, and goe about to stablishe shrewde matters, that our kingdome should neuer come to good estate (and stedfastnesse:)
6 Therefore haue we commaunded, that all they that are appoynted in writing, & shewed vnto you by Aman, whiche is ordeyned and set ouer all our lands, and the most principall next vnto the king, and in maner as a father: shall with their wiues and children be destroyed and rooted out with the swoorde of their enimies and aduersaries, and that there shall be no mercie shewed, and no man spared: and this shall be done the fourteenth daye of the moneth called Adar, of this yeere.
7 That they which of olde, and nowe also, ℂ haue euer bene rebellious, may in one day with violence be thrust down into the hell, to the intent that after this maner, our empire may haue peace and tranquilitie.
8 But Mardocheus thought vpon all the workes and noble actes of the Lorde, and made his prayer vnto him,
9 Saying, O Lorde, Lorde, thou valiant and almightie king, for all things are in thy power: and if thou wilt help and deliuer Israel, there is no mã that can withstand, nor let thee.
10 For thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen.
11 Thou arte Lorde of all things, and there is no man that can resist thy maiestie, O Lorde.
12 Thou knowest all things, thou wotest Lorde, that it was neyther of malice nor presumption, nor for any desire of glorie, that I would not bowe downe my selfe, nor worshippe yonder proude presumptuous Aman:
13 For I would haue bene content, and that with good will, if it myght haue done Israell any good, to haue kist euen his lowe steppes.
14 But that I did it, bycause I would not ℂ set the honoure of a man, in the steade of the glorie of God, and bycause I would worshippe none, but only thee my Lorde: and this haue I done in no pryde nor presumption.
15 And therefore, O Lorde, thou God and King, haue mercie vppon thy people, for they imagine howe they may bring vs to nought, yea their mynde and desire is to destroy and to ouerthrowe thy people that

hath euer bene thine inheritance of olde.

16 O despise not thy portion whiche thou hast deliuered, and brought out of Egipte for thine own selfe.

17 Heare my prayer, and be mercifull vnto thy people, whome thou hast chosen for an heritage vnto thy selfe: Turne our complaint and sorowe into ioye, that we may liue, O Lorde, and prayse thy name: O Lorde suffer not the mouthes of them that prayse thee, to be destroyed.

18 All the people of Israell in like manner cryed as earnestly as they coulde vnto the Lorde: for their death and destruction stoode before their eyes.

The.xiiij.Chapter.

The prayer of Esther, for the deliuerance of hir and hir people.

1 Queene Esther also bring in the "battell of death, resorted vnto the Lord,

"or, perill.

2 Layde away hir glorious apparell, and put on the garmentes that serued for sighing, and mourning: in ỹ stead of precious oyntment, she scattered ashes and dung vpon hir heade: and as for hir bodye, she humbled it with fasting, & brought it very lowe: All the places where she was wont to haue ioy afore, those filled she with hir owne haire that she pluckt off.

3 She prayed also vnto the Lorde God of Israell, with these wordes: O my Lorde, thou onely art our king, helpe me desolate woman, which haue no helper but thee.

4 For my misery and destruction is harde at my hande.

5 Fro my youth vp I haue heard out of the kinred of my father, that thou tokest Israell from among al people, and so haue our fathers of their fore elders, that they shuld be thy perpetuall inheritance, and loke what thou diddest promise them, thou hast made it good vnto them.

6 Nowe Lord we haue sinned before thee, therfore hast thou giuen vs into the hands of our enimies,

B 7 Bycause we worshipped their goddes, Lorde thou art righteous.

8 Neuertheles, it satisfieth them not that we are in bitter and heauie captiuitie, and oppressed among them, but thou hast layde their hands vpon the hands of their gods.

9 So that they beginne to take awaye the thing, that thou with thy mouth haste ordeyned and appoynted, to destroye their inheritance, to shut and to stop the mouths of them that prayse thee, to quench the glory and worshyp of thy house & thine aulter.

10 And to open the mouthes of the heathen, that they maye prayse the power and vertue of the gods, and to magnifie the fleshly king for euer.

11 O Lord giue not thy scepter vnto them that be nothing, least they laughe vs to skorne in our miserie and fall: but turne their deuise vpon them selues, and punishe him that hath begunne the same ouer vs, and set him to an example.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and of our trouble: strengthe me, O thou king of goddes, thou Lord of all power.

13 Giue me an eloquent and pleasant speach in my mouth before the Lion: turne his hart into the hate of our enimies, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thy hand, and help me thy handmayd, which haue no defence nor helper, but only the Lord. C

15 Thou knowest all thinges, thou wottest that I loue not the glorie and worshyp of the vnrighteous, and that I hate and abhorre the bed of the vncircumcised, and of all heathen:

16 Thou knowest my necessitie, that I hate the token of my preheminence & worshyp, which I beare vpon my head, what time as I must shew my self and be seene, and that I abhor it as an vncleane cloth, and that I weare it not when I am quiet, and alone by my selfe.

17 Thou knowest also, that I thy handemayden, haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kings feaste, that I haue not dronke the wine of the drinke offerings.

18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but onely in thee, O Lorde, O thou God of Abraham.

19 O thou mightie God aboue al, heare the voice of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The.xv.Chapter.

1. Mardocheus moueth Esther to goe in vnto the king, and make intercession for hir people. 9. And she performed his request.

1 Mardocheus also bade Esther goe in vnto the king, and praye for hir people, and for hir countrey.

2 Remember (sayth he) the dayes of thy low estate, how thou wast nourished vnder my I

hande:

hande: for Aman which is next vnto the king, hath giue sentence of death against vs.

3 Cal ꝑ therefore vpon the Lord, & speak for vs vnto the king, & deliuer vs from death.

4 And vpon the thirde day it hapned, that Esther laid away the mourning garmets, and put on hir glorious apparell,

5 And decked hir selfe goodly (after that she had called vpon God, whiche is the beholder and sauiour of all things) (and) toke two maydens with hir:

6 Upon the one she leaned hir selfe, as one that was tender:

B 7 The other followed hir, and bare the traine of hir vesture.

8 The shine of hir beautie made hir face rose coloured, the similitude of hir face was chearefull and amiable: but hir heart was sorowfull for great feare.

9 She went in through all the dores, and stode before the king: the king sate vpon the throne of his kingdome, & was clothed in his goodly aray, all shining with gold, and set with precious stones, and he was very terrible.

10 He lift vp his face that shone in the clearnesse, and loked grimly vpon hir: then fell the quene downe, was pale and faint, leaned hir selfe vpon the head of the mayd that went with hir.

11 Neuertheless, God turned the kinges mynde that he was gentle, that he leaped out of his seate for feare, and gat hir in his armes, and held hir vp till she came to hir selfe againe, he gaue hir louing words also, and sayde vnto hir,

12 Esther, what is the matter? I am thy brother, be of good cheare:

13 Thou shalt not dye, for our commaundement toucheth the commons, and not thee; Come nygh.

C 14 And with that hee held vp his golden rod, and layd it vpon hir necke,

15 And imbraced hir friendly, and sayde, Talke with me.

16 Then sayde she, I sawe thee (O Lorde) as an Angel of God, & my hart was troubled for feare of thy maiestie & clearnesse.

17 For excellent and wonderfull arte thou, O Lord, and thy face is full of amitie,

18 But as she was thus speaking vnto him, she fell downe againe for faintnesse:

19 For the which cause the king was afraid, and all his seruantes comforted hir.

The.xvi. Chapter.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth

1 The greate king Artaxerxes, whiche raigneth from India vnto Ethiopia, ouer an hundred and twentie and seuen landes, sendeth vnto the princes and rulers of the same landes, suche as loue him, his friendly salutation. A

2 There be many that for the sundry friendships and benefits which are diuerslye done vnto them for their worshippe, be euer the more proude and high mynded:

3 And vndertake not onely to hurt our subiectes, (for plenteous benefites may they not suffer, and beginne to imagine something against those that do them good,

4 And take not onely all thankfulnesse away from men) but in pride and presumption, as they that be vnmyndfull and vnthankfull for the good deeds, they go about to escape the iudgement of God that seeth all things, whiche iudgement hateth and punisheth all wickednesse.

5 It happeneth oft also, that they which be set in office by the higher power, and vnto whome the businesse and causes of the subiectes are committed to be handled, ware proude, and defile them selues with shedding of innocent bloude, which bringeth them to intollerable hurt.

6 Whiche also with false and deceitfull wordes, and with lying tales, deceiue and betray the innocent goodnesse of princes.

7 Nowe is it profitable and good that we take heede, make searche thereafter, and consider not onely what hath hapned vnto vs of olde, but the shamefull, vnhonest, and noysome things, that the deputies haue nowe taken in hande before our eyes: B

8 And thereby to beware in time to come, that we make the kingdome quiet and peaceable for all men, and that we might sometime drawe it to a change.

9 And as for the thing that nowe is present before our eyes, to withstande it, & to put it downe after the most friendly maner.

10 What time nowe as Aman the sonne of Amadathu the Macedonian, a straunger verily of the Persians bloude, and farre from our goodnesse, was come in among vs as an aliant,

11 And had obteined the friendship that we beare towarde all people, so that hee was called our father, and had in high honour of euery man, as the nexte and principall vnto the king:

12 He could not forbeare him selfe from his pryde, hath vndertaken not only to robbe vs of the kingdome, but of our life:

13 With manifolde deceyte also hath he de-

ſyred to deſtroye Mardocheus our helper and preſeruer, whiche hathe done vs good, in all thinges, and innocente Eſther, the like partaker of oure kyngdome, with all hir people.

¶ 14 For his minde was (when he had taken them out of the way, and robbed vs of thē) by thys meanes to tranſlate the kingdome of the Perſians, vnto them of Macedonia.

15 But we finde that the Jewes (whiche were accuſed of ỹ wicked, that they might be deſtroyed) are no euill doers, but vſe reaſonable and right lawes:

16 And that they be the children of the moſt high liuing God, by whome the kingdome of vs, and of our progenitours, hath beene well ordered hytherto.

17 Wherefore, as for the letters and commaundementes that were put forthe by Aman the ſonne of Amadathu, ye ſhall doe well if ye hold them of none effect:

18 For hee that ſet them vp, and inuented them, hangeth at Suſis, before the porte, with all his kinred: and God which hath all thinges in his power, hath rewarded him after his deſeruing.

19 And vpon this, ye ſhall publiſhe and ſet vp the copie of this letter in all places, that the Jewes may freely and without hynderance holde them ſelues after their own ſtatutes:

20 And that they maye be helped, and that vpon the thirtenth daye of the twelfth moneth Adar, they may be auenged of them, which in the time of their anguiſh & trouble would haue oppreſſed them.

21 For the God that gouerneth all things, D hath turned to ioy the day wherin the choſen people ſhould haue periſhed.

22 Moreouer, among the high ſolemne days that ye haue, ye ſhall holde this day alſo with all gladneſſe:

23 That nowe, and in time to come, this day may be a remembrance of good, for all ſuch as loue the proſperitie of the Perſiās: but a remembrance of deſtruction, to thoſe that be ſeditious vnto vs.

24 All cities and landes that doe not this, ſhal horribly periſh, and be deſtroyed with the ſworde and fire, and ſhall not onely be no more inhabited of men, but be abhorred alſo of the wilde beaſtes and foules.

The end of the reſt of the booke of Eſther.

¶ The vviſedome of Solomon.

¶ *The firſt Chapter.*

1. Howe we ought to ſearch and enquire after God. 2. VVho be thoſe that finde him. 5. The holy ghoſt. 8. 11. VVe ought to flee from backbyting and murmuring. 12. VVhereof death commeth. 15. Righteouſneſſe, and vnrighteouſneſſe.

A 1 LOue righteouſneſſe, ye that be iudges of the earth, conſider deepely of the Lorde in goodneſſe, and ſeeke hym in ſingleneſſe of heart.

2 For he will be founde of them that tempt him not, and appeareth vnto ſuche as put no diſtruſt in him.

3 For wicked thoughts ſeparat from God, and (his) power when it is *tryed, reproueth the vnwiſe.

*or, tempted.

4 For why? wiſedome ſhall not enter into a wicked ſoule, nor dwell in the body that is ſubiect vnto ſinne.

5 For the holy ſpirit of diſcipline fleeth frō deceite, and withdraweth him ſelfe from thoughtes that are without vnderſtāding, & is declared when wickedneſſe commeth.

6 For the ſpirit of wiſdome is louing, and will not abſolue him that blaſphemeth with his lippes, for God is witneſſe of his reynes, and a true beholder of his heart, and an hearer of his tong.

7 For the ſpirit of the Lord filleth the round B cōpaſſe of the world, & ỹ ſame ỹ vpholdeth al things hath knowledge alſo of ỹ voice.

8 Therefore he that ſpeaketh vnrighteous things can not be hid, neyther ſhall the iudgement of reproofe let him eſcape.

9 And why? inquiſition ſhall be made for the thoughts of the vngodly, and the ſound of his words ſhall come vnto God, ſo that his wickedneſſe ſhall be puniſhed.

10 For the eare of ielouſie heareth al things, & the noyſe of ỹ grudgings ſhal not be hid.

11 Therefore beware of murmuring, which

is

is nothing worth, and refrayne your tong from slaunder: for there is no worde so secrete that it shall goe for nought, and the mouth that speaketh lyes, slayeth the soule.

12 ✠ seeke not your owne death in the error of your life, destroy not your selues through the workes of your owne hands:

13 For God hath not made death, neyther hath hee pleasure in the destruction of the lyuing.

✠ 14 For hee created all thinges, that they might haue their being, and "the generations of the world were helthfull, and there is no poyson of destruction in them, nor the kingdome of hell vpon the earth.

15 For righteousnesse is (euerlasting and) immortal: but vnrighteousnes bringeth death.

"or, beginning

"to wit, death

16 Neuertheless, the vngodly call "it vnto them both with workes and wordes, and while they thinke to haue it their friende, they come to nought, and they haue made an agrement with it, for they are worthy to be of hir part.

The. ij. Chapter.

The imaginations and desires of the wicked, and their counsell against the faithfull.

✠ 1 For the vngodly say, reasoning with themselues, but not aright, Our life is short and tedious, and in the death of a man there is no remedie, neyther is there any man knowne to haue returned from the graue.

2 For we are borne at all aduenture, and we shall be heere by more fortune after, as though we had neuer bene: for our breath is as a smoake in our nosthrils, and words as a sparke raysed out of our hearts:

3 Which being extinguished, our bodye shall be turned into ashes, and our spirite shall vanish as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the myst that is driuen away with the beames of the sunne, and put downe with the heate thereof: our name also shall be forgotten by litle and litle, and no man shall haue our workes in remembrance.

5 For our time is a very shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth agayne.

6 Come on therefore, let vs enioy the pleasures that are present, and let vs chearfully vse the creatures, like as in youth:

✠ 7 Let vs fill ourselues with good wine and oyntment, and let there no floure of the time escape vs:

8 Let vs crown our selues with rose buds, afore they be withered:

9 (a) Let there be no fayre medowe, but our lust goe through it. Let euery one of vs be partakers of our voluptuousnesse, let vs leaue some token of our pleasure in euery place: for that is our portion, and this (onely) out lot.

a. This sentence of the medow is not in the greeke.

10 Let vs oppresse the poore righteous, let vs not spare the wydow nor olde man, let vs not regard ẏ heades that are grey for age.

11 Let the lawe of vnrighteousnesse be our strength: for the thing that is feeble, is nothing worth.

12 Therefore let vs defraude the righteous, and why? he is not for our profite, yea, he is cleane contrarie to our doings, hee checketh vs for offending against the law, and slandereth the faultes of our manner of lyuing.

13 Hee maketh his boast to haue the knowledge of God, yea, he calleth himself Gods sonne.

14 Hee is made vnto vs for reproofe of our thoughtes. ✠

15 It grieueth vs also to looke vpon him, for his life is not like other mens, his ways are of an other fashion.

16 Hee counteth vs but "vayne persons, hee withdraweth him selfe from our wayes as from filthynesse, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

"or, counterfet coyne.

17 Let vs see then if his words be true, let vs proue what shal happē in ẏ end of him.

18 For if the iust man be the sonne of God, he will receyue him, and deliuer him from the handes of his enimies.

19 Let vs examine him with dispitefull rebuke and tormenting, that we may know his meekenesse, and proue his patience.

20 Let vs condemne him with the moste shamefull death: for as him selfe sayth, He shall be rewarded (of God.)

21 Such things doe they imagine, and goe ✠ astraye, for their owne wickednesse hath blinded them.

22 As for the mysteries of God, they vnderstande them not, they neyther hope for the reward of righteousnesse, nor regarde the worshyp that holy soules shall haue.

23 For God created man to be vndestroied, Gen. 4. b. yea, after the image of his owne likenesse made he him.

24 Neuertheless, through enuie of the deuill, came death into the world, and they that holde of his side, do finde it.

The

The.iiij.Chapter.

1. The conseruation and assurance of the righteous. 7. The rewarde of the faithfull. 11. VVho are miserable.

A 1 BVt the soules of the righteous are in the hande of God, and there shall no torment touch them.

2 In the sight of the vnwise they appeared to die, & their end is taken for miserie,

3 And their departing from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope full of immortalitie.

5 They are punished but in fewe thinges, neuertheleſſe, in many things shall they be well rewarded: for God proueth them, and findeth them meete for him selfe.

6 As golde in the furnace doth he trie them, and receyueth them as a burnt offering: and when the time commeth, they shall be loked vpon.

B 7 They shall shine and runne through, as the sparkles among the stuble.

8 They shall iudge the nations, and haue dominion ouer the people: and their Lord shall raigne for euer.

9 They that put their truste in him, shall vnderstand the truth, and such as be faithfull shall persteuer with him in loue: for his saintes haue grace and mercie, and he hath care for his elected.

10 But the vngodly shall be punished according to their owne imaginations, for they haue despysed the righteous, and forsaken the Lorde.

11 For who so despyseth wisedome and " nurture, hee is " vnhappie, and as for the hope of such, it is but vayne, their labours vnfruitfull, and their workes vnprofitable.

" or, discipline " or, he is miserable.

12 Their wiues are vndiscrete, and theyr children most vngodly.

13 Their ofspring (or progenie) is cursed: wherefore blessed is the barren that is vndefiled, which hath not knowne the sinfull bed, she shall haue fruite in the visitation of soules,

C 14 And the gelded which with his handes hath wrought no vnrighteousnesse, nor imagined wicked things against God: for vnto him shall be giuen the special gift of fayth, and the moste acceptable portion in the temple of God.

15 For glorious is the fruit of good labour, & ý root of wisdome shal neuer fade away.

16 As for the children of adulterers, they shall not come to a perfect ende, & the seede of an vnrighteous bed shall be rooted out,

17 And though they liue long, yet shal they be nothing regarded, and their laste age shall be without honour.

18 If they dye quickly, they haue no hope, neyther comfort in the day of inquirie.

19 For horrible is the ende of the vnrighteous generation.

The.iiij.Chapter.

Of vertue, and the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaithfull.

1 GHow fayre is a chaſt generation with vertue? the memoriall thereof is immortall: for it is knowne with God and with men. A

2 When it is present, men take example at it, and if it goe away, yet they desire: it is crowned, and euer triumpheth, when it hath wonne the rewarde of the vndefyled battels.

3 But the multitude of the vngodly abounding in children, shall profite nothing, nor giue deepe rote by the seede of adulterie, nor lay any fast foundation.

4 For though they budde forth in the branches for a time, yet shall they be shaken with the wynde, for they stande not faste: and through the behemencie of the wynde they shall be rooted out.

5 The vnperfecte branches shall be broken, their fruite shall be vnprofitable, and soure to eate, yea meete for nothing.

6 And why? all the children that are borne of the wicked bed, must beare record of the wickednesse against their fathers and mothers when they be asked:

7 But though the righteous be ouertaken with death, yet shall he be in rest. B

8 For honourable age is not that whiche standeth in length of time, nor that that is measured by number of yeeres:

9 But a mans wisedome is the gray haire, and an vndefiled life is the olde age.

10 Hee pleased God, and was beloued of him, so that whereas he lyued among sinners, he translated him.

11 Yea, speedyly was he taken away, to the intent that wickednesse shoulde not alter his vnderstanding, and that deceyt should not beguile his soule. Gen.5.d.

12 For wickednesse with bewitching doth darken the honest thinges: and the lightnesse of " voluptuous desire " turneth aside the single minde. " or, concupiscence. " or, chaungeth or, alieneth.

13 Though he was sone deade, yet fulfilled he much time:

C 14 For his soule pleased God, therefore hasted he to take him away " from among the wicked.

" or, from out of the midst of wickednes

15 This the people see, and vnderstande it not, they lay not vp suche things in their heartes, howe that the louing fauour and mercy (of God) is vpon his saintes, and that he hath respect vnto his chosen.

16 Thus the righteous that is deade, condemneth the vngodly which are lyuing: and the youth that is soone brought to an end, the long life of the vnrighteous.

17 For they see the end of the wise: but they vnderstande not what God hath deuised for him, and wherfore the Lord hath taken him away to be in saftie.

18 And why? they see him, and despise him, therfore shal God also laugh thē to scorne.

19 So that they them selues shall dye hereafter without honor, yea, in shame among the deade for euermore: for without any voyce shall he burst those that be pufte vp, and shake them from the foundations, so that they shall be layde as vtterly wasted: they shall be in sorrowe, and their memoriall perysshe.

20 So they shall come afrayde in remembrance of their sinnes, and their owne iniquities before their face shal conuince thē.

The.v. Chapter.

1 The constantnesse of the righteous before their persecutours. 14. The hope of the vnfaithfull is vayne. 15. The blessednesse of the saincts and godly.

A 1 Then shal the righteous stand in great boldenesse before the face of suche as haue dealt extreamely with them, and taken away their labours.

2 When they see it, they shalbe vexed with horrible feare, & shal wonder at his health, so farre beyonde all that they looked for.

3 And chaunging their opinion with groning for the vexacion of mynde, they shall say, This is he whome we sometime had in derision, and iested vpon.

4 We fooles thought his life very madnes, and his end to be without honour:

5 But lo howe he is counted among the children of God, and his portion is among the saintes.

6 Therefore haue I erred from the way of trueth, the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vp vpon vs.

B 7 We haue wearied our selues in the way of wickednesse and destruction, yea we haue gone through tedious desertes: but as for the way of the Lorde, we haue not knowne it.

8 What good hath pryde done vnto vs? or what profite hathe the pompe of ryches brought vs?

9 All those things are passed away like a shadow, and as a poste that hasteth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be found, neyther the path of it in the floudes:

11 Or as a byrde that fleeth through in the ayre, and no man can see any token where she is flowen, but onely heareth the noyse of hir wings beating the light winde, parting the ayre through the behemencie of hir going, & fleeth on shaking hir wings, whereas afterwarde no token of hir way can be found:

12 Or like as when an arrowe is shot at a marke, it parteth the ayre, which immediately commeth together againe, so that a mā can not know where it went through:

13 Euen so we in like maner assone as we were borne, began immediatly to draw to our end, & haue shewed no tokē of vertue, but are consumed in our own wickednes.

14 Suche wordes they that haue sinned, speake in the hell:

This verse is only in the olde interpreter.

15 For the hope of the vngodly, is like a " dye thistle floure that is blowen awaye with the wind, like a thin " slumme that is scattered abroade with the storme, like as the smoake which is dispersed here and there with the winde, and as the remembraunce of a stranger that tarieth but a day, and then departeth.

" or, dust.
" or, some.

16 But the vyghteous shall liue for euermore, their rewarde also is with the Lord, and the care for them is with the highest.

17 Therefore shall they receyue a glorious kingdome, and a beautifull crowne of the Lordes hande: for with his right hande shall hee couer them, and with his arme shall he defende them.

18 His iealousie also shall take on harnesse, and he shall arme the creature to be reuenged of his enimies.

19 He shal put on righteousnesse for a brest-plate, and take vnfayned iudgement in steede of an helmet.

20 The inuincible shield of equitie shall he take.

21 His fierce wrath shall hee sharpen for a D swoorde, & the whole compasse of the world shall fight with him against the vnwise.

22 Then shall the thunder boltes go " right out of the lightnings, and come as out of

" or, straight,

the

the well bent bowe of the cloudes to the place appoynted,

2 And as from an angrie caster of stones, there shall fall thicke hayles, and the water of the sea shall be wroth against them, and the floudes shall runne roughly together.

24 Yea, a mightie winde shall stande vp against them, and a storme shall scatter the abroade: thus vnrighteous dealing shall bring all the lande to a wyldernesse, and wickednesse shall ouerthrowe the royall seates of the mightie.

" or, thrones.

The.vi. Chapter.

2. The calling of kings, princes, and iudges, which are also exhorted to search wisdome.

A 1 WYsdome is bettter than strength, and a man of vnderstanding is more worth than one strong.

This verse is only in the old interpreter.

2 Heare therefore, (O ye kings) and vnderstande, O learne ye that be iudges of the endes of the earth.

3 Giue care ye that rule the multitudes, and glorie in the number of peoples.

4 For the power is giuen you of the Lord, and the strength from the highest, whiche shal trie your workes, and search out your imaginations:

5 Howe that ye being officers of his kingdome, haue not giuen true iudgement, haue not kept the lawe of ryghteousnesse, nor walked after the will of God.

6 Horribly, and that right sone, shal he appeare vnto you: for an harde iudgement shall they haue that beare rule.

B 7 Mercy is graunted vnto the lowest: but they that be in authoritie shall be sore punished.

8 For he which is Lord ouer all, shall " except no mans person, neyther shal he stand in awe of any mans greatnesse: for hee hath made the small and great, and careth for all alike.

" or. feare, or, spare.

9 But the mightie shall haue the sorer trial.

10 Vnto you therefore (O ye kings) doe I speake, that ye may learne wisedome, and not go amisse.

11 For they that keepe holynesse " holyly, shall be iudged holy: and they that haue learned such things, shall finde defence.

" or, holy things

12 Wherefore, " set your delight vpon my wordes, and desire them, so shall ye " come by nurture.

" or, conet my wordes. " or, be instructed & learned.

13 Wisedome is a noble thing, and neuer fadeth awaye: yea she is easily seene of them that loue hir, and founde of suche as seeke hir.

14 She preuenteth them that desire hir, that she may shew hir selfe vnto them. C

15 Who so awaketh vnto hir betimes, shall haue no great trauell: for he shall finde hir sitting ready at his dores.

16 To thinke therefore vpon hir, is perfect vnderstanding: and who so watcheth for hir, shall quickly be dispatched of care.

17 For she goeth about seeking suche as are meete for hir, sheweth hir selfe cheerefully vnto them in " their goings, and meeteth them with " all diligence.

" or, in their wayes. " or, euery thought.

18 For the vnfayned desire of " reformation is hir beginning: to care for nurture is loue

" or, discipline

19 And loue is the keping of hir lawes, and the keeping of hir lawes is the assurance of immortalitie:

20 And immortalitie maketh a man familiar with God.

21 And so the desire of wisedome leadeth to the kingdome (euerlasting.) D

22 If your delight be then in royall seates and scepters (O ye kings of the people) set your " lust vpon wisedome, that ye maye raigne for euermore.

" or, how

This verse is only in the old interpreter.

23 O loue the light of wisedome all ye that be rulers of the people.

24 As for wisedome, what she is, and how she came vp, I will tell you, and will not hyde the mysteries of (God) from you: but will seeke hir out from the beginning of hir natiuitie, and bring the knowledge of hir into light, and will not keepe backe the trueth.

25 Neyther will I haue to do with consuming enuie: for suche a man shall not be partaker of wisedome.

26 But the multitude of the wise, is the welfare of the worlde: and a wise kyng is the " vpholding of the people.

" or, stay.

27 O receyue nurture then through my wordes, and it shall do you good.

The.vij. Chapter.

VVisedome ought to be preferred aboue all things.

1 IMy selfe also am a mortall man, like as all other, and am come of the earthy generatiō of him that was first made, I

2 And in my mothers wombe was fashioned to be flesshe in the time of tenne monthes, being wrought together in blood, through the seede of man, and the pleasure that came with sleepe.

3 And when I was borne, I receyued like ayre as other men, and fell vpon the earth which is of like nature, crying and weeping

ping at the first as all other do.
4 I was wrapped in swadling clothes, & brought vp with cares.
5 For there is no king that hath had any other beginning of byrth.
6 All men then haue one entrance vnto lyfe, and one going out in like manner.
B 7 Wherfore I desired, and vnderstanding was giuen mee: I called, and the spirit of wisdome came into mee.
8 I set more by hir than by kingdomes & royall seates, and counted riches nothing in comparison of hir.
9 As for pretious stone, I compared it not vnto hir: for all gold is but a litle grauel vnto hir, and siluer shall be counted but clay before hir syght.
10 I loued hir aboue "welfare and beautie, and purposed to take hir for my lyght: for hir lyght cannot be quenched. "or, health.
11 All good things togyther came to mee with hir, and innumerable ryches through hir handes.
12 And I was glad in all things, bycause wisdome went before them: and I knewe not that she was the mother of them.
13 And I my selfe learned vnfaynedly, and make other men partakers of hir without enuie, and hyde hir ryches from no man.
C 14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue (and friendship) of God, and are accepted vnto him for the gifts of "wisdom. "or, knowledge.
15 God hath graunted me to speake what my minde conceyueth, and to thinke as is meete for the things that are giuen mee: for it is he that leadth vnto wisdome, and teacheth to vse wisdome aryght.
16 For in his hande are bothe wee and our wordes, yea all our wisdome and knowledge of (his) workes.
17 For he hath giuen mee the true science of the things that are, so that I knowe howe the world was made, and the powers of the elementes.
18 The beginning, ending, and middest of the times, howe the times alter, howe one goeth after another, and howe they are fulfilled,
19 The course of the yeere, the ordinaunces of the starres,
20 The natures of lyuing things, the furiousnes of beastes, the power of ỹ windes, the imaginations of men, the diuersities of yong plantes, the vertues of rootes:
D 21 And all suche things as are either secret or manifest, them haue I learned.
22 For wisdome, whiche is the worker of all things, hath taught mee: for in hir is the spirit of vnderstanding, which is holy, one onely, manifolde, subtile, "quicke moning, cleare, vndefyled, playne, sweete, louing the thing that is good, sharpe, whiche cannot be letted, doing good, "or, liuely.
23 Kinde to man, stedfaste, sure, free from care, hauing all "vertues, "circumspect in all things, and passing through all vnderstanding, cleane and subtile spirites. "or, power. "or, hauing regarde of.
24 For wisdome is nimbler than al nimble things, she goeth through, and atteyneth to all things, bicause of hir cleannesse.
25 For she is the breath of ỹ power of God, and a pure influence flowing from ỹ glorie of the almightie (God:) therefore can no defiled thing come vnto hir.
26 For she is the brightnesse of the euerlasting light, the vndefiled mirrour of ỹ maiestie of God, & the image of his goodnesse.
27 And beeing (but) one, shee can do all things: and remayning in hir selfe, shee renueth all, and in all ages of tymes entring into holy soules, she maketh Gods friendes, and prophetes:
28 For God loueth none, if hee dwell not E with wisdome.
29 For she is more beautifull than ỹ sunne, "and giueth more lyght than the starres, & the day is not to be compared vnto hir. "or, aboue all the order of starres.
30 For vpon "the day, commeth night: but wickednesse cannot ouercome wisdome. "or, it.

The.viij.Chapter.

The effectes of VVisdome.

1 A "Wisdome reacheth from one ende to another mightily, and "louingly doth she order all things. "or, the. "or, profitably.
2 I haue loued hir, and "laboured for hir, euen from my youth vp: I did my diligence to marry my selfe with hir, such loue had I vnto hir beautie. "or, sought.
3 That shee hath the company of God, it commendeth hir nobility: yea, the Lord of all things himselfe loueth hir.
4 For she is the scholemaistres of the nurture of God, and the chooser oute of his workes.
5 If "a mã would desire riches in this life, what is rycher than wisedome that worketh all things? "or, if riches be a possession that a man would desire.
6 For if prudencie worke: what is it among all things that worketh better?
7 And if a man loue ryghtuousnesse, hir labours are but vertues: for why? she teacheth sobernesse and prudence, "ryghteousnesse and strength, whiche are suche B things, "or, iustice, & manhood.

things, as men can haue nothing more profitable in their lyfe.

" or, muche experience.

8 If a man desire muche "knowledge, he can tell the things that are paste, and discerne things for to come: he knoweth the subtilties of wordes, and can expound darke sentences: he foreseeth signes and wonders yer euer they come to passe, and the "endes of all tymes and ages.

" or, successe of tymes.

9 Therefore I purposed after this maner: I will take hir into my company, that she may lyue with me, knowing for certaynty she shall gyue mee good counsaile, and speake comfortably vnto me in my carefulnesse and griefe.

10 For hir sake shal I be wel (and honestly) taken among the cõmons, & with honour among the elders, though I be yong.

11 I shall be founde to be of sharpe iudgement, so that I shalbe marueylous in the syght of greate men: (a) and the faces of princes shall wonder at me.

a. This parte of the eleuẽth verse is onely in the olde translation.

12 When I hold my tongue, they shal bide my leysure, and when I speake, they shall gyue good eare vnto mee, and if I talke muche, they shall laye their handes vppon their mouth.

13 Moreouer, by the meanes of hir, I shall obteyne immortalitie, and leaue behinde me an euerlasting memorial among them that come after me.

" or, I shall gouerne the people.

14 I "shall set the people in order, and the nations shalbe subdued vnto me.

℣ 15 Horrible tyrantes shalbe afrayde when they dow but heare of me, among the multitude I shalbe counted good, and mighty in battaile.

16 When I come home, I shall finde reste with hir: for hir company hath no bytternesse, and hir felowshyp hath no tediousnesse, but myrth and ioy.

17 Nowe when I considered these things by my selfe, & pondered them in my heart, howe that to be ioyned vnto wisedome is immortalitie,

18 And greate pleasure to haue hir friendshyp, and that in the workes of hir handes are infinite riches, and that who so "keepeth companie with hir shalbe wise, and that he which talketh with hir, shall come to honour: I went about seeking how to get hir vnto me.

" or, exerciseth talke with hir.

19 For I was a ladde of ryght wit, and had a good "vnderstanding.

" or, spirite with me.

20 "But when I grewe to more vnderstanding, I came to an vndefiled body.

" or, rather hoping good.

21 Neuertheleſſe when I perceyued that I could not enioy it, except god gaue it (me) and that was a poynt of wisdome also to know whose gift it was, I stepped vnto ỹ Lorde, and besoughte him, and with my whole hart I sayde after this manner.

The. ix. Chapter.

A prayer of Solomon to obteyne wisdome.

1 GOd of "(my) fathers, and Lorde of mercie, thou hast made all things with thy worde. " or, the.

2 And ordeyned man thorowe thy wisedome, that he should haue dominion ouer the creatures which thou hast made, Gen. i.d.

3 That he should "order the worlde according to equitie and righteousnesse, and execute iudgement with a "true hart. " or, gouerne. " or, an vpright.

4 Giue me wisedome, which is euer sitting about thy seate, and put me not out from among thy children.

5 For I thy seruaunt & sonne of thy handmayden, am a feeble person, and of a short time, "and to yong to the vnderstanding of iudgement and lawes. " or, and vnlesse in.

6 And though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 Thou hast chosen me to be a king vnto thy people, and the iudge of thy sonnes and daughters. ℣

8 Thou hast commaunded me to buylde a temple vpon thy holie mount, and an aulter in the citie wherein thou dwellest, a likenesse of thy holy tabernacle, whiche thou hast prepared from the beginning.

9 And thy wisdom with thee, which knoweth thy workes, which also was with thee when thou madest the worlde, and knewe what was acceptable in thy sight, & right in thy commaundementes.

10 O sende hir out of thy holye heauens, and from the throne of thy maiestie, that she may be with me, and labour (with me) that I may knowe what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, & she shall leade me soberly in my workes, & preserue me "in hir power. " or, by.

12 So shall my workes be acceptable, and thẽ shall I gouern thy people righteously, and be worthy to sit in my fathers seate.

13 For what man is he that can knowe the cõsaile of God? or who can thinke what the will of God is?

14 For the thoughtes of mortall men are ℭ "miserable, and our forecastes are but vncertaine. " or, wretched

15 For

15 For why? a corruptible body is heauie vnto the soule, and the earthie mansion keepeth downe " that vnderstanding that museth vpon many things.

16 Very hardly can we discerne the things that are vpon earth, " and greate labour haue we or we can finde the things which are before our eyes: and who hath then sought out the grounde of the things that are done in heauen?

17 (Oh Lorde,) who can haue knowledge of thy " (vnderstanding and) meaning, except thou giue wisdome, and send thy holy ghost from aboue?

18 For so the wayes of them whiche lyued in the earthe were reformed, and men haue learned the things that are pleasant vnto thee, and were preserued thorowe wisedome.

The.x. Chapter.

The delyueraunce of the ryghteous, and destruction of the enimies, commeth through wisedome.

A 1 She preserred the firste fourmed father of the world that was created alone, and brought him out of his fall:

Gen.2.c. 2 And gaue him power to rule all things.

Gen.4.b. 3 But when the vnrighteous went away in his wrath from hir, he perished by ỹ furious desire to murther his brother.

Gen.7.b. 4 For whom when the water destroyed the whole worlde, wisdome agayne preserued it, hir selfe gouerning the iuste man by no costly worke of wood.

Gen.11.a. 5 Moreouer, when the nations were confounded (or ioyned togyther) in their malicious confederacie, she founde oute the ryghteous, and preserued him faultlesse vnto God, and kept him strong agaynste the loue of his sonne.

Gen.19.c. 6 Shee preserued the ryghteous when hee fled from the vngodly that perished, what tyme as the fire fell downe vppon the fyue cities.

B 7 Like as yet this day the (vnfruitful) waste (and) smoking lande giueth testimonie of their wickednesse: yea the " vnripe & vntimely fruites that grow vpon the trees, & for a token of a remembrance of the vnfaithfull soule, there standeth a piller of salt.

8 For all suche as regarded not wisedome, gate not onely this hurte, that they knewe not the things whiche were good: but also left behind them vnto men, a memorial of their folishnes, so that in ỹ things wherin they sinned, they could not be hid.

9 But as for suche as toke heede vnto wisedome, she hath delyuered them from sorowe.

10 When the ryghteous fled because of his brothers wrath, " wisedome ledde him the right waye, shewed him the kingdome of god, gaue him knowledge of holy things, made him riche in his labours, & brought to passe the things that he went about. Gen.28.a. " or, she.

11 In the " deceyptfulnesse of suche as defrauded him, she stode by him, and made him riche. " or, couetousnesse.

12 She saued him from the enimies, and defended him from the " deceyuers: in a strong battaile shee gaue him the victorie, that he might knowe howe that the feare of God is stronger than all things. " or, lyers in wayte.

13 When the righteous was solde, she forsoke him not, but delyuered him from synne: She went downe with him into the " dungeon. Gen.37.k. Actes. 7.b. " or, prison.

14 And sayled him not in the bands, tyl she had brought him ỹ scepter of the Realme, and power agaynste those that oppressed him: as for them that had accused him, she declared them to be lyers, & brought him to perpetuall " worshyp. Gen.41.k. C " or, glory.

15 She deliuered the ryghteous people and faultlesse seede, from the nations that oppressed them. Exod.1.b.

16 She entred into the soule of the seruant of the Lord, and stode by him in wonders & tokens against the dreadfull kings. Exod.3.c.

17 She gaue the " ryghteous the rewarde of their labours, & led them forth a marueylous way: on the day tyme she was a shadowe vnto them, and a light of starres in the nyght season. " or, the saintes.

18 She brought them through the red sea, & carved them through the great water. Exo.14.c.

19 But she drowned their enimies (in the sea) but brought them out of the botome of the deepe.

20 So the righteous toke the spoyles of the vngodly, and praysed thy holie name, O Lord, and magnified thy victorious hand with one accorde. Exo.12.c. Exo.15.a.

21 For wisdome openeth the mouthe of the dumbe, and maketh the tongues of babes to be eloquent. Psal.18.a. Matth.21.c.

The.xi. Chapter.

1. The myracles done for Israel. 13. The vengeance of synners. 28. The greate power and mercie of God.

A 1 She " ordred their works in the hands of the holy prophete: " or, directed, or, prospered.

Exod.16.a. 2 (So that) they went thorowe the wildernesse that was not inhabited, and pitched their tentes in the waste desert.

3 They stode agaynst their enimies, and were auenged of their aduersaries.

Exod.17.c. Num.20.b 4 When they were thirstie, they called vpō thee, and water was giuen them out of ẏ (most) hyghe rocke, and their thyrste was quenched out of the harde stone.

5 For by the things where through their enimies were punished, were the "childzen of Israel helped in their neede.

"or, they, that is, the Israelites.

6 For in steede of a fountayne of the perpetuall running flowde al troubled with gorie blowde,

B 7 In reprochе of the commaundement published to murder the infants, thou gauest vnto them abundance of water, and that not loked for neyther.

8 Declaring by that thirst then, howe thou hadst punished thine aduersaries.

Deut.8.a. 9 For when they were tryed, and nurtured with (fatherly) mercie, they knew how the vngodly were iudged, and punished in the wrath (of God.)

10 For these hast thou exhorted as a father, & prowed them: but vnto the other thou hast bene a boysterous king, "layed harde to their charge, and condemned them.

"or, examined them straitly

11 Whether they were absent or present, their punishment was alike.

12 For their griefe was double, & mourning for the remembrance of things past.

13 For when they perceyued that their punishmentes did them good, they "thought vpon the Lorde.

"or, they feite

C 14 For whome, in his casting out before, as an abiect they had denyed with derision, him in the ende, when they saw what happened, they wondered at: for they were of another thirst than was the iust.

15 But for the folishe deuises of their wickednesse, wherewith being deceyued, they worshipped serpentes that had not the vse of reason, and vile beastes, thou sentest a multitude of vnreasonable beastes vppon them for reuengeance:

16 That they might know, that loke wherewithall a man sinneth, by the same also shall he be punished.

Leui.26.d. Sap.16.a. Ier.8.f. 17 For vnto thy almightie hand that made the world of nought, it was not vnpossible to sende among them an heape of Beares, or wood Lions.

18 Or cruell beastes of a strange kind, such as are vnknowen, or spout fire, or cast out a smoking breath, or shote horrible sparks out of their eyes:

19 Whiche myght not onely destroye them with hurting, but also kill them with their horrible sight.

20 Yea without these (beastes) myght they haue bene slayne with one winde, beeing persecuted by the reuengeance, & scattered abroade through the breathe of thy power: Neuertheless, thou hast ordered all things in measure, number, and wayght. D

21 For thou hast euer had greate strength and myght, and who may withstande the power of thyne arme?

22 For why? like as the small thing that the ballaunce wayeth, so is the worlde before thee: yea as a droppe of the morning dewe that falleth downe vpon the earth.

23 But thou hast mercie vpon all, for thou hast power of all things, and makest thee as though thou sawest not the sins of men, bycause they should amende. Rom.11.

24 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest not haue made any thing if thou hadst hated it.

25 Yea howe myght any thing endure, if it were not thy wyll? or howe coulde any thing be preserued, except it were called of thee?

26 But thou sparest all: for they are thyne (O Lorde) thou louer of soules.

The.xij.Chapter.

2. The mercie of God toward sinners. 14. The woorkes of God are vnreprouable. 19. God giueth leasure to repent.

1 FOr thy vncorruptible spirite, O Lord, is in all things. I

2 Therfore chastenest thou them measurably that go wrong, and warnest them by putting them in remembrance in what things they haue offended, that leauing their wickednes, they may beleeue on thee, O Lorde.

3 As for those olde inhabitours of thy holy land, thou mightest not away with them. Deut.9.d. 12.d.31.d

4 For they cōmitted abhominable workes (agaynst thee) as witchcraft, sorcerie, and wicked sacrifices.

5 They slue their owne childzen without mercie, they dyd eate vp the bowels of mens flesche, and deuoured the blowde in abhominable banketes, and had their mad fanaticall priestes:

6 And the fathers were the chiefe murderers of the soules destitute of helpe, (these doers) thou wouldest destroy by the hādes of our fathers:

7 That the lande whiche thou louest aboue all other, might be a meete dwelling for the children of God.

8 Neuertheleſſe, thou ſparedſt them alſo as men, and ſendeſt the forerunners of thine hoſte, euen hornets to deſtroy them out by little and little.

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battayle, or with cruell beaſtes, or with one roughe worde to deſtroy them togither.

10 But thy minde was in puniſhing them by little and little, to giue them place for amendement, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought might neuer be altered. Exo. 23. d. Deut. 7. d.

11 For it was a curſed ſeede from the beginning: yet haſt thou not pardoned their ſinnes wherin they offended, for that thou feareſt any man.

12 For who will ſtande againſt thy iudgement? or who will blame thee for the nations that periſhe, whom thou haſt made? or who will come before thy face to be reuenged for the vnrighteous men?

1. Pet. 5. a. 13 For there is none other God but thou, that careſt for all things: that thou mayſt declare howe that thy iudgemente is not vnright.

14 There dare neyther king nor tyrante in thy ſight, require accompts of them whom thou haſt deſtroyed.

"or, puniſhed

15 Forſomuche then as thou art righteous thy ſelfe, thou ordereſt all things righteouſly, thinking it vnſeemely for thy power to condemne him that hath not deſerued to be puniſhed. Iob. 9. a.

16 For thy power is the beginning of righteouſneſſe, and becauſe thou art Lorde of all things, it maketh thee to be gratious vnto all.

17 For when men thinke thee not to be of a full ſtrength, thou declareſt thy power, and reprouеſt the boldneſſe of the wiſe.

"or ruling. 18 But thou "maiſtring thy power, doeſt iudge with equitie, and ordereſt vs with great fauour: for thou mayeſt vſe power when thou wilt.

19 By ſuche workes now haſt thou taught thy people, that the iuſt man ſhould be louing, and haſt made thy children to bee of a good hope, becauſe thou giueſt repentance for ſinnes.

20 For in ſomuche as thou haſte puniſhed, and with ſuche deliberation and obteſtation, the enimies of thy ſeruantes, whiche were worthy to dye, wherethrough thou gaueſt them tyme and place of amendemente, that they myght turne from their wickednеſſe:

21 With howe greate circumſpection then puniſheſt thou thyne owne children, vnto whoſe fathers thou haſt ſworne, and made couenantes of good promiſes?

22 So wher as thou doeſt chaſten vs, thou "puniſheſt our enimies a thouſand times more: to the intent that when we puniſhe, we ſhoulde diligently thinke of thy goodneſſe, and when we our ſelues are "puniſhed, we ſhould hope for mercie, D "or ſcourgeth "or, iudged.

23 Wherefore, where as men haue lyued diſſolutely and vnrighteouſly, thou haſte puniſhed them ſore with their owne abominations.

24 For they went aſtray very "long in the wayes of error, & helde the beaſtes (whiche euen their enimies deſpiſed) for gods, deceiued as children of no vnderſtanding. "or, farre. Sap. 11. c. Rom. 1. c.

25 Therefore haſt thou ſent them thy iudgement in ſcorne, as to chyldren voyde of reaſon.

26 As for ſuche as wil not be reformed by thoſe ſcornes (and rebukes,) they ſhall feele the worthie "puniſhment of God. "or, iudgement

27 For loke in what things they "offended when they "ſuffered for their ſakes, whome they counted goddes, ſeeing them ſelues puniſhed in the "ſame, they perceiued that he was in deede the true God, whome before they had denyed to knowe, and therefore came extreme damnation vpon them. "or, murmuring & grudging. "or, were chaſtened. "or, murmuring.

The. xiij. Chapter.

1. All things be vaine, except the knowledge of God. 10. Idolaters & idols are mocked.

1 SVrely vayne are all men by nature, whiche were ignorant of God, and coulde not oute of the good things that are ſeene, knowe him that of him ſelfe is (euerlaſting,) neyther toke ſo muche regarde of the workes that are made, as therby to knowe who was the craftesman of them: I

2 But ſome toke the fire, ſome the winde or ſwift ayre, ſome y courſe of the ſtarres, ſome the running water, (ſome toke ſunne and moone) or the lightes of heauen, for gods that rule the worlde.

3 But though they had ſuche pleaſure in their beautie, that they thought them to haue bene goodes, yet ſhoulde they haue knowen howe muche more "fayrer he is that made them: for the "maker of beautie "or, excellent "or, the firſte author.

hath ordeyned all these things.

4 Or if they marueyled at the power and worke of them, they shoulde haue perceyued thereby, howe muche he whiche made these things is mightier than they.

5 For by the greatnesse of the beautie, and of the creatures, the maker therof compared with them, may plainely be "knowen.

"or, seene.

6 Notwithstanding, they are theleſſe to be blamed that seeke God, and woulde finde him, and yet peraduenture "misse.

"or, erre.

B 7 For they being occupyed in his workes, do seeke him diligently, and are perswaded by the syght, bycause the things are beautifull that are seene.

8 Howe be it, yet neyther are they to be excused.

"or, cõiecture

9 For if their vnderstãding (and knowledge) be so greate, that they can "discerne the worlde (and the creatures) why do they not rather finde out the Lord thereof?

"or, in deade things.

10 But miserable are they, and "among the deade is their hope, that call them goddes, which are but the workes of mens hands, golde, siluer, and the thing that is founde out by "cunning, the similitude of beastes, or any vayne stone that hath bene made by hande of olde.

"or, arte.

11 Or as when a carpenter cutteth downe a tree meete for the purpose, & pareth off all the barke cunningly, and so by art comely maketh a vessel profitable to ỹ vse of lyfe:

12 And with that which is cut off from his worke, doth dresse his meate to fyll his belly:

13 And as for the other parte that is lefte, whiche is profitable for nothing (for it is a crooked peece of wood, and full of knobs) he carueth it diligently by leasure, and according to the knowledge of his cunning, he giueth it some proporcion, fashioneth it after the similitude of a man.

C 14 Or maketh it like some vyle beaste, streaketh it ouer with redde, and paynteth it, and loke what foule spotte is in it, he casteth some colour vpon it.

"or, an houſe worthy of it.

15 Then maketh he a "conuenient tabernacle for it, setteth it in the wall, and maketh it falle with yron.

16 Prouiding so for it, lest it happen to fall, "for it is wel knowen, that it cannot helpe it selfe: for why? it is but an image, and muſt of necessitie be helped.

"or, for he knoweth wel

17 Then making prayer for his goodes, for his mariage, & for children, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto him that is "sicke: for life he hũbly praieth

"or, sorake.

vnto him that is dead: he "calleth vppon him for help, that hath no experience at al: and to send him a good iourney, he prayeth him that may not go.

"or, maketh supplication vnto him.

19 And for gaine, for worke, & for successe of his affaires, he asketh power of him, which is without all manner of power.

The.xiiij. Chapter.

1. The detestation & abhomination of images. 8. A curse of them, and of him that maketh them. 14. Whereof idolatrie proceeded. 23. What euils come of Idolatrie.

A 1 Agayne, another man purposing to sayle, & "beginning to take his iourney through the raging "sea, calleth for helpe vnto a stocke, that is farre weaker than the vessell that beareth him.

"or, prepare and make ready. "or, asmuch, eyeth for helpe.

2 For as for it, couetousnesse of money hath founde it out, and the craftesman made it with his cunning.

3 But thy prouidence, O father, gouerneth it: for thou hast made a way euen in the sea, and a sure pathe in the middest of the waues,

4 Declaring thereby, that thou hast power to helpe "in all things, yea though a man went to the sea without "shippe.

"or, euery way. "or, art,

5 Neuertheleſſe, thou wouldest not that the workes of thy wisdom should be in vaine: and therefore do men commit their lyues to a small peece of wood, passing ouer the stormie sea in a ship, and are saued.

6 For in the old time also when the proude giantes perished, he in whome "the hope was left to increase the worlde, went into the shippe whiche was gouerned through thy hande, and so lefte seede behinde him vnto the worlde.

Gen. 7. d. "or, the hope of the world

B 7 For "happye is the tree, wherethrough righteousnesse commeth:

"or, blessed.

8 But cursed is "(the idol) that is made with handes, yea both it, and he that made it: He, bicause he made it: and it, bicause it was called God, where as it is but a "fraile thing.

"or, the thing Psal. 115. d. Baruc. 6. b. "or, corruptible. Psal. 7. d.

9 For the vngodly, and his vngodlinesse, are both like abhominable vnto God.

10 (Euen so) the worke, and he that made it also, shalbe punished togither.

11 Therfore shall there a plague come vpon the idols of the heathen: for out of ỹ creature of God, they are become an abhomination, a "teptation vnto ỹ soules of men, and a snare for the feete of the vnwise.

"or, a stone & offence, or stumbling blocke.

12 For why? the "seeking out of idols, is the beginning of whoredome, & the "bringing

"or, deuising "or, making

vp

vp of them, is the "destruction of lyke.

13 For they were not from the beginning, neyther shall they continue for euer.

14 The vayne glorye of men, hath founde them out vppon earth, therefore shall they come shortly to an ende.

15 For whē a father mourned heuily for his sonne, "sodaynely taken away from him, he made him an image: and him whiche then was but a deade man, he nowe began to worship as a god, and ordeyned for his "seruantes ceremonies and sacrifices.

16 Thus by processe of tyme, this "vngratious custome beeing waxen strong, was kept as a lawe, & images were worshipped by commaundement of tyrants.

17 As for those that were so farre off, that men myght not worshippe them present, their vilage being drawen out from farre off, was made as the "cleare image of an honorable king, that they might with "affection flatter as well the absent as the present.

18 Agayne, the singular ambition of the craftes man, gaue ỹ ignorant also a great occasion to increase the superstition.

19 For he willing to please one, peraduenture that "bare rule, laboured with all his cunning, to make the image of the belle fashion.

20 And so through the beautie of the work, the "common people being therto allured, toke him nowe for a god, whiche a little before was but honoured as a man.

21 And this was to the deceyuing of mans life, when men either with calamitie or tyrannie oppressed, ascribed vnto stones and stockes that name (of God) whiche ought not to be giuen vnto any thing (else.)

D 22 Moreouer, this was not ynough for thē, that they erred in the knowledge of God: but whereas they liued in the great warre of ignorance, those so (many and) greate "plagues called they peace.

23 For eyther they slue their owne children, and offered them in sacrifice, or vsed secret ceremonies, or followed madde drunken dissolutenesse of rites in sacrifice:

24 So that they kept neyther life nor mariage cleane: but eyther one slew another traiterously, or greeued him by adultery.

25 So that there raygned in all men without exception, blod, manslaughter, theft, "dissimulation, corruption, vnfaithfulnes, sedition, periurie,

26 Misusing of good men, vnthākfulnes, defiling of soules, chāging of birth, disordering of mariages, adulterie, & vncleanesse,

27 For why? the honouring of "abominable images, is the beginning, the cause, and ende of all euill.

28 For (they that worship idols,) either they are madde when they be merry, or prophesie lyes, or liue "vngodly, or els lightly forsweare themselues.

29 For insomuche as their trusse is in the idols whiche haue no "soule, though they sweare falsely, yet they thinke it shall not hurt them.

30 Therfore commeth a great plague vpon them, and that worthily, for both causes: for they haue an euill opinion of God, that giue hede vnto idols, and they sweare vniustly in deceite, despising holinesse.

31 For it is not the power of thē, by whome they sweare: but it is the iuste "vengeance of sinners, that punisheth alwayes the offence of the vngodly doers.

The.xv. Chapter.

The voyce of the faithfull, praysing the mercy of God, by whose grace they serue not idols.

1 BVt thou, O our God, art gracious, A true, and long suffering, and in mercie orderest thou all things.

2 Though we sinne, yet are we thine, for we knowe thy strength: but we will not sinne, bicause we knowe we are counted thyne.

3 For to knowe thee, is perfect righteousnesse: yea, to knowe thy power, is the rote of immortalitie.

4 As "for the thing that men haue founde out through their euill science, it hath not deceyued vs, nor the paynters vnprofitable labour, (to wit) an image "spotted with diuers coloures.

5 Whose sight entiseth the ignorant to lust after it, and hee desireth the "picture of a dead image that hath no breath.

6 Both they that make them, they that desire them, and they that worshippe them, loue euills, and are worthy to haue suche things to trust vpon.

7 For the potter tempereth softe earth, laboureth it, and gyueth it the fashion of whatsoeuer vessell serueth for our vse: and of the selfe same claye he maketh bothe the vessels that serue for cleane vses, and also suche as serue to the contrary: Wherevnto euery vessel serueth, the potter him selfe being the iudge.

8 So by his wicked labour, he maketh a vayne god of the same claye: this doth euen he which a little before was made of

"or, the corruption.

"or, soone.

"or, subiectes

"or, wicked.

"or, preparation and making ready. "or, sometyme helpeth by helpe.

"or, gorgious

"or, diligence

"or, was of authoritie.

"or, multitude of.

Gen. 7. d.

"or, blessed.

"or, the thing

Psal. 115. d. Baruc. 6. b.

"or, corruption.

Psal. 7. d.

"or, enuyes. Deut. 18. b. Jere. 7. b.

"or, deceite.

"or, of idols that ought not once to be named of vs.

E

"or, vniustly.

"or, lyke.

"or, iudgement

"or, for neyther the malicious deuise of men deceiued vs.

"or, stayned.

"or, fourme.

earth him ſelfe, and within a little whyle after, returneth to the ſame out of whiche he was taken, whan the lone of his lyfe ſhalbe demaunded from him agayne.

9 Notwithſtanding, he careth not ẏ more for this, that he muſte labour, nor that his lyfe is ſhorte: but ſtryueth to excell goldſmithes and ſyluerſmithes, and endeuoureth to dow like the coppersmithes, and taketh it for an honour to make "deceyuable things.

"or, falſe and counterfaite.

10 His heart is but aſhes, his hope is more vayne than earth, and his life of "leſſe honour than claye,

"or, more baſe

11 Forſomuch as he knoweth not his owne maker that gaue him his ſoule of power to worke, & breathed in him ẏ breath of lyfe.

12 But they counted our life but a paſtime, & (our) conuerſation to be but a market for gaine, & that mē ſhould euery way be getting, yea, though it were by euill meanes.

13 Now he that of earth maketh fraile veſſels and images, knoweth him ſelfe to offende aboue all other.

14 All the enimies of thy people that holde them in ſubiection, are moſte vnwiſe, and are more miſerable than very "fooles.

"or, very babies.

℣ 15 For they iudge al the idols of the heathē to be gods, which neither haue eye ſight to ſee, nor noſes "to ſmell, nor eares to heare, nor fingers or handes to grope, and as for their feete, they are (to) ſlowe to go.

"or, to drawe the ayre of breath.

16 For man made them, and hee that borowed his owne ſpirite faſhioned them: but no man can make a god lyke vnto him ſelfe.

17 For ſeeing hee is but mortall, it is but mortall that he maketh with vnryghteous handes: He him ſelfe is better than they whome he worſhippeth, for hee lyued as they did neuer.

18 Yea, they worſhipped (ſuche) beaſtes alſo as are "moſt hatefull: for if they were compared for "madneſſe, they are worſe than others.

"or, their moſt enimies.
"or, lacke of vnderſtāding

19 Neyther haue they any beautie why to be deſired in reſpecte of other beaſtes: but are all voyde of the prayſe of God, and his bleſſing.

The.xvi. Chapter.

1. The puniſhment of idolaters. 20. The benefites done vnto the faythfull.

A 1 Therfore, by ſuch things are they worthyly puniſhed, and through the multitude of beaſtes are they "rooted out.

"or, tormented.

2 In ſtede of the whiche puniſhmentes thou haſte gratiouſly ordered thine owne people, preparing for the deſire of their appetite a ſtrange taſte, euen quayles to bee their meate:

Num.11.g.

3 To the intent, that by the things whiche were ſhewed and ſent vnto them, they that were ſo greedy of meate, myght beginne to lothe euen their neceſſarie appetite, and they whiche had ſuffered penurie for a ſhort ſpace, might be partakers of the newe taſte.

4 For it was requiſite that without any excuſe, pouertie ſhould come vpō thoſe which vſed tyranny, & to ſhewe only vnto the other, howe their enimies were "deſtroyed.

"or, tormented

5 For when the cruell "woodneſſe of the beaſtes came vpon them, and they periſhed through the ſtings of the cruell ſerpentes, (Notwithſtanding,) thy wrath endured not perpetually.

Num.21.b
"or, fiercenes.

6 But they were "put in feare for a little ſeaſon, that they might be reſourmed, hauing a "token to remember the commandement of thy lawe.

"or, troubled
"or, the wholeſom ſerpent.

7 For he that loked backe (to it,) was not healed by the thing that hee ſawe, but by thee, O ſauiour of all.

B

8 So in this thou ſhewedſt our enimies, ẏ it is thou which deliuereſt from all euill.

9 For then when they were bytten with graſhoppers and flyes, they dyed, neyther was there any remedye founde for their lyfe, for they were worthy to be puniſhed by ſuche.

Exo.10.b

10 But not the very teeth of venemous dragons did ouercom thy childrē: for thy mercie was euer by them, and healed them.

11 For they were pricked, becauſe they ſhoulde remember thy wordes, but ſpeedely were they healed againe, leaſte they ſhoulde fall into ſo deepe forgetfulneſſe, that they myght not be called backe by thy benefite.

12 For it was neyther herbe nor playſter that reſtored them to healthe: but thy worde, O Lorde, whiche healeth all things.

13 It is thou, O Lorde, that haſt the power of lyfe and death, thou leadeſt "vnto deathes dore, and bringeſt vp agayne.

Deut.32.
1.Reg.2.
"or, downe to hell gates.

14 A man in deede through his wickednelſe, may ſlaye (another,) but when his ſpirit is gone forth, it turneth not againe, neyther may he call agayne the ſoule that is taken away.

℣

15 But it is not poſſible to eſcape thy hande.

Exod.9.d

16 For the vngodly that would not knowe thee,

thee, were punished by the strength of thine arme: with strange raynes, hayles, and showres, were they persecuted, that they coulde not auoyde, and through fire were they consumed.

17 For it was a wonderous thing that fire might dw more than water, whiche quencheth all things: but the worlde is the auenger of the ryghteous.

18 For sometimes was the fire so tame, that the beastes which were sent to punishe the vngodly, brent not, and that bicause they shoulde see, and know that they were persecuted with the punishment of God.

19 And sometime brent the fire in the middest of the water, that it might destroy the fruites of the vniust lande.

Exod. 16. c. 20 In stede wherof, thou hast fed thine own people with angels fode, & sent thē breade ready from heauen, without their labour, "being very pleasant, and of gwd taste.

"or, bring of all pleasures, & agreeing to euery taste.

21 For this thy substance vnto thy children, declared thy sweetenesse, and seruing to his appetite that toke it, tempered it selfe according to his desire.

D

22 But the snowe and yse abode the violence of the fire, and melted not, that they might knowe that the fire burning in the hayle, and sparkling in the rayne, destroyed the fruite of the enimies.

Exod. 9. d.

Exo. 10. d.

23 The fire also forgate his owne strength agayne, that the righteous might be nourished.

24 For the creature that seruyth thee, which art the maker, is fierce in punishing the vnrighteous, but is easie (and gentle) to dw gwd vnto suche as put their truste in thee.

25 Therefore did it alter at the same tyme into all fashions, and was obedient vnto thy grace, which is the nurse of all things, according to the desire of them that hadde neede thereof.

Deut. 8. a. Mat. 4. a. 26 That thy children, O Lord, whom thou louest, might know that it is not ý "growing of fruites that feedeth men, but that it is thy worde whiche preserueth them that put their truste in thee.

"or, increase and reuenues.

Deut. 32. 1. Reg. 2. "or, downe to hell.

E

27 For loke what "might not be destroyed at al with the fire, as sone as it was warmed with a litle sunne beame, it melted:

"or, could.

C

28 That all men might know that thanks ought to be giuen vnto thee before ý sune ryse, and that thou oughtest to be "worshipped before the day spring.

"or, prayed vnto al.

Exod. 9. d.

29 For the hope of the vnthankful, shal melt away as the winter yce, and flowe away as vnprofitable water.

The. xvij. Chapter.

The iudgementes of God agaynste the wicked.

A Rom. 11. b.

1 FOr greate are thy iudgementes, (O Lorde,) and cannot be expressed: therfore men dw erre that will not bee reformed (by thy wisedome.)

2 For when the vnrighteous thought to haue thy holye people in subiection, they were bounde with the bandes of darknesse & long nyght, shut vp vnder rofes, and lay there to escape the eternall prouidence.

3 And whyle they thought to be hyd in the darknesse of their sinnes, they were "scattered abroade in the very middest of the darke couering of forgetfulnes, put to horrible feare, and wonderously vexed.

"or, astonyed with sightes of strāge apparitions.

4 For the corner where they lay hid, might not keepe thē from feare, bicause ý sounde came round about them, and vexed them, yea, many terrible and "straunge visions appeared vnto them.

"or, phātasies with wofull countenāces.

5 No power of the fire myght giue them light, neither might the cleare flames of the starres lighten the horrible nyght.

6 But there appeared vnto them a suddaine fire only, very dreadfull: at ý whiche sight, wherein they saw nothing throughly, they were so afrayde, that they thought the thing which they sawe, to be the more "fearefull.

"or, the worse. B

7 As for the illusions of the magicall arte, they came to nought: and it was a moste shamefull reproche of the pryde that they had of their owne wisdome.

8 For they that promised to driue awaye the feares & troubles from the sicke soule, were sicke themselues with feare, worthy to be laughed at.

9 For though no terrible thing dyd feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissing of the serpentes.

10 Insomuche, that with trembling they "sowned, and" sayde they sawe not the ayre, which no man yet may escape.

"or, dyed. "or, and denyed euen to see the ayre.

11 For malice is a dreadfull thing, that is condempned by his owne witnesse: and being pressed with conscience, it euer "suspecteth cruell things.

"or, forecasteth.

12 For feare is nothing els but a "betraying of the succours which reason offereth.

"or, a forsaking & reuolting of the helpes which reason suggesteth.

13 And loke howe much the lesse his hope is within, the greater doth he recount his ignorance of that cause that bringeth the torment.

14 But they (that did endure) the nyght that in deede was intollerable, and that came from the dungeons of intollerable hell, sleeping the same sleepe,

15 Were sometymes chased with monsterous apparations, & sometimes they sowned, as their owne soules had betrayed them: for an hastie feare, and that was not loked for, came vpon them.

16 And thus, whosoeuer was there fallen, he was in prison, but without chaynes:

17 For whether a man had occupyed husbandrie, or had bene an heardman, or labourer in the "wooddes, if he were taken, he suffered "intollerable necessitie.

" or, alone, or in the deserts.
" or, that could not be escaped

18 For they were all bound with one chaine of darkenesse: whether it were a blasing winde, or a sweete song of the birds amõg the thicke branches of the trees, or the vehemencie of hastie running water.

19 Or great noyse of the falling downe of stones, or the running of playing beastes, which they sawe not, or the mightie noyse of roring wilde beasts, or "the sounde that answered againe in ẏ holownes of mountaynes: these terrible things made them sowne (for very feare.)

" or, ecco.

" or, woride.

20 For al ẏ "earth shined with cleare light, and no man was hindered in his labour.

21 Only vpõ them there fel a heauy night, an image of darknesse that was to come vpon them: yea, they were vnto theselues more heauy than darknesse.

The. xviij. Chapter.

3. The firie pyller that the Israelites had in Egypt. 8. The deliuerance of the faythfull. 10. The Lorde smote the Egyptians. 20. The sinne of the people in the wildernesse. 21. Aaron stoode betwene the liuing and the deade with his censure.

1 Neuertheless, thy saintes had a very greate lyght, whose voyce they hearing, and not seeing their figure, for that they suffered not the same things, they thought them blessed.

2 And for that they did not hurt them now, of whome they had bene wronged before, they thanked them, and besought thẽ pardon of that they had bene enimies.

3 Therefore thou gauest them a burning piller of fyre, to leade thẽ in the vnknowen waye, and the sunne not to hurte them in their honorable iourney.

4 But reason it was that they should leese the light, and be put in the prison of darknesse, which had kept thy children "shut vp, by whome the vncorrupt light of the lawe was to be giuen vnto the worlde.

" or, in bõdage

5 After, when they thought to slaye the babes of the saintes, one childe beyng cast out, and preserued to reprowue them, thou tookest away the whole multitude of their children, and destroyedst them altogither in a mightie water. Exod. 1. & 2. 8.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credence, myght be of good cheare. Exod. 14. and. 24.

7 Thus thy people receyued ẏ health of the righteous, but ẏ vngodly were destroyed. B

8 For like as thou hast "reuenged our enimies, so hast thou promoted vs whom thou hast called.

" or, punish.

9 For the ryghteous chyldren of the good men offered secretly, & made a godly lawe with one consent, that the saintes shoulde in like manner receyue togyther both good and euill, and that the fathers now should firste sing prayses.

10 But ther was heard a disagreeing voice of the enimyes, and there was a miserable lamentation for children that were bewayled.

11 The maister and the seruaunt were punished after one manner: and like as the king, so suffered the common people.

12 So they hadde innumerable that dyed with one kind of death altogither: neyther were the lyuing sufficient to burye "the deade, for in the twinckling of an eye, the noblest ofspring of them was destroyed. Exod. 12.

" or, them.

13 For whereas they woulde discredite all things, by reason of the inchauntmentes, in the destruction of the firste borne, they acknowledged that this people was the children of God.

14 For while al things were still in silence, and when the nyght was in the myddest of hir course, thy almightie worde, O Lorde, lept downe from heauen out of thy royall throne., C

15 As a "rough man of warre in the middest of the lande that was destroyed, " or, fierce.

16 And broughte thyne vnfayned commandement as a sharp sworde, and standing vp, fylled all things with death, yea, it stode vpon the earth, and reached vnto the heauen.

17 Then the syghtes of the euyll dreames vexed them sodainely, and fearefulnesse came vpon them vnwares.

18 Then lay there one heere, another there, halfe deade (halfe quicke,) and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore, that they might not be ignorant wherefore they perished.

20 Yea the temptation of death touched the righteous also, and "among the multitude in the wildernesse there was "insurrection: but thy wrath endured not long.

21 For the blamelesse man went in all the hast, and toke the battel vpon him, brought forth the weapon of his ministration, euē prayer, & the reconciliation of incense, set him selfe against the wrath, and so brought the miserie to an ende, declaring (thereby) that he was thy seruant.

22 For hee ouercame not the "multitude with bodyly power, or force of weapons: but with the worde hee subdued him that "vexed, alledging the othe and couenant made vnto the fathers.

23 For when the deade were fallen downe by heapes one vpon another, hee stode in the middest, "pacified the wrath, and "parted the way, that it might not come to the lyuing.

24 And why? in his long garment was all the beautie, and in the foure rowes of the stones, was the glorie of the fathers grauen, and thy maiestie was written in the "crowne of his head.

25 Unto these the destroyer gaue place, and was afrayde of them: for it was ynough that they only tasted of the wrath.

"or, of.
"or, a stumbling.
Nu. 16. g.
"or, the destroyer.
"or, that punished.
"or, cut off.
"or, brake.
Exo. 28. a.
"or, diademe.

The. xix. Chapter.

1. The death of the Egiptians, and the great ioy of the Hebrues. 11. The meate that was giuen at the desire of the people. 17. All the elements serue to the will of God.

1 AS for the vngodly, the wrath came vpon them without mercy vnto the end: for he knewe before what shoulde happen vnto them:

2 Howe that when they had consented to let them goe, and had sent them out with great diligence, they woulde repent, and "folowe vpon them.

3 For whiles they were yet mourning, and making lamentation by the graues of the deade, they deuised another folishnesse, so that they persecuted them in their in fleeing, whom they had (a) cast out afore with prayer.

4 For the "necessitie which they had deserued, brought them vnto this end, and made them forget the things that had alreadie happned, that they might by tormentes fulfill their punishment which remayned:

"or, pursue them.
Exo. 14. a.
a. That is the children of Israell, whome they before had desired & prayed for to go their way.
"or, destinie.

5 And that thy people might fry a maruellous passage: and these myght finde a straunge death.

6 For euery creature in his kynde, was fashioned againe of newe, seruing the peculiar offices, as was commaunded them, that thy children might be kept wout hurt:

7 For the cloud ouershadowed their tents, B and the drye earth appeared, where afore was water: so that in the redde sea there was a way without impediment, and the great deepe became a greene fielde:

8 Wherethrough all the people went that were defended with thy hande, seeing thy maruellous straunge wonders.

9 For as the horses, right so they neyed, and leaped like lambs, praysing thee, (O Lord) which hadst deliuered them.

10 And why? they were yet mindefull of the thinges that were done whyle they dwelt in the strange land, how the ground brought forth flyes in steade of cattell, and how the ryuer scrawled with ỹ multitude of frogges in steade of fyshes.

11 But at the last they sawe a newe generation of byrdes, what time as they were stirred with lust, & desired delicate meates. Exo. 16. c. Num. 11. g.

12 For why? the quayles came vp to them from the sea, for their comfort: but punishmentes came vpō the sinners, not without the signes whiche came before to passe by vehemencie of the thicke lightnings: for they suffered worthyly, according to their wickednesse, bicause they dealt so churlishly, and with an hate of strangers.

13 For some woulde not receiue "men that came vnto them, and were vnknown: and some brought the strangers into bondage that did them good. "or, ghestes vnknowne.

14 Nor onely so, but if they had beene any where regarded, they coulde not suffer it: for they intreated strangers very dispytefully. C

15 Others that hadde receiued them with great solemnitie, when they were admitted vnto their "societie, they afflicted them with greeuous labours. "or, right.

16 Therfore were they stricken with blindnesse, like as when they that were couered with sodayne darknesse at the dores of the righteous, sought euery one of them the entrance of his dores. Gen. 19. c.

17 Thus the elementes being chaunged, agreed among them selues, like as when tunes are chaunged vppon an instrument of muslike, and yet keepe still a melodie: which may easily be perceyued by the sight of the things that are come to passe.

18 For the earthy things were turned vnto watrie: and the thing that before swam in the water, now went vpon the ground.

19 The fire had power in the water, forgetting his owne vertue: and the water forgat his owne kinde to quench (the fire.)

D 20 Againe, the flames hurted not the flesh of the corruptible liuing things, though they walked therein, neyther melted they that ysse kynde of immortall meate, that was of nature apt to melt.

21 For in all things haste thou promoted thy people (O Lorde) and brought them to honoure, thou haste not despysed them, but alway and in all places, haste thou "or, assisted them. stande by them.

The ende of the booke of VVisdome.

¶ *The Prologue of Iesus the sonne of Sirach* vnto his booke.

Many and great men haue declared wisedome vnto vs out of the lawe, and of the prophets, and out of other that folowed them: in the which things Israell ought to be commended, by the reason of doctrine and wisedome: Therefore they that haue it, and reade it, should not only them selues be wise therethrough, but serue other also with teaching and writing. After that my Grandfather Iesus had giuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised him selfe therein: he purposed also to write something of wisedome and good manners, to the intent that they which were willing to learne, and to be wise, might haue the more vnderstanding, and be the more apt to leade a good conuersation. Wherefore I exhort you to receiue it louingly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous Orators. For the thing that is written in the Hebrue tong, soundeth not so well when it is translated into another speache: not only this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwise, than they do when they are spoken in their owne language.

Nowe in the eight and thirtieth yeere, when I came into Egypt, in the time of Ptolomie Euergetes, and continued there a long season, I founde bookes there left, full of great and profounde learning: wherefore I thought it good and necessarie to bestowe my diligence and trauell to interpret this booke: and considering that I had time, I labored and did my best to perfourme this booke, and to bring it vnto light, that the strangers also which are disposed to learne, myght apply them selues vnto good manners, and liue according to the lawe of the Lorde.

¶ The booke of Iesus the sonne of Sirach, *which is called in Latine Ecclesiasticus.*

¶ *The first Chapter.*

1. VVisedome commeth of God. 11. A prayse of the feare of God. 29. The meanes to come by wisedome.

1

All wisedome (cõmeth) of God the Lorde, and hath beene euer with him, and is "before all time.

3. Reg. 3. b. Iob. 18. c. Iacob. 1. a. "or, and is with him for euer.

2 Who hath numbred the sande of the sea, the droppes of the rayne, and the dayes of "or, the world time? Who hath measured the heigth of heauen, the breedth of the earth, and the deepenesse of the sea?

3 Who hathe sought out the grounde of Gods wisedome, which hath beene before all things?

4 Wisedome hath beene created before all things, and the vnderstanding of prudence from euerlasting.

Rom. 11. c.

5 (Gods worde in the heigth, is the well of wisedome, and the euerlasting commaundements, are the entrance of hir.

6 Vnto whome hath the rote of wisedome beene declared? or who hath knowne hir witte? Rom. 11. d.

7 Vnto whome hath the doctrine of wisedome beene discouered and shewed? and who hath vnderstande the manyfolde entrance of hir? B

8 There is one, euen the highest, the maker of all things, the almightie, the king of power, of whome men ought to stande greatly in awe, which sitteth vppon his throne, being a God of dominion.

9 He

9 Hee hath created hir through the holy Ghost, he hath seene hir, numbred hir, and measured hir.

10 Hee hath powred hir out vpon all his workes, and vpon all flesche, according to his gifte, he gyueth hir richely vnto them that loue him.

11 The feare of the Lorde is worship and triumph, gladnesse, and a ioyefull crowne.

12 The feare of the Lorde maketh a merry heart, giueth gladnesse, ioy, and long life.

13 Who so feareth the Lorde, it shall goe well with him at the last, and in the day of his death, he shall be blessed.

C 14 The loue of God is honourable wysedome: vnto whom it appeareth they loue it, for they see what wonderous thinges it doth,

Psal.111.b. Pro.9.c. 15 The feare of the Lorde is the beginning of wisedome, and was made with the faythfull in the mothers wombe, it shall goe with the chosen women, and shall be knowne of the righteous and faythfull.

16 The feare of the Lord, is the right Gods seruice,

17 That preserueth and iustifieth the heart, and giueth myrth and gladnesse.

18 Who so feareth the Lorde, shall be happie, and when he hath neede of comfort, he shall be blessed.

19 She hath built hir euerlasting foundations with men, and is giuen to be with their seede.

20 To feare God, is the wysedome that maketh rich, & bringeth all good with hir.

D 21 She filleth the whole house wyth hir gifts, and the garners with hir treasure.

22 The feare of the Lorde, is the crowne of wisedome, and giueth plentious peace, and health: hee hath seene hir, and numbred hir: both these are the giftes of God.

23 Knowledge and vnderstanding of wisdome hath he powred out as rayne, and them that holde hir fast, hath he brought vnto honour.

24 The feare of the Lorde, is the rote of wisdome, and hir branches are long life.

25 In the treasures of wisedome is vnderstanding and deuotion of knowledge, but wisedome is abhorred of sinners.

26 The feare of the Lord driueth out sinne, and when she is present, she driueth away anger.

E 27 For he that is without feare, can not be made righteous, and his wilfull boldnesse is his owne destruction.

28 A patient man will suffer vnto the time, and then shall he haue the reward of ioy.

29 A good vnderstanding will hyde his worde for a time, and many mens lippes shall speake of his wisdome.

30 In the treasures of wisedome is the declaration of doctrine: but the sinner abhorreth the worship of God.

31 My sonne, if thou desire wisedome, keepe the commaundement, and God shall giue hir vnto thee:

32 For the feare of the Lorde, is wysedome and nurture: he hath pleasure in faith and louing meekenesse, and he shal fill the treasures therof.

33 Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto him with a double heart.

34 Be not an hypocrit in the sight of men, and take good heede what thou speakest.

35 Exalte not thy selfe, lest thou happen to fall, and bring thy soule to dishonour, and so discouer thy secretes, and cast thee downe in the myddest of the congregation: bycause thou wouldest not receiue the feare of God, and bycause thy heart is full of vayneglorie and deceyt.

The. ij. Chapter.

1. He exhorteth the seruantes of God to righteousnesse, loue, vnderstanding, and patience. 11. To trust in the Lord. 13. A curse vpon them that are faint hearted, and impatient.

1 MY sonne, if thou wilte come into the seruice of God, Stande fast in righteousnesse and feare, and arme thy soule to temptation. A Mat.4.a. 2.Tim.3.c.

2 Settle thyne heart, and be patient, bowe downe thyne eare, receyue the wordes of vnderstanding, and shrinke not away whē thou arte assaulted.

3 Holde thee fast vpon God, ioyne thy selfe vnto him, and suffer that thy life may encrease at the last.

4 What soeuer happeneth vnto thee, receiue it: suffer in heauinesse, and be patient in thy trouble.

5 For like as golde and siluer are tryed in the fire, euen so are acceptable men in the furnace of aduersitie. Sapi.3.a. Pro.17.a.

6 Beleeue in God, and he shall helpe thee: order thy waye aright, and put thy truste in him: holde fast his feare, and growe therein.

7 O ye that feare the Lord, take sure holde of his mercy, shrinke not away from him, that ye fall not. B

8 O ye that feare the Lorde, beleeue hym, and your reward shall not be emptie,

a. That is, loke for good things, & truste to haue the reward of euerlasting life, promised to the that with patience continue in his feare.

9 O ye that feare the Lorde, (a) truste in good things, and mercy shall come vnto you for pleasure.

10 O ye that feare the Lorde, set your loue vpon him, & your hearts shal be lightened.

11 Consider the olde generations of men, (O ye children) and marke them well: was there euer any one confounded that put his trust in the Lord? Who euer continued in his feare, and was forsaken? Or whome did he euer despise, that called faythfully vpon him?

Psal.31.a. Esai.26.b.

12 For God is gratious and mercyfull, he forgiueth sinnes in the time of trouble, and is a defender for all them that seeke him in the trueth.

b or double.

13 Wo be vnto them that haue a (b) fearefull heart, wicked lippes, and euill occupyed handes, and to the sinner that goeth two maner of wayes.

14 Wo be vnto them that are faint harted, which put not their trust in God, and therfore shall they not be defended of him.

15 Wo be vnto you that haue lost patience, forsaken the right wayes, and are turned back into froward ways: what will ye do when the Lorde shall begin to visite you?

John.14.c.

16 They that feare the Lord, will not disobey his worde, and they that loue him, will keepe his commaundements.

Rom.13.c.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, be fulfilled with his lawe.

18 They that feare the Lorde, will prepare their heartes, and humble their soules in his sight.

19 They that feare the Lorde, keepe his commaundements, and will be patient till they see him selfe,

2.Re.24.c. Susan.d.

20 Saying, If we doe not repent, we shall fall into the handes of the Lorde, and not into the handes of men.

21 For his mercy is as great as him selfe.

The.iij. Chapter.

2. To our father and mother ought we to giue double honour. 10. Of the blessing and curse of the father and mother. 22. No man ought ouercurioully to searche out the secretes of God.

A 1 The children of wisdome are a congregation of the righteous, and their offspring is obedience and loue.

2 Heare your fathers iudgement (O my deare children) and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children: and loke what a mother commaundeth hir children to doe, he will haue it kept.

Exo.20.a. Deut.5.d.

4 Who so honoureth his father, his sinnes shall be forgiuen him: and he shal abstaine from the, and shall haue his dayly desires.

5 And he that honoureth his mother, is like one that gathereth treasure together.

Ephe.6.a.

6 Who so honoureth his father shall haue ioy of his own children, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father shall haue a long life: and he that is obedient vnto the Lord, shall comfort his mother.

B

8 He that feareth the Lorde, honoureth his father and mother, and doeth them seruice as it were vnto Lordes.

9 Honour thy father and mother, in deede, in worde, and in all patience, that thou mayest haue Gods blessing: and his blessing shall abyde with thee at the last.

Exo.20.c. Deut.5.

10 The blessing of the father stablisheth the houses of the children: but the mothers curse rooteth out the foundations.

Gen.27. Deut.27.

11 Reioyce not whē thy father is reproued: for it is not honour vnto thee, but a shame.

12 For the worshipp of a mans father, is his owne worshipp: and the reproch of the mother, is the dishonestie of the sonne.

13 My sonne, make much of thy father in his age, & greue him not as long as he liueth.

14 And if his vnderstanding fayle, haue patience with him, and despise not him in thy strength.

C

15 For the good deed that thou shewest vnto thy father, shall not be forgotten: and when thou thy selfe wantest, it shall be rewarded thee: and for thy mothers offence, thou shalt be recompenced with good, yea, it shalbe founded for thee in righteousnes.

Dal.

16 And in the day of trouble, thou shalt be remembred: thy sinnes also shall melt awaye, like as the yse in the fayre warme weather.

17 He that forsaketh his father, shall come to shame, and he that defieth his mother, is cursed of God.

18 My sonne, perfourme thy workes with louing meekenesse, so shalt thou be loued aboue other men.

19 The greater thou arte, the more humble thy selfe in all things, and thou shalt finde fauour in the sight of God.

Phil.2.d. Deut.

D

20 Many are excellent and of renowne: but the secretes are reuealed vnto the meeke.

21 For great power belongeth onely vnto God, and he is honoured of the lowly.

22 Seke

Pſal.131.a. 22 Seeke not out the thinges that are aboue
Prou.15.a. thy capacitie, and ſearch not the ground of
Rom.12.a. ſuch things as are too mightie for thee:
23 But loke what God hath commaunded
thee, thinke vpon that alway, and be not
curious in many of his workes: for it is
not needfull for thee to ſee with thine eyes
the things that are ſecrete.
24 Make not too muche ſearch in ſuperflu-
ous things, and be not curious in many of
his workes: for many things are ſhewed
vnto thee alreadie, which be aboue the ca-
pacitie of men.
25 The medling with ſuche, hath beguyled
many a man, and tangled their wittes in
vanitie.
26 Thou canſt not ſee thout eyes, therefore
profeſſe not the thing that thou haſt not.
27 In hard hart ſhal feare euill at the laſt:
and hee that loueth danger, ſhall perythe
therein.
E 28 An hart that goeth two wayes, ſhal not
proſper: and he that is frowarde of heart,
will euer be worſe and worſe.
29 An obſtinate hart ſhal be lade with ſo-
rowes, and the vngodly ſinner will heape
one ſinne vpon another.
30 The counſell of the proude hathe no
healthy, and his ſwetteſteppes ſhall be pluc-
ked vp: for the plante of ſynne hath taken
rote in him.
31 The heart of him that hathe vnderſtan-
ding, ſhall perceyue hyghe things: and a
good eare will gladly hearken vnto wyſe-
dome.
32 An heārte that is wiſe and hath vnder-
ſtanding, will abſteyne from ſinnes, and
increaſe in the workes of righteouſneſſe.
Pſal.41.a. 33 Water quencheth burning fire, and mer-
cie reconcileth ſinnes.
34 God hathe reſpecte vnto him that is
thankefull: he thinketh vpon him againſt
the time to come, ſo that when he falleth,
he ſhall finde a ſtrong holde.

The.iiij. Chapter.

1. Almes muſt be done with gentleneſſe. 12. The ſtudie of wiſdome, and hir fruite. 20. An exhortation to eſchue euill, and to do good.

A 1 MY ſonne, defraude not the poore of
Deut.15.b. his almes, and turne not away thine
eyes from him that hath neede.
2 Deſpiſe not an hungrie ſoule, and defie
not the poore in his neceſſitie.
3 Greeue not the hart of him that is helpe-
leſſe, and withdrawe not the gift from the
needefull.
4 Refuſe not the prayer of one that is in
trouble, turne not away thy face from the
needie.
5 Caſte not thine eyes aſide from the poore
for any euill will, that thou giue him not
occaſion to ſpeake euyll of thee.
6 For if he complayne of thee in the bitter-
neſſe of his ſoule, his prayer ſhall be heard:
euen he that made him, ſhall heare him.
7 Be curteous vnto the company of the B
poore, humble thy ſoule vnto thy elder,
and bowe downe thy heade to a man of
worſhip.
8 Let it not greeue thee to bowe downe
thyne eare vnto the poore, (a) but paye thy
debt, and giue him a friendly anſwere, and
that with meekeneſſe.
9 Deliuer him that ſuffereth wrong, from
the hande of the oppreſſour: & be not faynt
harted when thou ſitteſt in iudgement.
10 Be merciful vnto the fatherleſſe as a fa-
ther, and be in ſteede of an huſbande vnto
their mother: ſo ſhalt thou be as an obe-
dient ſonne of the highеſt, and he ſhal loue
thee more than thy mother doth.
11 Wiſedome exalteth hir children, recey-
neth them that ſeeke hir, and will goe be-
fore them in the way of righteouſneſſe.
12 He that loueth hir, loueth lyfe: and they
that ſeeke hir diligently, ſhall haue great
ioye.
13 They that keepe hir, ſhall inherite glory:
for where ſhe entreth in, there is the bleſ-
ſing of God.
14 They that honour hir, ſhall be the ſer- C
uantes of the holy one: and they that loue
hir, are beloued of God.
15 Who ſo giueth eare vnto hir, ſhall iudge
the heathen: and hee that " hath reſpecte "or, goeth.
vnto hir ſhall dwell ſafely.
16 Hee that beleeueth hir, ſhall haue hir in
poſſeſſion, and his generation ſhal endure.
17 For when he " falleth, ſhe doth goe with "or, walketh.
him, and cheriſheth him among the beſt:
feare, dread, and temptation ſhal ſhe bring
vpon him, and trye him in hir doctrine, tyll
ſhe haue ſo proued him in his thoughtes,
that he commit his ſoule vnto hir.
18 Then ſhall ſhe ſtabliſhe hym, bring the
right waye vnto him, make him a glad
man, ſhewe him hir ſecrets, and heape vp-
on him the treaſures of knowledge, and
vnderſtanding of righteouſneſſe.
19 But if hee goe wrong, ſhe ſhall forſake
him, and giue him ouer into the handes of
deſtruction and ruine.
20 My ſonne, make muche of the tyme, eſ- Rom.12.b.
chewe the thing that is euill:

a. As a man muſt of dueтie be curteous to the poore, hũble to the ancient, bow downe to the worſhipfull: ſo it is his dutie to cõfort, help, and deliuer the innocent & ſimple ſoule from the crueltie of the vngodly.

21 And

D 21 And for thy life, shame not to saye the
b. To be ashamed to confesse thy God, thy fayth, to testifie the trueth, and to reproue syn, doth bring syn vnto thee: the cõtrary, shame bringeth worshippe.
trueth: (b) for there is a shame that bringeth sinne, and there is a shame that bringeth worshipp and fauour.

22 Accept no person after thine owne will, that thou be not confounded to thine own decaye: be not ashamed of thy neighbour in his aduersitie.

23 And keepe not backe thy counsell when it may do good, neyther hyde thy wisdome in hir beautie.

24 For in the tong is wisdome knowne, so is vnderstanding, knowledge, and learning in the talking of the wise, and stedfastnesse in the workes of righteousnesse.

25 In no wise speake against the worde of truth: but be ashamed of the lyes of thine owne ignorance.

26 Shame not to confesse thine errour, and resist not the course of the ryuer.

E 27 And submit not thy selfe vnto a foolishe man, neyther accepte the person of the myghtie.

28 And striue thou not against the streame: but for righteousnesse take paynes with all thy soule, and for the trueth, striue thou vnto death, and God shall fight for thee against thine enimies.

29 Be not hastie in thy tong, neither slacke and negligent in thy workes.

30 Be not as a Lion in thine owne house, destroying thy houshold folkes, and oppressing them that are vnder thee.

Act.20.g. 31 Let not thine hande be stretched out to receiue, and shut whē thou shouldest giue.

The.v.Chapter.

1. In riches may we not put any confidence. 7. The vengeance of God ought to be feared, and repentance may not be deferred.

A 1 TRust not vnto thy riches, and saye not,
Luke.12.c. Tushe, I haue ynough for my life,
Eccle.11.c. for it shall not helpe in the time of vengeance, and temptation.

2 Folowe not the lust of thine owne hearte in thy strength.

3 And saye not, Tushe, howe haue I had strength? or who will bring me vnder because of my workes? For doubtlesse God shall auenge it.

4 And saye not, I haue sinned, and what euill hath happened me? For the almightie is a patient rewarder.

Rom.7.a. 5 Because thy sinne is forgiuen thee, be not therefore without feare, neyther heape one sinne vpon another.

Eccle.21.a. 6 And say not, Tush, the mercy of the lord is great, he shall forgiue me my sinnes be they neuer so many: for like as he is mercifull, so goeth wrath from him also, & his indignation cõmeth downe vpon sinners. Eccle.16.d.

7 Make no tarying to turne vnto the Lord B
and put not off from day to day: for sodainely shall his wrath come, and in the time of vengeance he shall destroy thee.

8 Trust not in wicked riches, for they shall Prou.10.
not helpe thee in the day of punishment Ezec.7.d.
and wrath. Sopho.1.

9 Be not caryed about with euery winde, and goe not into euery way: for so doth the sinner that hath a double tong.

10 Stande fast in the way of the Lorde, be stedfast in thy vnderstanding, abyde by the worde, and folowe the worde of peace and righteousnesse.

11 Be gentle to heare the worde of God, that thou mayest vnderstand it: and make a true answere with wisdome.

12 Be swifte to heare, but slowe and patient in giuing answere. Iacob.1.

13 If thou haste vnderstanding, shape thy neyghbour an answere: if no, laye thy hande vpon thy mouth, least thou be trapped in an vndiscret word, & so confounded.

14 Honour and shame is in the talke, but C
the tong of the vndiscrete is his owne destruction.

15 Be not a priuie accuser as long as thou Leui.19.
lyuest, and vse no slaunder with thy tong: for shame and sorrow goeth ouer the theefe, and an euill name ouer him that is double tonged: but he that is a priuie accuser of other men, shall be hated, enuyed, and confounded.

16 Do not rashly, neither in great nor smal,

The.vi.Chapter.

1. It is the propertie of a sinner, to be euill tonged. 4. Of friendship. 23. Desire to be taught.

1 BE not of a friende an enimie, (a) for
such a man getteth an euill name, shame, and rebuke: and who so euer beareth enuie, and a double tong, offendeth.

2 Be not proude in the deuise of thine own vnderstanding, least thy soule rent thee as a (b) bull.

3 And least thy leaues wyther, and thy fruit be destroyed, and so thou be left as a dyre tree in the wildernesse,

4 For a wicked soule destroyeth him that hath it, maketh him to be laughed to skorne of his enimies, & bringeth him to the portion of the vngodly.

5 A sweete worde multiplyeth friends, and pacifieth

Eccle.20.b. pacifieth them that be at variance: and a thankfull tong will be plenteous in a good man.

6 Holde friendshyp with many, neuerthelesse, haue but one counseller of a thousand.

B 7 If thou gettest a friend, proue hym first, and be not hastie to giue him credence.

Deut.13.b. Mich.7.a. 8 For some man is a friende but for his owne turne, and will not abyde in the day of trouble.

Mat.10.c. 9 And there is some friende that turneth to enmitie, and taketh part against thee: and if he knowe any hurte by thee, he telleth it out.

Eccle.37.a. 10 Againe, some friende is but a companion at the table, and in the day of neede he continueth not.

11 But in thy prosperitie, he will be as thou thy selfe, and deale playnely with thy houshold folke.

12 If thou be brought lowe, he will be against thee, & will be hidden from thy face.

13 Depart from thyne enimies, yea, and beware of thy friendes.

C 14 A faithfull friend is a strong defence, who so findeth such one, findeth a treasure.

15 A faithfull friende hathe no peere, the waight of golde and siluer, is not to be compared to the goodnesse of his fayth.

16 A faythfull friende is a medicine of lyfe and immortalitie, and they that feare the Lorde, shall finde him.

17 Who so feareth the Lorde, shall prosper with friendes: and as he is him selfe, so shall his feiende be also.

18 My sonne, receyue doctrine from thy youth vp, so shalt thou finde wisdome tyll thou be olde.

19 Goe to hir as one that ploweth and soweth, and wayte patiently for hir good fruites: for thou shalt haue but little labour in hir worke, but thou shalte eate of hir fruites right sone.

20 O howe exceeding sharpe is wisedome to vnlearned men? an vnstedfast bodye will not remayne in hir.

D 21 Vnto such she is as it were a touchstone, and he casteth hir from him in all the hast.

22 For wisedome is with him but in name, there be but fewe that haue knowledge of hir.

23 But with them that knowe hir, she abideth euen vnto the appearing of God.

24 Giue eare my sõne, receiue my doctrine, and refuse not my counsell.

Mat.11.d. 25 Put thy foote into hir linckes, and take hir yoke vpon thy necke.

26 Bowe downe thy shoulder vnder hir, beare hir patiently, and be not weerie of hir bandes.

27 Come vnto hir with thy whole heart, and keepe hir wayes with all thy power.

28 Seeke after hir, and she shall be shewed thee, & when thou hast hir, forsake hir not.

29 For at the last, thou shalt find rest in hir, and that shall be turned to thy great ioy.

30 Thẽ shall hir fetters be a strong defence for thee, and hir yoke a glorious rayment.

31 For there is a golden ornament in hir, and hir bandes are laces of purple colour.

32 Thou shalte put hir on as a robe of honour, and shalte put hir about thee as a crowne of ioy.

53 My sonne, if thou wilt take heede, thou shalt haue vnderstanding, and if thou wilt apply thy mynde, thou shalt be wise.

34 If thou wilt bowe downe thyne eare, thou shalt receyue doctrine: and if thou delite in hearing, thou shalt be wise.

35 Stande with the multitude of such elders as haue vnderstanding, and consent vnto their wisedome with thine heart.

36 That thou mayest heare all godly sermons, and that the worthy sentences escape thee not. Eccle.8.a.

37 And if thou seest a man of discrete vnderstanding, get thee sone vnto him, and let thy foote treade vpon the steppes of his dores.

38 Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shall he stablishe thy heart, and giue thee wisedome at thyne owne desire. Psal.1.a.

The.vij. Chapter.

2. VVe muste forsake euill, and yet not iustifie our selues. 13. The behauiour of the wise toward his wife, his friende, his children, his seruantes, his father and mother.

1 DO no euill, so shall there no harme I happen vnto thee.

2 Depart away from the thing that is wicked, and no misfortune shall meddle with thee.

3 My sonne, sowe no euill things in the forowes of vnrighteousnesse, so shalte thou not reape them seuen folde.

4 Laboure not to the Lorde for preheminence, neyther vnto the king for the seate of honour.

5 Iustifie not thy selfe before God, for he knoweth the heart: and desire not to be reputed wise in the presence of the king. Psal.142.c. Eccle.7.c. Iob.9.a. Luke.18.b.

6 Make no labour to be made a iudge, except

cept it so were, that thou couldest mightyly put downe wickednesse: for if thou shouldest stande in awe of the presence of the mightie, thou shouldest faile in giuing sentence.

B 7 Offende not in the multitude of the city, and put not thy selfe among the people.

Eccle.12.c. 8 Bynde not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, Tushe, God will loke vpon the multitude of my oblations, and when I offer to ỹ highest God, he will accept it.

10 Be not faint hearted when thou makest thy prayer, neyther slacke in gyuing of almes.

11 Laugh no man to skorne in the heauinesse of his soule, for God (which seeth all

2.Reg.2.b. things) is he that can bring downe, and set vp agayne.

12 Accepte no leasing against thy brother, neither doe the same against thy friende.

13 Vse not to make any manner of lye: for the custome thereof is not good.

C 14 Make not many wordes when thou art

Mat.6.a. among the elders: and when thou prayest make not much babling.

Rom.22.b. 15 Let no labourous workes be tedious vnto thee, neither the husbandry which the almightie hath created.

16 Make not thy boast in the multitude of thy wickednesse: but humble thy selfe euen from thy heart,

17 And remember that the wrath shal not be long in tarying, and that the vengeãce of the flesshe of the vngodly is a verie fyre and worme.

18 Giue not ouer thy friende for any good, nor thy faithfull brother for the best golde.

19 Departe not from a discrete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyft of hir honestie is aboue golde.

Luke.19.c. 20 Where as thy seruant worketh truely, intreat him not euill, nor the hyreling that is faythfull vnto thee.

D 21 Loue a discrete seruant as thyne owne soule, defraude him not of his libertie, neither leaue him a poore man.

Deut.25.b. 22 If thou haue cattell, loke well to them: and if they be for thy profite, keepe them.

23 If thou haue sonnes, bring them vp in nurture and learning, and holde them in awe from their youth vp.

Eccle.30.a. 24 If thou haue daughters, keepe their bodye, and shewe not thy face cheerefull towarde them.

25 Marry thy daughter, and so shalt thou perfourme a waighty matter: but gyue hir to a man of vnderstanding.

26 If thou haue a wyfe after thyne owne mynde, forsake hir not: but commit not thy selfe to the hatefull.

27 Honor thy father from thy whole hart: Eccle.3.a. and forget not the sorrowfull trauell that Tobi.4. thy mother had with thee.

28 Remember that thou waste borne thorowe them, and howe canst thou recompence them the thinges that they haue done for thee? E

29 Feare the Lorde with all thy soule, and honour his ministers.

30 Loue thy maker with all thy strength, Deut.12. and forsake not his seruants.

31 Feare the Lorde with all thy soule, and honour his priestes: gyue them their portion of the first fruites, and increase of the earth, lyke as it is commaunded thee: and reconcile thy selfe of thy negligence wyth thy little flocke, giue them the shoulders, and their appoynted offerings, and fyrstlings.

32 Reach thyne hande vnto the poore, that God may blesse thee with plenteousnesse.

33 Be liberall vnto all men lyuing: yet let not, but doe good euen to them that are (a) deade.

34 Let not them that weepe be without comfort, but mourne with such as mourne.

35 Let it not greeue thee to visite the sicke, for that shall make thee to be beloued.

36 What so euer thou takest in hande, remember the ende, and thou (b) shalt neuer doe amisse.

The.viij.Chapter.

VVe muste take heede with whome we haue to doe.

1 STriue not with a mightie man, least I thou chaunce to fall into his handes.

2 Make no variance with a rich man, least Mat.2. he happen to bring vp an hard quarell against thee: for golde and siluer hath vndone many a man, yea, euen the heartes of Eccle. kings hath it made to fall.

3 Striue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Keepe no company with the vnlearned, least he giue thy kinred an euill reporte.

5 Despise not a man that turneth him selfe Gala.6. away from sinne, and cast him not in the 2.Cor.2. teeth withall: but remember that we are frayle euerichone.

6 Thinke skorne of no man in his old age, Leuit.19. for we ware olde also.

7 Be not glad of the death of thine enimie: B

but

but remember that we must die all the sort of vs, and sayne would we come into ioy.

Eccle.6.b. 8 Despyse not the sermons of suche elders as haue vnderstanding, but acquaynt thy selfe with the wise sentences of them: for of them thou shalt learne wisedome, and the doctrine of vnderstanding, and howe to serue great men without complaynt.

9 For not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou shalte learne vnderstanding, so that thou mayest make answere in the time of neede.

10 Kyndle not the coales of synners when thou rebukest them, leaste thou be burnt in the fiery flames of their sinnes.

11 Resist not the face of the blasphemer, that they lay not wayte for thy mouth.

Eccle.19.a. 12 Lende not vnto him that is myghtyer than thy selfe: if thou lendest him, counte it but lost.

13 Be not suretie aboue thy power: if thou be, then thinke surely to pay it.

C 14 Goe not to lawe with the iudge: for he will iudge accoyding to his owne honor.

Ecc.4.b. 15 Trauell not by the way with him that is blayneleſſe, leaste he doe thee euill: for he foloweth his own wilfulneſſe, and so shalt thou perishe through his folly.

Pro.12. Esai.3.a. 16 Striue not with him that is angrie and cruell, and goe not with him into the wilderneſſe: for bloude is nothing in his sight, and where there is no helpe, he shall murder thee.

Eccle.9.c. 37.a. 17 Take no counsell at fooles, for they can not keepe a thing close.

18 Doe no secrete thing before a straunger, for thou canst not tel what will come of it.

19 Open not thyne heart vnto euery man, leaste he be vnthankefull to thee, and put thee to reproofe.

The.ix. Chapter.

1. Of iealousie. 12. An old friende is to be preferred before a newe. 18. Righteous men should be bydden to thy table.

A 1 BE not iealous ouer the wife of thy bosome, ỹ she shew not some shrewde point, (a) leaste thou teach hir an euill lesson against thy selfe.

a. Let hir not haue rule ouer thee, for then will she be contrarie vnto thee, take away thy hart and strength, & bring thee to confusiõ among thine enimies, as did Eue to Adam, Dalila to Sampson, & strange woms to Solomon.

2 Gyue not the power of thy lyfe vnto a woman, leaste she come in thy strength, and so thou be confounded.

3 Looke not vppon a woman that is desyrous of many men, leaste thou fall into hir snares.

4 Vse not the companie of a woman that is a player and a dauncer, & heare hir not, leaste thou perish through hir entising.

5 Beholde not a mayden, that thou be not hurt in hir beautie.

6 Call not thy mynde vpon harlots in any maner of thing, leaste thou destroy both thy selfe, and thyne heritage. Pro.5.a.

7 Goe not about gasing in euery lane of the citie, neyther wander thou abroade in the streetes thereof. B

8 Turne away thy face from a beautifull woman, and loke not vpon the fairenesse of other: many a man hath beene deceyued through the beautie of women, for through it, the desire is kindled as it were a fire. Mat.5.c. Gene.34.a. 1.Reg.11.a Iud.16.17. 13.

9 An adulterous woman shall be troden vnder foote as myre, of euerie one that goeth by the way.

10 Many a man wondering at the beautie of a straunge woman, hath bene cast out: for hir wordes kindle as a fire.

11 Sit not with another mans wife by any meanes, lye not with hir vpon the bed, make no words with hir at the wine: leaste thine heart consent vnto hir, and so thou with thy bloud fall into destruction.

12 Forsake not an olde friende, for the newe shall not be lyke vnto him: a newe friend is newe wyne, let him be olde, and thou shalt drinke him with pleasure.

13 Desyre not the honour and ryches of a sinner: for thou knowest not what destruction is for to come vpon him.

14 Delight not thou in the thing that the vngodly haue pleasure in, being sure that the vngodly shall not be accepted vntyll their graue. C

15 Keepe thee from the man that hath power to slay, so needest thou not to be afraid of death: and if thou commest vnto him, make no fault, leaste he happen to take away thy life: remember that thou goest in the midst of snares, & vpon the bulwarkes of thy citie.

16 Beware of thy neyghbour as nyghe as thou canst, and meddle with suche as be wise, and haue vnderstanding. Eccle.8.c. c.37.a.

17 Let iust men be thy ghests, let thy mirth be in the feare of God.

18 Let the remembrance of God be in thy mynde, and let all thy talking be in the commaundements of the highest. Deut.6.b. c.11.c.

19 In the handes of craftes men, shall the workes be commended: so shal the princes of ỹ people in the wisdom of their talking. 3.Reg.3.c.

20 A man full of wordes, is perillous in his citie: and he that is rashe in his talking, shall be abhorred.

The.x. Chapter.

1. Of kinges and iudges. 7. Pryde and couetousnesse are to be abhorred. 28. Laboure is prayſed.

A 1 A Wiſe iudge wil order his people with diſcretion: & where a man of vnderſtãding beareth rule, there goeth it well.

Prou.29.a. 2 As the iudge of the people is him ſelfe, euen ſo are his officers: and loke what maner of man the ruler of the citie is, ſuch are they that dwell therein alſo.

3.Reg.11.a Prou.28.b. 3 An vnwiſe king deſtroyeth his people: but where they that be in authoritie are men of vnderſtanding, there the citie proſpereth.

C.29.a. 4 The power of the earth is in the hande of God, and al iniquitie of the people is to be abhorred: and when his time is, he ſhal ſet a profitable ruler vpon it.

Leuit.19.a. 5 In the hande of God is the proſperitie of man, and vpõ the perſon of the ſcribe ſhal he lay his honour.

6 Be not angry for any wrõg of thy neighbour, and meddle thou with no vnrighteous workes.

B 7 Pryde is hatefull before God and man, (a) and all wickednelle of the heathen is to be abhorred.

a. That is, chiefly idolatry in falſe religion, & wãtonneſſe and vanitie in life.

8 Bicauſe of vnrighteous dealing, wrong, blaſphemies, and diuers deceits, a Realme ſhalbe tranſlated frõ one people to another

9 There is nothing worſe than a couetous man: why art thou proude O thou earth and aſhes? There is not a more wicked thing than to loue money: and why? ſuch one hath his ſoule to ſell, yet is he but fylthy dung whyle he lyueth.

10 All tyrannie is of ſmall endurance, and the diſeaſe that is harde to heale, greeueth the phiſition.

11 And though the phiſition ſhew his helpe neuer ſo long, yet in concluſion it goeth after this manner, To day a king, to morowe deade.

12 For when a man dyeth, he is the heyre of ſerpentes, beaſtes, and wormes.

13 The beginning of mans pryde, is to fall away from God: and why? his heart is gone from his maker.

C 14 For pryde is the originall of all ſynne: who ſo taketh holde thereof, ſhall be fylled with curſings, and at the laſt it ſhal ouerthrowe him: therefore hathe the Lorde brought the congregations of the wicked to diſhonor, and deſtroied them to the end.

Bapt.6.b. 15 God hath deſtroyed the ſeates of proude princes, and ſet vp the meeke in their ſteed.

Luke.xiv. 14.c.4.18.b. 16 God hathe wythered the rootes of the proude heathen, and planted the lowely for them.

Gene.29.b. 17 God hathe ouerthrowne the landes of the heathen, and deſtroyed them vnto the grounde: hee hath cauſed them to wyther away, hee hath brought them to nought, and made the memoriall of them to ceaſſe from out of the earth.

18 God hathe deſtroyed the name of the proude, and lefte the name of the humble of mynde.

19 Pride was not for man, neyther wrothfulneſſe for mens children.

20 The ſeede of men that feareth God, ſhal be brought to honour: but the ſeede which tranſgreſſeth the commaundements of the Lorde, ſhall be ſhamed.

D 21 He that is the ruler among brethren, is holden in honour among them: and hee that regardeth ſuche as feare the Lorde, is acceptable in his ſight.

22 The feare of the Lorde cauſeth that the kingdome fayleth not: but the kingdome is loſt by crueltie and pryde.

23 The glorie of the ryche, of the honourable, and of the poore, is the feare of God.

24 Deſpiſe not thou the iuſt poore man that hath vnderſtanding, and magnifie not the riche vngodly.

25 Great is the iudge, and mightie in honour, yet is there none greater than hee that feareth God.

26 Vnto the ſeruant that is diſcrete, ſhall the free doe ſeruice: He that is wiſe, and well nurtured, wyll not grudge when hee is reformed, and an ignorant bodye ſhall not come to honour.

Pro.22.a. 2.Reg.12.d.

27 Be not proude to doe thy worke, and diſpaire not in the time of aduerſitie.

E

28 Better is hee that laboureth, and hathe plenteouſneſſe of all things, than hee that is gorgeous, and wanteth breade.

Pro.12.b.

29 My ſonne, get thy ſoule honor by meekeneſſe, and giue hir due honour.

30 Who ſhall iuſtifie him that ſinneth againſt him ſelfe? who will honor him that diſhonoureth his owne ſoule?

31 The poore is honoured for his faythfulneſſe and truth: but the riche is had in reputation bicauſe of his goodes.

32 Hee that ordereth him ſelfe honeſtly in pouertie, howe much more ſhall he behaue him ſelfe honeſtly in riches? And who ſo ordereth him ſelfe vnhoneſtly in ryches, howe much more ſhall he behaue him ſelfe vnhoneſtly in pouertie?

The

The.xi. Chapter.

1. The prayse of humilitie. 2. After the outwarde appearance ought we not to iudge. 7. Of rashe iudgement. 14. All things come of God. 29. All men are not to be brought into thyne house.

A 1 THE wisdome of him that is brought lowe shall lift vp his heade, and shall make him to sit among great men.

2 Commende not thou a man in his beautie, neyther despise a man in his vtter appearance.

3 The Bee is but a small beast among the foules, yet is hir fruite exceeding sweete.

Iesus.12.d. 4 Be not proude of thy rayment, and exalt not thy selfe in the day of thy honour: for the workes of the highest onely are wonderful: yea glorious, secret, and vnknown are his workes.

1.Reg.15.f. Esther.6.a. 5 Many tyrantes haue been fayne to syt downe vpon the earth, and the vnlykely hath worne the crowne.

6 Many myghtie men haue beene brought lowe, and the honourable haue beene deliuered into other mens handes.

B 7 Condemne no man before thou haue tried out the matter: and when thou haste made inquisition, then reforme ryghteously.

Pro.18.c. 8 Giue no sentence before thou hast heard ỳ cause: but first let men tel out their tales.

9 Striue not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners.

Mat.19.c. 1.Tim.6.b. 10 My sonne, meddle not with many matters: and if thou gayne muche, thou shalt not be blamelesse, and if thou followe after it, thou shalt not attaine it: and though thou runnest thy way afore, yet shalt thou not escape.

Pro.10.c. Psal.128.a. 11 There is some that laboureth, and taketh paine, and the more he weerieth him selfe, the lesse he hath.

12 Agayne, some man is slouthfull, hathe neede of helpe, wanteth strength, and hath great pouertie:

Iob.42.c. 13 And Gods eye loketh vpon him to good, setteth him vp from his lowe state, and lifteth vp his head: so that many men marueil at him, and giue honour vnto God.

C Iob.1.c. Ezec.28.b. 14 Prosperitie and aduersitie, life and death, pouertie and riches, come al of the Lord.

15 Wisedome, nurture, and knowledge of the law are with God, loue, and the ways of good, are with him.

16 Errour and darkenesse are made for sinners, and they that exalte them selues in euill, waxe olde in euill.

17 The gift of God remaineth for the righteous: and his good will shall giue prosperitie for euer.

18 Some man is riche by his care and nygardship, and that is the portion of his rewarde:

19 In that he sayth, Nowe haue I gotten rest, and nowe will I eate and drinke of my goods my selfe alone: and yet he considereth not that the tyme draweth nyghe, and death approcheth, that he muste leaue all these things vnto other men, and dye him selfe. Luke.12.b.

20 Stand thou fast in thy couenant, and exercise thy selfe therein, and remayne in the worke vnto thy age.

21 Maruell not at the workes of sinners, but put thy trust in God, and byde in thy labour: for it is but an easie thing in the sight of God, to make a poore man ryche, and that sodainely.

22 The blessing of God hasteth to ỳ reward D of the righteous, and maketh his fruites sone to flourishe and prosper.

23 Say not, What helpeth it me? and what good thing shall I haue hereafter?

24 Agayne, say not, I haue ynough, howe can I want?

25 When thou arte in welfare, forget not aduersitie: when it goeth not well with thee, haue a good hope that it shalbe better: Eccle.18.f.

26 For it is but a small thing vnto God in the day of death, to reward euery man according to his wayes.

27 The aduersitie of an houre maketh one to forget all pleasure: and when a man dyeth, his workes are discouered.

28 Iudge no man blessed before his death: for a man shall be knowne in his children.

29 Bring not euery man into thyne house: for the deceitfull layeth wayte diuerslie, (a) and are like stomackes that belche filthily.

a. That is, after they know thy secretes, vtter the same with filthy railings.

30 Like as a Partrich in a maund, so is the heart of the proude: and like as a spy that loketh vpon the fall of his neighbour.

31 For he turneth good vnto euill, and slandreth the chosen.

32 Of one sparke is made a great fire, and of one deceitfull man is bloude increased: and an vngodly mā laieth wait for bloud.

33 Beware of the deceitfull, for he imagyneth wicked things, to bring thee into a perpetuall shame.

34 If thou takest an aliant vnto thee, he shal destroy thee in vnquietnesse, and drive thee from thine owne wayes.

The.xij. Chapter.

1. Vnto whome we ought to doe good. 10. Enimies ought not to be trusted.

A 1 When thou wilte doe good, knowe to whome thou doest it, and so shalt thou be greatly thanked for thy benefites.

Gala.6.a. 2 Doe good vnto the righteous, and thou
1.Tim.5.a. shalt finde great rewarde, though not of him, yet (no doubt) the Lord him selfe shall rewarde thee.

3 He standeth not in a good case, that is alway occupied in euill, & giueth no almes: for the highest hateth the sinners, and hath mercy vpon them that shewe the workes of repentance.

4 Giue thou vnto such as feare God, and receiue not a sinner.

5 As for the vngodly and sinners, he shall recompence vengeance vnto them, and keepe them to the day of wrath.

6 Giue thou vnto the good, and receiue not the sinner, do well vnto him that is lowly, but giue not to the vngodly: Let not the breade be giuen him, that he be not mightier than thy selfe therein: for so shalt thou receiue twice as much euil, in all that good that thou dost vnto him.

B 7 And why? the highest hateth sinners, and shall reward vengeance to the vngodly.

8 In prosperitie a friend shall be knowne, & in aduersitie an enimie shall not be hid.

9 For when a man is in welth, it grieueth his enimies: but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enimie: for as like an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet keepe well thy mynde, and beware of him: and thou shalt be to him as he that wypeth a glasse, and thou shalte knowe that all his rust hath not bene well wyped away.

12 Set him not by thee, neyther let him syt at thy right hande: least he turne him, get into thy place, take thy rome, and seeke thy seate, and so thou at the last remember my wordes, and be pricked at my sayings.

Eccle.7.a. 13 Binde not two sinnes together: for there
& 21.a. shall not one be vnpunished.

C 14 Who wil haue pitie of the charmer that is stinged of the serpent, or of all suche as come nygh the beastes?

15 Euen so is it with him that kepeth company with a wicked man, and lappeth him selfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

17 An enimie is sweete in his lippes, he can Iere.41.b.
make many wordes, and speake many good things: yea he can weepe with his eyes, but in his hart he imagineth how to throw thee into the pit: and if he may finde opportunitie, he wil not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalte finde him there first, and though he pretend to doe thee helpe, yet shall he vndermyne thee.

19 He shall shake his heade, and clappe his handes ouer thee for verie gladnesse: and whyle he maketh many wordes, hee shall disguise his countenance.

The.xiij. Chapter.

1. The companyes of the proude and of the riche, are to he eschued. 15. The loue of God. 17. Like do company with their like.

1 Who so toucheth pitche, shall be defiled A
withall: and he that is familiar with the proud, shall clothe him selfe with pride.

2 He taketh a burthen vpon him that accompanyeth a more honourable man than him selfe, therefore keepe no familiaritie with one that is richer than thy selfe: howe agree the kettle and the pot together? for if one be smytten against the other, it shall be broken.

3 The ryche dealeth vnrighteously, and threatneth withall: but the poore being oppressed and wrongfully dealt withall, sufkereth scarsenesse, and giueth faire wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shall forsake thee.

5 As long as thou hast any thing of thyne owne, he shall be a good felowe with thee: yea, he shall make thee a bare man, and not be sorie for thee.

6 If he haue neede of thee, he shall defraud thee, and with a priuie mocke shall he put thee in an hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus shall he shame thee in his meate, B
vntill he haue supte thee cleane vp twyce or thrice, and at the laste shall he laughe thee to skorne: afterwarde, when he seeth that thou hast nothing, he shal forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, and wayte vpon his handes.

9 Beware that thou be not deceyued and brought downe in thy simplenesse: be not

to humble in thy wiſdom, leaſt when thou art brought low, thou be deceiued through fowlishneſſe.

10 If thou be called of a mightie man, abſent thy ſelfe, ſo ſhall he call thee to him the more oft.

11 Preaſſe not thou vnto him, that thou be not ſhut out: but goe not thou farre off, leaſt he forget thee.

12 Withdraw not thy ſelf from his ſpeach, but beleeue not his many wordes: for with much communication ſhall he tempt thee, and with a priuie mocke ſhall he queſtion with thee of thy ſecretes.

13 The vnmercyfull mynde of his, ſhall marke thy wordes, he ſhall not ſpare to do thee hurt, and to put thee in priſon.

14 Beware and take good heede to thy ſelf, for thou walkeſt in peril of thy ouerthrowing: Now when thou heareſt his wordes, make thee as thoughe thou waſte in a dreame, and wake vp.

15 Loue God all thy life long, and call vpō him in thy neede.

16 Euery beaſt loueth his like: euen ſo let euery man loue his neighbour.

17 All fleſh wil reſort to their like, and euery man will keepe company with ſuch as he is him ſelfe.

18 But as the woolfe agreeth with the lambe: ſo dothe the vngodly with the righteous.

19 (a) What peace is there betwene Hyena and a dogge? Howe can the riche and the poore agree together?

20 The wilde Aſſe is the Lions pray in the wildernesſe: euen ſo are the poore men the meate of the riche.

21 Like as the proude may not away with lowlyneſſe: euen ſo doth the rich abhorre the poore.

22 If a riche man fall, his friendes ſet him vp agayne: but when the poore falleth, his acquaintance forſake him.

23 If a ryche man fall into an errour, hee hath many helpers, hee ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man goe wrong, hee is puniſhed, yea, though hee ſpeake wyſely, yet can it haue no place.

24 When the rich man ſpeaketh, euery bodye holdeth his tong, and loke what he ſayth, they prayſe it vnto the cloudes: but if the poore man ſpeake, they ſaye, What felowe is this? and if he doe amiſſe, they ſhall deſtroy him.

25 Riches are good vnto him that hath no ſinne in his conſcience: & pouertie is a wicked thing in the mouth of the vngodly.

26 The heart of man changeth his countenance, whether it be good or euill.

27 A chearefull countenance is a token of a good heart: for elſe it is an harde thing to knowe the thought.

The. xiiij. Chapter.

1. The offence of the tong. 17. Man is but a vaine thing. 21. Happy is he that continueth in wiſedome.

1 BLeſſed is the man that hath not falne with the worde of his mouth, and is not pricked with the conſcience of ſinne. I Ecclē.19.c. & 25.c.

2 Happy is hee that hath no heauineſſe in his mynde, and is not falne from his hope in the Lorde. Iames.5.a.

3 It becommeth not a couetous man and a nygarde to be ryche: and what ſhoulde an enuious man doe with money?

4 He that with all his carefulneſſe heapeth together vnrighteouſly, gathereth for other folkes, and another man ſhall make good cheare with his goods.

5 He that is wicked vnto him ſelfe, howe ſhould he be good vnto other men? howe can ſuche a one haue any pleaſure of his goodes.

6 There is nothing worſe than when one diſfauoureth him ſelfe: and this is a reward of his wickedneſſe.

7 If he doe any good, he doth it not knowing thereof, and againſt his wyll, and at the laſt he declareth his vngratiouſneſſe. B

8 A nygarde hath a wycked eye, he turneth away his face, and deſpiſeth men. Pro.17.c. Eccle.1.a.

9 A couetous mans eye hath neuer inough in the portion of wickedneſſe, vntill the time that he wither away, and haue loſte his owne ſoule.

10 (a) A wicked eye enuieth bread, and there is ſcarſeneſſe vpon his table.

11 My ſonne, doe good to thy ſelfe of that thou haſt, and gyue the Lorde his due offerings.

12 Remember that death taryeth not, and howe that the (b) graue is not ſhewed vnto thee: for the couenant of this world ſhal dye the death.

13 Doe good vnto thy friende before thou dye, and according to thy habilitie reache out thyne hande, and giue vnto the poore. Eccle.4.a. Tobi.4.b.

14 Be not diſappoynted of the good daye, and let not the portion of the good deſyre ouerpaſſe thee. Luke.16.b.

15 Shalt thou not leaue thy trauelles and labours vnto other men? In the diuiding

a. That is, with a ſinner that returneth continually to his ſin againe. as a dog to his vomit: or elſe after the other tranſlation, Hyena is a ſubtil beaſt, watching about ſhepeherds ſoldes, reſembling a mans voyce, and learning certen names, doth cal them foorth, and ſo deſtroy them, whoſe nature is contrarie to the dog, which is a keeper of the ſolde, and friendly vnto man.

a. For he that is couetous & enuious, couēteth all loſt thatis not laid vp for himſelf, and pyneth awaye at another mans wealth.

b. Though death be certaine, yet the time of it is vnknowne to thee.

of the heritage, giue and take, and sanctifie thy soule.

16 Worke thou righteousnesse before thy death: for in the hell there is no meate to finde.

Esai.60.a. 17 All flesh shal fade away like a garment,
1.Pet.1.d. and like a flourishing leafe in a greene tree.
James.1.b. 18 Some growe, some are cast downe, euen so is the generation of flesshe and bloude: one commeth to an end, another is borne, and this is the condition of all times, thou shalt dye the death.

19 All transitorie things fayle at the laste, and the worker thereof shall goe withall.

20 Euerie chosen worke shall be iustifyed, and he that medled withall, shall haue honour therein.

D 21 Blessed is the man that keepeth him in wysedome, and exerciseth him selfe in vnderstanding, & with discretion shall thinke vpon the foreknowledge of God.

22 Which considereth the wayes of wisedome in his heart, hath vnderstanding in his secretes,

23 Goeth after hir, as one that seeketh hir out, and continueth in hir wayes.

24 Hee looketh in at hir windowes, and harkneth at hir dores.

25 He taketh his rest beside hir house, and fasteneth his stake in hir walles: he shall pitche his tente nyghe vnto hir hande, and in his tente shall good things rest for euermore.

E 26 He shall set his children vnder hir couering, and shall dwell vnder hir branches.

27 Vnder hir couering shall he be defended from hir heate, & in hir glory shall he rest.

The.xv.Chapter.

2. The goodnesse that foloweth him which feareth God. 8. God reiecteth and casteth off the sinner. 11. God is not the author of euill.

A 1 HE that feareth God, will do good: and who so keepeth the law, shall obteyne wisedome.

2. As a pure virgin newely married, doth friendly entreate hir husband: so shall iustice pure & vndefiled, gently entertaine hir louers.

2 As an honourable mother shall she meete him, and (a) she as his wife married of a virgin, shall receiue him.

Mat.4.a. 3 With the breade of life and vnderstanding shall she feede him, and giue him the
John.4.a. water of wholesome wisedome to drinke.

4 If hee be constant in hir, hee shall not be moued, and if hee holde him fast by hir, he shall not come to confusion.

5 She shall bring him to honour among his neyghbours, and in the middest of the congregation shall she open his mouth: with the spirite of wisedome and vnderstanding shall she fill him, and clothe him with the garment of glory.

6 She shall heape ẏ treasure of myrth and ioy vpon him, and giue him an euerlasting name to heritage.

7 Foolishe men will not take holde vppon hir, but such as haue vnderstanding wyll B meete hir: foolishe men shall not see hir, for she is farre from pryde and deceit.

8 Men that goe about with lyes, will not remember hir: but men of trueth shall be founde in hir, and shall prosper, euen vnto the beholding of God. Eccl.21.

9 Prayse is not seemely in the mouth of the vngodly, for he is not sent of ẏ Lorde. Ecc.6.

10 But if prayse come of wisedome, and be plenteous in a faithfull mouth, then the Lorde will prosper it. Ecc.19.

11 Say not thou, It is the Lordes faulte that I am gone by: for thou shalt not doe the thing that God hateth.

12 Say not thou, he hath caused me to doe wrong: for he hath no need of the vngodly.

13 God hateth all abhomination of errour, & they that feare God, will loue none such. Psal.1.

14 God made man from the beginning, C and left him in the hand of his counsell: he Gen.1.d.
gaue his commaundements and precepts.

15 If thou wilte obserue the commaundementes, and keepe acceptable faithfulnesse for euer, they shall preserue thee. Eccl.

16 He hath set water & fire before the, reach Jere.21.b.
out thine hande vnto which thou wilt.

17 Before man is lyfe and death, good and euyll: loke what him lyketh, shall be gyuen him.

18 For the wisedome of God is great, and mightie in power, and beholdeth al things continually:

19 The eyes of the Lorde are vppon them that feare him, and hee knoweth all the workes of man.

20 He hath commaunded no man to do vngodly, neither hath he giuen any man licence to sinne: for he delyteth not a multitude of infidels, and vnprofitable children.

The.xvi.Chapter.

1. Of vnhappie and wicked children. 19. No man can hide him selfe from God. 24. An exhortation to the receiuing of instruction.

1 DElite not thou in ẏ multitude of vn- I
godly children, and haue no pleasure in them, if they feare not God.

2 Trust not thou to their life, and regarde not their labours.

3 For

3 For one sonne that feareth God, is better than a thousande vngodly: and better it is for a man to dye without children, than to leaue behinde him suche children as are vngodly.

4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shall it be wasted through them.

5 Many such things hath myne eye seene, and greater things thã these haue I heard with myne eares.

Exod.21.b. 6 In the congregation of the vngodly shal a fire burne, and among vnfaythfull people shall the wrath be kindled.

B 7 The olde giantes obteyned no grace for Gen.6.a. their sinnes, which were destroied, trusting to their owne strength:

8 Neyther spared he them among whome Lot was a stranger: but smote them, and Gen.19.c. abhorred them, because of the pryde of their wordes.

9 He had no pitie vpon thē: but destroyed all the people that were so stout in sinne.

Num.14.c. 10 And for so much as he ouersawe the fyre hundred thousand that gathered them selues together in the hardnesse of their hart, in afflicting them, in pyping them, in smyting thē, and healing thē with mercie and chastisement: it were maruell if one being hardnecked, should be free.

Exod.5.a. 11 For mercy and wrath is with him, he is both mightie to forgiue, and to powre out displeasure.

12 Like as his mercie is great, euen so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shal not escape in his spoile, and the long patience of him that sheweth mercie, shall not byde behinde.

C 14 He will make a place for euery merciful deede, and euery man shal finde according to his workes.

15 The Lorde hardened Pharao that hee should not know him, and that his works might be knowne vpon the earth vnder the heauen.

16 His mercie is knowne to all creatures, he hath separated his light from the darknesse with an Adamant.

17 Say not thou, I will hyde my self from God: for who will thinke vpon me from aboue? I shall not be knowne in so great an heape of people: for what is my soule among so many creatures?

18 Beholde, the heauen, yea, the heauen of heauens of God, the depe, the earth, and all that therin is, shal be moued at his presence.

19 The mountaines, the hilles, and the foundations of the earth, shall shake for feare, when God visiteth them.

20 These things doth no heart vnderstand worthily: but he vnderstandeth euery hart.

21 And who vnderstandeth his wayes? No man seeth his formes, and the most parte of his workes are secrete.

22 Who wil declare the works of his righ- D teousnesse? or who shall be able to abide them? for the couenant is farre from some, and trying out of men is in the end.

23 He that is humble of heart, thinketh vpon such things: but an vnwise and erroneous man, casteth his mynde vnto foolishe things.

24 My sonne, hearken thou vnto me, and learne vnderstanding, & marke my words with thine heart: I will giue thee a sure doctrine, and playnly shall I instruct thee.

25 Marke my wordes then in thyne heart: for in righteousnesse of the spirite doe I speake of the wonders that God hath shewed among his workes from the beginning, and in the trueth doe I shewe the knowledge of him.

26 God hathe set his workes in good order from the beginning, and part of them hath he sundered from the other.

27 Hee hath garnished his workes from euerlasting, and their beginnings according to their generations: they are not hungry, nor weeried in their labours, nor ceasse from their offices.

28 None of them hyndered another, neither E was any of them disobedient vnto his wordes.

29 After this, God loked vpon the earth, and filled it with his goodnesse.

30 With all manner of lyuing beastes hath he couered the grounde, and they all shall be turned vnto earth agayne.

The.xvij. Chapter.

1. The creation of man, and the goodnesse that God hath done vnto him. 20. Of almes. 26. and repentance.

1 GOD shaped man of the earth, and I made him after his owne image, and Gene.1.d. turned him vnto earth agayne, and clothed him with his owne strength.

2 He gaue him the number of dayes, and certaine time, yea, and gaue him power of the things that are vpon earth.

3 He made all flesh to stand in awe of him, so that he had the dominion of all beastes and foules.

Gene.2.d. 4 He made out of him an helper lyke vnto him selfe, and gaue them discretion, and tong, eyes, and eares, and a heart to vnderstande.

5 He gaue them a spirite, and a speache to declare his workes, and filled them with instruction and vnderstanding.

6 He created for them also the knowledge of the spirite, filled their harts with vnderstanding, and shewed them good and euill.

B 7 He set his eye vpon their harts, declaring vnto them his great and noble workes.

8 That they shoulde praise his holy name together, reioyce of his wonders, and be telling of his noble actes.

Exod.20.a. 9 Beside this, hee gaue them instruction and the lawe of lyfe for an heritage, that they might nowe knowe that they were (a) mortall.

a. Through their owne transgression.

10 He made an euerlasting couenant with them, and shewed them his ryghteousnesse and iudgements,

11 They saw the maiestie of his glory with their eyes, and their eares heard the maiestie of his voyce, and he sayd vnto them, Beware of all vnrighteous things.

12 He gaue euery man also a commaundement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

C 14 Euery man from his youth is giuen to euill, and their stonie heartes can not become (b) fleshe.

b. That is, soft and gentle, for the holy ghost to write his lawes in.

15 He hath set a ruler vppon euerie people, but Israell is the Lordes portion:

Rom.13.c. Deut.4.c. 16 Whom he nourisheth with discipline as his first borne, and giueth him most louing light, and doth not forsake him.

17 All their workes are as the sunne in the sight of God, and his eyes are alwaye looking vpon their wayes.

18 All their vnrighteousnesses are manifest vnto him, and all their wickednesses are open in his sight.

19 And as he is mercifull, and knoweth his worke, hee doth not leaue them, nor forsake them, but spareth them.

Eccle.29.b. 20 The mercie that a man sheweth, is (c) as a seale with him, and the grace that is gyuen to man, preserueth him as the apple of an eye, and gyueth repentance to their sonnes and daughters.

c. As a thing sealed vp is surely founde agayne, so is mercy layde vp in store.

D 21 At the last shall he awake, and rewarde euery man vpon his heade, and shall turne them together into the neathermost partes of the earth.

Actes.3.c. 22 But vnto them that will repent, he hath giuen the waye of righteousnesse: as for such as be weake, he comforteth them, sufferеth them, and sendeth them the portion of the veritie.

23 O turne then vnto the Lorde, forsake thy sinnes, make thy prayer before the Lorde, doe the lesse offence.

24 Turne againe vnto the Lord, for he will bring thee from darkenesse vnto wholesome lyght, forsake thine vnrighteousnesse, be an vtter enimie to abhomination,

25 Learne to knowe the righteousnesse and iudgementes of God, stande in the portion that is set forth for thee, and in the prayer of the most high God.

26 Goe in the portion of the holy worlde, with suche as be liuing, and gyue thankes vnto God.

27 Who will prayse the Lord in the hell? E abide not thou in the errour of the vngodly, but giue him thankes before death, Psal.7.a.

28 As for the deade, thankfulnesse perisheth from him as nothing: giue thou thankes in thy lyfe, yea, whyle thou art liuing and whole shalt thou giue thankes, and prayse God, and reioyce in his mercy.

29 O howe great is the louing kyndenesse of the Lorde, and his mercifull godnesse vnto such as turne vnto him?

30 For all things may not be in man, and why? the sonne of man is not immortall, and he hath pleasure in the vanitie of wickednesse.

31 What is more cleare than the sunne? yet shall it fayle.

32 Or what is more wicked than the thing that flesh and bloud hath imagined? and that same shall be reproued.

33 The Lorde seeth the power of the highe heauen, and all are but earth and ashes.

The.xviij. Chapter.

1. The maruellous workes of God. 67. The miserie and wretchednesse of man. 9. Against God ought we not to complaine. 21. The performing of vowes.

1 HE that liueth for euermore, made all A things together: God only is righteous, and there is none other but he, and remayneth a victorious king for euer. Gen.1.a.

2 Hee ordereth the worlde with the power of his hande, and all things obey his will: for he gouerneth all things by his power, and diuideth the holye thynges from the prophane.

3 Who shall be able to expresse the workes of him? who will seeke out the ground of his noble actes? Psal.105.a.

4 Who shal declare ỹ power of his greatnesse? or who will take vppon him to tell out his mercie?

5 As for the wonderous workes of the Lorde, there may nothing be taken from them, nothing may be put vnto them, neither may ỹ ground of them be found out.

6 But when a man hath done his beste, he must beginne againe: and when he thinketh to be come to an ende, he muste go agayne to his labour.

B 7 What is man? whereto is hee worth: what good or euill can he do?

Psal.110.a. 8 If the number of a mans dayes be almost an hundred yeeres, it is muche: and no mã hath certaine knowledge of his death.

9 Like as the droppes of rayne are vnto the sea, & as a grauell stone is in comparison of the sande: so are these few yeeres to the dayes of euerlasting.

2.Pet.3.b. 10 Therfore is the Lord patient with them, and powreth out his mercie vpon them.

11 He sawe and perceyued the thoughtes & imaginations of their hart, that they were euill, therefore heaped he vp his mercifull goodnesse vpon them, and shewed them the way of righteousnesse.

12 The mercie that a man hath, reacheth to his neyghbour, but the mercie of God is vpon all flesh: he chasteneth, he teacheth, & nurtureth: yea, euen as a shepheard turneth againe his flocke, so doth he all them that receiue chastening, nurture, & doctrine.

Esai.66.a. 13 Merciful is he vnto them that diligently seeke after his iudgementes.

C 14 My sonne, when thou doest good, make no grudging at it: and whatsoeuer thou giuest, speake no discomfortable wordes.

15 Shall not the dewe cole the heate? euen so is a worde better than a gift.

Pro.18.a. 16 Is not a freendly worde a good honest gift? but a gratious man giueth the both.

Ecclc.41.b. 17 A fole shall cast a man in the teeth, and that roughly: and a gyfte of the nigarde puttreth out the eyes.

18 Get thee righteousnesse before thou come to iudgement, learne before thou speake, & go to phisicke or euer thou be sicke.

1.Cor.11.c. 19 Examine and iudge thy selfe before the iudgement come, and so shalt thou finde grace in the sight of God.

20 Humble thy selfe afore thou be sicke: and whilest thou mayest (a) sinne, shewe thy conuersation

a. For he is more perfect that maysinne & dooth resist it, than he that dooth followe after it.

21 Be not let to pay thy vow in good time, and tary not to be iustified vnto thy death: for the rewarde of God endureth for euer.

D 22 Before thou prayest, prepare thy soule, and be not as one that tempteth God.

23 Thinke vpon the wrathful indignation that shalbe at the ende, & the houre of vengeance, when he shal turne away his face.

24 When thou hast ynough, remember the time of hunger: and when thou art riche, thinke vpon ỹ time of pouertie and scarsenesse. Eccle.11.d.

25 From the morning vntyll the euening, the tyme is chaunged, and all suche things are sone done in the sight of God.

26 A wise man feareth God in all things, and in the dayes of transgression he keepeth him selfe from sinne: but the fole doth not obserue the tyme.

27 A discrete man hath pleasure in wysedome, and hee that findeth hir, maketh muche of hir.

28 They that haue had vnderstanding, haue E dealt wisely in wordes, haue vnderstande the truth & righteousnesse, and haue sought out wise sentences and iudgementes.

29 The chiefe authoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart.

30 Followe not thy lustes, but turne thee Rom.6.b. from thine owne wyll.

31 For if thou giuest thy soule hir desires, it shall make thyne enimies to laughe thee to scorne.

32 Take not thy pleasure in greate voluptuousnesse, & meddle not to muche withall.

33 Make not to greate cheare of the thing that thou hast wonne by aduantage, leaste thou fall into pouertie, & haue nothing in thy purse, els thou shouldest slaunderously lye in wayte for thine owne lyfe.

The.xix.Chapter.

1. VVine and whoredome bringeth men to pouertie. 6. In thy woordes must thou vse discretion. 22. The difference of the wisedome of God and man. 27. whereby thou mayest knowe what is in man.

1 A Labouring man that is geuen vnto A drunkennesse, shall not be riche: and he that maketh not much of smal things, shal fall by little and little.

2 Wyne and women, make wise men renegates, and put men of vnderstanding to reprowfe. Gen.19.g. 3.Reg.11.a

3 And he that companieth adulterers, shall E becomme an impudent man: mothes and wormes shal haue him to heritage, yea, he shal be set vp to a greate example, and his soule shal be rooted out of the number.

4 He that is hasty to giue credence, is light Iosu.22.c.

minded, and doth against him selfe.

5 Who so reioyceth in wickednesse, shal be punished: but he that refuseth pleasures, crowneth his owne soule: he that refrayneth his toung, may lyue with a troublesome man: he that hateth to bee reuourmed, his life shal be shortened: and he that abhorreth babling of wordes, quencheth wickednesse.

6 Hee that offendeth agaynste his owne soule, shall repent it, and he that reioyceth in wickednesse, shall be punished.

B 7 Rehearse not a wycked and churlyshe word twise, & thou shalt not be hindered.

8 Shewe thy secretes neither to friende nor foe: & if thou hast offended, tell it not out.

9 For he shall hearken vnto thee, and marke thee: and when he fyndeth opportunitie, he shall hate thee, and so shall he be alway about thee.

Eccle. 22. c. 10 If thou hast hearde a worde against thy neyghbour, let it be dead within thee: & be sure thou shalt haue no harme thereby.

11 A fole trauayleth with a worde, like as a woman that is payned with bearing of a childe.

12 Like as an arrowe shotte in a thygh of flesshe, so is a worde in a foles heart.

Leui. 19. d. 13 Tell thy friend his fault, lest he be ignorant, and say, I haue not done it: or if he haue spoken, that he do it no more.

C 14 Reproue thy neyghbour, that he keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy neyghbour his faulte, for ofte times an offence is made: and gyue not credence to euery worde.

Eccl. 14. a. 16 A man falleth somtime with his tongue, but not with his will: for what is he that hath not offended in his tongue?

17 Gyue thy neyghbour warning before thou threaten him: and giue place vnto the lawe of the Lorde.

18 The feare of the Lord is the first degree to be receiued of him: and wisedome obteyneth his loue.

19 The knowledge of the commandemētes of the Lorde, is the doctrine of lyfe: and they that obey him, shall receyue the fruite of immortalitie.

20 The feare of God is al wisdome: and he that is a righteous man, keepeth the lawe.

D 21 If a seruant say vnto his maister, I wil not do as it pleaseth thee: though afterwarde he do it, he shall displease him that nourisheth him.

22 As for the doctrine of wickednesse, it is no wisedome, and the prudence of sinners is no good vnderstanding: it is but wickednesse and abhomination, and a blaspheming of wisedome.

23 A simple man of small vnderstanding, that feareth God, is better than one that hath muche wisedome, and transgresseth the lawe of the highest.

24 A craftie subtill man can be wise, but he is vnrighteous, and with giftes wrasteth the eyen and manifest lawe: againe, there is that is wise, and iudgeth righteously.

25 A wicked man can behaue himself humbly, and can ducke with his head, and yet is he but a deceiuer within: he hydeth his face, and disguiseth it, & because he should not be knowen, he preuenteth thee. Math. 6. b.

26 And though hee be so weake that he can do thee no harme, yet when hee may finde opportunitie, he shall do some euill. Eccle. 18.

27 A man may be knowen by his face, and one that hath vnderstanding, may be perceyued by the loke of his countenance. Eccle. 19. d.

28 A mans garment, laughter, and going, declare what he is.

The. xx. Chapter.

1. Of correction and repentance. 6. Of the gift of the wyse man, and of the foole. 23. Of lying.

1 SOme man reproueth his neyghbour A
oft tymes, but not in due season: a- Eccle. 20. b.
gayne, some man holdeth his tongue, and he is wise and discrete.

2 It is muche better to giue warning and to reproue, than to beare euill wyll: for he that knowledgeth him selfe openly, shal be preserued from hurt and destruction.

3 Like as when a gelded man through desire and lust defileth a mayden: euen so is it with him that vseth violence & vnrighteousnesse in the lawe.

4 O howe good a thing is it, a man that is reproued to shewe openly his repentance: for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is founde wise: but he that is not ashamed what he sayeth, is hatefull.

6 Some man holdeth his tongue, because he hath not vnderstanding of ỹ lāguage: and some man keepeth silence, wayting a conuenient tyme.

7 A wise man wyl holde his tongue till he B
see opportunitie: but a wanton and vndiscrete body shall regard no tyme.

8 He that vseth many wordes, shal hurt his Eccle. 3. d.
owne soule, and he that taketh authoritie vpon him vnrighteously, shall be hated. Gen. 41.

9 Some man hath oftimes prosperitie in wicked things: againe, some man getteth muche, and hath harme and losse.

10 Ther is some gift that is nothing worth: & againe, there is some gyft whose reward is double.

11 There is an humilitie for glories sake, & some cometh to worship from low estate.

12 Some man buyeth muche for a little price, and must pay for it seuenfolde.

Eccle.3.b. 13 A wise man with his wordes maketh himselfe to be beloued: but the mery tales of fooles shalbe powred out.

14 The gyftes of the vnwise shall do thee no good, nor yet of the enuious, for his importunitie is seuen folde: for he looketh to receyue many things for one.

Eccle.18.b. 15 He shal geue litle, and lay he gaue muche: he openeth his mouth, and cryeth out, as it were one that cryed out wyde.

16 To day he lendeth, to morrow asketh he againe: and such a man is to be hated of God and man.

17 The foole sayeth, I haue no friende, I haue no thake for all my good deedes: yea, euen they that eate my breade, speake no good of me: O how oft, and of how many shall he be laughed to scorne?

18 He taketh a more perilous fall by such wordes, than if he fell vpon the ground: euen so shall the fall of wicked men come hastily.

19 In the mouthe of him that is vntaught, are manye vnconuenient and vnmete wordes.

20 A wyse sentence shall not be allowed at the mouth of the foole: for he speaketh it not in due season.

D 21 Some man sinneth not, bicause he hath not wherewithall, and in his rest he shall be stinged.

22 Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth hee it, and with accepting of persons shall hee vndo himselfe.

23 Some man promiseth his friende a gyft for very shame: and getteth an enimie of him for nought.

24 A lye is a wicked shame in a man: yet shall it be euer in the mouth of the vnwise.

25 A theefe is better than a man that is accustomed to lye: but they bothe shall haue destruction to heritage.

26 The conditions of lyers are vnhoneste: and their shame is euer with them.

Ecc.41.k. 27 A wise man shal bring himself to honor with his wordes: and he that hath vnderstanding, shalbe set by among great men.

28 He that tylleth his lande, shall encrease his heape of corne: he that worketh righteousnesse shalbe exalted, and he that pleaseth great men, shal escape muche euyll. Pro.12.b.

29 Rewardes and gyftes blind the eyes of the wyse, and make him dumbe, that he can not tell more their faultes. Eccle.23.a.

30 Wyssedome that is hydde, and treasure that is hoarded vp, what profite is in them both?

31 Better is he y hideth his ignorance secrete, than a man that hideth his wisdom. Eccle.41.f.

32 The necessary patience of him that followeth the Lorde, is better than he that gouerneth his lyfe without the Lord.

The xxi. Chapter.

1. Not to continue in sinne. 5. The prayer of the afflicted. 6. To hate to bee reproued. 17. The mouthe of the wyse man. 26. The thought of the foole.

1 MY sonne, if thou hast sinned, do it no more: but pray for thy foresinnes that they may be forgyuen thee. I Eccle.5.a.

2 Flee from sinne, euen as from a serpent: for if thou comest to nygh hir, she will byte thee: the teeth wherof are as the teeth of a Lion, to slay the soules of men.

3 The wickednesse of man, is as a sharpe two edged swoorde, which maketh suche woundes, that they cannot be healed.

4 Stryfe and wrongfull dealing shall waste away a mans goodes, and through pryde, a ryche house shall be brought to nought: so the riches of the proude shall be rooted out.

5 The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeance (or defence) shall come hastily. Exod.3.b.

6 Who so hateth to be reproued, it is a token of an vngodly person: but he that feareth God, will remember him selfe.

7 A mightie man is knowen a farre off by his tongue: but hee that hath vnderstanding, perceyueth that he shall haue a fall. K

8 Who so buyldeth his house with other mens coste, (a) is like one that gathereth stones to make his graue.

9 The congregation of the vngodly, is like stubble gathered togither, their ende is a flambe of fire.

10 The waye of the vngodly is sette with stones: but in their ende is hell, darkenesse, and paynes.

11 He that keepeth the lawe, will holde faste the

a. With goods borowed and not payed againe, robbed, stolne or craftily coueyed, gathereth stones in wynter, to buylde when the frost doth so congeale the morter, that it cannot holde the stones together.

the vnderstanding thereof: and the ende of the feare of God, is wisedome and vnderstanding.

Eccle.16.a.

12 He that is not wise, will not be taught in good, but the vnwise man aboundeth in wickednesse: and where bitternes is, there is no vnderstanding.

13 The knowledge of the wise shall flowe like water that runneth ouer, & his counsell is like a pure fountayne of life.

¶ 14 The heart of a fole is like a broken vessell, he can kepe no wisedome.

15 When a man of vnderstanding heareth a wise worde, he shall commende it, and make muche of it: but if a voluptuous mã heare it, he shall haue no pleasure therein, but cast it behinde his backe.

16 The talking of a fole, is like an heauy burden by the waye: but to heare a wise man speake, it is pleasure.

17 Where a doubt is in the congregation, it is asked at the mouth of the wise, & they shall ponder his wordes in their hearts.

18 Like as is a house that is destroyed, euen so is wisdome vnto a fole: as for the knowledge of the vnwise, it is but darke wordes.

19 Doctrine is vnto him that hath no vnderstãding, euen as fetters about his feete, and like manicles vpon his right hande.

Eccle.19.a. 20 A fole lyfteth vp his voyce with laughter: but a wise man shall scarse laughe secretely.

D 21 Learning is vnto a wise man a iewell of golde, and like an armelet vppon his right arme.

22 A foolish mãs foote is sone in his neighbours house: but one that hath experience, shalbe ashamed at ẏ person of ẏ mightie.

23 A fole will peepe in at the window into the house: but hee that is well nurtured, will stande without.

24 A foolishe man standeth hearkening at the dowe: but he that is wise, wyll bee ashamed.

25 The lyppes of the vnwyse, wyll be telling foolishe things: but the wordes of suche as haue vnderstanding, shal be wayed in the balance.

26 The hearte of fooles is in their mouthe: but the mouth of the wise is in their heart.

2. For whyle he curseth another, he doth the same thing; and so curseth him selfe.

Leui.19.d. 27 When the vngodly curseth the (b) blasphemer, he curseth his owne soule.

28 A priuie accuser of other men, shall defile his own soule, and be hated of euery man: but he that keepeth his tongue and is discrete, shall come to honour.

The.xxij. Chapter.

1. Of the sluggard. 12. Not to speake much to a foole. 15. A good conscience feareth not.

1 A Slouthfull body is moulded (a) of a stone of claye, & euery man will speake to his dispayse.

2 A slouthfull body is made of the dong of Oxen, and euery one that toucheth him, must washe his hands agayne.

3 A misnurtured sonne, is the dishonoure of the father: a foolishe daughter shall bee little regarded.

4 A wise daughter is an heritage vnto hir husbande: but she that commeth to dishonestie, bringeth hir father in beggarnesse.

5 A daughter that is past shame, dishonoureth both hir father and hir husbande: the vngodly shall regarde hir, but they bothe shall despise hir.

6 A tale out of time, is as musike in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 If children liue honestly, & haue wherewithall, they shall put awaye the shame of their parentes.

8 But if children be proude, with hawtynesse and foolishnesse, they blot out the nobilitie of their kinred.

9 Who so teacheth a fole, is euen as one that gleweth a potsharde togither, as one that telleth a tale to him that heareth him not, and as one that rayseth a man out of an heauy sleepe.

10 Who so telleth a fole of wisedome, is euen as a man whiche speaketh to one that is a sleepe: when he hath tolde his tale, he sayeth, What is the matter?

11 When one dyeth, lamentation is made for him, bycause the lyght fayleth him: euen so, let men mourne ouer a fole, for he wanteth vnderstanding. Make but little weeping bycause of the deade, for he is come to reste: but the lyfe of the fole is worse than the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation ouer the vnwise and vngodly, should endure al the dayes of their lyfe.

13 Talke not much with a fole, and go not with him that hath no vnderstanding: beware of him, least it turne thee to trauaile, & thou shalt not be defiled wt his sinne. Depart frõ him, & thou shalt finde rest, & shalt not be drawen backe into his foolishnesse.

14 (b) What is heauier than lead? and what shoulde a fole be called else but lead?

15 Sande, salt, and a lumpe of yron, is ea-

a. That is, like as the idle stone gathereth mosse and filthe, so dooth the slouthful body sicknesse of body, & corruption of minde: and as euery man dooth auoyde the filthinesse of doung, and shaketh it off: so dooth he auoyde the cõpany of idle loyterers, least he be accõpted like vnto them.

b. Though lead be heauy, yet may it be borne, but the insolent foole may not be borne, as Pro.27. Heauy is the stone and weyghty is the sande: but the furie of a foole dooth passe them both. Pſal.1

ſier

fier to beare, than an vnwise, foolishe, and vngodly man.

16 Like as the bande of wood, bounde together in the fundation of the house, cannot be loosed: euen so is it with the heart that is stablished in the thought of coũsel. The thought of the wise shall neuer feare, nor be offended at any time.

17 Like as a fayre plastered wal in a winter house, and a high buylding may not abyde the winde and storme: euen so is a fooles hart afrayde in his imagination, he feareth at euery thing, & cannot endure.

18 I wauering hart in the imagination of a foole, will not euer stande in awe: but he that abydeth in the commandementes of God, will alway feare.

19 He that nippeth a mās eye, bringeth forth teares: and he that pricketh the hart, bringeth forth the meaning and thought.

20 Who so casteth a stone at the byrdes, frayeth them away: and he that blaspheme th his friende, breaketh friendshyp.

D 21 Though thou drawest a sworde at thy friende, yet dispayre not: for thou mayest come agayne to thy friende.

22 If he speake sourely, feare not: for ye may be agreed together agayne, except it be ỹ thou blaspheme him, disdeyne him, opẽ his secrets, & wounde him trayterously: for all suche things shall dryue away a friende.

23 Be faythfull vnto thy neyghbour in his pouertie, that thou mayest reioyce with him also in his prosperitie: abyde stedfast vnto him in the tyme of his trouble, that thou mayest be heyre with him in his heritage: for pouertie is not alwayes to be contemned, nor the ryche that is foolishe to be had in estimation.

24 Like as the vapour & smoke goeth out at the ouen before the fire: euen so ryll wordes, rebukes, and threatnings go before blodshedding.

25 Be not ashamed to defende thy friende, as for mee, I will not hyde my face from him, though he should do me harme: who soeuer heareth it, shall beware of him.

26 Who shal set a watch before my mouth, and a sure seale vpon my lyppes, that I fal not with them, and that my tongue destroy me not? Psal. 112.

The. xxiij. Chapter.

1. Prayer agaynst pryde, lechery, and gluttonie. 13. Of othes, blasphemie, and vnwise communication. 16. Of the three kindes of sinnes. 23. Many sinnes proceede of adulterie. 27. Of the feare of God.

1 O Lorde, father & gouernour of my life, leaue mee not in their imagination & counsell: oh let me not fall in such reproofe. A

2 Who wyll keepe my thought with the scourge, and the doctrine of wisedome in myne heart? that he spare not myne ignorance, that I fall not with them.

3 Lest mine ignorances increase, that mine offences be not many in number, and that my sinnes excede not: leaste I fall before mine enimies, & so my aduersarie reioyce, whose hope is farre from thy mercy.

4 O Lord, thou father and God of my life, leaue me not in their imagination: O let mee not haue a proude loke, but turne away all voluptuousnesse fro mee.

5 Take frõ me the lusts of the body, let not ỹ desires of vncleannes take hold vpõ me.

6 And giue me not ouer into an vnshamefast and obstinate minde.

7 Heare me, O yee children, I will giue you a doctrine how ye shal order your mouth: who so kepeth it, shall not perishe through his lips, nor be hurt through wicked works B

8 As for the sinner, he shall be taken in his owne vanitie: he that is proude and cursed, shall fall therein.

9 Let not thy mouthe be accustomed with swearing, for in it there are many falles: let not the naming of God be continually in thy mouthe, and meddle not with the names of saintes, for thou shalt not be excused of them. Exo. 20. b.

10 For like as a seruant which is oft punished, can not be without some sore: euen so whatsoeuer he be that sweareth and nameth God, shal not be cleane purged from sinne.

11 A man that vseth muche swearing, shall be filled with wickednesse, and the plague shal neuer go from his house: if he beguyle his brother, his fault shall be vpon him, if he knowlõge not his sinne, hee maketh a double offence, and if he sweare in vayne, he shall not be founde righteous: for his house shall be full of plagues.

12 The wordes of ỹ swearer bringeth death, God graunt it be not founde in the house of Jacob: but they that feare God, eschew all such, and lye not weltering in sinne. Leui. 24. c.

13 Vse not thy mouth to vnhoneste & fylthy talking, for in it is the worde of sinne. Ephe. 5. a.

14 Remember thy father and thy mother when thou art set among great men: leste God forget thee in their sight, & leaste thou doting in thy custome, suffer rebuke, and wishe not to haue bene borne, and so curse the day of thy nativitie. C

15 The

2. Re.16.b. 15 The man that is accustomed with the
woordes of blasphemie, will neuer bee re-
fourmed all the dayes of his lyfe.
16 To sinne twise is to much, but the thirde
bringeth wrath and destruction: an hotte
stomacke cannot be quenched (euen like a
burning fire) tyl it haue swalowed vp som-
thing: euen so an vnchast man hath no rest
in his flesshe, tyll he haue kyndled a fire.
17 All bread is sweete to an whoremonger,
he will not leaue off tyll he dye.
Elai. 21.a. 18 A man that breaketh wedlocke, & regar-
deth not his soule, but sayeth, Tushe, who
seeth mee? I am compassed aboute with
darkenesse, the walles couer mee, no body
seeth mee, whome neede I to feare? the
hyghest will not remember my sinnes:
19 He vnderstandeth not that his eyes see
all things, for all suche feare of men, driv-
eth away the feare of God from him: for
he feareth onely the eyes of men, and con-
sidereth not that the eyes of the Lorde are
clearer than the sunne, beholding all the
wayes of men, and the grounde of the
deepe, and loking euen to mens heartes in
secrete places.
20 The Lord God knew all things or euer
they were made, and after they be brought
to passe also, he loketh vpon them all.
D 21 The same man shall be openly punished
Leui.20.b. in the streetes of the citie, & shall be chased
Deut.22.b. abrode like a yong horse foale: and when
he thinketh lesse vpon it, he shall be taken.
22 Thus shall he be put to shame of euery
man, bicause he woulde not vnderstande
the feare of the Lorde: and thus shall it go
also with euery wyfe, that leaueth hir hus-
band, and getteth inheritance by a strange
mariage.
Exo.20.c. 23 Firste, she hath bene vnfaythfull vnto the
lawe of the hyghest: secondly, she hath
forsaken hir owne husbande: thirdely, she
hath played the whore in adulterie, and
gotten hir children by another man.
24 She shall be brought out of the congre-
gation, & hir children shall be loked vpon.
25 Hir children shall not take rote: & as for
fruite, hir branches shall bring forth none.
26 A shamefull reporte shall she leaue be-
hinde hir, and hir dishonour shall not bee
put out.
27 And they that remayne, shal know that
there is nothing better than the feare of
God, and that there is nothing sweeter
than to take heede vnto the commaunde-
mentes of the Lorde.
28 A great worshipp is it to folow ẏ Lord:
for long lyfe shall he receyued of him.

The. xxiiij. Chapter.

1. A prayse of wisedome proceeding foorth of the mouth of God. 6. Of hir woorkes, and place where she resteth.

1 WIsedome shall prayse hir selfe, and be honoured in God, and reioyce in the I
middest of the people.
2 In the congregation of the hyghest, shall she open hir mouth, and triumph in the be-
holding of his power.
3 In the middest of hir people shal she be ex-
alted, & wondred at in the holy fulnesse.
4 In the multitude of the chosen she shal be commended, and among such as be blessed she shall be praysed, and shall say.
5 I am come out of the mouth of the high-
est, firste borne before all creatures.
6 I caused the lyght that fayleth not to a-
ryse in the heauen, and couered all the
earth as a cloude.
7 My dwelling is aboue in the heygth, and B
my seate is in the piller of the cloude.
8 I my selfe alone haue gone round about
the compasse of heauen, and pearsed the
grounde of the deepe.
9 I haue walked in the floodes of the sea,
and haue stand in all landes, my domini-
on is in euery people and in euery nation,
and with my power haue I troden downe
the heartes of all, both hye and lowe.
10 In all these things also I sought reste,
and a dwelling in some inheritance.
11 So the creator of all things gaue mee a
commaundement, and he that made mee,
appoynted me a tabernacle, and sayd vnto
mee, Lette thy dwelling be in Jacob, and
thyne inheritance in Israel, and rote thy
selfe among my chosen.
12 I was created from the beginning, and Pro.8.f.
before the worlde, and shall not leaue off
vnto the worlde to come: in the holy ha-
bitation haue I serued before him, and so Exo.31.d
was I stablished in Sion.
13 In the holy citie rested I in like maner, Psal.131.d.
and in Hierusalem was my power.
14 I toke rote in an honorable people, euē C
in the portion of the Lord, and in his heri-
tage, & kept me in the fulnesse of ẏ saintes.
15 I am set vp an hygh, like a Cedar vpon
Libanus, and as a Cipres tree vppon the
mount Hermon.
16 I am exalted like a Palme tree in Ca-
des, and as a Rose plant in Jericho, as a
fayre Olive tree in the feeld, & am exalted
like as a Plantane tree by the water side.
17 I haue giuen a smell in the streetes, as
the Cynamom and Balme that hathe so
good

good a ſauour, yea a ſweete odour haue I giuen, as it were myrre of the beſt: I haue made my dwellings to ſmell as it were of Roſin, Galbanum, of Cloues, Incenſe, & as Libanus when it is not hewen down, and mine odour is as the pure Balme.

Terebint, a harde tree great abode, ech long oughes, here out of ich the ſtalke, el- ſeda pure turpentine, ſtalke clean- ſtalke ſto- ſtalke of pu- ſtalked hu- mors, & pu- ſtalk the ſtalkes: ſo the ſtalkelome or God declared in his ſcrip- tures ſprea- ceth abrode ſtalke manifolde ſtalkes of knowledge & vnderſtading, to purge the inward cares and corruptiō of the ſoule.

18 As the (a) Terebint haue I ſtretched out my branches, & my branches are the branches of honour and louing fauour.

19 As the vine haue I brought forth fruite of a ſweete fauour, and my flowres are the fruite of honour and rychelle.

20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I giue eternall things to all my chyldren to whome God hath commaunded.

21 In me is all grace of lyfe and trueth, in mee is all hope of lyfe and vertue.

22 O come vnto me all ye that be deſyrous of me, & fyll your ſelues with my fruites.

23 For my ſpirit is ſweeter than hony, and ſo is myne inheritance more than the hony combe: the remembrance of me endureth for euermore.

24 They that eate mee, ſhall haue the more hunger: and they that drynke mee, ſhall thyrſt the more.

25 Who ſo hearkeneth vnto mee, ſhall not come to confuſion, and they that worke in me, ſhall not offende: they that take me to be knowen, ſhall haue euerlaſting lyfe.

Exo. 20. & Deu. 24. a.

26 All theſe things are the booke of lyfe, the couenant of the hygheſt, & the knowledge of the truth: Moſes commanded the lawe in the preceptes of ryghteouſneſſe, for an heritage vnto the houſe of Jacob, & committed the promiſe vnto Iſrael.

E 27 Be not weery to behaue your ſelues valiantly with the Lorde, that he may alſo confirme you: cleaue vnto him, for the Lorde almyghtie is but one God, and beſides him there is none other ſauiour.

Pſal. 131. b. Acts. 2. d.

28 (Out of Dauid his ſeruant, he ordeyned to rayſe vp a moſt mightie king, ſitting in the ſeate of honour for euermore.)

Deut. 4. a. Pſal. 19. b.

29 This filleth with wiſedome, like as the flodde of Phiſon, & as the flod of Tigris when the newe fruites are a growing.

Joſue. 3. c.

30 This bringeth a plenteous vnderſtāding like Euphrates, & filleth it vp as Jordane in the tyme of harueſt.

31 This maketh nurture to breake forth as the lyght, and as the water Gehon in the harueſt.

32 The firſt hath not knowen hir perfectly: no more ſhall the laſt ſeeke out the ground of hir.

33 For hir thoughte is fuller than the ſea, and hir counſell is profounder than the great deepe.

34 I wiſedome haue caſte out floddes, I am as a greate water broke out of the ryuer, I am as the ryuer Dozir, and as a water conduit am I come out of the garden of pleaſure.

35 I ſayde, I will water the garden of my yong plants, & fil the fruite of my byrth: ſo my water broke became exceeding greate, and my ryuer approched vnto the ſea.

36 For I make doctrine to be vnto all men as light as the fayre morning, and I ſhall make it to be euer the clearer.

37 I will pearſe throughal the lower parties of the earth, I will loke vpon all ſuch as be aſleepe, and lyghten all them that put their truſt in the Lorde.

38 I ſhal yet powre out doctrine like as prophecie, & leaue it vnto ſuche as ſeeke after wiſedome, & their generations ſhall I neuer fayle vnto the holy euerlaſting world.

39 Beholde howe that I haue not laboured for my ſelfe only: but for all them that ſeeke after the trueth. Eccle. 33. b.

The. xxv. Chapter.

1. Of three things whiche pleaſe God, and of three whiche he hateth. 7. Of nyne things that be not to be ſuſpect, and of the tenth. 15. Chiefely of the malice of a woman.

1 THree things there are that my ſpirite fauoureth, which be alſo allowed before God and men: the vnitie of brethren, the loue of neyghbours, a man and wyfe that agree well togither. A Gen. 13. b. Rom. 12. b. Eccle. 40. d.

2 Three things there bee whiche my ſoule hateth, and I vtterly abhorre the lyfe of them: a poore man that is proude, a ryche man that is a lyer, and an olde body that doteth, and is vnchaſte.

3 If thou haſte gathered nothing in thy youth, what wylt thou finde then in thine age? Gen. 18. b.

4 O how pleaſant a thing is it, when gray headed men are diſcrete, and when the elders can giue good counſell?

5 O how comely a thing is wiſdome vnto aged men? yea, vnderſtanding and counſel to men of honour is a glorious thing.

6 The crowne of old men, is to haue much experience: and the feare of God, is their worſhip.

7 There bee nyne things whiche I haue iudged in my heart to be happie, and the tenth will I tell forth vnto men with my tongue: a man that whyle he lyueth hath ioy B

ſoy of his children, and ſeeth the fall of his enimies.

Eccle. 19.c. and.24.a. James.3.c. 8 Well is him that dwelleth with an houſwife of vnderſtanding, and that hath not fallen with his tongue, & that hath not bin fayne to ſerue ſuch as are vnmeet for him.

or, prudent. 9 Well is him that fyndeth a faythfull friende: and well is him whiche talketh of wiſedome to an eare that heareth him.

10 O how great is he that findeth wiſdome and knowledge? Yet is he not aboue him that feareth the Lorde.

11 The feare of God hath ſet it ſelfe aboue all things.

12 Bleſſed is the mã vnto whom it is grãted to haue the feare of God: vnto whome ſhall he be likened that keepeth it faſt?

13 The feare of God, is the beginning of his loue: and the beginning of fayth, is to cleaue faſt vnto it.

℄ 14 The heauineſſe of the hart is all the puniſhment, and the wickedneſſe of a womã goeth aboue all.

15 All puniſhmente and plague is nothing in compariſon of the plague of the heart: euen ſo, all wickedneſſe is nothing to the wickedneſſe of a woman.

16 Whatſoeuer happeneth vnto a man, is nothing in compariſon of it that his cupll willers dw vnto him: and all vengeance is nothing to the vengeance of the enimie.

17 There is not a more wicked heade than the heade of the ſerpent: and there is no wrath aboue the wrath of a woman.

Pro.21.a. 18 I will rather dwell with a Lion & Dragon, thã to kepe houſe with a wicked wife.

19 The wickednelle of a woman changeth hir face, ſhe ſhall muffle hir countenaunce as it were a Beare, and as a ſacke ſhal ſhe ſhewe it among the neyghboures.

20 Hir huſband is brought to ſhame amõg his neyghboures bicauſe of hir: and when he heareth it, it maketh him to ſighe.

D 21 All wickednelle is but little to the wickednelle of a woman: the portion of the vngodly ſhall fall vpon hir.

22 Like as the clyming vp a ſandy waye is to the feete of the aged: euen ſo is a wyfe full of wordes to a ſtill quiet man.

Eccle. 42.a 2.Re. 11.a. and.13.a. 23 Looke not to narrowly vpon the beautie of a woman, leaſt thou be prouoked in deſire towarde hir.

24 The wrath of a woman is diſhonor and great confuſion: if a woman get the maiſterie, then is ſhe contrary to hir huſband.

Gen.3.c. 2.Tim.2.b. 25 A wicked wyfe maketh a ſory heart, an heauy countenaunce, and a dead wounde: weake handes and feeble knees, is a woman that hir huſbande is not ỹ better for.

26 Of the woman came the (a) beginning of ſinne, and thrugh hir we all are dead. a. 1.Tim.2.a. Adam was not deceyued. But to the Rom. he ſayeth. By one man ſinne entred into the worlde. The occaſion was offered by the woman, but the ſinne was finiſhed by man conſenting therto.

27 Giue thy water no paſſage, no not a little, neither giue a wicked woman hir wil.

28 If ſhe walke not after thy hand, ſhe ſhal confounde thee in the ſyght of thyne enimies: cut hir off then from thy fleſhe, that ſhe dw not alway abuſe thee.

The.xxvi. Chapter.

1. The prayſe of a good woman. 5. Of the feare of three things, and of the fourth. 6. Of the ielouſie and drunkenneſſe of a woman. 28. Of twoo things that cauſe ſorowe, of the thirde which moueth wrath.

1 HAppie is the man that hath a vertuous wife: for the number of his yeeres ſhal be double. A

2 An honeſt woman maketh hir huſband a ioyfull man, and ſhe ſhall fill the yeeres of his lyfe in peace.

3 A vertuous woman is a noble gift, which ſhall be giuen for a good portion vnto ſuch as feare God.

4 Whether a man be ryche or poore, he may haue euer a merry hearte, and a chearefull countenance.

5 There be three things that my harte feareth, and my face is afrayde of the fourth: treaſon in a citie, a ſeditious people, and noyſome tongues: all theſe are heauyer than the death.

6 Whẽ one womã is iealous ouer another, it bryngeth payne & ſorowe vnto the hart: and a woman that telleth out all things, is a ſcourge of the tongue.

7 When one hath an cupll wyfe, it is euen as when an vnlyke payre of Oxen muſte drawe togyther: he that getteth hir, getteth a ſcorpion. B Jud.15.d.

8 A drunken woman is a greate plague: for ſhe cannot couer hir owne ſhame.

9 The whoredome of a woman may bee knowen in the pride of hir eyes & eyelyds.

10 If thy daughter be not ſhamefaſt, holde hir ſtraytely, leaſte ſhe abuſe hir ſelfe thorowe ouermuch libertie. Eccle.14.

11 Beware of all the diſhoneſtie of hir eyes, and marueyle not if ſhe dw agaynſt thee.

12 As a wayfayring man that is thyrſtie, whẽ he hath found a well, drinketh of euery water: ſo will ſhe ſit down by euery hedge, and make hir ſelfe common to euery man that paſſeth by. D D

13 A louing wife reioyceth hir huſband, and feedeth his bones with hir wiſedome. Sapi.3 1.Pet.

14 A

C 14 A woman of fewe wordes is a gyfte of God: to al nurtured mindes may nothing be compared.

15 An honeſt and mannerlye woman is a gyfte aboue other gyftes: and there is no wayght to be compared vnto a minde that can rule it ſelfe.

16 Like as the ſunne when it aryſeth, is an ornament in the hyghe heauen of the Lord: ſo is a vertuous wife the beautie of all hir houſe.

17 Like as the cleare lyght is vpon the holy candelſticke: ſo is the beautie of the face vpon an honeſt body.

Lam.5.d. 18 Like as the golden pillers are vppon the ſockets of ſiluer: ſo are the faire feete vpon a woman that hath a conſtant minde.

19 Perpetuall are the foundations that bee layde vpon a whole ſtony rocke: ſo are the commandementes of God vpon the heart of an holy woman.

D 20 There bee two things that greeue my heart, and in the third is diſpleaſure come vpon mee: when an expert man of warre ſuffereth ſcarſeneſſe and pouertie, when men of vnderſtanding and wiſedome are not ſet by, and when one departeth from ryghteouſneſſe vnto ſynne: who ſo doeth ſuche, the Lorde hath prepared him vnto the ſwoorde.

21 There be two manner of thinges whiche mee thinke to be harde & perilous: a marchant cannot lyghtly kepe him frō wrong, neither a tauerner him ſelfe from ſinne.

The.xxvij. Chapter.

3. Of the poore that woulde be ryche. 5. The probation of the man that feareth God. 13. The vnconſtantneſſe of a foole. 16. The ſecretes of a friende, are not to be vttered. 20. The wicked imagineth euill, whiche returneth vpon him ſelfe.

A 1 BEcauſe of pouertie, haue manye one offended: and he that ſeeketh to bee riche, turneth his eyes aſide.

2 Like as a nayle in the wall ſticketh faſte betwixt two ſtones: euen ſo doeth ſinne ſticke betwixt the buyer and the ſeller.

3 If he hold him not diligently in the feare of the Lorde, his houſe ſhall ſoone be ouerthrowen.

4 Like as whē one ſifteth, the filthineſſe remayneth in the ſiue: ſo remayneth there ſome vncleane thing in ỹ thought of man.

Eccl.3.a. 1.Pet.3.b. 5 The ouen proueth the Potters veſſell: ſo doeth temptation of trouble trye ryghteous men.

6 The tree of the feelde, is knowen by his fruite: ſo is the thought of mans hearte knowen by his wordes. Mat.7.b.

7 Prayſe no man, except thou haue hearde him: for a man is knowen by his wordes. B

8 If thou foloweſt ryghteouſneſſe, thou ſhalt get hir, and put hir vppon thee as a fayre garment: and thou ſhalt dwell with hir, and ſhe ſhall defende thee for euer, and in the daye of knowledge thou ſhalt finde ſtedfaſtneſſe.

9 The byrdes reſorte vnto their lyke: ſo doeth the trueth turne vnto them that bee occupyed withall.

10 The Lion wayteth the praye: ſo doeth ſynne vppon them that worke vnryghteouſneſſe.

11 The talking of him that feareth God, is nothing but wiſedome: as for a fole, he changeth as the moone.

12 If thou be among the vndiſcrete, keepe thy wordes to a conuenient time: but among ſuche as be wiſe, ſpeake on hardily.

13 The talking of fooles is abhomination, and their ſporte is voluptuouſneſſe and miſnurture.

14 Muche ſwearing, maketh the heare to ſtande vp: and to ſtriue with ſuche, ſtoppeth the eares. C Eccle.22.b.

15 The ſtrife of the proude is bloodſhedding, and their blaſpheming is heauy to heare.

16 Who ſo diſcouereth ſecretes, leeſeth his credence, & findeth no friend after his wil. Eccle.19.b. and.22.b.

17 Loue thy friende, and bynde thy ſelfe in faythfulneſſe with him: but if thou bewrayeſt his ſecrets, thou ſhalt not get him agayne.

18 For like as the mā is that deſtroyeth his enimie: ſo is hee alſo that dealeth falſely in the friendſhip of his neyghbour.

19 Like as one that letteth a byrde go out of his hande, can not take hir agayne: euen ſo thou, if thou giue ouer thy friende, thou canſt not get him agayne.

20 Yea, thou cāſt not come by him, for he is to far off: he is vnto thee as a Roe eſcaped out of the ſnare, for his ſoule is wounded.

21 As for woundes, they may be bounde vp agayne, and an euyll woorde may be reconcyled: but who ſo bewrayeth the ſecretes of a friende, there is no more hope to be had vnto him. D

22 He that wynketh with the eyes, imagineth ſome euil: and he that knoweth him, will let him alone. Pro.9.b.

23 When thou art preſent, he ſhall hyghly commende and prayſe thy wordes: but at the laſte hee ſhall turne his tayle, and

slaunder thy saying.

24 Many things haue I hated, but nothing so euill: for the Lorde him selfe also abhorreth such a one.

Exod.21.b. 25 Who so casteth a stone on hygh, it shall fall vpon his owne head: and he that smiteth with guile, woundeth him selfe.

26 Who so diggeth a pit shall fall therein, and he that layeth a stone in his neighbours way, shall stumble thereon, and he that layeth a snare for another, shall be taken in it him selfe.

Deut.7.d. Psal.7.d. Pro.26.c. 27 Who so giueth a wicked noysome counsell, it shall come vpon him selfe, and he shall not knowe from whence.

Eccle.10.a. 28 The proude blaspheme, and are skorneful: but vengeance lurketh for thē as a lio.

29 They that reioyce at the fall of the righteous, shall be taken in the snare: anguishe of heart shall consume thē before they die.

30 Anger and rigorousnesse are two abhominable things, and the vngodly hath thē both vpon him.

The.xxviij. Chapter.

1. VVe ought not to desire vengeance, but to forgiue the offence. 13. Of the vices of the tong, and of the dangers thereof.

A 1 HE that seeketh vengeance, shall finde vengeance of the Lorde, which shall surely keepe him his sinnes.

Deut.32.a. Rom.12.c. Mat.5.b. 6.b.18.b. 2 Forgiue thy neighbour the hurte that he hath done thee, and so shall thy sinnes be forgiuen thee also when thou prayest.

3 A man that beareth hatred againste another, howe dare he desire forgiuenesse of God?

4 Hee that sheweth no mercye to a man which is like vnto him selfe, howe dare hee aske forgiuenesse of his sinnes?

5 If he that is but flesh, beareth hatred, and keepeth it, who will intreate for his sinnes?

6 Remember the end, and let enmitie passe, which seeketh death and destruction, and abyde thou in the commaundements.

B 7 Remember the commaundementes, so shalt thou not be rigorous ouer thy neighboure: thinke vpon the couenant of the highest, and forgiue thy neighbours ignorance.

Eccle.28.a. 8 Beware of strife, and thou shalt make thy sinnes fewer.

9 For an angry man kyndleth variance: & the vngodly disquieteth friendes, and putteth discord among them that be at peace.

Pro.26.c. 10 The more wood there is, the more vehement is the fire, and the mightier that men be, the greater is the wrath: according to his riches his anger encreaseth, & the lōger the strife endureth, the more it burneth.

11 An hastie brawling kindleth a fire, & an hastie strike, sheddeth bloude: a tong also that beareth false witnesse, bringeth death.

12 If thou blowe the sparke, it shall burne, if thou spyt vpon it, it shall goe forth, and both these come out of the mouth.

13 The slaunderer and double tonged, is cursed: for many one that be friendes, setteth he at variance. Eccle.11.d.

14 The "thyrde tong hath disquieted many one, and dryuen them from one lande to another: strong cities of the riche hath it broken downe, and ouerthrowne the houses of great men: the strength of the people hath it brought downe, and bin the decay of mightie nations.

"or, a double toung, which layeth, & mistaith, or speaketh one thig and thinketh an other. The thirde toung do some take for that whiche speaketh neyther vse of the new nor the olde testamēt, is of their owne brayne.

15 The thirde tong hath cast out many an honest woman, and robbed them of their labours. C

16 Who so hearkeneth vnto suche, shall neuer finde rest, and neuer dwell safely.

17 The stroke of the rodde, maketh pyntes in the skynne: but the stroake of the tong smyteth the bones in sunder.

18 There be many that haue perished with the swoorde: but many moe through the tong.

19 Well is him that is kept from an euyll tong, and commeth not in the anger thereof, which draweth not the yoke of such, and is not bound in the bandes of it.

20 For the yoke thereof of is yron, and the bande of it of "steele. "or, brasse. D

21 The death thereof is a verie euill death: hell were better for one than such a tong.

22 But the fire of it may not oppresse them that feare God, and the flame thereof may not burne them.

23 Suche as forsake the Lorde, shall fall therein, and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a Lion, and deuoure them as a Leoparde.

24 Thou hedgest thy goodes with thornes: why dost thou not rather make dores and barres for thy mouth?

25 Thou wayest thy golde and silver: why dost thou not waigh thy woordes also vpon the balance, and make a dore, and barre, and a sure bridle for thy mouth?

26 Beware that thou slide not thy tong, and so fall before thine enimies that laye wayte for thee, and thy fall be incurable, euen vnto death.

The

The.xxix.Chapter.

1. Howe we ought to lende our mony, and doo almes. 15. Of a faythfull man anſwering for his friende. 22. Of liberalitie and hoſpitalitie.

A 1 Who ſo will ſhewe mercie, let him lend vnto his neyghbour: and he that is able, let him keepe the commandements.
Deut.15.a. Luke.6.d.

2 Lende vnto thy neighbour in time of his nede, and pay thou thy neyghbour againe in due ſeaſon.

3 Keepe thy woꝛde, and deale faythfully with him: and thou ſhalt alway finde the thing that is neceſſarie foꝛ thee.

4 There haue beene many, that when a thing was lente them, reckened it to bee founde, and made them trauayle and labour that had helped them.

5 Whyle they receyue any thing, they kiſſe the handes of ſuche as gyue them, and foꝛ their neyghboures good they humble their voyce: but when they ſhoulde pay agayne, they keepe it backe, and giue euill woꝛdes, and make many excuſes by reaſon of the tyme.

6 And though he be able, yet gyueth hee ſcarſe the halfe agayne, and reckeneth the other to be founde: and if he withhold not his money, yet hath he an enimie of him, and that vndeſerued: he payeth him with curſing and rebuke, and gyueth him euyll woꝛdes foꝛ his good deede.

B 7 There be many one which are not gladde foꝛ to lende, not bicauſe of euyll: but they feare to loſe the thing that they lende.

8 Yet haue thou patience with the ſimple, and withholde not mercie from him.

9 Helpe the poꝛe foꝛ the commandementes ſake, and let him not go emptie from thee, bicauſe of his neceſſitie.

10 Loſe thy mony foꝛ thy brother & neyghbours ſake, and burie it not vnder a ſtone, where it ruſteth and coꝛrupteth.

Math.9.c. Luke.12.d. 1.Tim.6.d. Tob.4.d. 11 Gather thy treaſure after the commaundement of the higheſt, and ſo ſhall it bring thee moꝛe profite than golde.

12 Lay vp thine almes "in the hand of the poꝛe, and it ſhall keepe thee from all euyll.
"a, in the ſecret chabers.

Dan.4.d. Luke.12.d. Acts.10.a. 13 A mans almes is as a purſſe with him, and ſhall keepe a mans fauour as the apple of an eye: and afterwarde ſhall it ariſe and pay euery man his rewarde vpon his head.

C 14 It ſhall fight foꝛ thee againſt thine enimies, better than the ſhielde of a giant, oꝛ ſpeare of the mightie.

15 A good honeſt man is a ſuertie foꝛ his neyghboure: but a wicked perſon letteth him come to ſhame.

16 Foꝛget not the friendſhip of thy ſuertie: foꝛ he hath giuen his ſoule foꝛ thee.

17 The vngodly deſpiſeth the good deede of his ſuertie.

18 (a) The wicked will not become ſuertie, and the vnthankefull & ignoꝛant, leaueth his ſuertie in danger.
a. As he is a foole that is ſuertie for euery man: ſo is he vngodly that in no caſe wil be ſuertie for one man.

19 Some man pꝛomiſeth foꝛ his neygbour: and when he hath loſt his honeſtie, he ſhall foꝛſake him.

20 Suertiſhyppe hath deſtroyed manye a ryche man, and remoued them as the waues in the ſea: mightie people hath it dꝛiuen away, and cauſed them to wander in ſtrange countries.

21 An vngodly man tranſgreſſing the cõmaundement of the Loꝛde, ſhall fall into an euill ſuertiſhippe: and though he foꝛce him ſelfe to get out, yet ſhall he fall into iudgement. D

22 Helpe thy neighbour out after thy poꝛwer, and beware that thou thy ſelfe fall not in ſuche debte.

23 The chiefe thing that keepeth in the life, is water, and bꝛead, clothing, and lodging to couer the ſhame. Eccleſ.39.

24 Better is it to haue a poꝛe lyuing in a mans owne houſe, than delicate fare among the ſtrange.

25 Be it little oꝛ muche that thou haſt, hold thee content withall: and thou ſhalt not be blamed as a vagabonde. Pſal.36.b. 1.Tim.6.b Heb.13.a.

26 Foꝛ a miſerable life is it to go frõ houſe to houſe, and where a man is (b) fremde, he dare not open his mouth.
b. That is, ſtrãger without acquaintance, or kynrede.

27 Though one be lodged, and haue meate and dꝛinke, yet ſhall hee be taken as vnwoꝛthie, and heare many bytter roughe woꝛdes (namely thus:)

28 Go thy way thou ſtranger, and pꝛepare a table foꝛ thy ſelfe, and feede mee alſo of that thou haſt. E

29 Giue place thou ſtranger to an honoꝛable man, my bꝛother commeth into my houſe: and ſo telleth him the neceſſitie of his houſe.

30 Theſe things are beaupe to a man that hath vnderſtanding: (namely) the foꝛbidding of the houſe, and that the lender caſteth him in the teeth.

The.xxx.Chapter.

1. Of the correction of children. 14. Of the cõmoditie of health. 17. Death is better than a ſoꝛowfull lyfe. 18. Of hyd wiſedome. 22. Of the ioy and ſoꝛowe of the heart.

Pro.13.k. and.23.b.

1 WHo so loueth his childe, holdeth him still vnder correctiō, that he may haue ioy of him afterwarde, and that he grope not after his neyghboures doores.

Deut.6.a.

2 He that teacheth his sonne, shall haue ioy in him, and nede not to be ashamed of him among his acquaintance.

3 Who so enfourmeth & teacheth his sōne, greeueth the enimie: & before his friendes he may haue ioy of him.

4 Thoughe his father dye, yet is he as though he were not deade: for he hath left one behinde him that is like him.

5 In his lyfe he sawe him, and had ioye in him, and was not sory in his death, neyther was he ashamed before the enimies.

6 For he lefte behinde him an auenger agaynst his enimies, and a good doer vnto the friendes.

B 7 For the lyfe of childzen, he shall binde the woundes togither, and his hart is grieued at euery crye.

8 An vntamed horse wyll be harde, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, hee shal make thee afrayde: and if thou playe with him, he shal bring thee to heauinesse.

10 Laugh not with him, leaste thou weepe with him also, and least thou gnashe with thy teeth at the laste.

Eccle.7.c.

11 Giue him no libertie in his youth, and excuse not his follie.

12 Bow downe his necke while he is yong, hit him vpon the sides whyle he is yet but a childe, least he ware stubborne, and gyue no more force of thee, & so shalt thou haue heauinesse of soule.

13 Teache thy childe, and be diligent therein, least it be to thy shame.

C 14 Better is the poore beeing whole and strong, than a man to be riche, and not to haue his health.

15 Health and welfare is aboue all golde, and a whole body aboue all treasure.

16 There is no riches aboue a sound body, and no ioy, aboue the ioye of the hart.

17 Death is better than a bitter lyfe, and eternal rest, better than continuall sickenesse.

18 (a) The good things that are put in a close mouthe, are like as when meate is layde vpon the graue.

19 What good doth the offering vnto an idol? for he can neither eate, taste, nor smel: euen so is he that is chased of the Lord, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man, that lyeth with a virgine, and sygheth.

21 Gyue not ouer thy minde into heauinesse, and vexe not thy selfe in thine owne counsell. Pro.22.d. 15.b.17.d.

22 The ioy and chearefulnesse of the heart; D is the lyfe of man, and a mans gladnesse Eccle.38.c is the prolonging of his dayes. Pro.14.b.

23 Loue thine owne soule, & comfort thyne hart: as for sorowe and heauinesse driue it farre from thee, for heauinesse hath slayne many a man, and bringeth no profite. 2.Cor.7.

24 Zeale and anger shorten the dayes of the lyfe: carefulnesse and sorowe bring age before the time. Psal.7

25 Unto a merry heart, euery thing hath a good taste that he eateth.

The.xxxi. Chapter.

1. VVe ought to giue diligent heede to honestie. 2. Of them that take payne to gather ryches. 8. The prayse of the ryche man without a fault. 12. VVe ought to flee drunkennesse, & folowe soberneste.

1 I Rauayle and carefulnesse for riches, taketh away the sleepe, and maketh the flesshe to consume. 1.Tim.6

2 When one lyeth and taketh care, he waketh euer vp, like as a greate sickenes breaketh the sleepe. Eccle.37

3 The ryche hath greate labour in gathering his riches togyther, and then with the pleasure of his riches, he taketh his rest, and is refreshed.

4 But who so laboureth, and prospereth not, he is poore: and though he leaue off, yet is he a begger.

5 He that loueth riches, shal not be iustified: and who so folowyth corruption, shal haue ynough thereof. Rom.12

6 Many one are come in great misfortune by the reason of gold, and haue found their destruction before them. Eccle.14

7 It is a tree of falling vnto them that offer B it vp, and al such as be foolishe, fall therin.

8 Blessed is the riche which is found without blemishe, & hath not gone after golde, nor hoped in money and treasures.

9 Where is there suche a one, & we shall cōmend him, and call him blessed? for wonderfull things doth he among his people.

10 Who so is tryed, and founde perfect in suche things, shall be commended & praysed; who might offende, and hath not offended? who coulde do euill, and hath not done it? Pro.22.

11 Therefore shall his good bee stablyshed, and the whole congregation shall declare his almes.

12 If

a. Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so the knowledge in him that openeth not his mouth to vtter it, is vnprofitable. Eccle.41. wisdome that is hyd. &c. Bel.d.

12 If thou ſit at a greate mans table, open not thy mouth wyde vpon it, and ſay not, there is muche meate on it.

13 Remember that an euill eye is a ſhrewe: what thing created, is worſe than a wicked eye? therefore weepeth it before euery mans face.

C 14 Lay not thyne hande vpon euery thing that thyne eye ſeeth: and ſtriue not with him in the diſhe.

Prou.7.a. 15 Ponder by thy ſelfe what thy neyghbour woulde fayne haue, and be diſcrete in euery poynt.

16 Eate the thing that is ſette before thee mannerly, as it becommeth a man, and eate not to muche, leaſt thou be abhorred.

17 Leaue thou off firſt of al bicauſe of nurture, leaſt thou be he whome no man may ſatiſfie, which may turne to thy decay.

18 When thou ſyttest among manye men, reache not thine hande out firſt of all, neyther call thou firſt for drinke.

Eccle.37.c. 19 O how wel content is a wiſe man with a little wyne? ſo that in ſleepe thou ſhalt not be ſicke thereof, nor feele any payne.

20 A ſweete wholeſome ſleepe ſhall ſuche a one haue, and feele no inwarde greefe, he ryſeth vp betymes in the morning, and is well at eaſe in himſelfe: but an vnſatiable eater ſleepeth vnquietly, and hath ache and payne of the body.

D 21 If thou feeleſt that thou haſte eaten to muche, aryſe, go thy way, caſt it out of thy ſtomacke, and take thy reſte, and it ſhall eaſe thee, ſo that thou ſhalt bring no ſickeneſſe vnto thy body.

Rom.12.c. 22 My ſonne, heare me, and deſpiſe me not, and at the laſt, thou ſhalt finde as I haue tolde thee: in all thy workes bee diligent and quicke, ſo ſhall there no ſickneſſe happen vnto thee.

23 Who ſo is liberall in dealyng oute his meate, many men ſhall bleſſe him, & prayſe him with their lyppes: and the ſame is a ſure token of his loue and faythfulneſſe.

24 But he that is vnfaythfull in meate, the whole citie ſhall complaynte of him: and that is a ſure experience of his infidelitie and wickedneſſe.

25 Shew not thy valiantneſſe in wine, for wine hath deſtroyed many a man.

26 The fire proueth the hard yron: euen ſo doth wine proue the hearts of the proude, when they be drunken.

Pro.22.a. 27 Wine ſoberly drunken, quyckeneth the lyfe of man: if thou drynkeſt it meaſurably, thou ſhalt be temperate: what is the lyfe of him that is ouercome with wyne? what taketh away the lyfe? euen death.

28 Wine was made from the beginning to E
make men glad, and not for drunkennelle: wine meaſurably drunken, is a reioycing of the ſoule and body: a meaſurable drinking, is health to ſoule and body.

29 But if it be drunken with exceſſe, it maketh bitternelle & ſorowe vnto the minde.

30 Drunkennelle filleth the mind of the fooliſhe with ſhame, and ruine, miniſheth the ſtrength, and maketh woundes.

31 Rebuke not thy neighbour at the wine, Eccle.20.a.
and deſpiſe him not in his mirth: giue him no deſpiteful wordes, and preaſſe not vpon him with contrary ſayings.

The.xxxij. Chapter.

1. Of the diſcretion and prayſe of the preacher and of the hearer. 15. of the feare, faith, and confidence in God.

1 If thou be made a ruler, pride not thy A
ſelfe therein, but be thou as one of the Deut.17.d.
people: take diligent care for them, & loke Rom.12.b.
well thereto.

2 And when thou haſte done all thy duetie, E
ſit thee downe, that thou mayeſt be merye with them, & receiue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with ſure knowledge: hinder not muſicke.

4 Speake not where there is no audience: Eccle.3.d.
& powre not forth wiſedome out of tyme, at an importunitie.

5 Like as the Carbuncle ſtone ſhineth that is ſet in golde: ſo doth a ſong garniſh the wine feaſte.

6 And as the Smaradge that is ſet in golde: ſo is the ſweeteneſſe of muſicke, by the myxth of wine.

7 Giue care and be ſkyll, and for thy good B
behauiour thou ſhalt be loued.

8 Thou yong man, ſpeake that becommeth thee, and that is profitable, and yet ſcarſe when thou art twiſe aſked.

9 Comprehend much with fewe wordes, in many things be as one that is ignorant: giue care, and hold thy tongue withall.

10 If thou be among men of high authoritie, deſire not to compare thy ſelfe vnto them: and when an elder ſpeaketh, make not thou many wordes therein.

11 Before the thunder, goeth lyghtning: and before nurture and ſhamefaſtnes, goeth loue and fauour.

12 Stande vp betimes, and be not the laſt: but get thee home ſone.

13 And there take thy paſſyme, and do

what thou wilt: ſo that thou do no euyll, and deſie no man.

14 But for al things giue thanks vnto him that hath made thee, and repleniſhed thee with his goodes.

15 Who ſo feareth the Lorde, will receyue his doctrine: and they that gette them to him betimes, ſhall finde grace.

16 He that ſeketh the lawe, ſhall be fylled withall: as for him that is but faigned, he will be offended thereat.

17 They that feare the Lord, ſhall finde the iudgement, and their ryghteouſneſſe ſhall be kindled as a lyght.

18 An vngodly man will not be reformed, but can helpe him ſelfe with the example of other in his purpoſe.

19 A man of vnderſtanding deſpyſeth no good counſayle: but a wilde and proude body hath no feare, yea, euen when he hath dealte raſhly with another man: but his owne doings ſhall be his rebuke.

20 My ſonne, do nothyng withoute aduiſement: ſo ſhall it not repent thee after the deede.

D 21 Go not in the waye where thou mayeſt fall, nor where thou mayſt ſtumble againſt the ſtone: agayne, neither truſt thou to the way that is playne.

22 And beware of thyne owne chyldren: and take heede of them that bee of thyne owne houſholde.

23 In all thy workes put thy truſt in God, from thy whole hart: for that is the keeping of the commaundementes.

24 Who ſo beleeueth Gods worde, taketh heede to the commaundements: and hee that putteth his truſte in the Lorde, ſhall want nothing.

The.xxxiij.Chapter.

1. The deliuerance of him that feareth God. 4. The anſwere of the wiſe. 5. The little diſcretion of a foole. 12. Man is in the hande of God, as the earth is in the hande of the Potter. 25. VVe ought not to diſpoſe our ſelues to become ſubiect to other.

a. As a ſhip in the ſurging wawes without a guyde, daſheth agaynſte the rockes, or rūneth on the ſandes: ſo the hipocrite that is not ſtayde vppon Gods word, is ouerthrowen with euery blaſt of trouble and temptation.

1 THere ſhall no euyll happen vnto him that feareth God: but when he is in temptation, the Lorde ſhall delyuer him, & keepe him from euill.

2 A wiſe man hateth not the lawe, but an hypocrite (a) is as a ſhip in raging water.

3 A man of vnderſtanding giueth credence vnto the lawe of God, and the lawe is faithfull vnto him.

4 Be ſure of the matter, then talke therof: be firſt wel inſtruct, then mayeſt thou giue anſwere.

5 The hearte of the foliſhe is like a Carte wheele, and his thoughtes runne aboute like the axeltree.

6 (b) Like as a wylde horſe that neyeth vnder euery one that ſitteth vpon him, ſo is it with a ſcornefull friende.

b. As a horſe careth euery man, and yet neyeth after euery Mare: ſo is a ſcornefull friende that will flatter and ſerue euery man, and yet laugh him to ſcorne.

7 Why doth one day excel another, ſeing al the dayes of the yeere come of the ſunne?

8 The wiſedome of the Lord hath ſo parted them aſunder, and ſo hath he ordeyned the times and ſolempne feaſtes.

9 Some of them hath he choſen and halowed before other dayes.

B Gen. 2, 8.

10 And all men are made of the grounde, & out of the earth of Adam: in the multitude of ſcience hath the Lorde ſundered them, & made their wayes of diuers faſhions.

11 Some of them hath hee bleſſed, made muche of them, halowed them, and claymed them to himſelfe: but ſome of them hath he curſed, brought them low, and put them out of their eſtate.

12 Like as the clay is in the Potters hand, and al the ordering therof at his pleaſure: ſo are men alſo in the hande of him that made them, ſo that he may giue them as liketh him beſt.

13 Againſt euill is good, and againſt death is lyfe: ſo is the vngodly againſt ſuche as feare God.

c. Bicauſe of the contrary qualities which keepeth the vniuerſall harmony of al things, one counteruayling another, in number, weyght, and meaſure, or els would one getting the gouernment, deſtroy all the reſte: ſo the cōlde dooth temper the heat, moiſture the drouth, lightnes, heauines, brightneſſe, darkeneſſe, and contrariwiſe, ſo that all things do ſtande or concorde and diſcorde.

14 Beholde, theſe are the workes of the higheſt, and (c) there are euen two againſt two, and one ſet againſt another.

15 I am awaked vp laſte of all, as one that gathereth after in harueſt: in the gyftes of God, and in his bleſſing I am increaſed, and haue filled my wine preſſe like a grape gatherer.

16 Beholde howe I haue not laboured only for my ſelfe, but for all ſuch as loue nurture and wiſedome.

17 Heare me, Ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 (Giue not thy ſonne, & wife, thy brother and friend, power ouer thee whyle thou liueſt: and giue not away thy ſubſtance and good to another, leaſt it repent thee, & thou be fayne to aſke of them agayne.

19 As long as thou liueſt and haſt (d) breath, let no man change thee.

d. Let no miſe thee as his ſeruant, when thou haſt committed all the goodes into his hande.

20 For better it is thy chyldren to pray thee, than that thou ſhouldeſt bee fayne to looke in their handes.

21 In all thy workes, be excellent, that thy honour be neuer ſtayned.

22 At the tyme when thou shalt ende thy dayes, and finishe thy lyfe, distribute thine inheritances.

D 23 The fodder, the whippe, and the burden, belongeth vnto the Asse: meate, correction, and worke, vnto the seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.

25 The yoke and the whyppe bowe downe the harde necke: but tame thou thy cuyll seruant, with bondes and correction.

26 Sende him to labour, that he go not ydle: for idlenesse bringeth much cuyll.

27 Sette him to worke, for that belongeth vnto him, and becommeth him well.

28 If he be not obedient, bynde his feete: but do not to much vnto him in any wise, and without discretion do nothing.

E 29 If thou haue a (faythfull) seruant, lette him be vnto thee as thine owne soule: entreate him as a brother, for in bloodde hast thou gotten him: if thou haue a seruant, holde him as thy selfe, for thou hast neede of him, as of thy selfe.

30 If thou intreatest him cuyll, and keepest him harde, and makest him to bee proude, and to runne away from thee, thou canst not tell what way thou shalt seeke him.

The.xxxiiij. Chapter.

1. Of dreames, diuinations, and enchantments. 6. We ought to confute vayne hope, and lying. 13. The prayse of them that feare God. 22. Of diuers workes of men. 27. God doth not allowe the workes of an vnfaithful man.

A 1 VNwyse people beguyle them selues with vayne and deceytfull hope, and fooles truste in dreames.

'Of, dreames make fooles to haue wings: for loue, riches, pictures & suche like, are but as dreames, wherein fooles doo glory, for when they awake from their long sleepe, this thing shall be vanquished cleane away.

2 Who so regardeth dreames, is like him that will take holde of a shadowe, and folowe after the winde.

3 Euen so is it with the appearinges of dreames: before the face, is the likenesse of a face.

4 Who can be cleansed of the vncleane? Or what trueth can be spoken of a lyer?

5 Soothsaying, witchcraft, sorcerie, & dreaming is but vayne: like as when a woman trauayleth with childe, and hath many fantasies in hir hart.

6 Where as such visions come not of God, set not thine heart vpon them:

B 7 For dreames haue deceyued many a mã, & they fayled that put their trust therein.

8 The law shal be fulfilled without lyes, & wisdome is sufficient to a faithful mouth:

what knowledge hath he that is not tried?

9 A wise man that is well instruct, vnderstandeth muche: and he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, causeth muche wickednesse: he that is not tryed, what things knoweth he? he that hath bene deceyued, is full of subtiltie.

11 When I was yet in errour, I learned muche also: yea, I was so learned, that I coulde not expresse it all.

12 And came oft in perill of death therfore, tyll I was deliuered from it throughe the grace of God.

13 Nowe I see that they which feare God, haue the right spirite, for their hope standeth in him that can helpe them: and the eyes of the Lorde are on them that loue him.

14 Who so feareth the Lorde, standeth in C awe of no man, and is not afraide: for the Lorde is his hope and comfort.

15 Blessed is the soule of hym that feareth the Lorde: in whome putteth he his trust? who is his strength?

16 For the eyes of the Lorde haue respecte vnto them that loue him, he is their mightie protection and strong grounde: a defence for the heate, a refuge for ỹ hot nowne day, a succour for stumbling, and an helpe for falling.

17 He setteth vp the soule, and lyghteneth the eyes: he giueth lyfe and blessing.

18 He that giueth an offering of vnrighteous good, his offering is refused: and the scornefull dealings of the vnrighteous, please not God.

19 The Lord is theirs onely that patiently abyde him in the way of the trueth, and of ryghteousnesse.

20 The highest doth not allow the giftes of D the wicked: and God hath no delyght in the offerings of the vngodly, neither may sinne be reconciled in the multitude of oblations.

21 Who so bringeth an offering out of the goodes of the poore, doth euen as one that killeth the sonne before the fathers eyes.

22 The bread of the needefull, is the lyfe of the poore: he that defraudeth him therof, is a man of bloodde.

23 Who so robbeth his neighbour of his liuing, doth as greate sinne as though hee slue him to death: he that defraudeth the labourer of his hyre, is a blood shedder.

24 When one buyldeth, and another breaketh downe: what profite haue they then but labour?

2. When a riche man, hauing gotten his goodes by robberie, extortiō, briberie, or craft, & ſubtiltie, vſurie, or ſimonie, or withholding ſeruantes or labourers wages, & of that wil offer a gift vnto God, that he may heare his prayer: on the other part the poore whiche is oppreſſed or defrauded, prayeth to God to ſee and iudge his cauſe: whoſe prayer thinke you, wil God moſt chiefly heare?

25 (a) When one prayeth, and another curſeth, whoſe prayer will the Lorde heare?
26 He that waſheth him ſelfe bycauſe of a dead bodie, and then toucheth the dead againe, what doth his waſhing?
27 So is it with a man that faſteth for his ſinnes, and doth them agayne: who wyll heare his prayer? or what doth his faſting helpe him?

The.xxxv. Chapter.

1. It is well done to praye and to doo ſacrifice. 14. The prayer of the fatherleſſe, and of the widowe, and of him that humbleth himſelfe.

1 Who ſo keepeth the lawe, bringeth offerings ynough: he that holdeth faſt the commaundement, offereth the right healthy offering.
2 He that is thankful, & recompenceth, offereth fine floure: who ſo is mercifull, & giueth almes, ỳ is the right thanke offering.
Jerem.7.c Heb.13.c. 3 God hath pleaſure when one departeth from ſinne: and to forſake vnryghteouſneſſe, reconcyleth vs with him.
Exo.33.a. 4 Thou ſhalt not appeare empty before the Lorde:
5 For all ſuche is done bycauſe of the commaundement of God.
Gen.4.a. 6 The offering of the righteous maketh the aulter fatte, and a ſweete ſmell is it before the hyghеſt.
B 7 The offering of ỳ righteous is acceptable vnto God, and ſhall neuer be forgotten.
8 Gyue god his honour with a chearefull hart: and keepe not backe the firſtlings of thyne handes.
2.Cor 9.b. 9 In all thy gyfts ſhew a chearefull countenance, and halowe thy tythes vnto God with gladneſſe.
Tobi. 4.b. 10 Gyue vnto God accordyng as he hathe enryched and proſpered thee: and loke what thyne hande is able, gyue with a chearefull eye.
11 For the Lorde recompenceth, and giueth thee ſeuen tymes as muche agayne.
12 Gyue no vnryghteous gyftes, for ſuche will he not receyue: beware of wrong offerings, for the Lord is a righteous iudge, and regardeth no mans perſon.
13 He accepteth not the perſon of the poore: but he heareth the prayer of the oppreſſed.
C 14 He deſpiſeth not the deſire of the fatherleſſe, nor the widowe when ſhee powreth out hir prayer before him.
Judith.4.b 15 Doth not God ſee ỳ teares that runne downe the cheekes of the widdowe? Or heareth he not the complaynte ouer ſuche as make hir to weepe? for from hir cheekes dow the teares go vp into heauen, and the Lorde whiche heareth them, doth accept them.
16 Who ſo ſerueth God after his pleaſure, ſhall be accepted: and his prayer reacheth vnto the cloudes.
Tre.3.d 17 The prayer of him that humbleth him ſelfe, goeth through the cloudes: tyll thee come nygh, ſhe will not be comforted, nor go hir waye till the hyghеſt God haue reſpect vnto hir, giue true ſentence, and perfourme the iudgement.
End.4. 18 And the Lord will not be ſlacke in comming, nor tarrie long, till he haue ſmitten in ſunder the backes of the vnmercifull, and auenged himſelfe of the heathen, tyll he haue taken away the multitude of the cruell, and broken the ſcepter of the vnryghteous, tyll he gyue euery man after his workes, and rewarde them after their doings, tyll he haue deliuered his people, mainteined their cauſe, and reioyced them in his mercie.
1.Par.6. 19 O how fayre a thing is mercy in ỳ time of anguiſh & trouble? It is like a cloude of rayne that commeth in the time of drouth.

The.xxxvi. Chapter.

1. A prayer to God, in the perſon of all faythful men. 22. The prayſe of a good woman.

1 HAue mercie vppon vs, O Lorde, thou God of all things, haue reſpecte vnto vs: ſhew vs the lyght of thy mercies. A
Num.6. 2 And ſende thy feare among the heathen, & ſtrangers whiche ſeeke not after thee, that they may knowe that there is no God but thou, and that they may ſhewe thy wonderous workes.
1.Cor. 3 Lyft vp thine hande ouer the outlandiſhe heathen, that they may learne to know thy myght and power.
4 Like as thou arte halowed in vs before them: ſo bryng to paſſe that thou mayeſt be magnified alſo in them before vs.
5 That they may knowe thee, like as wee knowe thee: for there is none other God but onely thou, O Lorde.
6 Renue the tokens, and change the wonderous workes: ſhewe thyne hande and thy ryght arme gloriouſly.
7 Rayſe vp thine indignation, & powre out thy wrath: take away the aduerſarie, and ſmite the enimie. B
8 Make the time ſhort, remember thy couenaunt, that thy wonderous workes may be prayſed.

9 Let the wrath of the fire conſume them that liue ſo carelesse: and let them perysshe that do thy people hurt.

10 Smite in ſunder the heade of the Princes that be our enimies, and ſay, There is none other but we.

11 Gather all the tribes of Jacob together agayne, that they may knowe howe that there is none other God but onely thou, that they may ſhewe thy wonderous worckes: and be thou thy peoples heritage, like as from the beginning.

End.4.c. 12 O Lorde haue mercie vppon the people that hath thy name, and vpon Iſraell whō thou haſt likened to a firſt borne ſonne.

1.Par.6.g. 13 O be mercifull vnto Jeruſalem the citie of thy ſanctuarie, the citie of thy reſt.

¶ 14 Fill Sion with thyne vnſpeakeable vertues, and thy people with thy glory.

15 Giue witneſſe vnto thy creature whome thou madeſt from the beginning, and raiſe vp the prophecies that haue bene ſhewed in thy name.

16 Rewarde them that waite for thee, that thy prophetes may be founde faithfull.

17 O Lord heare the prayer of thy ſeruants, Num.6.b. according to the bleſſing of Aaron ouer thy people, and guyde thou vs in the way of righteouſneſſe: that all they which dwel vpon the earth, may knowe that thou arte the Lorde the eternall God, which is from euerlaſting.

18 The bellie deuoureth all meates: yet is one meate better than another.

1.Cor.1.b. 19 Like as the tong taſteth veniſon, ſo doth an hearte of vnderſtanding marke falſe wordes.

20 A frowarde heart giueth heauineſſe: but a man of experience liſteth him vp againe.

21 The woman receiueth euerie man: yet is one daughter better than another.

D 22 A fayre wife reioyceth hir huſband: and a man loueth nothing better.

23 If there be in hir tong, gentleneſſe, mekeneſſe, and wholſome talke: then is not hir huſbande like other men.

24 He that hath gotten a vertuous womā, hath a goodly poſſeſſion: ſhe is vnto him a helpe and piller whereupon he reſteth.

25 Where no hedge is, there the goods are ſpoyled: and where no huſwife is, there the friendleſſe mourneth.

26 Like as there is no credence giuen to a robber that goeth from one citie to another: ſo is not the man beleeued that hath no neſt, and muſt turne in where he maye abyde in the night.

The.xxxvij.Chapter.

1 Howe a man ſhoulde knowe friendes and counſellers. 12. and ſearch the companie of an holy man.

1 EVery friende ſayth, I will be friendly vnto him alſo: but there is ſome friende which is only a friend in name. A

2 Remayneth not there heauineſſe vnto death, when a companion and friende is turned to an enimie?

3 O moſt wicked preſumption: from whēce art thou ſprong vp to couer the earth with falſhode and deceit?

4 There is ſome cōpanion, which in proſperitie reioyceth with his friende: but in the time of trouble, he taketh part againſt hym. Eccle.7.b.

5 " There is ſome companion that mourneth with his friende for the bellyes ſake: but when trouble commeth, he taketh hold of the ſhielde. " or, there is ſome cōpanion that helpeth his friend for the bellies ſake, & taketh vp the buckler againſt the enimie.

6 Forget not thy friende in thy mynde, and thinke vpon him in thy riches.

7 Seeke no counſell at thy kinſemen, and hyde thy counſell from ſuch as beare thee no good wyll.

8 Euery counſeller prayſeth his counſell: B
neuertheleſſe, there is ſome that counſelleth but for his owne profite. Eccle.8.k.

9 Beware of the counſeller, and be aduiſed afore whereto thou wilt vſe him (for he will counſell for him ſelfe) leaſt he caſt the lot vpon thee,

10 And ſay vnto thee, Thy way and purpoſe is good: and afterwarde he ſtande againſt thee, and loke what ſhall become of thee.

11 Aſke no counſell at him that ſuſpecteth thee for an enimie, and hyde thy counſell from ſuche as hate thee: aſke no counſell for religion, of him that is without religion, nor for iuſtice, of him that hath no iuſtice: aſke no counſell at a woman, touching hir of whome ſhe is iealous, nor at a fearefull and faint hearted body in matters of warre: or at a Marchant howe deare he will cheape thy wares towarde his: or at a buyer, of ſelling: or at an enuious man, of thankeſgiuing: or at the vnmercifull, of louing kindneſſe: or at an vnhoneſt man, of honeſtie: or at the ſlouthfull, of working: or at an hyreling which hath no houſe, of profite or wealth: or at an idle body, of muche laboure: take no ſuch folkes to counſell.

12 But be diligent to ſeeke counſell at a

vertuous man that feareth God, ſuch a one as thou knoweſt to be a keeper of the commaundements, which hath a mynde after thyne owne mynde, and is ſorye for thee when thou ſtumbleſt.

13 And holde thy counſell faſt in thine hart: for there is no man more faythful to keepe it than thou thy ſelfe.

C 14 For a mans mynd is ſomtime diſpoſed to tell out more, than ſeuen watchmen that ſit aboue in an highe place loking about them.

15 And aboue all this, pray the higheſt that he will leade thy way in faythfulneſſe and trueth.

16 Before al thy workes aſke counſell firſt: and or euer thou doeſt any thing, be well aduiſed.

17 There be foure things that declare a changed heart, whereout there ſpringeth euyll and good, death and lyfe, and a maiſterfull tong that babbleth much.

18 Some man is apte and well inſtructed in many things, and yet very vnprofitable vnto him ſelfe.

19 Some man there is that can giue wyſe and prudent counſell, and yet is he hated, and continueth a begger.

20 For that grace is not giuen him of God to be accepted.

D 21 Another is robbed of all wiſedome: yet is he wiſe vnto him ſelfe, and the fruite of vnderſtãding is cõmendable in his mouth

22 A wiſe man maketh his people wiſe, and the fruites of his wiſedome faile not.

23 A wiſe man ſhall be plenteouſly bleſſed of God: and all they that ſee him, ſhall ſpeake good of him.

24 The lyfe of man ſtandeth in the number of the dayes: but the dayes of Iſrael are innumerable.

25 A wiſe man ſhall obteyne faythfulneſſe and credence among his people, and hys name ſhall be perpetuall.

26 My ſonne, proue thy ſoule in thy ſelfe, and if thou ſee any euill thing, giue it not vnto hir:

1.Cor.6.c. 27 For all things are not profitable for all men, neyther hath euery ſoule pleaſure in euery thing.

28 Be not greedie in euery eating, and be not to haſtie vpon all meates.

Eccle.30.b. 29 For exceſſe of meates bringeth ſickneſſe, and glutonie commeth at the laſte to an vnmeaſurable heate.

30 Through ſurfet haue many one peryſhed: but he that dyeteth him ſelfe temperately, prolongeth his life.

The.xxxviij.Chapter.

1. A Phiſition is commendable, 6. To burie the dead. 24. The wiſdome of him that is learned.

1 HOnour the Phiſition, honor him with A
that honor ẏ is due vnto him, bycauſe
of neceſſitie: for God hath created him.

2 For of the higheſt commeth medicine, and he ſhall receiue giftes of the king.

3 The wiſdome of the Phiſition bringeth him to great worſhip, and in the ſight of the great men of this world, he ſhall be honourably taken.

4 The Lorde hath created medicine of the earth: and he that is wiſe wyll not abhorre it. 1.Reg.

5 Was not the bitter water made ſweete Exod.16.b.
with a tree, that men might learn to know the vertue thereof.

6 The Lorde hath giuen men wyſedome and vnderſtanding, that he might be honoured in his wonderous workes.

7 With ſuch doth he heale men, and taketh B
away their paynes:

8 Of ſuch doth the Pothecarie make a confection, yet can no man perfourme all his workes: for of the Lorde commeth proſperous wealth ouer all the earth.

9 My ſonne, deſpiſe not this in thy ſick- 2.Chr.16.d.
neſſe: but pray vnto the Lord, and he ſhal make thee whole.

10 Leaue off from ſinne, & order thy hands aright, cleanſe thyne heart from all wyckednelſe.

11 Giue a ſweete ſauoured offering, and the fine floure for a token of remembrance: make the offering fat, as one that giueth the firſt fruites,

12 And giue rome to the Phiſition, for the Lorde hath created him, let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that the ſicke may be helped through them,

14 When they pray vnto the Lord, that he C
may recouer and get health to liue longer.

15 He that ſinneth before his maker, ſhall fall into the handes of the Phiſition.

16 My ſonne, bring forth thy teares ouer Eccle.22.c.
the deade, and begin to mourne, as if thou haddeſt ſuffered great harme thy ſelf: and then couer his bodye after a conuenient maner, and deſpiſe not his buriall.

17 Enforce thy ſelfe to weepe, and prouoke 2.Thel.4.
thy ſelf to mourne and make lamentation expediently, and be earneſt in mourning, and vſe lamentation as he is worthy, and that a day or two, leaſt thou be euill ſpoke of:

of: and then comfort thy selfe, because of the heauinesse.

18 For of heauinesse commeth death, the heauinesse of the heart, breaketh strength.

19 Heauinesse and pouertie, greeueth the hart in temptation and offence.

20 Take no heauinesse to heart, driue it away, and remember the last things.

21 Forget it not, for there is no turning agayne, thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement, thyne also shall be likewise: vnto me yesterday, vnto thee to day.

23 Let the remembrance of the deade ceasse in his rest, and comfort thee agayne ouer him, seing his spirit is departed from him.

24 The wisedome of the scribe is at conuenient time of rest: and he that ceaseth frō exercises and labour, shall be wise.

25 How can he get wisedome that holdeth the Plough, and he that hath pleasure in the goade, and in dryuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes?

26 He setteth his heart to make forrowes, and is diligent to giue the kyne fodder.

27 So is euery Carpenter also, and workmaister, that laboureth still night and day: he caruеth, graueth, cutteth out, and his desire is in sundrie cunning things, his heart imagineth how he may cunningly cast an image, his diligence also and watching perfourmeth the worke.

28 The yron Smyth in lyke manner bydeth by his stithie, and doth his diligence to labour the yron: the vapour of the fyre burneth his flesh, and he must fight with the heate of the furnace: the noyse of the hammer euer soundeth in his eares, and his eyes loke still vpon the thing that he maketh: he hath set his mynde thereupon, that he will make out his worke, and therfore he watcheth howe he may set it out, and bring it to an end.

29 So doth the Potter set by his worke, he turneth the wheele about with his feete, he is diligent and carefull in all doings, and maketh his worke in number.

30 He fashioneth the claye with his arme, and with his feete he tempereth it: his heart imagineth howe he maye make it pleasant, and his diligence is to cleanse the ouen.

31 All these hope in their handes, and euery one thinketh to be cunning in his worke.

32 Without these may not the cities be maynteyned, inhabited, nor occupied:

33 Yet come they not byghe in the congregation, neyther sit they vpon the iudgement seates: they vnderstande not the couenant of the lawe, they can not declare equitie and iudgement, they can not fynde out the darke sentences.

34 But through them shall the creature of the worlde be maynteyned, their desyre concerneth onely the worke and labour of cunning.

The.xxxix. Chapter.

1. A wise man. 16. The workes of God. 24. Vnto the good, things do profit: but vnto the euil, euen good things are euill.

1 HE that applyeth his mynde to vnderstande the lawe of God, doth diligently seeke out the wisedome of them of the olde time, and exerciseth him selfe in the prophetes.

2 He keepeth the sayings of famous men, and prealleth to the vnderstanding of darke sentences of wisedome.

3 He seeketh out the mysterie of secret sayings, and exerciseth him selfe therein continually.

4 He doth seruice among great men, and appeareth before the prince: he goeth into a strange countrie, and trauelleth through it: loke what good or euill is among men, he proueth, and seeketh it out.

5 He purposeth in his heart to resorte early vnto the Lorde that made him, and to praye before the highest God: he openeth his mouth in prayer, and prayeth for his sinnes.

6 When the great Lord will, he shal be filled with the spirit of vnderstanding, that he may then poure out wise sentences, and giue thankes vnto the Lord in his prayer.

7 He shall order his deuise, and leade his knowledge aryght, and giue him vnderstanding of secrete things.

8 Hee shall shewe forth the science of hys learning, and reioyce in the couenant of the lawe of the Lorde:

9 The whole congregation shall commend his wisedome, and it shall neuer be put out: the remembrance of him shall neuer be forgotten, and his name shall continue from one generation to another.

10 His wisedome shall be spoken of among the people, and the whole congregation shall openly declare his prayse. Eccle. 44.d

11 While he liueth, he hath a greater name than a thousande beside: and after death, the same name remayneth vnto him.

12 Yet

12 Yet will I ſpeake of more men of vnderſtanding, for I am full as the mone.

13 Hearken vnto me ye holy vertuous children, bring forth fruite as the roſe that is planted by the brookes of the fielde,

C 14 And geue ye a ſweete ſmell as incenſe, flouriſhe as the roſe garden, ſing a ſong of prayſe, O geue thankes vnto God ouer all his workes.

15 Giue magnificence vnto his name, and ſet him forth in his prayſe with your lips, and with muſicke and harmonie: yea euen with the ſong of your lippes, with harpes and playing, and in giuing thankes vnto him, ſay after this manner:

Gene.1.d. 16 All the workes of the Lorde are exceeding good, and all his commaundementes are meete and conuenient in due ſeaſon.

17 A man neede not to ſay, what is that? what is that? for at a time conuenient they ſhall all be ſought: at his commaundement the water was as a wall, at the worde of his mouth, the water ſtode ſtill.

Gen.7.b. 18 In his commaundement is euerie thing acceptable and reconciled, and his healthcan not be minished.

19 The workes of all fleſhe are before him, and there is nothing hyd from his eyes.

20 He ſeeth frō euerlaſting to euerlaſting, and there is nothing to wonderfull or high vnto him.

D 21 A man neede not to ſay then, What is this, or that? for he hath made al things to doe good vnto man.

Dee.14.b. Rom.8.d. 22 His bleſſing ſhall runne ouer as the ſtreame, and moyſture the earth like as a floude of water.

23 Lyke as he maketh the drouth: ſo ſhall his wrath fall vpon the heathen.

24 His wayes are playne and ryght vnto the iuſt: but the vngodly ſtumble at them.

25 (a) For the good, are good things created from the beginning, and euill things for the vngodly.

26 All things neceſſarie for the life of man, are created from the beginning: water, fire, yron, and ſalte, meale, wheate, and hony, mylke, and wyne, oyle, and clothing:

27 All theſe things are created for the beſte to the faythfull: but to the vngodly, ſhall all theſe things be turned to hurt & harme.

28 There be ſpirites that are created for vengeance, and in their rigorouſneſſe haue they faſtned their tormentes: in the tyme of ỹ end, they ſhal poure out their ſtrength & pacifie the wrath of him that made them.

Eccle.40.b 29 Fyre, hayle, hunger, and death: all theſe things are created for vengeance.

30 The teeth of wylde noyſome beaſtes, the ſcorpions, ſerpentes, and the ſworde, are created alſo for vengeance, to the deſtruction of the vngodly.

31 They ſhall be glad to do his commaundements, and when neede is, they ſhall be readie vpon earth: and when their houre is come, they ſhall not ouerpaſſe the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought to put theſe thinges in writing, and to leaue them behinde me;

33 All the workes of the Lord are good, and he giueth euery one in due ſeaſon, and when neede is. Gene.6.b.

34 So that no man neede not to ſay, This is worſe than that: for in due ſeaſon they are all pleaſant and good.

35 And therefore prayſe the Lorde with whole heart and mouth, and geue thankes vnto his name.

The.xl. Chapter.

1. Many miſeries light in a mans life. 11. All things paſſe away, but a firme and ſtable faith remayneth. 14. Of the bleſsing of the righteous, and prerogatiue of the feare of God.

1 A GReat trauell is created for all men, and an heauie yoke vpon all the ſones of Adam, from the daye that they goe out of their mothers womb, tyll they be buryed in (the earth) the mother of all thing.

2 (Namely) their thoughtes and imaginations, feare of the heart, counſell, meditations, longing and deſire, the day of death:

3 From the hyghest that ſitteth vppon the glorious ſeate, vnto the loweſt and moſte ſimple vpon the earth:

4 From him that is glorioully arayed, and weareth a crowne, vnto him that is but homely, and ſimply clothed.

5 There is nothing but wrath, zeale, fearefulneſſe, vnquietneſſe, and feare of death, rigorouſneſſe, anger, and ſtrife: and in the nyght when one ſhoulde reſt and ſleepe vpon his bed, the ſleepe chaungeth his vnderſtanding and knowledge.

6 A little or nothing is his reſt in the ſleepe, as well as in the day of labour: he feareth, and is diſquieted in the viſion of his hart, as one that runneth out of a battel.

7 And in the time of helth he awaketh, and marueileth that the feare was nothing. B

8 Such things happen vnto all fleſhe, both man and beaſt: but ſeuen folde to the vngodly.

9 More-

a. The creatures of God, are good by creation. But as good men vſe thē to the glory of God, the profite of others, & their owne neceſsitie: ſo the vngodly doe not acknowledge them as the good giftes of god, but abuſe them either in ryot and exceſſe, or els in miſerable keping of them, take them for their Gods: Mat.25.d.

Eccle.39.c. 9 Moreouer, death, bloudshedding, strife, and swoorde, oppression, hunger, destruction, and punishment:

Gene.7.d. 10 These things are all created agaynste the vngodly, and for their sakes came the floude also.

Gene.3.d. 11 All that is of the earth, shall turne to earth agayne, and all waters ebbe againe into the sea.

12 All bribes and vnrighteousnesse shall be put away: but faythfulnesse and trueth shall endure for euer.

13 The substance and goodes of the vngodly shall be dryed vp, and sincke away as a watrr floud,(a) and they shal make a sound like a great thunder in the rayne.

(a) That is, with great tumult and trouble shall they be dispersed, and scattered abroade like as the roaring thunder.

14 Like as the ryghteous reioyceth when he openeth his hande: so shall the transgressours be faint when their goods banish and consume away.

C Eccle.41.b. 15 The childre of the vngodly shall not obteyne many branches:

16 And the vncleane rootes vpon the byghe rockes, shall be rooted out before the grasse by the water syde, & vpon the riuer bankes.

17 Friendlynesse and liberalitie in the increase and blessing of God, is lyke a paradise and garden of pleasure: such mercie also and kyndnesse endureth for euer.

1.Tim.6.b. Phil.4.b. 18 To labour and to be content with that a man hath, is a sweete pleasant life: and that is, to finde a treasure of all treasures.

19 To beget children, and to repayre the citie, maketh a perpetuall name: but an honest woma, is more worth than they both.

20 Wine and minstrelsy reioyceth the hart: but the loue of wisdome is aboue the both.

D 21 Pyping & harping make a swete noyse: but a friendly tong goeth beyonde them both.

22 Thyne eye desireth fauour and beautie: but a greene seede time, rather than they both.

23 A friende and companion, come together at opportunitie: but aboue them bothe, is a wyfe that agreeth with hir husbande.

24 Brethren and helpes are profytable in tyme of trouble: but almes shall delyuer more than they both.

25 Golde and syluer fasten the feete: but a good counsell is more pleasant than they both.

26 Temporall substance and strength lyft vp the mynde: but the feare of the Lorde, more than they bothe: the feare of the Lorde wanteth nothing, and needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and nothing so beautifull as it is. E

28 My sonne, leade not a beggers lyfe: for better it were to dye than to begge.

29 The lyfe of him that loketh vpon another mans table, is not to be counted for a lyfe, for he defyleth his soule in other mens meate: but a wyse and well nurtured ma will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast: but in his bellye there burneth a fire.

The.xli.Chapter.

1. Of the remembrance of death. 3. Death is not to be feared. 8. A curse vpon them that forsake the lawe of God. 12. Good name and fame. 14. An exhortation to giue heede vnto wisedome. 17. Of what things a man ought to be ashamed.

1 O Death (a) howe bitter is the remembrance of thee, to a man that seeketh rest and comforte in his substance and ryches, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things, yea vnto him that yet is able to receiue meate? A

(a) Temporall death is bytter to foure sortes of men: one, to infideles that loke for no life after this: seconde, to them that set their plesure in their riches, from whence they now must needs depart: third, to the that neuer tasted of the crosse: fourth, to them that be strong & lustie in bodie, for that they strogly struggle with death: but sweete vnto the contrarie.

2 O death, howe acceptable and good is thy iudgement vnto the needefull, and vnto him whose strength fayleth, and that is nowe in his last age, and that in al things is full of care and carefulnesse, vnto him also that is in dispayre, and hath no hope nor patience?

3 Be not thou afrayde of death, remember them that haue bene before thee, and that come after thee: this is the iudgement of the Lorde ouer all flesh.

4 And why wouldest thou be agaynste this pleasure of the highest? whether it be tenne, an hundred, or a thousande yeres, " death asketh not howe long one hath lyued.

Gene.8.d. "or, there is no defence for life agaynste the graue.

5 The children of the vngodly are abhominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of the vngodly children shall come to naught, and their posteritie shall haue perpetual shame and confusion. Eccle.11.c.

7 The children complayne of an vngodly father: and why? for his sake they are rebuked and despised. B

8 Wo be vnto you, O ye vngodly, which haue forsake the law of ỹ highest God: for though ye do increase, yet shal you perish.

9 If ye doe liue, ye shall be accursed: if ye dye, the curse shall be your portion.

10 All

Eccle.11.b. 10 All that is of the earth, shall turne to earth agayne: so goe the vngodly also out of the curse into destruction.

11 Though men mourne for their bodye: yet the name of the vngodly shall be put out, for it is nothing worth.

Eccle.22.a. 12 Laboure to get thee a good name: for that shall continue surer by thee, than a thousand great treasures of golde.

13 A good life hath a number of dayes: but a good name endureth euer.

℣ 14 My children, keepe wysedome in peace: for wisdom that is hid, and a treasure that is not seene, what profit is in them both?

Eccle.20.b. 15 A man that hydeth his folyshnesse, is better, thã a man that hideth his wisdome.

16 Therefore be ye turned at my wordes: for it is not good in all things and alway to be ashamed: (a) True fayth must proue and measure it.

17 Be ashamed of whoredome before father and mother: be ashamed of leasing before the prince and men of authoritie:

18 Of sinne, before the iudge and ruler: of offence, before the congregation and people: of vnrighteousnesse, before a companion and friende:

19 Of theft, before thy neighbours: as for the trueth of God and his couenant, be not ashamed thereof: (b) be ashamed to lie with thyne elbowes vpon the breade, or to be reproued for giuing or taking:

20 And of silence, vnto them that salute thee: be ashamed to loke vpon harlots:

21 Be ashamed to turne away thy face from thy kinsman, be ashamed " to take and not to giue:

22 Be ashamed also to loke vpon an other mans wife, and to make many trifling wordes with hir mayden, or to stande by hir bed syde.

25 Be ashamed to vpbrayde thy friende: when thou gyuest any thing, call him not in the teeth withall,

24 Or to reporte the matter that thou hast heard, or to disclose the secrete wordes: so shalt thou well be shamefast, and shalt find fauour with all men.

a. True fayth doth all things in season and oportunitie, when and how euery one ought to be ordered. For strong meate and hard bread nourisheth some, & straggleth other: som one herbe healeth some mãs disease, & encreaseth some againe.

b. Being bydden to another mans table, presume not to the highest place, be not so homely that thou lye with thyne elbowes vpon the table ouer thy bread for that is vnmanerly, Luke.14.

" or, to take away a gifte from any mã.

The.xlij. Chapter.

1. The lawe of God must be taught. 9. A daughter. 14. A woman. 18. God knoweth all things, yea, euen the secretes of the heart.

1 Of these things be not ashamed, and accept no person to offende, (Namely, of these things be not ashamed:)

2 Of the lawe of God, of the couenant, of iudgement, to bring the vngodly from his vngodlynesse vnto righteousnesse, and to make him a good man.

3 To deale faythfully with thy neyghbour and companion, to distribute the heritage vnto the friendes:

4 To be diligent to kepe true measure and waight: to be content whether thou getest much or little.

5 To deale truely with temporall goods in buying and selling, to bring vp children with diligence, to correct an euill seruant:

6 To kepe that thyne is from an euill wife, to set a locke where many handes are:

7 What thou deliueresst and giuest out to be kept, to tell it, and to wey it, to write vp all thy outgiuing and receiuing: ℣

8 To enfourme the vnlearned and vnwise of the aged that are iudged of the yong: if thou be diligent in these things, truely thou shalt be learned and wise, and accepted of all men.

9 The daughter maketh the father to watch secretely, and the carefulnesse that he hath for hir, taketh away his sleepe, yea in hir youth, least she should ouergrowe him, and when she hath an husband, least she should be hated:

10 Least she shoulde be defiled, or rauished in hir virginitie, or gotten with chylde in hir fathers house: or when she commeth to the man, least she behaue hir selfe not right, or continue vnfruitfull.

11 If thy daughter be wanton, kepe hir straightly, least she cause thyne enimies to laugh thee to skorne, and the whole citie to giue thee an euill reporte: and so thou be fayne to heare thy shame of euery man, and be confounded before all the people.

12 Beholde not euery bodyes beautie, and haue not much dwelling among women. Eccle.25.

13 For like as the worme and mothe commeth out of clothing: so doth wickednesse come of women. Gene.3.b.

14 It is better to be with an euill man, thã with a friendly wife that putteth one to shame and rebuke. ℣

15 I wil remember the words of the Lord, and declare the thing that I haue seene: in the wordes of the Lorde are his workes.

16 The sunne ouerlooketh all things with his shyne, " and all his workes are full of the clearenesse thereof.

" or, & all the worke thereof is full of the glory of the Lorde.

17 Hathe not the Lorde brought to passe, that his saintes shoulde tell out all hys wonderous workes, which the almightie Lorde hath stablished? All things endure in his glory.

18 He ſeeketh out the groundꝛ of the deepe, and the heart of men, and he knoweth all their imaginations and wiſedome: foꝛ the Lozde knoweth all ſcience, and he loketh into the token of the tyme.

19 He declareth the things that are paſt, and foꝛ to come, and diſcloſeth things that are ſecrete.

20 No thought may eſcape him, neyther may any wozde be hyd from him.

21 He hath garniſhed the hyghe excellent wozkes of his wiſedome, and he is from euerlaſting to euerlaſting: vnto him may nothing be added, neither can he be miniſhed, he hath no neede alſo of any mans counſell.

22 O howe amiable are his wozkes, and as a ſparke to loke vpon?

23 They liue all, and endure foꝛ euer: and whenſoeuer neede is, they are all obedient vnto him.

24 They are all double, one againſte another: hee hath made nothing that hathe fault oꝛ blemiſhe.

25 He hath ſtabliſhed the goodes of euerie one: (4) and who may be ſatiſfied with his glozy when he ſeeth it?

The.xliij. Chapter.

The ſumme of the creatiō of the works of God.

1 THe glozy of the heigth is the faire and cleare fyrmament, the beautie of the heauen is his glozious clearneſſe.

2 The ſunne when it appeareth, declareth the day in the going out of it, a maruellous wozke of the higheſt:

3 At noone it burneth the earth, and who may abyde foꝛ the heate thereof?

4 Who ſo keepeth an ouen when it is hot, three times moꝛe doth the ſunne burne vpon the mountaines: when it breatheth out the fire beames ſhyneth, with the bꝛightneſſe of it it blyndeth the eyes.

5 Great is the Lozde that made it, and in his commaundement he cauſeth it to run haſtyly.

6 The moone alſo in all things accozding to hir ſeaſon is a declaration of the tyme, and a ſigne foꝛ the wozlde.

7 The token of the ſolemne feaſte is taken of the moone, a lyght that miniſheth and encreaſeth againe.

8 The moneth is called after the moone, it groweth wonderoully in hir changing.

9 The armie of heauē alſo is in the heigth: in the firmament of heauen it giueth a cleare and a glozious ſhyne: this is the clearneſſe of the ſtarres, the beautifull apparell of heauen, the apparel that the Lozd lightneth in the heigth.

10 In his holy wozke they continue in their oꝛder, and not one of them fayleth in his watche.

11 Loke vpon the raynebowe, and praiſe him that made it: verie beautifull is it in his ſhyne. Gene.9.d.

12 He compaſſeth the heauen about with a glozious circle, the handes of the higheſt haue bended it.

13 Thꝛough his commaundement he maketh the ſnowe to fall, and the thunder of his iudgement to ſmyte haſtyly.

14 Thꝛoughe hys commaundement the treaſures are opened, and the cloudes flee as the foules.

15 In his power hath he ſtrengthened the cloudes, and bꝛoken the hayleſtones.

16 The mountaynes "leape at the ſight of him, the wynde bloweth accozding to his will. "oꝛ, mone.

17 The ſounde of his thunder beateth the earth, and ſo doth the ſtoꝛme of the Nozth: the whyrle wynde alſo lyghteth downe as a feathered foule, caſteth out and ſpꝛeadeth the ſnowe abꝛoade, and as the Graſſehoppers that deſtroy all, ſo falleth it downe.

18 The eye maruelleth at the beautie of the whiteneſſe thereof, and the heart is afrayd at the rayne of it.

19 He powꝛeth out the froſt vpon earth like ſalte, and when it is froſen, it is as ſharpe as the pꝛicke of a thiſtle.

20 When the colde Nozth wind bloweth, harde chꝛyſtall commeth of the water: he lighteth downe vpon all the gatherings together of water, and putteth on the water as a breſtplate.

21 He deuoureth the mountaynes, and burneth the wilderneſſes: and loke what is greene, he putteth it out like fire.

22 The medicine of all theſe is when a cloude commeth haſtily, and when a dew commeth vpon the heate, it ſhall be refreſhed agayne.

23 In his wozde he ſtilleth the wynde, in his counſell hee appeaſeth the deepe, and hath planted Ilandes in it.

24 They that ſayle ouer the ſea, tell of the perylles and harmes thereof, and when we heare it with our eares, we maruell thereat.

25 Foꝛ there be ſtrange wonderous wozks, diuers maners of nyce beaſtes, and whale fyſhes.

26 Thꝛough

26 Through him are all things set in good order and perfourmed, and in his worde al things endure.

E 27 I speake much, but I can not sufficiently attayne vnto it: for he him selfe onely is the perfection of all wordes.

28 We should prayse the Lord after all our power, for he is great in all his workes.

Psal.116.a. 29 The Lord is to be feared, yea very great is he, and marueilous is his power.

Psal.106.a. 30 Prayse the Lorde, and magnifie him as much as ye may, yet doth he farre exceede all prayse: O magnifie him with all your power, and labour earnestly, yet are ye in no wise able sufficiently to prayse him.

Deut.5.c. John.1.b. 31 Who hath seene him, that he might tell vs? Who can magnifie him so greatly as he is?

32 For there are hyd yet greater things thã these be: as for vs, we haue seene but few of his workes.

33 For the Lorde hath made all things, and giuen wisdome to such as feare God.

The.xliij. Chapter.

1. The prayse of certaine holy men. 16. Enoch 17. Noe. 18. Abraham. 22. Isahac, and Iacob.

A 1 LEt vs commende the noble famous men, and the generation of our fore elders and fathers.

2 Many more glorious acts hath the Lord done in them, and shewed his great power euer since the beginning.

3 The noble famous men raygned in their kingdomes, and bare excellent rule in their wisdome and vnderstanding, they folowed the counsell shewed in the prophesies.

Exod.18.c. 4 They led the folke through the counsell and wisedome of the scribes of the people, wyse sentences are founde in their instruction:

5 They sought the sweetenesse and melodie of musicke, and brought forth the pleasant songs in scripture.

6 They were ryche also, and could comfort and pacifie those that dwelt with them.

B 7 All these were verie noble and honorable men in their generations, and were well reported of in their times.

8 These haue left a name behinde them, so that their praise shall alway be spoken of.

Gene.7.b. 9 Afterwarde, there were some whose remembrance is gone, they came to nought and perished as though they had neuer beene, and became as though they had neuer beene borne, yea, and their children also with them.

10 Neuertheless these are louing menne, whose righteousnesse shal neuer be forgotten, but continue by their posteritie.

11 Their chyldren are an holy good heritage: their seede endured fast in the couenant.

12 For their sakes shall their chyldren and seede continue for euer, and their prayse shall neuer be put downe.

13 Their bodyes are buried in peace, but their name lyueth for euermore. C

14 The people can speake of their wisedome, and the congregation can talke of their prayse. Eccle.44. Gene.5.c.

15 Enoch walked right and acceptable before the Lorde, therefore was he translated, for an example of amendment to the generations. Gene.6.a. Num.12. Exo.19.d. f.7.8.

16 Noe was a stedfast and righteous man, and in the time of wrath, he became a reconciling: therefore was he left a remnant vnto the earth when the floude came. Gene.9.d.

17 An euerlasting couenant was made with him, that all flesche shoulde perysh no more with the water. Gene.17.d

18 Abraham was a great father of many people, in glorie was there none lyke vnto him.

19 He kept the law of the highest, and came into a couenant with him.

20 Hee set the couenant in his flesche, and when hee was proued, hee was founde faithfull. Gene.22.a

21 Therefore swore God vnto him with an othe, that he woulde blesse all people in his seede, that he woulde multiply and increase him as the dust of the earth, and to exalte his seede as the starres: yea, and that his seede shoulde haue the possession and inheritance of the lande from sea to sea, and from the ryuer vnto the borders of the worlde. D Exo.18. Gene.26.b a. He did fo lowe him, and made him worthy and meet for the blessings of riches and increase: or els he made to be knowne by thus blessing (Labã his vncle so often changing his wages, yet the God prospered him) that it did well appeare, he bare a fauor to him as to Ioseph & Daniel &c. Exo.4

22 With Isahac dyd hee stablyshe the same couenant for Abraham his fathers sake: yea, that gratious blessing and healthy of all menne, and couenant did he stablyshe with Isahac, and made it rest vppon the head of Jacob.

23 (a) He knewe him in that he prospered him so well and rychly, and gaue him an heritage, and sundred his portion by it selfe, and parted among the twelue trybes.

24 Mercyfull men brought he out of hym, whiche founde fauour in the syght of all flesche.

The

The. xlv. Chapter.

1. The prayse of Moyses. 6. Aaron, and Phinehes.

I 1 MOyses beloued of God and menne, whose remembrance is in high praise:

Exod.11.a. Ecc.7.c. 2 Him that the Lorde made like in the glory of the saints, and magnified him, so that the enimies stode in awe of him.

3 Through his wordes he did great wonders: he made him glorious in the syght of kings, gaue him commaundement before his people, and shewed him glorious power.

Num.12.a. 4 Hee stablysshed him with faythfulnesse and meekenesse, and chose hym out of all men.

Exo.19.d. 5 For he hearde his voyce, and he led hym in the darke cloude, and there hee gaue him the commaundementes, yea the lawe of lyfe and wysedom: that he might teache Jacob the couenaunt, and Israell hys lawes.

6 He chose Aaron hys brother also out of the tribe of Leui, exalted him, and made him such like.

B 7 An euerlasting couenant made he wyth him, and gaue him the priesthode in the people: he made him glorious in beautifull araye, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and gyrded him with strength, he deckt him with side clothes and a tunicle, with an ouerbody coate also, and a gyrdle.

Exo.28.k. 9 Rounde about made hee him belles of golde, and that many: that when he went in, the sounde might be hearde, that they might make a noyse in the sanctuarie, and giue the people warning.

10 The holy garment was wrought and bordered with golde, yellowe sylke, and purple: and in the brestlappe there was a godly worke, wherein was fastened light and perfectnesse.

Exo.4.c. 11 Upon the same also, there was a worke fastened & set with costly pretious stones, all bound with golde, and this he brought in his ministration: the stones were fastened for a remembrance, after the number of the twelue tribes of Israell.

12 Upon his miter, there was a plate of pure golde, a grauen image of holynesse, a famous and noble worke, garnished and pleasant to loke vpon.

13 Before him, were there seene no suche fayre ornaments, and these it behoued him alway to vse: there might none other put them on, but only his children, and his childers children perpetually.

14 Dayly performed hee his burnt offerings two times. C

15 Moyses filled (a) his handes, and annoynted him with holy oyle: this was nowe confyrmed him with an euerlasting courenant, and to his seede as the dayes of heauen: namely, that his children shoulde alway minister before him, and performe the office of the priesthode, and wyshe the people good in his name. Leuit.8.a.

a. That was eyther he put into his hand the booke of the law written to reade vnto the people, or else some sacrifice that he might offer vnto God for their offences.

16 Before all men lyuing chose hee hym that hee shoulde offer incense before the Lorde, and make odours for a sweete sauour and remembrance, that hee shoulde reconcile the people of the Lorde with him agayne.

17 Hee gaue him authoritie also in his commaundements, and in the couenaunt, that he shoulde teache Jacob the statutes and testimonies, and to enfourme Israell in the lawe. Deut.17.f. e.19.a. Mal.2.a.

18 Therefore there stode vp certayne agaynste him, and had enuie at him in the wyldernesse: namely, they that were of Dathan and Abirons side, and the furious congregation of Core. Num.16.d.

19 This the Lorde sawe, and it displeased hym, and in his wrathfull indignation were they consumed: a great wonder did he vpon them, and consumed them with the fyre.

20 Besides this, he made Aaron yet more honourable and glorious, hee gaue him an heritage, and parted the first fruites vnto him: vnto him specially he appoynted the breade of sustenance. Exo.25.k. Leui.24.b. Deut.12.b. e.18.

21 For the priestes did eate of the offerings of the Lorde: this gaue he vnto him, and his seede. D

22 Else had he no heritage nor portion in the land, and with the people: for the Lord him selfe is his portion, and inheritance. Ezk.14.b.

23 The thirde noble and excellent man, is Phinehes the sonne of Eleazer, whiche pleased the God of Israell, bycause he had the zeale and feare of the Lorde: for when the people were turned backe, he put him selfe forth right sone, and that with a good will, to pacifie the wrath of the Lord towarde Israell. Num.15.b.

24 Therefore was there a couenaunt of peace made with him, that he shoulde be the principall among the righteous in the people, that he and his posteritie shoulde haue the office of the priesthode for euer.

25 Like as there was made a couenant with Dauid of the tribe of Juda, that from among his ſonnes only there ſhould be a king: and that Aaron alſo and his ſeede ſhoulde be an heritage, to gyue vs wiſedome in our hart, to iudge his people in righteouſneſſe, that his gwdes ſhoulde not come into forgetfulneſſe, and that their honour might endure for euer.

The.xlvi. Chapter.

1. The praiſe of Ioſua.9.Caleb.13.Samuel.

A 1 MAnly and ſtrong in battell was Ieſus the ſonne of Naue, and was the ſucceſſour of Moyſes in prophecies, and was giuen to be captayne of the people, whiche accwrding vnto his name, was a great ſauiour vnto the elect of God, to puniſhe the enimies that roſe vp againſt Iſraell, that Iſraell myght obteyne their inheritance.
Nu.27.d. Deut.34.b. Ioſua.12.f. Ioſua.1.a.

2 O howe great, noble, and excellent was he, when he lyfte vp his hande, and drewe out his ſwwrde againſt the cities?

3 Who ſtwde ſo manly before him? for the Lwrde him ſelfe brought in the enimies?

Ioſu.10.c. 4 Stwde not the ſunne ſtyll at his commaundement, and one daye was as long as two?

5 Hee called vppon the hygheſt and moſte mightie, when the enimies preaſſed vpon him on euery ſide, and the mightie Lwrde heard him with the hayleſtones.

6 They ſmote the heathenith people mightily, and in falling downe they ſlue all the aduerſaries: ſo that the heathen knewe his hoſt, and all his defence, that the Lwrd him ſelfe fought againſt them: for he folowed vpon the mightie men of them.

B 7 In the time of Moſes alſo, he and Caleb the ſonne of Jephune did a great wwrke, which ſtwde agaynſt the enimies, withheld the people from ſinne, and ſtilled the wicked murmuring.
Nu.24.a.

8 And of ſixe hundred thouſande people on fwte, they two were preſerued to bring the into the heritage, namely, a lande that floweth milke and honny.
Nu.26.g.

Ioſua.13.c. 9 The Lwrde gaue ſtrength alſo vnto Caleb, whiche remayned with him vnto his age: ſo that he went vp into the high places of the lande, and his ſeede conquered the ſame for an heritage:

10 That all the children of Iſraell myght ſee, howe gwd a thing it is to be obedient vnto the Lwrde.

11 And the iudges or rulers, euerie one after his name, whoſe hearte went not a whwring, nor departed from the Lwrde, and that forſwke not the Lwrde vnfaythfully, whoſe remembrance hath a gwd report:

12 Yea their bones flouriſhe out of their place, and their names ſhal neuer be changed: but honour remayneth ſtill with the children of thoſe holy men.

13 Samuell the prophete, beloued of the Lwrde his God, ordeyned a king, and annoynted the princes ouer the people. 1.Re.10.a 2.Reg.5.

14 In the lawe of the Lwrde ruled he, and iudged the congregation, and the Lwrde had reſpect vnto Jacob. C

15 The prophete was founde diligent in his faythfulneſſe: yea and hee is knowne faythfull in his wwrkes, becauſe he ſawe the God of light. 2.Par.16

16 He called vppon the Lwrde almyghtie, when the enimies preaſſed vpon him on euery ſide, what time as he offred the ſucking lambe. 1.Reg.7.d.

17 And the Lwrde thundred from heauen, and made his voyce to be hearde with a great noyſe: 2.Reg.

18 He diſcomfited the princes of Tyre, and all the rulers of the Philiſtines.

19 Before his laſt ende, he made proteſtation in the ſight of the Lwrde, and his annoynted, that he twke neyther ſubſtance nor gwd of any man, no not ſo much as a ſhoe: and no man might accuſe him. 1.Re.12.d. 3.Reg.

20 After this he tolde that his ende was at hande, and ſhewed the king alſo his ende, and death: and from the earth lifte he vp his voyce in the prophecie, that the vngodly people ſhould periſhe.

The.xlvij. Chapter.

1. The prayſe of Nathan. 2. Dauid. 12. and Solomon.

1 AFterward in the time of king Dauid, there roſe vp a prophet called Nathan. I

2 For like as the fat is taken awaye from the offering: ſo was Dauid choſen out of the children of Iſraell.

3 He played with the Lions, as with kids, and with Beares, like as with lambes of ſheepe. 3.Re

4 Slue hee not a gyant when hee was yet but yong, and twke away the rebuke from his people, what time as he twke the ſtone in his hande, and ſmote downe proude Goliath with the ſling? 1.Re.17.f. 4.R

5 For hee called vppon the higheſt Lwrde, whiche gaue him ſtrength in his right hande, ſo that he ouerthrewe the mightie

giant

giant in the battell, that hee might set vp the horne of his people againe.

6 So he glorified him in tenne thousande, and made him to haue a good report in the prayse of the Lorde, that he should weare a crowne of glorie.

B 7 For hee destroyed the enimies on euerie side, rooted out the Philistines his aduersaries, and brake their horne in sunder, like as it is broken yet this day. 2.Reg.5.b.

8 In all his workes he praysed the hyghest and holyest, and ascribed the honour vnto him, with his whole heart did he prayse the Lord, and loued God that made him.

2.Par.16.a. 9 He set syngers also before the aulter, and in their time hee made sweete songs, that they might giue prailes euery day to God with songs.

10 Hee ordeyned to keepe the holy dayes worshipfully, and that the solemne feastes through the whole yeere shoulde be honorably holden, with praysing the name of the Lord, and with singing betimes in the morning in the sanctuarie.

2.Reg.12.d 11 The Lorde toke awaye his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of worship in Israell,

3.Reg.3.c. 12 After him there rose vp the wise sonne (called Solomon) who by him dwelt in a large possession, and for his sake he droue the enimies away farre off.

13 This Solomon raigned with peace in his time, and he obteyned glory: for God gaue him rest from his enimies on euerie side, that he might builde him an house in his name, and prepare the sanctuarie for euer.

C 14 Howe wise wast thou in thy youth, and filled with wisedome and vnderstanding, as it were with a water floude?

15 Thou coueredst and fylledst the whole lande with similitudes, and wyse prudent sentences.

16 Thy name went abroad in the Iles, bicause of thy peace thou wast beloued.

17 All landes maruelled at thy songs, prouerbs, similitudes, & at thy interpretatiõs.

3.Reg.10.b 18 And in the name of the Lord God, which is called the God of Israell, thou gatheredst golde as tinne, and thou hadst as much siluer as leade.

4.Re.11.a. 19 Thou wast moued in inordinate loue towarde women, and wast ouercome in affection.

20 Thou staynedst thy honour and worship, yea thy posteritie defiledst thou also, in bringing the wrath of the Lorde vpon thy children, & hast felt sorow for thy folly.

21 So that thy kingdome was diuided, and Ephraim became an vnfaithfull and a rebellious kingdome. 3.Re.12.c. D

22 Neuertheless, God forsoke not his mercy, neither was he vtterly destroyed bicause of his workes, that he should leaue him no posteritie: as for the seede that came vpon him, which he loued, he brought it not vtterly to nought, but gaue yet a remnant vnto Jacob, and a rote vnto Dauid out of him. 2.Re.7.a.

23 Thus rested Solomon with hys fathers, and out of his seede he left behynde him a verie foolishnesse of the people, and suche one as had no vnderstanding: euen Roboam, which turned away the people through his counsell, and Jeroboam the sonne of Nabat, which caused Israell to sinne, and shewed Ephraim the waye of vngodlynesse: 3.Re.12.b.

24 In so muche that their sinnes and myscleedes had the vpper hande so sore, that at the last, they were driuen out of the lande for the same: 3.Re.12.d.

25 Yea, hee sought out and brought vp all wickednesse, tyll the vengeance came vpon them.

The.xlviij.Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

1 THen stode vp Elias the prophete, as a fire, and his worde brent like a cressel. A 2.Re.17.a.

2 He brought an hunger vpon them, and in his zeale he made them fewe in number: for they might not away with the commaundements of the Lorde.

3 Through the worde of the Lorde he shut the heauen, and three times brought he the fire downe. 3.Re.18.c.

4 O Elias, howe honourable arte thou in thy wonderous deedes? who may make his host to be like thee?

5 One that was deade, thou raysedst vp frõ death, and in the word of the highest, thou broughtest him out of the graue againe. 3.Re.17.c.

6 Thou hast cast down kings, and destroyed them, and the honourable from their seate.

7 Upon the mount Sinai thou heardest the iudgement, and vpon Horeb the iudgement of the vengeance. B

8 Which dyddest annoynte kynges to recompence, and ordeynedst prophetes after thee. 3.Re.19.c. 4.Re.2.c.

9 Thou waſt taken vp in the ſtorme of fire,
in a charret of fiery horſes.

Luke.1.a. 10 Thou waſte ordeined in the reprouings
in time to pacifie the wrath of the Lorde
before it raged, to turne the hearts of the
fathers vnto the children, and to ſet vp the
tribes of Jacob agayne.

11 Bleſſed were they that ſawe thee, and
were garniſhed in loue, for we liue in life,
but after deth, we ſhal haue no ſuch name.

12 Elias was couered in the ſtorme, but E-
4.Reg.2.c. liszeus was filled with his ſpirite: whyle he
liued, he was afrayde of no prince, and no
man might ouercome him.

4.Reg.13.d 13 There coulde no worde deceiue him, and
after his death, his body prophecied.

C 14 He did wonders in his life, and in death
were his workes marueilous.

4.Reg.18. 15 For al this, the people amended not, nei-
ther departed they from their ſinnes, tyll
they were carryed awaye priſoners out of
the lande, and were ſcattered abroade in
all countreys, ſo that of them there remai-
ned but a very little people, and a prince
vnto the houſe of Dauid.

16 Howbeit, ſome of them did right, and
ſome heaped vp vngodlyneſſe.

2.Par.32.a. 17 Ezechias made his citie ſtrong, conuey-
ed water into it, digged through the ſtonie
rocke with yron, and made vp a wall by
the water ſide.

4.Reg.18.a 18 In his time came Sennacherib vp, and
ſent Rabſakes, lifte vp his hand againſte
Sion, and defied them with great pryde.

19 Then trembled their hearts and hands,
ſo that they ſorrowed like a woman tra-
uelling with childe:

20 So they called vpon the Lorde whiche
is mercifull, and lift vp their hands before
him, immediatly the Lord heard them out
of heauen.

D 21 He thought no more vppon their ſinnes,
nor gaue them ouer to their enimies: but
deliuered them by the hand of Eſaias.

22 He ſmote the hoſte of the Aſſyrians, and
4.Re.19.g. his Angell deſtroyed them.

23 For Ezechias had done the thing that
pleaſed the Lorde, and remayned ſtedfaſt-
ly in the way of Dauid his father, as E-
ſaias the great and faythful prophet in the
ſight of God had commaunded him.

24 In his time the ſunne went backward,
4.Re.20.b. and he lengthened the kings life.

25 With a right ſpirite prophecied he what
ſhould come to paſſe at the laſt: and to ſuch
as were ſorrowfull in Sion, he gaue cō-
ſolation, wherewith they might comfort
them ſelues for euer more.

29 He ſhewed things that were for to come
and ſecrete, or euer they came to paſſe.

The.xlix.Chapter.

Of Ioſias, Ezechias, Dauid, Ieremie, Ezechiell, Zorobabel, Ieſus, Nehemias, Enoch, & Ioſeph.

1 THe remembrance of Ioſias, is like as A
4.Re.22. when the Apothecarie maketh many
precious ſweete ſmelling things together:
his remembrance ſhall be ſweete as honny
in all mouthes, & as the playing of muſick
at a banquet of wyne.

2 He was appointed to turne the people a-
gayne, and to take away all abhominati-
ons of the vngodly.

3 He directed his heart vnto the Lorde, and
in the time of the vngodly, hee ſet vp the
worſhip of God againe.

4 All kynges, except (a) Dauid, Ezechias,
and Ioſias, committed wickednelle: for
euen the kings of Juda alſo forſooke the
lawe of God.

5 For they gaue their honour vnto other,
their honour and worſhip alſo to a ſtrange
people.

6 Therefore was the elect citie of the ſanc-
tuarie brent with fire, and the ſtreetes ther-
of layde deſolate and waſte in the hande
of Ieremie.

7 For they entreated him euill, (b) whiche
neuertheleſſe was a prophete, ordeyned
from his mothers wombe, that he might
rote out, breake off, and deſtroy: and that
he might buylde vp, and plant agayne.

8 Ezechiell ſawe the glorie of the Lorde in
a viſion, which was ſhewed him vpon the
charret of the Cherubims.

9 For hee thought vpon the enimies in the
rayne, to doe good vnto ſuche as had ord-
red their wayes aright.

10 And the bones of the twelue prophetes
flouriſhed from out of their place: for they
gaue comforte and conſolation vnto Ja-
cob, and deliuered them faythfully.

11 Howe ſhall we prayſe Zorobabell, which Agge.2.a.
was a ring on the right hande?

12 So was Ieſus alſo the ſonne of Joſe- Agge.1.a.
dec: theſe men in their times buylded the
houſe, and ſet vp the ſanctuarie of the Lord
againe, which was prepared for an euerla-
ſting worſhip.

13 And among the electe was Nehemias,
whoſe renowme was great, whiche ſet vp
for vs the walles that were broken down,
made the portes and barres agayne, and
buylded our houſes anewe.

14 But vppon the earth there is no man Gene.5.c.
created like Enoch: for hee was taken vp
from

a. Theſe alſo were ſynners, but either they were not idolaters, whiche here is chefly counted ſinne or els they did repent, for their ſynne were couered, for that they were enimies to idolatrie. 4.Re.23.b.

B

b. That is, according to the prophecie of Ieremie for the hande in ſcripture is taken for any mans office, and function.

from the earth.

15 Neyther was there a like man vnto Ioseph, which was Lord of his brethren, and the vpholder of his people: (e) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and so was Adam aboue all the beastes, when he was created.

The.L.Chapter.

1. Of Simon the sonne of Onias. 22. An exhortation to the prayse of the Lorde.

I 1 SImon the sonne of Onias the hyghe Priest, whiche in his life set vp the house agayne, and in his dayes made faste the temple:

2 The heigth of the temple also was founded of him, the double buylding, and the hygh walles of the temple.

3 In his dayes, the welles of water flowed out, and were exceeding full as the sea.

4 He toke care for his people, and deliuered them from destruction: he kept his citie, and made it strong, that it shoulde not be besieged.

5 Howe honourable was his conuersation among the people, and when he came out of the house couered with the vayle?

6 He gaue light as the morning starre in the midst of the cloudes, and as the Mone when it is full:

B 7 He shyned as the sunne in the temple of God, he is as bright as the raynebowe in the fayre cloudes.

8 And flourisheth as the floures and roses in the spring of the yeare, and as Lylies by the riuers of water, like as the branches vpon the mount of Libanus in the time of sommer:

9 As a fire and incense that is kindled, like as an whole ornament of pure golde, set with all manner of precious stones,

10 And as an Olyue tree that is fruitfull, and as a Cypres tree which groweth vp an hygh.

11 When he put on the garment of honour, and was clothed with all beautie, when hee went to the holy aulter, hee made the garment of holynesse honourable.

12 When hee toke the portions out of the priestes hande, hee him selfe stode by the hearth of the aulter, and his brethren round about in order: as the branches of a Cedar tree vpon the mount Libanus, so stode they rounde about him:

13 And as the branches of the Olyue tree, so stode all the sonnes of Aaron in their glorie, and the oblations of the Lorde in their handes, before all the congregation of Israell.

14 And that he might sufficiently performe his seruice vpon the aulter, and garnysshe the offering of the highest God, C

15 He stretched out his hande, and toke of the drinke offering, and powred in of the wine: so he powred vpon the bottome of ỹ aulter, a good smel, vnto ỹ highest prince.

16 Then beganne the sonnes of Aaron to sing, and to blowe with trumpets, and to make a great noyse, for a remembrance and prayse vnto the Lorde.

17 Then all the people together were hasted, and fell down to the earth vpon their faces, to worshippe the Lorde their God, and to giue thanks to the almightie God.

18 They song godly with their voyces, so that there was a pleasaunt noyse in the great house of the Lorde.

19 And the people in their prayer, besought the Lorde the highest, that he woulde be mercifull, till the honour of the Lord were perfourmed, and they had ended their ministration and seruice.

20 Then went he downe, and stretched out his handes ouer the whole multitude of the people of Israell, that they should giue prayse and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He beganne yet once also to praye, that he might openly shewe the thanksgiuing before the highest. D

22 (Namely thus) O giue praise and thanks all ye vnto the Lorde our God, which hath euer done noble and great things, which hath encreased our dayes from our mothers wombe, and dealt with vs according to his mercy,

23 That hee will giue vs the ioyfulnesse of heart, and peace for our time in Israell:

24 Which faythfully keepeth his mercy for vs euermore, and alway deliuereth vs in due season.

25 There be two manner of people that I abhorre from my hearte, as for the thyrde whome I hate, it is no people:

26 They that syt vpon the mountaine of Samaria, the Philistines, and the foolishe people that dwelt in Sichimis.

27 I Jesus the sonne of Sirach, Eleazarus of Jerusalem, haue tokened vp these informations, and documentes of wysedome and vnderstãding, in this booke, and powred out the wisedome of my hart. E

28 Blessed is hee that exercyseth him selfe therein: and who so taketh such to heart,

ſhall be wiſe for euer.

29 If he doe theſe things, he ſhall be ſtrong in all: for the light of the Lorde leadeth him which giueth wiſedome to the godly: the Lorde be praiſed for euermore, ſo be it, ſo be it.

The.li. Chapter.

The prayer of Ieſus the ſonne of Sirach.

A 1 I Will thanke thee, O Lorde and king, and praiſe thee O God my ſauiour: I will yeelde praiſe vnto thy name.

2 For thou art my defender and helper, and haſt preſerued my bodye from deſtruction, from the ſnares of trayterous tongs, and from the lips that are occupied with lyes.

3 Thou haſt beene my helper from ſuche as ſtoode vp againſt me, and haſt deliuered me after the multitude of thy mercie, and for thy holy names ſake, from the roaring of them that prepared them ſelues to deuour me, out of the handes of ſuch as ſought after my life, from the multitude of them that troubled me,

4 And from them that went about to ſet fyre vpon me on euery ſide, ſo that I am not brent in the middeſt of the fire:

5 From the deepe of hell, from an vncleane tong, from lying wordes, from falſe accuſation to the king, and from an vnrighteous tong.

6 My ſoule ſhall praiſe the Lorde vnto death: for my lyfe drewe nyghe vnto hell downewarde.

B 7 They compaſſed me rounde about on euerie ſide, and there was no man to helpe me: I loked about me if there were any man that woulde ſuccoure me, but there was none.

8 Then thought I vppon thy mercye, O Lorde, and vpon thy actes that thou haſte done euer of olde: (namely,) that thou deliuereſt ſuche as put their truſt in thee, and riddeſt them out of the hands of the heathē.

9 Thus lift I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord, the father of my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the proude.

11 I will praiſe thy name continually, yelding honour and thankes vnto it: and ſo my prayer was heard.

12 Thou ſauedſt me from deſtruction, and deliuereſt me frō the vnrighteous time: therefore will I acknowledge and praiſe thee, and magnifie the name of the Lord.

13 When I was yet but yong, or euer I went aſtray, I deſired (a) wiſedome openly in my prayer. C

14 I came therefore before the temple, and ſought hir vnto the laſt: then floriſhed ſhe vnto me, as a grape that is ſone rype.

15 My heart reioyced in hir, then went my fote the right way: yea, from my youth vp ſought I after hir.

16 I bowed downe mine eare, and receiued hir: I founde me muche wiſedome, and proſpered greatly in hir.

17 Therefore will I aſcribe the glory vnto him that giueth me wiſdome.

18 For I am aduiſed to doe thereafter, I will be ſealous to cleaue vnto the thing that is good, ſo ſhall I not be confounded.

19 My ſoule hath wreſtled with hir, and I haue beene diligent to be occupied in hir: I lyft vp myne handes on high, then was my ſoule lightened through wiſdome, that I knowledged my foliſhneſſe.

20 I ordered my ſoule after hir, ſhe and I were one heart from the beginning, and I founde hir in cleanneſſe, and therfore ſhall I not be forſaken.

21 My heart longed after hir, and I gat a good treaſure. D

22 Through hir, the Lorde hath giuen me a new tong, wherewith I will praiſe him.

23 O come vnto me ye vnlearned, and dwel in the houſe of wiſedome. Eſai.55.8.

24 Withdrawe not your ſelues from hir, but talke and commune of theſe things: for your ſoules are verie thirſtie.

25 I opened my mouth, and ſpake, O come and buye wiſdome without money.

26 Bow downe your necke vnder hir yoke, and your ſoule ſhall receiue wiſedome: ſhe is hard at hande, & is content to be found.

27 Beholde with your eyes, howe that I haue had but little labour, and yet haue founde much reſt. Eccle.6.l.

28 O receiue wiſedome, and ye ſhall haue plenteouſneſſe of ſyluer and golde in poſſeſſion. E

29 Let your mynde reioyce in his mercie, and be not aſhamed of his praiſe.

30 Worke his worke betimes, and he ſhall giue you your rewarde in due ſeaſon.

(a) Wiſedom is obteyned one of theſe three meanes firſt by prayer as Solomon did, and Iacob. ſecondly by diligent reading of Gods booke, where wiſedome is conteyned. Pſal.19. Thirdly, by godly conuerſation, & continuing in the feare of God. Pro.2. Iohn.7. If any man will doe my will, he ſhall knowe my doctrine.

The ende of the booke of Ieſus the ſonne of Sirach, whiche is called in Latine Eccleſiaſticus.

¶ The booke of the prophete Baruch.

¶ *The first Chapter.*

1. Baruch wrote a boke during the captiuitie of Babylon, which he red before Iechonias and all the people. 10. The Iewes sent the booke with money vnto Ierusalem, to their other brethren, to the intent that they should pray for them.

I 1 ND these are the wordes of ỹ booke whiche were (a) written by Baruch the sonne of Nerias, the sonne of Maasias, the one of Sedechias, the sonne of Helchias, at Babylon.

a. Baruch was secretarie to Jeremie the prophete, of whome in Jeremie is often made mentiõ.

2 In the fifth yeere, and in the seuenth day of the moneth, what time as the Chaldees toke Jerusalem, and brent it vp with fire.

3 And Baruch did reade the wordes of this boke, that Jechonias the sonne of Joachin king of Juda might heare, and in the presence of all the people that were come to heare the boke,

4 And before al the nobles, the kings sons, and before the elders, and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babylon, by the water of " Sody,

" or, Sud.

5 Which when they heard it, weapt, fasted, and prayed before the Lord.

6 They made also a collection of money, according to euery mans power.:

B 7 And sent it to Jerusalem vnto Joachin the sonne of Helchia, the sonne of Salom priest, with the other priests, and to all the people which were with him at Jerusalẽ,

8 (What time as they had gotte̅ the " vessels of the temple of the Lorde that were taken away out of the temple, that they myght bring them agayne into the lande of Juda, the tenth day of the moneth (b) Siuan (namely,) syluer vessels, which Sedechias the sonne of Josias the king of Juda had made,

" or, ornamẽts

b. Siuan containeth parte of May, and part of Iune, it is the thirde moneth, after the reckning of the Iewes.

9 After that Nabuchodonosor king of Babylon, had taken Jechonias with all his princes, lordes, and all the people, and led thẽ captiue from Jerusalẽ vnto Babylõ:)

Deut. 14. c.

10 And they sayde, Beholde, we haue sent you money to buye you burnt offerings and incense withall, prepare a meate offering, and offer for sinne vpon the aulter of the Lorde our God:

11 And (c) pray for the prosperitie of Nabuchodonosor king of Babylon, and for the welfare of Balthasar his son, ỹ their days may be vpõ earth, as the days of heauen:

1. Tim. 2. b

c. By this example we are taught to pray for kings and princes, as 1. Tim. 1.

12 That God also maye giue vs strength, and lighten our eyes, that we maye liue vnder the defence of Nabuchodonosor king of Babylon, and vnder the protection of Balthasar his sonne, that we maye long doe them seruice, and fynde fauour in their sight.

13 Pray for vs also vnto the Lord our God: for we haue sinned against the Lorde our God, and vnto this day is not his wrath turned yet away from vs.

14 And see that ye reade this boke whiche we haue sent vnto you, to be rehearsed in the temple of the Lorde, vppon the highe dayes, and at time conuenient. C

15 Thus shall ye say, the Lorde our God is righteous, but we are worthy of confusion and shame, like as it is come to passe this daye vnto all Juda, and to euery one that dwelleth at Jerusalem. Baruc. 2. b.

16 To our kings, princes, priests, prophets, and to our fathers.

17 We haue sinned before the Lorde our God, we haue not put our trust in him, nor giuen him credence,

18 We haue not obeyed him, we haue not hearkened vnto the voyce of the Lord our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, we haue bene euer a misbeleeuing, and an vnfaythfull people vnto the Lorde our God, destroying our selues vtterly, and shrinking backe, that we shuld not heare his voyce.

20 Wherfore, there are come vpon vs great plagues and dyuers curses, like as the Lorde deuised by Moyses his seruaunt, which brought our fathers out of the land of Egypte, to giue vs a lande that floweth with mylke and honny, like as it is to see this day. Leuit. 26. Exod. 12.

21 Neuertheles, we haue not hearkened

 vnto

vnto the voyce of the Lorde our God, according to all the wordes of the prophets, whome he sent vnto vs, (and to our rulers:)

22 But euerie man followed his own mind and wycked imagination, to offer vnto strange gods, and to doe euill in the sight of the Lorde our God.

The.ij.Chapter.

1. The Iewes confesse that they iustly suffer for their sinnes. 2. The true confession of the Christian. 11. The Iewes desire to haue the wrath of God turned from them. 21. The lord will that we obey vnto princes, although they be euill. 32. He promiseth that he will call againe the people from captiuitie, and giue them a newe and an euerlasting testament.

A 1 FOr the which cause, the Lorde our God hath performed his deuise, wherof he certified vs, and our heads that ruled in Ierusalem, yea, & our kings, our princes, with all Israell and Juda: Dani.9.b.

Deut.28.f. 2 And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Ierusalem, according as it is written in the lawe of Moses,

3 That a man shoulde eate the flesshe of his owne sonne, and the flesshe of his owne daughter.

4 Moreouer, he hath deliuered them into the handes of all the kings that are round about vs, to be confounded and desolate, and scattered them abroade in all landes and nations.

5 Thus are we brought beneath, and not aboue, because we haue synned agaynste the Lorde our God, and haue not beene obedient vnto his voyce.

Baruc.1.d. 6 Therefore the Lorde our God is ryghteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

B 7 And as for these plagues that are come vpon vs alreadie, the Lorde hath deuised them for vs:

8 Yet woulde we not pray vnto the Lorde our God, that we might euery man turne from his vngodly wayes.

9 So the Lorde hath caused such plagues to come vpon vs: for he is righteous in al his workes whiche hee hath commaunded vs:

10 Which we also haue not done, nor harkened vnto his voyce, for to walke in the commaundementes of the Lorde, that he hath giuen vnto vs.

11 And nowe, O Lorde God of Israell, thou that hast brought thy people out of the lande of Egypt with a mightie hand, with tokens and wonders, wyth thy great power and outstretched arme, and hast gotten thy selfe a name, as it is come to passe this day: Dani.9.c. Exod.7.d.

12 O Lorde our God, we haue synned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnesses.

13 Turne thy wrath from vs, (we beseeche thee,) for we are but a fewe lefte among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lorde, and our petitions, bring vs out of captiuitie for thyne owne sake, get vs fauour in the sight of them which haue led vs away: C 2.Par.6.f.

15 That all landes may knowe that thou arte the Lorde our God, and that Israell and his generation calleth vpō thy name.

16 O Lorde, loke downe from thy holye house vpon vs, enclyne thyne eare, and heare vs. Deut.6.f. Deut.4

17 Open thine eies, and behold, for the dead that be gone downe to their graues, and whose soules are out of their bodyes, ascribe vnto the Lorde neyther prayse nor righteousnesse: Psal.115.

18 But the soule that is vexed for the multitude (of hir synnes,) which goeth on heauyly and weakely, whose eyes beginne to fayle, yea, suche a soule ascribeth prayse and righteousnesse vnto the Lorde.

19 For we powre out our prayers before thee, and require mercie in thy syght, O Lorde our God, not for any godlynesse of our fathers:

20 But because thou hast sente out thy wrath and indignation vpon vs, according as thou diddest threaten vs by thy seruantes the prophetes, saying,

21 Thus sayth the Lorde, Bowe downe your shoulders and neckes, and serue the king of Babylon: so shall ye remayne still in the land that I gaue vnto your fathers. Iere.27.a.

22 But if you will not heare the voyce of the Lorde your God, to serue the king of Babylon, D Hebr.

23 I will destroy you in the cities of Juda, within Ierusalem and without: I will also take from you the voyce of mirth, and the voyce of ioye, the voyce of the bryde-grome, and the voyce of the bryde, and there shal no man dwel more in the land.

24 But they would not hearken vnto thy voyce to do the king of Babylon seruice: and therefore hast thou performed the wordes that thou spakest by thy seruantes

the

the propheles: (namely,) that the bones of our kings, and the bones of our fathers, should be translated out of their places:

25 And loe, nowe are they layde out in the heate of the sunne, and in the colde of the nyght, and deade in great miserie, with hunger, with swoorde, (with pestilence,) and are cleane cast forth.

26 As for the temple wherein thy name was called vpon, thou hast layde it waste, as it is to see this day, & that for the wickednesse of the house of Israell, and the house of Juda.

27 O Lorde our God, thou hast intreated vs after all thy gwdnesse, and accoording to all that great louing mercy of thyne.

E 28 Like as thou spakest by thy seruant Moses, in the day when thou diddest cõmaund him to write thy lawe before the children of Israell, saying.

Deut.4.d. 29 If ye will not hearken vnto my voyce, then shall this great multitude be turned into a very small people among the nations, for I will scatter them abroade.

30 Notwithstanding, I am sure that this folke will not heare me, for it is an harde necked people: but in the lande of their captiuitie, they shal remember themselues.

31 And learne to know that I am the Lord their God, when I giue them an heart to vnderstand, and eares to heare:

32 Then shall they prayse me in the lande of their captiuitie, and thinke vppon my name:

33 Then shall they turne them from their harde backes, and from their vngodlynesse: then shall they remember the thyngs that happened vnto their fathers, whiche sinned against me.

34 So will I bring them againe into the lande which I promised with an othe vnto their fathers, Abraham, Isahac, and Jacob, and they shall be Lordes of it, yea, I will encrease them, and not minish the.

F 35 And I will make another couenaunt with them, suche one as shall endure for euer: (namely,) that I will be their God, and they shall be my people: and I will no more driue my people the chyldren of Israell out of the lande that I haue gyuen them.

Hebr.8.c.

The.iij. Chapter.

1. The people continueth in their prayer begunne for their deliuerance. 9. He prayseth wysedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36. Onely God was the fynder of wisedome. 37. Of the incarnation of Christe.

1 AND nowe, O Lorde almightie, thou God of Israell, our soule that is in trouble, and our spirite that is vexed, cryeth vnto thee: I

2 Heare vs, O Lorde, and haue pitie vpon vs, for thou art a mercifull God, be gratious vnto vs, for we haue sinned before thee.

3 Thou endurest for euer: shoulde we then vtterly perishe?

4 O Lord almightie, thou God of Israel, heare nowe the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of the Lord their God, for the which cause, these plagues hang nowe vpon vs. Ephes.2.a. Dani.3.c. Jere.2.c. 3.c.f.5.c.

5 O Lorde remember not the wickednesse of our forefathers, but thinke vppon thy power and name nowe at this time:

6 For thou arte the Lorde our God, and thee, O Lorde, will we prayse.

7 For thou hast put thy feare in our harts, to the intent that we should call vpon thy name, and prayse thee in our captiuitie, and that we might turne from the wyckednesse of our forefathers that synned before thee. B Nu.14.a. Psal.77.a.

8 Beholde, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abhomination, curse, and subiecte to exactions: like as it hath happened vnto our fathers also, bycause of all their wickednesse, and departing from thee. Psal.79.a.

9 O Israell, heare the commaundementes of life, ponder them wel with thine eares, that thou mayest learne wisedome.

10 But howe happeneth it Israell, that thou art in thyne enimies lande? thou art waxen olde in a strange countrey, and defiled with the deade.

11 Why art thou become like them that go downe to their graues?

12 Euen because thou hast forsaken the wel of wisedome. Jere.2.b.

13 For if thou haddest walked in the waye of God truely, thou shouldest haue remayned still safe in thyne owne lande. C

14 O learne then where is wysedome, where " vertue is, where vnderstanding is: that thou mayest knowe also from whence commeth long continuance and life, the light of the eyes, and quietnesse. Pro.11.a. and.3.a. " or, strength. Psal.19.b. and.119.a.

15 Who euer founde out his place? or who came euer into his treasures?

16 Where are the princes of the heathen become, and suche as ruled the beastes vpon the earth?

17 They that had their pastyme with the foules of the ayre, they that hoorded vp siluer and golde, wherein men trust so much, and made no end of their gathering?

18 What is become of them that coyned siluer, and were so carefull, and could not bring their workes to passe?

19 They be rotted out, & gone down to hel, and other men are come vp in their steeds.

20 Yong men haue seene light, and dwelt vpon earth: but the way of reformation haue they not knowne.

D 21 Nor vnderstand the pathes thereof: neither haue their children receyued it, yea, right farre is it from them.

22 It hath not beene heard of in the lande of Chanaan, neyther hath it beene seene at Theman.

23 The Agarenes sought after wisedome, but that which is earthly, like as the marchants of the lande doe: they of Theman are cunning also, they labour for wisdome and vnderstanding, but the way of true wisdome they knowe not, neyther do they thinke vpon the pathes thereof.

24 O Israell, howe great is the house of God? and howe large is the place of his possession?

Deut.4.f. 25 Great is he, and hath none ende: yea, hygh and vnmeasurable.

Iere.23.b. Psal.145.a. 26 What is become of those famous gyantes, that were so great of bodyes, and so worthy men of warre?

E 27 Those hath not the Lord chosen, neither haue they found the way of reformation:

28 Therefore were they destroyed, and for so much as they had no wisdome, they perished because of their foolishnesse.

29 Who hath gone vp into heauen, to take wisedome there, and brought hir downe from the cloudes?

30 Who hathe gone ouer the sea to fynde hir, and hath chosen hir aboue golde, and so brought hir hyther?

31 No man knoweth the wayes of wisedome, neyther is there any that can seeke out hir pathes.

Gene.1.d. 32 But he that wotteth al things, knoweth hir, and hath founde hir out with his foreknowledge: this same is he which prepared the earth at the beginning, and filled it with all maner of foules and beastes.

Iosu.1.c. Esai.38.b. 33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 The starres keepe their watch, and giue their light, yea, and that gladly: when he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him. Psal.14.b. Deut.4.a.

36 It is he that hath founde out all wysedome, and hath gyuen hir vnto Jacob his seruant, and to Israell, his beloued.

37 Afterwarde did he shewe him selfe vpon earth, and dwelt among men. Iohn.1.a. 1.Iohn.1.a.

The.iiij.Chapter.

1. The rewarde of them that keepe the lawe, and the punishment of them that despise it. 12. A comforting of the people being in captiuitie. 19. A complaint of Ierusalem, and vnder the figure thereof, of the Church. 25. A consolation and comforting of the same.

1 THis is the booke of the commaundements of God, and the lawe that endureth for euer: all they that keepe it, shal come to life, but suche as forsake it, shall come to death. A

2 Turne thee, O Jacob, and take holde of it, walke by this way, through his brightnesse and shine.

3 Gyue not thyne honour to another, and thy worship to a strange people.

4 O Israell, how happy are we, seing that God hath shewed vs suche things as are pleasant vnto him? Psal.93.b.

5 Be of good cheere, thou people of God, O thou auncient Israell.

6 Nowe are ye solde among the heathen, howbeit, not for your vtter destruction: but because ye prouoked God the Lord to wrath and displeasure, therefore were ye deliuered vnto your enimies. 4.Re.17.b. and.25.

7 For ye displeased the euerlasting GOD B that made you, offering vnto deuils, and not to God.

8 Ye haue forgotten him that brought you vp, and ye haue greeued Jerusalem that nursed you.

9 When she sawe that the wrathe of God was comming vpon you, she sayde, Hearken O ye that dwell about Sion, for God hath brought me into great heauinesse.

10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euerlasting God wil bring vpon them.

11 With ioy did I nourish them, but nowe must I leaue them with weping & sorow.

12 Let no man reioyce ouer me wydowe, and forsaken, which for the synnes of my

childzen

childzen am desolate of euery man: for why? they departed from the law of God.

13 They would not knowe his rightcousnesse, nor walke in the way of his comandementes: and as for the pathes of truth & godlynesse, they had no lust to go in them.

C 14 O ye dwellers about Sion, come and let vs call to remembrance the captiuitie that the euerlasting God hath brought vpon my sonnes and my daughters.

Deut.28.c. Jer.5.b. 15 He hathe brought a people vppon them from farre, an vncurteous people, and of a strange language: which neither regarde the olde, nor pitie the yong.

16 These haue caried away the deare beloued of my widowes, leauing me alone, both desolate and childlesse.

17 But alas, what can I helpe you?

18 Now he that brought these plagues vpon you, deliuer you also from the hands of your enimies.

19 Goe your way, O my childzen, goe your way, for I am desolate and forsaken.

Deut.4.b. and.30.a. Psal.130.a. 20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and for my time, I wil cal vpō ỹ most highest.

21 Be of good cheere, O my childzen, crye vnto the Lord, and he shall deliuer you frō the power of the princes, your enimies.

D 22 For verily I haue euer a good hope of your prosperous health, yea, a very gladnesse is come vpon me from the holy one, bycause of the mercy that he shall haue of our euerlasting sauiour.

23 With mourning and weeping did I let you goe fro me: but with ioy and perpetuall gladnesse shall the Lord bring you agayne vnto me.

24 Like as the neyghbours of Sion sawe your captiuitie from God: euen so shall they also see shortly your health in God, which shall come on you with great honor and euerlasting worship.

2.Reg.16.b. 25 O my childzē, suffer patiently the wrath that shall come vpon you: for the enimie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My dearlings haue gone rough harde wayes, for they are led away as a flocke that is scattered abroad with the enimies.

E 27 But be of good comfort, O my childzen, and crye vnto the Lorde: for he that led you away, hath you yet in remembrance.

Esai.60.b. 28 And like as ye haue beene mynded to swarue from your God: so shall ye now endeuour your selues tenne times more to turne agayne, and to seeke him.

29 For he that hath brought these plagues vpon you, shall bring you euerlasting ioye agayne, with your health.

30 Take a good heart vnto thee, O Jerusalem: for he which gaue thee that name, exhorteth thee so to doe.

31 The wicked doers that nowe put thee to trouble, shall perishe: and such as haue reioyced at thy fall, shall be punished. Jerr.50.a. b.c.

32 The cities whom thy childzen serue, and that haue caryed away thy sonnes, shal be corrected.

33 For like as they be nowe glad of thy decaye, and reioyce at thy fall: so shall they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheere shall be turned to sorrowe.

35 For a fire shall fall vppon them from the euerlasting God long to endure, and it shall be inhabited of diuels for a greate season.

36 O Jerusalem, loke about thee towarde the East, and behold the ioy that commeth vnto thee from God.

37 For loe, thy sonnes whom thou hast forsaken, and that were scattered abroade, come gathered together from the East and West, reioycing in the worde of the holy one, vnto the honour of God.

The.v. Chapter.

1. Ierusalem is moued vnto gladnesse for the returne of hir people, and vnder the figure therof, the Church.

1 PVT of thy mourning clothes, O Jerusalem, and thy sorrowe, and decke thee with the worshippe and honour that commeth vnto thee from God, with euerlasting glory. I

2 God shall put the garment of rightcousnesse vpon thee, and set a crowne of euerlasting worship vpon thyne head:

3 For vpō thee wil God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlasting name shall be gyuen thee of God, with peace of righteousnesse, and the honour of Gods feare.

5 Aryse O Jerusalem, stande vp on hyghe, loke about thee towarde the East, and beholde thy childzen gathered from the East vnto the Weast, which reioyce in the holy word, hauing God in remembrance.

6 They departed from thee on foote, and were led away of their enimies: but nowe shall the Lord bring them caryed with honour, as childzen of the kingdome.

7 For

B 7 For God is purposed to bring downe all
stoute mountaines, yea, and al high rocks,
to fill the valleys, and so to make them euē
with the grounde, that Israell may be di-
ligent to liue, vnto the honour of God.
8 The woodes and all pleasant trees, shall
ouershadowe Israell at the commaunde-
ment of God.
9 For hither shall God bring Israell with
ioyfull myrth, and in the light of his ma-
iestie, with the mercie and righteousnesse
that commeth of him selfe.

The.vi. Chapter.

A copie of the Epistle that Ieremie sent vnto the Iewes, which were led away prisoners by the king of Babylon: wherein he certifieth thē of the thing that was commaunded him of God.

A 1 BEcause of the synnes that ye haue
In this Chapter are the makers & mainteiners of images mightily confuted.
done against God, ye shall be led a-
way captiue vnto Babylon, euen of Na-
buchodonosor the king of Babylon.
2 So when ye be come into Babylon, ye
Iere.25.a.
shall remayne there many yeeres, and for
a long season, (namely) (a) seuen genera-
tions: and after that will I bring you a-
way peaceably from thence.
a. That is, seuentie yeres.
3 Nowe shall ye see in Babylon, gods of
golde, of siluer, of wood, and of stone, borne
vpon mens shoulders, to cast out a feare-
fulnesse before the heathen.
4 But loke that ye do not as the other: be
not ye afraid, and let not the feare of them
ouercome you.
5 Therefore when ye see the multitude of
Deut.6.c.
people worshipping them behinde and be-
fore, say ye in your hearts: O Lorde, it is
thou that oughtest only to be worshipped.
6 Mine Angell also shall be with you, and
I my selfe will care for your soules.
B 7 As for the "timber of those gods, the car-
"or, tong.
penter hath pulliſhed them: yea gilted be
they, and layde ouer with siluer, yet are
they but vaine things, and can not speake.
8 Like as a wench that loueth paramours
is trimly deckt: euen so are these made
and hanged with golde.
9 Crownes of gold verily haue their gods
vpon their heades: so the priests themselues
take golde and siluer from them, and put
it to their owne vses:
10 Yea they giue of the same vnto harlots,
and trimme their whores withal: againe,
they take it from the whores, and decke
their gods therewith:
Iere.10.a. 11 Yet cā not these gods deliuer them selues
from rust and mothes.
12 When they haue couered them with clo-
thing of purple, they wype their faces for
the duste of the temple, whereof there is
much among them.
13 One hath a scepter in his hand, as though
he were iudge of the countrey, yet can he
not slay such as offende him.
14 An other hath a swoorde or an axe in his C
hand: for al ỹ, he is neither able to defende
him selfe from battel, nor from murderers.
15 By this ye may vnderstand, that they be
no gods: therefore see that ye neither wor-
ship them, nor feare them.
16 For like as a vessell that a man vseth, is
nothing worth when it is broken, euen so
is it with their gods: when they be set vp
in the temple, their eyes be full of duste
through the feete of those that come in.
17 And like as the dores are shut in round
about, vppon him that hath offended the
king, or as it were a dead body kept beside
the graue: euen so, the priestes keepe the
dores with barres and lockes, least their
Exod.5.
gods be spoyled with robbers.
18 They set vp candles before them, yea be-
rily and that many, whereof they can not
see one: but euen as blockes, so stande they
in the temple.
19 It is said, that the serpents and wormes
which come of the earth, gnawe out their
heartes, eating them and their clothes al-
so, and yet they feele it not.
20 Their faces are blacke, through the
smoake that is in the temple.
21 The owles, swalowes, and birdes flee D
vpon them, yea and the cattes runne ouer
their heades.
22 By this ye may be sure that they are not
gods, therefore feare them not.
23 The golde that they haue, is to make
them beautifull: for all that, except some
body dight off their rust, they will giue no
shyne, and when they were caste into a
fourme, they felt it not.
24 They are bought for money, and haue
no breath of life within them.
25 They muste be borne vpon mens shoul-
ders, as those that haue no feete, whereby
they declare vnto menne, that they be no-
thing worth: confounded be they then
that worship them.
26 For if they fall to the grounde, they can
Sapi.44.d.
not ryse vp agayns of them selues: yea,
though one helpe them vp, and set them
right, yet are they not able to stand alone,
Psal.114.d.
but must haue proppes set vnder them like
deade men.

27 As

E 27 As for the thing that is offered vnto thē, their priestes sell it, and abuse it, yea the priestes wiues take thereof: but vnto the sicke and poore, they giue nothing of it.

28 The women with chylde, and the menstruous lay handes of their offerings: by this ye may be sure that they are no gods, therefore be not ye afrayde of them.

29 From whence commeth it then that they be called gods? the women sit before the gods of siluer, golde, and wood,

30 And the priestes sit in their temples, hauing open clothes, whose heds and beards are shauen, and haue nothing vpon their heads.

31 Roaring and crying vpon their gods, as men do at the feast when one is dead.

32 The priests also take away the garments of the images, and decke their wiues and children withall.

33 Whether it be good or euill that any mā do vnto them, they are not able to recompence it: they can neyther set vp a king, nor put him downe.

34 In like manner, they may neyther giue riches, nor reward euill: though a man make a bowe vnto them, and keepe it not, they will not require it. Eccle. 5. a.

35 They can saue no man from death, neyther deliuer the weake from the mightie.

36 They can not restore a blynd man to his sight, nor helpe any man at his neede.

F 37 They can shewe no mercy to the wydowe, nor do good to the fatherlesse.

38 Their goddes of wood, stone, golde, and siluer, are but euen as other stones that be hewen off the mountayne: they that worship them, shall be confounded.

39 How shuld they then be taken for gods? yea, how dare men call them gods?

40 And though the Chaldees worshipped them not, hearing that they were but dumbe, and could not speake:

41 Yet they them selues offer vnto Bel, and would fayne haue him to speake: as who say, they could feele, that may not moue.

42 But when these men come to vnderstāding, they shal forsake them, for their gods haue no feeling.

☞ G 43 A great sort of womē girt with cords, sit in the streetes, and burne "Oliue be- "Or, straw.
G ries: now if one of them be conueyed away, and lye with suche as come by, she
G calleth the neyghbours in the teeth, bycause she was not worthyly reputed, nor
☜ G her corde broken.

44 What soeuer is done for them, it is but in vayne and lost: howe may it then be thought or sayde, that they are goddes?

45 Carpenters and goldsmithes make thē: neyther be they any other thing, but euen what the workemen will make of them.

46 Yea the Goldsmythes them selues that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Vayne therefore are the things, yea berie shame is it that they leaue behynde thē for their posteritie.

48 For as sone as there commeth any war or plague vpon them, then the priestes imagine where they may hyde them selues with them.

49 Howe can men thinke then that they be goddes, which neyther may defende them selues from warre, nor deliuer them from misfortune?

50 For seeing they be but of wood, of stone, of siluer, and of gold, all people and kings shall knowe hereafter, that they be but vayne things: yea it shall be openly declared that they be no gods, but euen the very workes of mens handes, and that God hath nothing to do with them.

51 It is manifest then that they are no goddes, but the workes of mens handes, and no worke of God in them.

52 They can set no king in the lande, nor giue rayne vnto men.

53 They can giue no sentence of a matter, neyther defende the lande from wrong: for they are not able to doe so muche as a Crow that fleeth betwixt heauen & earth.

54 When there happeneth a fyre into the house of those goddes of woode, and siluer, and of golde, the priestes will escape and saue them selues, but the goddes burne as the balkes therein.

55 They can not withstande any king or battell: howe may it then be thought or graunted that they be goddes?

56 Moreouer, these gods of wood, of stone, of golde and siluer, may neyther defende them selues from theeues nor robbers:

57 Yea the verie wicked are stronger than they: these strippe them out of their apparell that they be clothed withall, these take their gold and siluer from them, and so get them away, yet cā they not help thē selues.

58 Therefore it is much better for a man to be a king, and so to shewe his power, or else a profitable vessell in a house, wherein he that oweth it, might haue pleasure, yea or to be a dore in a house, to keepe suche things safe as be therein, than to be suche a vayne god.

59 The

59 The sunne, the moone, and all the starres, seeing they giue their shine and light, are obedient, and do men good.
60 When the lightning glistereth, all is cleare.
61 The winde bloweth in euerie countrey: and when God commaundeth the clouds to goe rounde about the whole worlde, they do as they are bidden.
62 When the fire is sent down from aboue and commaunded, it burneth vp hylles and woodes: but as for those goddes, they are not like one of these things, neither in beautie, neither in strength.
63 Wherefore men shoulde not thinke nor say that they be goddes, seeing they can neyther giue sentence in iudgement, nor doe men good.
64 For so muche nowe as ye are sure that they be no goddes, then feare them not:
65 For they can neither speake euyll nor good of kings.
66 They can shewe no tokens in heauens for the heathē, neither shine as the sunne, nor giue light as the moone:
67 Yea the vnreasonable beasts are better than they: for they can get them vnder the roofe, and do them selues good.
68 So can ye be certified by no manner of meanes that they be gods, therefore feare them not.
69 For like as a scarcrowe in a garden of herbes keepeth nothing: euen so are their gods of wood, of siluer, and golde.
70 And like as a white thorne in an Orcharde, that euerie byrde sitteth vpon, yea like as a deade bodye that is cast in the darke: euen so is it with those goddes of wood, siluer, and golde.
71 By the purple and skarlet, whiche they haue vpon them, and sone fadeth awaye, ye may vnderstande that they be no gods: yea they them selues shall be consumed at the last, whiche shall be a great confusion of the lande.
72 Blessed is the godly man that hath no images, and worshippeth none: for hee shall be farre from reproofe.

The ende of the booke of the prophete Baruch, which is not in the Canon of the Hebrue.

¶ The song of the three children, which *were put into the hot burning ouen. The cōmon tran-*slation readeth this song in the third Chapter of Daniel.

25. The prayer of Azarias. 46. The crueltie of the king. 48. The flame deuoureth the Chaldeans. 49. The Angell of the Lorde was in the furnace. 51. The three children prayse the Lord, and prouoke all creatures to the same.

24 AND they walked in the midst of ỹ flame, praising God, and magnifying the Lorde.
2 Then Azarias stood vp, & prayed on this manner: euen in the midst of the fire opened he his mouth, and sayde,
26 Blessed be thou, O Lorde God of our fathers, right worthy to be praysed & honored is that name of thine for euermore:
27 For thou art righteous in all the things that thou hast done to vs, yea, faythfull are all thy workes, thy wayes are right, and all thy iudgements true.
28 In al the things that thou hast brought vpon vs, and vpon the holy citie of our fathers, euen Jerusalem, thou hast executed true iudgement: yea according to right and equitie hast thou brought all these things vpō vs, bicause of our sinnes.
29 For why? we haue offended, and done wickedly, departing from thee.
30 In all things haue we trespassed, and not obeyed thy commaundementes, nor kept them, neyther done as thou hast bidden vs, that we may prosper. Dani.9.a.
31 Wherefore all that thou hast brought vpon vs, and euerie thing that thou hast done to vs, thou hast done them in true iudgement: Baruc.2.b.
32 As in deliuering vs into the handes of our enimies, among vngodly and wicked abhominations, and to an vnrighteous king, yea the most frowarde vpon earth.
33 And nowe we may not open our mouthes, we are become a shame and reproofe vnto thy seruantes, and to them that worship thee.

34 Yet

34 Yet for thy names ſake (we beſeche thee) giue vs not vp for euer, breake not thy couenant.

35 And take not awaye thy mercie from vs for thy beloued Abrahams ſake, for thy ſeruant Iſahacks ſake, and for thy holy Iſraels ſake:

Gen.15.c. Gen.10.D. 36 To whom thou haſt ſpoken, and promiſed, that thou wouldeſt multiplie their ſeede as the ſtarres of heauen, and as the ſande that lyeth vpon the ſea ſhoare.

F 37 For we, O Lorde, are become leſſe than any people, and be kept vnder this day in all the worlde, becauſe of our ſinnes.

38 So that nowe, we haue neither prince, duke, prophete, burnt offering, ſacrifice, oblations, incenſe, nor ſanctuarie before thee.

39 Neuertheleſſe, in a contrite hart, and an humble ſpirite, let vs be receyued, that we may obteyne thy mercie.

40 Like as in the burnt offering of rãmes, and bullockes, and like as in thouſandes of fat lambes: ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

1.Pet.2.A. Rom.10.C. Eſai.28.D. Rom.9.G. 41 And nowe we folowe thee with all our hart, we feare thee, and ſeeke thy face.

42 Put vs not to ſhame: but deale with vs after thy louing kindneſſe, and accoꝛding to the multitude of thy mercies.

43 Deliuer vs by thy miracles, O Lorde, and get thy name an honour: that all they whiche doo thy ſeruants euill, may be confounded.

44 Let them be aſhamed through thy almightie power, and let their ſtrength bee broken:

45 That they may knowe, howe that thou only art the Lord God, and honour woꝛthie throughout all the worlde.

G 46 And the kings ſeruantes that put them in, ceaſſed not to make the ouen hot with (2) wylde fire, drye ſtrawe, pitch, towe, and fagottes:

2. Whiche is called Naphtha, which is a certaine kinde of fat & chalkie clay.

47 So that the flame went out of the ouen vpon a fourtie and nine cubites:

48 Yea, it toke awaye, and brent vp thoſe Chaldees that it gate hold vpon beſide the ouen.

49 But the angel of the Lord came down into the ouen to Azaria and his felowes, & ſmote the flame of the fire out of the ouen,

50 And made the middes of the ouen as it had bene a colde winde blowing: ſo the fire neyther touched them, greeued them, nor did them hurt.

51 Then theſe three, as out of one mouthe, prayſed, honoured, and bleſſed God in the furnace, ſaying,

52 Bleſſed be thou, O Lord God of our fathers: for thou art prayſe and honour woꝛthie, yea, & to be magnified for euermoꝛe. 1.Mac.4.B

53 Bleſſed be the holy name of thy glorie: for it is woꝛthy to be prayſed and magnified in all woꝛldes. Pſal.72.b.

54 Bleſſed be thou in the holy temple of thy glory: for aboue all things thou art to be prayſed, yea and moꝛe than woꝛthie to be magnified for euer.

55 Bleſſed be thou in the throne of thy kingdome: for aboue all thou art woꝛthie to be well ſpoken of, and to be moꝛe thã magnified for euer.

56 Bleſſed be thou that lokeſt through the deepe, and ſitteſt vpon the Cherubims: for thou art woꝛthie to be prayſed, and aboue all to be magnified for euer.

57 Bleſſed be thou in the firmament of heauen: for thou art prayſe and honour woꝛthie for euer.

58 O all yee woꝛkes of the Lorde, ſpeake good of the Lorde: prayſe him and ſet him vp for euer.

59 O ye angels of the Lord, ſpeake good of the Lord: prayſe him, & ſit him vp for euer. Pſal.102.f. and.149.b.

60 O ye heauens ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

61 O all ye waters that bee aboue the firmament, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

62 O all yee powers of the Lorde, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

63 O ye ſunne and moone, ſpeake good of ẏ Lorde: prayſe him, & ſet him vp for euer. Pſal.148.a

64 O ye ſtarres of heauen, ſpeake good of ẏ Lorde: prayſe him, & ſet him vp for euer.

65 O ye ſhowres and deawe, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. Pſal.136.a.

66 O all ye windes of God, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

67 O ye fire and heate, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

68 O ye wynter and ſommer, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

69 O ye deawes and froſtes, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

70 O ye froſte and colde, ſpeake good of the Lorde: prayſe him, & ſet him vp for euer.

71 O ye yce and ſnowe, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

72 O ye nyghtes and dayes, ſpeake good of the Lord: prayſe him, & ſet him vp for euer.
73 O ye lyght and darkeneſſe, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
74 O ye lyghtnings and cloudes, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
75 O let the earth ſpeake good of the Lord: yea, let it prayſe him, & ſet him vp for euer.
76 O yee mountaynes and hylles, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
77 O all ye greene things vpon the earth, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
78 O ye welles, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
79 O yee ſeas & flouddes, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.
80 O ye Whales, and all that moue in the waters, ſpeake good of the Lorde: prayſe him and ſet him vp for euer.
81 O all ye foules of the ayre, ſpeake good of the Lord: prayſe him, & ſet him vp for euer.
82 O all ye beaſtes and cattell, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
83 O ye children of men, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.
84 O let Iſrael ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
85 O ye Prieſtes of the Lorde, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
86 O ye ſeruantes of the Lord, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer. Pſal. 113.
87 O ye ſpirites and ſoules of the righteous, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.
88 O ye holy & humble men of hart, ſpeake ye good of the Lorde: prayſe him, and ſet him vp for euer.
89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lorde, prayſe him, and ſette him vp for euer: whiche hath deliuered vs from the hell, kept vs from the hande of death, ryd vs from the middeſt of the burning flame, and ſaued vs euen in the middeſt of the fire. Iere. 10.
90 O giue thankes therfore vnto the Lord: for he is kinde harted, and his mercie endureth for euer. Pſal. 13
91 O all deuoute men, ſpeake ye good of the Lord, the God of all gods: O prayſe him, and giue him thankes, for his mercie endureth worlde without ende. Exod. 2

The ſtory of Suſanna, whiche is the *thirtenth Chapiter of Daniel, after the Latine.*

8. The two gouernours are taken with the loue of Suſanna. 19. They take hir alone in the garden. 20. They ſolicite hir to wickedneſſe. 23. She chooſeth rather to obey God, though it be to the danger of hir lyfe. 34. She is accuſed. 45. Daniel doeth deliuer hir. 62. The gouernours are put to death.

1 THere dwelte a man in Babylon, called Joacim,
2 That toke a wyfe whoſe name was Suſanna, ye daughter of Helcia, a very fair woma, & ſuch one as feared god.
3 Hir father and hir mother alſo were good people, and taught their daughter accordyng to the lawe of Moſes.
4 Nowe Joacim (hir husband) was a great riche man, and had a fayre Orcharde ioyning vnto his houſe: and to him reſorted the Iewes commonly, becauſe hee was a man of reputation among them.
5 The ſame yeere was there made two Iudges, ſuche as the Lorde ſpeaketh of, The wyckednelle of Babylon commeth from the elders (that is,) from the Iudges whiche ſeeme to rule the people.
6 Theſe came oft to Joacims houſe: and al ſuche as had any thing to do in the lawe, came thyther vnto them.
7 Nowe when the people departed awaye at noone, Suſanna went into hir huſbads Orcharde to walke. B
8 The two elders ſeeing this, that ſhe went in dayly and walked, they burned for luſte to hir.
9 Yea, they were almoſt out of their wits, and caſt downe their eyes, that they ſhould not

not ſee heauen, nor remember that God is a ryghteous iudge.

10 For they were both wounded with the loue of hir, neyther durſt one ſhewe another his griefe.

11 And for ſhame they durſt not tell hir their inordinate luſte, that they woulde fayne haue had to do with hir.

12 Yet they layde wayte for hir earneſtly from day to day, that they myght (at the leaſt) haue a ſight of hir.

13 And the one layde to the other, Up, let vs go home, for it is dinner time. So they went their way one from another.

C 14 When they returned againe, they came togyther, enquiring out the matter betwixte them ſelues, yea, the one tolde the other of his wicked luſt: then appoynted they a tyme when they myght take Suſanna alone.

15 It happened alſo, that they ſpyed out a conuenient time, when ſhe went forth to walke, as hir manner was, and no bodie with hir, but two maidens, and thought to waſh hir ſelfe in the garden: for it was an hot ſeaſon.

Exod. 2. c.

16 And there was not one perſon there, except the two elders that had hid thẽſelues to beholde hir.

17 So ſhe ſayd to hir maydens, Go fetche mee oyle and ſope, and ſhut the Orchard dore, that I may waſhe mee.

18 And they dyd as ſhe bad them, and ſhut the Orchard dore, and went out themſelues at a backe dore, to fetche the thing that ſhe hadde commaunded: but Suſanna knewe not that the elders lay there hyd within.

19 Nowe when the maydens were gonne forthe, the two elders gate them vp, and ranne vpon hir, ſaying,

20 Nowe the Orchard dores are ſhutte, that no man can ſee vs, wee haue a luſte vnto thee, therefore conſent vnto vs, and lye with vs:

D 21 If thou wylt not, we ſhall bring a teſtimoniall againſte thee, that there was a yong felowe with thee, and that thou haſt ſent away thy maydens from thee for the ſame cauſe.

22 Suſanna ſighed, and ſayde, Alas, I am in trouble one euery ſide: though I folow your minde, it will be my death: and if I conſent not vnto you, I can not eſcape your handes.

23 Well, it is better for me to fal into your hande, without the deede doing, than to ſinne in the ſight of the Lorde.

24 And with that ſhe cried out with a loud voyce: the elders alſo cried out againſt hir.

25 Then ranne there one to the Orchard dore, and ſmote it open.

26 Now when ẏ ſeruãts of the houſe heard the cry in ẏ Orchard, they ruſhed in at the backe dore, to ſee what the matter was.

27 So whẽ the elders told them, ẏ ſeruants E were greatly aſhamed: for why? ther was neuer ſuche a report made of Suſanna.

28 On the morow after came the people to Joacim hir huſbande, and the two elders came alſo, ful of miſchieuous imaginatiõs againſt Suſãna, to bring hir vnto death,

29 And ſpake thus before the people: Send for Suſanna ẏ daughter of Helchias, Joacims wife, & immediatly they ſent for hir.

30 So ſhe came, with hir father, and mother, hir children, and all hir kynred.

31 Nowe Suſanna was a tender perſon, and marueylous fayre of face.

32 Therefore the wycked men commaunded to take hir clothes from hir face (for ſhee was couered) that at the leaſte they myght ſo be ſatiſfied in hir beautie.

33 Then hir friendes, yea, and all they that knewe hir, beganne to weepe.

34 Theſe two elders ſtode vp in the midſt F of the people, and layde their hands vpon Leuit. 24. c. the head of Suſanna.

35 Whiche wepte, and loked vp towarde heauen: for hir heart had a ſure truſte in the Lorde.

36 And the elders ſayd, As wee were walking in the Orchard alone, this woman came in with hir two maydens, whome ſhe ſent awaye from hir, and ſparred the Orchard dores:

37 With that a yong felowe whiche there was hid, came vnto hir, and lay with hir.

38 As for vs, wee ſtode in a corner of the Orchard: and when we ſawe this wyckednes, we ranne to them, and we ſawe them as they were together.

39 But we coulde not hold him, for he was ſtronger than wee. Thus hee opened the dore, and gate him away.

40 Nowe when we had taken this womã, we aſked hir what yong felowe this was, but ſhee woulde not tell vs. This is the matter, and we be witneſſes of the ſame.

41 The cõmon ſort beleeued them, as thoſe G that were the elders & Iudges of the people, and ſo they condemned hir to death.

42 Suſanna cryed out with a lowde voice, Heb. 4. b and ſayde, O euerlaſting God, thou ſearcher of ſecretes, thou ẏ knoweſt al things before they come to paſſe:

43 Thou wotteſt that they haue borne falſe witneſſe agaynſt mee, and beholde I muſt dye, whereas I neuer did any ſuch things as theſe men haue malicioully inuented agaynſt mee.

44 And the Lorde heard hir voyce.

45 For when ſhe was led forthe to death, the Lorde rayſed vp the ſpirite of a yong childe, whoſe name was Daniel,

2.Re.3.k. 46 Which cryed with a loude voyce, I am cleane from this blod.

47 Then all the people turned towarde him, and ſayde, What meane theſe wordes that thou haſt ſpoken?

G 48 Daniel ſtode in the myddeſt of them, and ſayde, Are ye ſuche fooles, O ye children of Iſrael, that ye cannot diſcerne nor knowe the trueth? Ye haue here condemned a daughter of Iſrael vnto death, and knowe not the trueth wherefore.

49 Go ſit in iudgement agayne: for they haue ſpoken falſe witneſſe agaynſt hir.

50 Wherefore the people turned agayne in all the haſte: and the Elders (that is, the principall heades) ſayde vnto him, Come ſit downe heere among vs, and ſhewe vs this matter, ſeeyng God hath giuen thee as great honour as an Elder.

3.Re.3.d. 51 And Daniel ſayde vnto them, Put theſe two aſide one from another, & then ſhall I examine them.

52 When they were put aſunder one from another, he called one of them, and ſayde vnto him, O thou old cancarde carle, that haſte vſed thy wickednelle ſo long, thyne vngrations deedes whiche thou haſte done afore, are nowe come to lyght.

53 For thou haſt gyuen falſe iudgementes, thou haſt oppreſſed the innocent, and letten the gyltie goe free: whereas yet the Exod.23.a. Lorde ſayeth, The innocent and righteous ſee thou ſlaye not.

54 Well then, if thou haſt ſeene hir, tel mee vnder what tree ſaweſt thou them companying togither? He anſwered, Vnder a "Mulbery tree.

55 And Daniel ſayd, very well, nowe thou lyeſt euen vpon thine heade: loe, the meſſenger of the Lorde hath receyued the ſentence of him, to cut thee in two.

56 Then put hee him aſyde, & called for the other, & ſayd vnto him, O ye ſeede of Chanaan, but not of Juda, fayrnes hath deceiued thee, & luſt hath ſubuerted thyne heart.

57 Thus dealt ye afore with the daughters of Iſrael, and they for feare, conſented vnto you: but the daughter of Juda would not abyde your wickednelle.

58 Now tel me then, Vnder what tree didſt thou take them companying togither? He anſwered, Vnder a "Pomegranate tree.

59 Then ſayde Daniel vnto him, Verye well, now thou lyeſt alſo euen vpon thyne head: the meſſenger of the Lorde ſtandeth wayting with the ſworde to cut thee in two, and ſlay you both.

60 With that, al the whole multitude gaue a great ſhout, & praiſed God, which alway deliuereth thē that put their truſt in him. Pſal.114

61 And they came vpon ẏ two elders, whō Daniel had conuict vō their owne mouth, that they had giuen falſe witneſſe,

62 And dealte with them euen likewiſe as they woulde haue done with their neyghbours, yea, they did accoyding to the lawe of Moſes, and put them to death: thus the innocent blod was ſaued the ſame day. Deu.19.d.

63 Then Helcias and his wife prayſed God for their daughter Suſanna, with Joacim hir huſbande, and all the kinred, that there was no diſhoneſtie founde in hir.

64 From that day forth was Daniel had in great reputation in the ſight of ẏ people.

65 And king Aſtiages was layd vō his fathers, and Cyrus of Perſia raigned in his ſtede.

"or, a Mulbery tree.

"or, a Pomegranate tree, or a Myrtel tree.

a. Of Habak the treaſurer to him, and the prieſtes deuoured.

b. Or, twelue great meaſures of fine flowre, called Artabi, wherof euery one conteined ſomewhat more than nine gallons, which maketh in all an hundred & eyght gallons at the leaſt.

c. Called Metretes, and euery one of theſe conteined about ten gallons, which in all maketh threſcore gallons.

The ende of the ſtory of Suſanna.

The ſtory of Bel and the Dragon,

which is the.xiiij. Chapter of Daniel after the Latine.

A 1 Daniel dyd eate at the kings table, & was had in reuerence aboue all his friendes.

2 There was at Babylō an image called Bell, and there were ſpent (a) vpon him euery daye (b) twelue cakes, fourtie ſheepe, and ſixe great (c) pottes of wine.

3 Him dyd the king worſhippe him ſelfe, and went dayly to honour him, but Daniel worſhipped his owne God: and the king

king sayde vnto him, Why doest thou not worship Bell?

4 He answered, and sayd, Bycause I may not worshippe things that be made with handes, but the liuing God whiche made heauen and earth, and hathe power vpon all flesshe.

5 The king sayde vnto him, Thinkest thou not that Bell is a liuing God? or seest thou not how much he eateth and drinketh euery day?

Ieui.10.c. 6 Daniell smyled, and sayde, O king, deceyue not thy selfe: for this is but made of clay within, and of brasse without, neither eateth he euer any thing.

B 7 Then the king was wroth, and called for his priestes, and sayde vnto them, If ye tell me not who is this that eateth vp these expences, ye shall dye:

8 But if ye can certifie me that Bell eateth them, then Daniell shall dye: for hee hath spoken blasphemie against Bell. And Daniell sayde vnto the king, Let it so be, according as thou hast sayde.

9 The priestes of Bell were threescore and tenne, besides their wiues and children: and the king went with Daniell into the temple of Bell.

10 So Bels priestes sayd, Loe, we will go out: and set thou the meate there, O king, and poure in the wine, then shut the doore fast, and seale it with thine owne signet:

11 And to morowe when thou commest in, if thou findest not that Bell hath eaten vp all, we will suffer death: or else Daniell, that hath lyed vpon vs.

12 The priestes thought them selues sure inough; for vnder the " aulter they had made a priuie entrance, and there went they in euer, & did eate vp what there was.

13 So when they were gone forth, the king set meates before Bell: nowe Daniell had commaunded his seruants to bring ashes, and these he " sifted throughout al the temple, that the king might see: then went they out, and sparred the doore, sealing it with the kings signet, and so departed.

C 14 In the night came the priests, with their wiues and children, as they were wont to do, and did eate and drinke vp all.

15 In the morning betimes at the breake of the daye, the kyng arose, and Daniell with him.

16 And the king sayde, Daniell, are the seales whole yet? He answered, Yea, O king, they be whole.

17 Nowe as soone as hee had opened the doore, the king looked vnto the " aulter, and cryed with a loude voyce, Greate art thou, O Bel, and with thee is no deceyte.

18 Then laughed Daniel, and helde the king that he should not go in, and sayde, Behold the pauement, marke well, whose footesteppes are these?

19 The king sayde, I see the footesteppes of men, women, and children.

20 Therfore the king was angry, and toke the priestes with their wyues and children, and they shewed him ŷ priuy doores where they came in, and did eate vp suche things as were vpon the aulter.

21 For the whiche cause the king slue them, D and deliuered Bell into Daniels power, Iere.51.f. whiche destroyed him and his temple. Elai.46.a.

22 And in that same place there was a greate Dragon, whiche they of Babylon worshipped.

23 And the king sayde vnto Daniel, Sayest thou not that this is but a God of brasse also? Lo, he liueth, he eateth & drinketh, so that thou canst not say that hee is no lyuing God: therefore worshippe him.

24 Daniel sayd vnto ŷ king, I wil worship the Lorde my God, hee is the true lyuing God: as for this, he is not ŷ God of lyfe.

25 But giue me leaue, O king, and I shal destroy this Dragon without sworde or staffe. The king sayde, I giue thee leaue.

26 Then Daniel toke pitch, fatte, & hearie woll, and did seethe them togither, and made lumpes thereof: this hee put in the Dragons mouth, & so the Dragon burste in sunder. And Daniel sayde, Loe, there is he whome ye worshipped.

27 Whē they of Babylon heard that, they E toke greate indignation, and gathered them togyther agaynste the king, saying, The king is become a Iewe, and he hath destroyed Bel, he hath slaine the Dragon, and put the priestes to death.

28 So they came to the king, and sayd, Let vs haue Daniel, or els wee will destroye thee and thyne house.

29 Nowe when the king sawe that they Dani. 6.f. rushed in so fore vpon him; and that necessity constrayned him, he deliuered Daniel vnto them:

30 Whiche cast him into the Lions denne, where he was sixe dayes.

31 In the denne there were seuen Lyons, and they had giuen them euery day two bodyes, and two sheepe: which then were not gyuen them, to the intent that they myght deuoure Daniel.

32 There was in Iurie a Prophete called Habacuc, whiche had made potage, and

broken bread in a bolle, and was going into the field, for to bring it to the reapers.

33 But the Angell of the Lorde sayde vnto Habacuc, Goe carie the meate that thou hast, into Babylon vnto Daniell, whiche is in the Lions denne.

34 And Habacuc sayde, Lord, I neuer saw Babylon, and as for the denne, I knowe it not.

35 Then the Angell of the Lorde toke him Eze. 8. a. by the toppe, and bare him by the hayre of the heade, and through a mightie winde set him in Babylon vpon the denne.

36 And Habacuc cryed, saying, O Daniell, 3. Re. 17. a. thou seruãt of God, haue, take the "breakfast that God hath sent thee. "or, dinner.

37 And Daniell sayde, O God, hast thou F thought vpon me? well, thou neuer failest them that loue thee.

38 So Daniell arose, and did eate. And the Angell of the Lorde set Habacuc in his owne place agayne immediatly.

39 Upon the seuenth day, the king went to beweepe Daniell: and when he came to the denne, he loked in, and behold, Daniel sate (in the midst of the Lions.)

40 Then cried the king with a loud voyce, saying, Great art thou, O Lorde God of Daniell, & there is none other beside thee.

41 And he drew him out of the Lions den, and cast those that were the cause of his Iere. 37. destruction into the denne, and they were deuoured in a moment before his face.

42 After this, wrote the king vnto all people, kinreds, and tongs, that dwelt in al countreys.

43 Saying, Peace be multiplyed with you: My commandement is in all the dominion of my realme, that men feare and stande in awe of Daniels God, for he is the liuing God, whiche endureth for euer.

44 His kingdome abideth vncorrupt, and his power is euerlasting:

45 It is he that can deliuer and saue, he doth wonders and maruellous workes in heauen & in earth: for he hath saued Daniell from the power of the Lions.

¶ *The prayer of Manasses king of Juda, when he* vvas holden captiue in Babylon.

O Lord almightie, God of our fathers, Abraham, Isahac, and Iacob, and of the righteous seede of them: which hast made heauen and earth, with al the ornament thereof, which hast "ordeyned the sea by the worde of thy commaundement, "or, bounde the sea. which hast shut vp the depe, and hast sealed it for thy feareful and laudable name, which al men feare, and tremble before the face of thy power, and not for the anger of thy threatning, the whiche is importable to sinners, but the mercy of thy promise is great and vnsearchable: for thou art the Lorde God most high aboue all the earth, long suffering, and exceeding mercyfull, and repentant vpon the malice of men: Thou Lorde after thy goodnesse hast promised repentance of the remission of sinnes, and thou that art the God of the righteous, hast not put repentance to the righteous Abraham, Isahac, and Iacob, vnto them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of the sea, and that myne iniquities are multiplied, I am "humbled with many bandes of yron, and there is in me no breathing, "or, crooked. I haue prouoked thine anger, and haue doone euill before thee, in committing abhominations, and multiplying offences: And nowe I bowe the knees of my heart, requiring goodnesse of thee, O Lorde. I haue sinned Lord, I haue sinned, and knowe mine iniquitie, I desire thee by prayer, O Lorde forgiue me, forgiue me, and destroy me not with mine iniquities, neither do thou alwayes remember mine euils to punish them: but saue me (which am vnworthy) after thy great mercy, and I will praise thee euerlastingly all the dayes of my life: for all the power of heauen praiseth thee, and vnto thee belongeth glory, world without end. Amen.

A neceſſarie table for the knowledge of

the ſtate of Iuda, from the beginning of the Monarchie of the Greekes,

(where the table that we haue ſet forth vpon Eſdras endeth)

vntill the death and paſsion of Ieſus Chriſte.

The.70.weekes foreſhewed, Daniel.9. | The Monarchie of the Greekes. | The ſtate of the Iewes.

The angel of the Lorde ſent to Daniel, ſayde that it was.70. weekes of yeeres, that is to ſay, foure hundred ſeuen, whiche commeth to. 490. from the going forth of the commaundement, that Ieruſalem ſhoulde be buylded agayne and reedified, vntill Chriſt the Prince. This cõmandement was giuen foorth by the mouth of Darius Long hand, monarchie of the Perſians, the ſeuenth of his raigne, as it is written in Nehemias.2. Therfore the ſayde.70. weekes ought to beginne there, though all agree not therein: for ſome begyn it in the ſecond yeare of the ſayd Darius: other the firſt yeere of Cyrus. So that from the beginning of the ſayd weekes, tyll the time that Alexander vſurped the monarchie, were.434. yeares and. 18. weekes, whiche make.490. yeeres. To ſhewe the verifying of the ſayd weekes, according to the aforeſayd prophecie of Daniell the. 9. we will proportion them with the yeeres in whiche the Kings of Syria, (ſette in order on the right ſyde) haue ruled the kingdome, eche of them in order.

Alexander the great, ſonne to Philip king of Macedonia, conquered the Monarchie of the Perſians from Darius, the. 192. yeere of Cyrus the firſt Monarchie, and tranſported it to the Grekes: he raigned. 6. whole yeres, and the ſeuenth died, leauing diuers ſucceſſours, to whõ hee diuided the ſayde Monarchie before his death. That is, the kingdomes of Syria, Aſia, Egypt, and Macedonia. We will here treate of his ſucceſſours, the kings of Syria only, becauſe the ſcripture maketh mention thereof, and maketh the ſupputation of the yeeres, by the tyme that the ſaide kings reigned, beginning at the firſt: as appereth in the firſt booke of the Machabees. And we will orderly ſette their names, and the time that eche of them hath raigned, to conferre them with the number of the weekes, placed on the leſte ſyde of this table, to the ende that the ſayde weekes may be verified, and that the propheſie of Daniell may be plainly vnderſtode, touching the comming and death of our ſauiour Chriſt.

After the people of the Lorde were deliuered from the captiuitie of Babilon by Cyrus, & returned vnto their lande vnder the conduct of Zorobabel, there was no more name of king Iuda, but of prince and gouernour: which were for the moſt parte of the line of Iuda, and are theſe that folowe.

1 Zorobabel raigned. 38. yeres.
2 Reſa Meſyllam. 66. yeres.
3 Ioanna Ben-reſa. 53. yeres.
4 Judas Hyeanus. 24. yeres.

The yeres of the gouernment of eche gouernour.

All which time amounteth to. 191. yeres that the Monarchie of the Perſians dured.

5 Ioſeph was gouernour the firſt yere of Alexander the great, and raigned. 7. yeeres, in his time the ſayd Alexander had the temple and ſacrifice in great honour.

6 Abner Semei ruled with Ioſeph, and raigned 11. yeres. In his time Ptolome the firſt king of Egipt after Alexander, tooke Ieruſalem by deceit, ſpoyled the temple, and caried a great number of the people into Egipt.

7 Mathathias Heli, gouerned. 12. yeres.

8 Aſer Maath, gouerned 9 yeres.

9 Nagid Arphaxat raigned. 10. yeeres. In his time Eleazar the high prieſt, ſent the. 70. interpreters to Ptolome Philadelphe, the ſeconde king of Egipt, and ſonne to the aforeſaid Ptolome, to tranſlate the holy ſcripture out of Hebrue into Greek: and the ſaide Ptolome deliuered all the Iewes that his father had holden captiue.

10 Agar Eli ſucceeded him, and raigned. 8. yeares.

11 Maſlot Naum gouerned. 7. yeres.

12 Amos Syrach. 14. yeres.

13 Mathathias Siloi. 10. yeres.

14 Ioſeph Arſes. 66. yeres.

In his time Ptolome Philopator. 4. king of Egipt, entered into Iurie, and killed. 60000. Iewes, and reſtored the countrey into the handes of Antiochus the greate, whiche deliuered it againe to Ptolome the ſucceſſour of the ſaid Philopator, for the friendſhip betweene them.

15 Ianna Hircanus was the laſt of the line of Iuda, and raigned. 16. yeres, he was ſlaine by Antiochus the tyrant.

16 After Ianna, ſucceeded a kinred of the prieſts, named Aſmodus. The firſt was Iudas Machabeus, raigned 6. yeres, with great proweſſe and vertue.

17 Ionathas his brother, raigned in great proweſſe and vertue. 18. yeres.

18 Simon his brother, raigned. 8. yeres vertuouſly.

19 Iohn Hircanus his ſonne, raigned. 34. yeeres, he & the predeceſſours of his kinred held both the kingly authoritie, & the prieſtly dignitie together.

20 Ariſtobulus ſonne to Iohn, raigned one yere, he tooke againe the crowne and title of king for him ſelfe, and his ſucceſſours.

21 Alexander king, raigned. 27. yeres. and left the kingdome to Alexandra his wife, which held it. 9 yeeres, but lefte the prieſthood to Hircanus his ſon, which raigned. 3. yeres after his death. Then Ariſtobulus, brother to the ſayde Hircanus, driue him from the crowne & the prieſthood, & raigned in his place. 3. yeres. Pompei with the armie of the Romanes hauing taken al Syria, led Ariſtobulus captiue, leauing Hircanus in the prieſthod, & Antiparor, Herods father, gouerned in Iurie. And the 51. yere after, Herod was proclaimed king, and the ſcepter taken from Iuda, Chriſt our ſauiour [illegible]

Yeeres.		The ſtate of the Iewes.
4	1 Seleucus the firſt king of Syria, ſurnamed Nicanor, began his reigne, the. 13. yere after the death of Alexander, and reigned. 31. yeeres.	Yeeres from the firſte kng of Syria, tyll the deceſſe of eche king.
2	2 Antiochus Soter, held the kingdomes of Syria and reigned. 19. yeeres.	50
3	3 Antiochus Theos beganne his Reigne, the yeere. 51. and reigned. 15. yeeres.	65
2	4 Seleucus Gallicinus reigned. 20. yeeres.	85
5	5 Seleucus Ceraunus reigned. 3 yeeres.	88
6	6 Antiochus the greate, began his reigne the. yeere. 75. and raigned ſixe and thirtie yeeres.	124
4	7 Seleucus Philopator reigned. 12. yeeres.	136
2	8 Antiochus Epiphanes the tyrant, mentioned in the firſt booke of Machabees, began to reigne the yere. 137. and raigned. 12. yeres.	148
4	9 Antiochus Eupator his ſonne raigned. 2. yeeres.	150
0	10 Demetrius Soter began his reigne the yeere. 151. and reigned tenne yeeres.	160
5	11 Alexander raigned fyue yeeres.	165
0	12 Demetrius Nicanor, reigned two yeeres.	167
3	13 Antiochus Sedetes reigned but three yeeres.	170
6	14 Typhon began his raigne the yeare. 171. & raigned. 3. yeares.	173
4	15 Antiochus Pius reigned twelue yeeres.	185
1	16 Demetrius Nicanor the. 12. king afore mentioned, was kepte priſoner by the Parthains, and then returned again to his kingdome and raigned foure yeeres.	189
3	17 Alexander began his reigne in the yere. 190. & raigned. 2. yeres.	191
4	18 Antiochus Gryphius raigned. 29. yeeres.	220
0	19 Seleucus ſonne to Gryphius, was at ſtrife with his vncle, and other of his kinred by the ſpace of tenne yeeres.	230
4	20 The yere. 221. the Syrians being grecued at the princes debate for the kingdom, deliuered it ouer to Tigranes, king of Armenia, which reigned eighteene yeares.	248
4	1 The yere. 149. Pompei ouercame Tigranes, and deliuered Syria into the handes of the Romans. And. 17. yeeres after, Iulius Celar was fyrſt Emperour of Rome, who raigned in the Empire fiue yeeres.	259
4	2 Augustus the ſeconde Romane Emperour, raigned. 56. yeares, Chriſte was borne the. 41. yeere of the ſame Emperour, the. 65. weeke, and three yeeres.	305
0	3 Claudius Tiberius Nero the third emperor, raigned. 23. yeres. The. 15. yere of the ſame Emperour Ieſus was baptized, and began then to ſhewe himſelfe openly, which was the. 5. yeere, and 69. weekes. The thirde yeere folowing, he was put to death for our redemption, at which time the. 70. weekes were finiſhed.	

The first booke of the Machabees.

¶ *The first Chapter.*

1. After the death of Alexander the king of Macedonia, 11. Antiochus taketh the kingdome. 12. Many of the children of Israel make couenant with the Gentiles. 21. Antiochus subdueth Egypt and Ierusalem vnto his dominiō. 43. Ierusalem being burnt, they make lawes of their owne, and forbid to keepe Gods lawes. 50. Antiochus setteth vp an idol ouer the aulter of God.

A 1 Fter that Alexander king of Macedonia, son of Philip, went forth of the lād of " Cethim, € (a) slewe Darius king of the Persians, and Medes, and raigned for him as he had don before in Gretia:

"or, Chettim, a. The first battel with the Carthaginenses, was fought at this time

2 It happened that he toke great warres in hande, wanne very many strong cities, and slue many kings of the earth,

3 Going through to the endes of ẏ world, and getting many spoyles of the people, insomuche that the whole world stode in awe of him, and therefore was he proude in harte.

Judit. 1. b. b. The beginnig of the kingdome of Egypt.

4 (b) Now when he had gathered a mighty strong host,

5 And subdued the landes and people with their princes, so that they became tributaries vnto him,

6 Then he fel sicke: and when he perceiued that he must needes dye,

B Dani. 7. a.

7 He called for his noble estates, which had bin brought vp with him of children, and parted his kingdome among them, whyle he was yet aliue.

8 So Alexander raigned twelue yeres, and then dyed.

c. The beginning of the kingdome of Syria.

9 (c) After his death fell the kingdome vnto his princes, and they obteyned it euery one in his rome,

10 And caused them selues to be crowned as kinges: and so did their children after them many yeeres, and much wickednesse increased in the world.

"or, Epiphanius. 1. Mac. 8. a.

11 Out of these came the vngratious rote, " noble Antiochus, the sonne of Antiochus ẏ king, which had bin a pledge at Rome: and he raigned in the hundred thirtie and seuenth yere of ẏ Empyre of the Grekes.

d. The beginning of the kingdome of the Parthians.

12 (d) In those dayes wēt there out of Israel wicked men, which moued much people with their counsel, saying, Let vs goe and make a couenant with the heathē that are rounde about vs: for since we departed frō them, we haue had much sorowe.

Deut. 7. a, Iere. 44. f.

13 So this deuise pleased them wel,

14 (e) And certaine of the people toke vpon them for to goe vnto the king, whiche gaue thē licence to do after the ordinance of the heathen.

e. Iosephus, Lib. 12. cap. 6. C

15 (f) Then set they vp an opē sowle at Ierusalem of the lawes of the heathen:

1. Mac. 4. f. The wicked fal headlong into mischief.

16 (g) And made themselues vncircumcised, but forsoke the holy testament, and ioyned them selues to the heathen, and were cleane solde to do mischiefe.

g. Epiphanius libro de ponderibus & mensis, sayth, that it was by drawing the skinne ouer that put, that was circumcised.

17 So when Antiochus began to be mightie in his kingdome, he went about to obtayne ẏ land of Egypt also, that he might haue the dominion of two realmes.

1. Mac. 5. b.

18 Upon this entred he into Egypt, with a strong host, with charettes, Elephantes, horsemen, and a great number of shippes.

19 (h) And beganne to warre agaynst Ptolome the king of Egypt: but Ptolome was afrayde of him, and fledde, and many of his people were wounded to death.

h. The second battel with the Carthaginenses.

20 Thus Antiochus wanne many strong cities, and toke away great good out of the lande of Egypt.

21 And after that Antiochus had smitten Egypt, he turned agayne in the hundred fourtie and three yeere, and went towarde Israel,

1. Mac. 5. f. D

22 And came vp to Ierusalē, with a mightie people,

23 And entred proudly into the sanctuarie, and toke away the golden aulter, the candelsticke, and all the ornamentes thereof, the table of the shewbread, ẏ pouring vessels, the chargers, the golden spones, the vayle, the crownes, and golden apparel of the temple, and brake downe all in peeces,

24 He toke also the siluer and golde, the pretious iewels, and the secrete treasures that he founde.

25 And when he had taken away altogether

ther, caused a great murther of men, and spoken verie proudly, he departed into his owne lande.

26 Therefore there was a great lamentation throughout all Israell.

E 27 The princes and the elders of the people mourned, the yong men and the maydens were " defiled, and the fayre beautie of women was changed:

" or made feeble.

28 The brydegrome and the bryde toke them to mourning,

29 The lande and those that dwelt therein was moued: for all the house of Iacob was brought to confusion.

i. The battel of Macedonia

30 (i) After two yeeres the king sente hys chiefe treasurer vnto the cities of Juda, whiche came to Jerusalem with a greate multitude of people,

31 Speaking peaceable wordes vnto them, but all was deceyte: for when they had giuen him credence,

32 He fell sodeinly vpon the citie, and smote it sore, & destroyed much people of Israell:

1.Mac.7.b. 33 And when he had spoyled the citie, he set fire on it, casting down houses and walles on euery side.

34 The women and their children toke they captiue, and led away their cattell.

F 35 Then builded they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Besides all this, they set wicked people, and vngodly men to keepe it.

37 Stored it with weapons, and victuals, gathered the gods of Jerusalem, and layd them vp there: thus became it a thecuishe castell.

38 Thus they became a heauy burthen, laying wayte for the people that wente into the sanctuarie, and for the cruell destruction of Israell.

39 Thus they shed innocent bloode on euerie side of the sanctuarie, and defiled it:

40 Insomuch that the citizens were fayne to depart, and the citie became an habitation of stragers, being desolate of hir own seede: for hir owne natiues were fayne to leaue hir.

Tobi.11.a. 41 Hir sanctuarie was cleane wasted, hir holy dayes were turned into mourning, hir sabbothes were had in diriſion, and hir honour brought to nought.

k. Iosephus lib.12. Cap.6. & 7. 42 (k) Loke how great hir glorie was before, so great was hir confusion, and hir ioy turned into sorowe.

2.Mac.6. 43 Antiochus also the king, sent out a commission vnto all his kingdome, that all the people should be one.

44 Then they left euery man his law, and all the heathen agreed to the commaundement of king Antiochus:

45 Yea, many of the Israelites consented therevnto, offering vnto idols, and defyling the Sabboth.

46 So the king Antiochus sent his messegers with his commission vnto Jerusalem, and to all the cities of Juda, that they should folow the lawes of the heathen:

47 And forbad either burnt offering, meat offering, or peace offering, to be made in the temple of God, and that there shoulde no Sabboth nor high feast day be kept:

48 But commaunded that the sanctuarie, & the holy people of Israel, shuld be defiled:

49 He commaunded also, that there should be set vp other aulters, temples, and idols, to offer vp Swines flesshe, and other vncleane beastes:

50 That men shoulde leaue their children vncircumcised, to defile their soules with all maner of vncleānesse & abhominatiōs:

51 That they might so forget the lawe, and change all the holy ordinances of God,

52 And that whosoeuer woulde not do according to the commaundement of kyng Antiochus, should suffer death.

53 In lyke manner commaunded he throwout al his realme, and set rulers ouer the people, for to compell them to do these things:

54 Commaunding al the cities of Juda, to do sacrifice vnto idols.

55 Then went the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and committed much euill in the lande.

56 And he droue the Israelites into secrete places, euen where so euer they coulde flee for succour.

57 The fyftenth day of the moneth " Casleu, in the hundred threescore and fifth yeere, set king Antiochus an " abhominable idoll of desolation vpon the aulter of God, and the buylded aulters throughout all the cities of Juda, on euery side,

" November. Daniel.9. Matth.24.

58 Before the dores of the houses, and in the streetes, where they burnt incense, and dyd sacrifice.

59 And as for the bokes of the law of God, they burnt them in the fire, (l) and rent thē in peeces.

Iere.36.c. l. It is a manifest note of the enimies of god to burne the bookes of the lawe. Hist. ecclesiast. lib.8. Cap.2.

60 What so euer hee was that had a booke of the testament of the Lorde founde by him, yea, whosoeuer endeuoured him selfe to keepe the lawe of the Lorde, the kinges commaundement was, that they shoulde

put him to death.

61 And through his authoritie, they executed these things euery moneth, vpon the people of Israel, that were found in the cities.

62 The twentie and fift day of the moneth, what time as they did sacrifice vppon the aulter, which stode in the steede of the aulter of the Lorde: 2. Mac. 6. b.

63 Accoʒding to the commaundement of king Antiochus, they put certayne women to death, whiche had caused their childʒen to be circumcised:

64 Not only that, but they hanged vp the childʒen by the neckes throughout all their houses, and slue the circumcisers of them.

65 Yet were there many of the people of Israell, which determined in themselues that they would not eate vncleane things: but chose rather to suffer death, than to be defiled with vncleane meates.

66 So because they woulde not breake the blessed law of god, they were cruelly slain.

67 And this great tyʒannie encreased verie soʒe vpon the people of Israell.

The. ij. Chapter.

1. The mourning of Mathathias and his sonnes for the destruction of the holy citie. 19. They refuse to doe sacrifice vnto idols. 24. The zeale of Mathathias for the lawe of God. 33. They are slayne, and will not fight agayne. bycause of the Sabboth day. 49. Mathathias dying, commaundeth his sonne to sticke by the worde of God, after the example of the fathers.

A 1 IN those dayes there did stande vp one Mathathias, the sonne of John, the sonne of Simeon the prieſt, out of the kinred of Joarib, from Jerusalem, and dwelt vpon the mount of Modin.

2 And had fiue sons: John, called Gaddis.

3 Simon, called Thasi,

4 Judas, otherwise called Machabeus,

5 Eleazer, otherwise called Abaron, and Jonathan, whose syrname was Apphus.

6 These sawe the euill that was done among the people of Juda, and Jerusalem.

B 7 And Mathathias sayde, Wo is me, alas that euer I was borne, to see this miserie of my people, and the pitious destruction of the holy city, and thus to sit so still, it being deliuered into the handes of the enimies.

8 Hir sanctuarie is come into the power of strangers, hir temple is as it were a man that hath lost his good name: 1. Mac. 2.

9 Hir pretious ornaments are caried away captiue, hir olde menne are slayne in the streets, and hir yong me are slaine through the swoʒde of the enimies.

10 What people is it that hath not some possession in hir kingdome? oʒ who hath not gotten some of hir spoyles?

11 All hir glory is taken awaye, she was a free woman, and nowe she is become an handmayde.

12 Behold, our sanctuarie, our beautie, and honour, is wasted away, and defiled by the Gentiles.

13 What helpeth it vs then to liue?

14 And Mathathias rent his clothes, hee and his sonnes, and put sackcloth vppon them, and mourned very soʒe. C

15 Then came the men thyther, which were

16 sent of king Antiochus, to compell suche as were fled into the citie of Modin, foʒ to do sacrifice, and to burne incense vnto idols, and to foʒsake the lawe of God.

16 So many of the people of Israell consented, and enclined vnto them: but Mathathias and his sonnes remained stedfast.

17 Then spake the Commissioners of king Antiochus, and sayde vnto Mathathias, Thou art a noble man, of hygh reputation, and great in this citie, hauing many fayʒe childʒen, and bʒethʒen:

18 Come thou therefoʒe first, and fulfill the kings commaundement, like as all the heathen haue done, yea and the menne of Juda, and such as remaine at Jerusalem: so shalte thou and thy childʒen be in the kings fauour, and enriched with golde, siluer, and great rewardes.

19 Mathathias answered, and spake with a loude voyce, Though all nations obey the king Antiochus, and fall away euerye man, from keeping the lawe of their fathers, though they consent to his commandementes:

20 (a) Yet will I, and my sonnes, and my bʒethʒen, not fall from the lawes of our fathers. a. The fa promiseth his children that they serue God, doth Iosue his houshold Iosu. 24.

21 God foʒbid we shoulde: that were not good foʒ vs that we should foʒsake the law and ordinances of God, and to agree vnto the commaundement of king Antiochus. D Pro. 4. f.

22 Therefoʒe we will do no suche sacrifice, neither bʒeake the statutes of our lawe, to goe another way.

23 And when he had spoken these woʒdes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the idols vpon the aulter in the citie of Modin, accoʒding to the kings commaundement.

24 When Mathathias sawe this, it gree-

ued

ned (b) him at the heart, so that his reynes
b. It is a griefe to the godly to see the people offende.
thoke withall, and his wrath kindled for very zeale of the lawe: with that hee start vp, and kylled the Iewe beside the aulter:
Exo.22. 3.Reg.19. 25 Yea, and slue the kings cõmissioner that compelled him to do sacrifice, and destroyed the aulter at the same tyme.
26 Suche a zeale had hee vnto the lawe of God, like as Phinehes did vnto Zambri the sonne of Salomi.
27 And Mathathias cryed with a lowde voyce through the citie, saying, Who so is feruent in the lawe, and will keepe the couenant, let him folowe mee,
1.Mac.5.c. 28 So hee and his sonnes fledde into the mountaynes, and left all that euer they had in the citie.
E 29 Many other godly men also, whiche liued iustly and vprightly, departed into the wildernesse, with their children, their wiues, and their cattell, and remayned there: for the tyrannie increased sore vpon them.
30 Now when the kings seruants, and the host whiche was at Ierusalem in the citie of Dauid, hearde that certayne men had broken the kings commaundement, and were gonne their waye to the wildernesse into secrete places:
31 Then many pursued after them, and after they had ouertaken them, they camped them selues, and set the battell in araye against them in the Sabboth day,
32 And sayde vnto them, Will ye yet rebel? Get you hence, and do the commandemẽt of king Antiochus, and ye shall liue.
Iosue.5.c. 33 They answered, we will not go (for thee,) neither will we do the kings commandement, to defyle the Sabboth day.
34 Then beganne they to fyght agaynste them:
35 But the other gaue them none other answere, neither caste they one stone at them, nor made fast their priuie places:
36 But sayde, We will dye all in our innocencie, heauen and earth shall testifie with vs, that ye put vs to death wrongfully.
F 37 Thus they fought agaynste them vppon the Sabboth, and slue bothe men and cattell, their wyues and their children, to the number of a thousand people.
38 When Mathathias and his freendes hearde this, they mourned for them ryght sore,
39 And sayde one to another, If so be that we all do as our brethren haue done, and fyght not for our liues and for our lawes agaynst the heathen, then shall they the sooner rote vs out of the earth.
40 So they concluded among them selues at the same time, saying,
41 What soeuer he be that cõmeth to make battell with vs vppon the Sabboth daye, we will fyght against him, and not dye all as our brethren that were murdered in the wildernesse.
42 Vpon this came the assembly of the Assideans vnto them, which were of the strõgest men in Israel, and all suche as were feruent in the lawe:
43 And all they that were fledde for persecution, came to helpe them, and to stande by them:
44 In so muche that they gathered an host of men, and slue the wicked doers in their iealousie, and the vngodly men in theyr wrath: but the rest fled vnto the heathen, and escaped.
45 Then Mathathias & his frindes went about, and destroyed the aulters.
46 And circumcised the children that had not yet receyued circumcision, as many as they founde within the coastes of Israel,
47 And folowed mightily vpon the proude men: & this acte prospered in their handes, G
48 In so muche that they kept the lawe agaynste the power of the Gentiles and the kings, and gaue not ouer their dominion vnto wicked doers.
49 After this, when the tyme drewe on fast that Mathathias should dye, he sayde vnto his sonne: Nowe is pride and persecution increased, nowe is the time of destruction and wrathfull displeasure:
50 Be herefore, O my sonnes, be ye feruent in the lawe, and ieopard your lyues for the testament of the fathers.
51 Call to remembrance what actes our fathers dyd in their tyme, so shall ye receyue great honour, and an euerlasting name.
52 Remember Abraham: was not he found faythfull in temptation, and it was reckened vnto him for righteousnesse? James.2.d. Rom.4.a. Gen.22.b.
53 Ioseph in tyme of his trouble, kept the commaundemẽt, and was made a lorde of Egypt. Heb.11.d. Eccle.44.c. Gen.41.f.
54 Phinehes our father was so feruent for the honour of God, that hee obteyned the couenant of an euerlasting priesthod. Num.27.d. Eccle.45.f.
55 Iosuah for fulfilling the worde of God, was made the captaine of Israel. Num.27.c. Iosue.1.a.
56 Caleb bare recorde before the congregation, and receiued an heritage. Num.14.a.
57 Dauid also in his merciful kindnes, obteined ỹ throne of an euerlasting kingdome. 1.Reg.5.c.
58 Elias beeing ielous and feruent in the lawe, was taken vp into heauen. 4.Reg.7.c.

Dani.3.c. 59 Ananias, Azarias, and Misael, remayned stedfast in fayth, and were deliuered out of the fire.

Dani.6.a. 60 In like maner Daniell being vngiltie, was saued from the mouth of the Lions.

Heb.11.b. 61 And thus ye may consyder throughout all ages since the worlde beganne, that who so euer put their trust in God, were not ouercome.

Mat.10.d. Esai.40.a. E.51.c. 1.Pet.1.b. James.1.b. Eccle.14.b. Psal.26.c. 62 Feare not ye then the wordes of an vngodly man, for his glorie is but dung and wormes:

63 To day is he set vp, and to morow is he gone: for he is turned into earth, and his memoriall is come to nought.

64 Wherefore, O my sonnes, take good hearts vnto you, and quit your selues like men in the lawe: for if ye doe the things that are commaunded you in the lawe of the Lord your God, ye shall obteyne great honour therein.

65 And beholde, I know that your brother Simon is a man of wisedome: see that ye giue care vnto him alway, he shall be a father vnto you.

66 As for Judas Machabeus, he hath euer beene mightie, and strong from his youth vp: let him be your captayne, and order the battell of the people.

67 Thus shall ye bring vnto you all those that fauor the law, and see that ye auenge the wrong of your people.

68 And recompence the heathen agayne, and apply your selues wholly to the commaundement of the lawe.

69 So he gaue them his blessing, and was layde by his fathers:

70 And dyed in the hundred fortie and fiue yeere at Modin, where his sonnes buryed him in his fathers sepulchre, and all Israell made great lamentation for him.

The.iij. Chapter.

1. Iudas is made ruler ouer the Iewes. 11. He killeth Apollonius, and Seron the prince of Syria. 44. The confidence of Iudas towarde God. 55. Iudas determineth to fight agaynst Lysias, whome Antiochus had made captaine ouer his hoste. 60. The prayer of the absteyners.

1 Then stode vp Judas Machabeus in his fathers steade.

Iose.cap.8. 9.10.11.12. antiqui. 2 And all his brethren helped him, and so did all they that helde with his father, and fought with chearefulnesse for Israell.

3 So Judas gat his people great honour: He put on a brestplate as a giant, and arayed him selfe with his harnesse, and defended the host with his swoorde.

4 In his actes he was like a Lion, and as a Lions whelpe roaring at his pray.

5 He was an enimie to the wicked, and hunted them out, and burnt vp those that vexed his people: Psal.101.b. 1.Mac.8.a.

6 So that his enimies fled for feare of him, and all the workers of vngodlinesse were put to trouble: suche lucke and prosperitie was in his hande.

7 This greeued diuers kings, but Jacob was greatly reioyced through his actes, and he gat him self a great name for euer. B

8 He went through the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israell,

9 And receiuing suche as were oppressed: and the fame of him went vnto the vttermost part of the earth.

10 Then Apollonius (a prince of Syria) gathered a mightie great host of the heathen, & out of Samaria, to fight against Israel:

11 Which when Judas perceiued, he went forth to meete him, fought with him, slue him, and a great multitude with him: the remnant fled, and he toke their substance.

12 Judas also toke Apollonius owne swoord, and fought with it al his life long.

13 Nowe when Seron, a prince of the armie of Syria, hearde say that Judas had gathered vnto him the congregation and Church of the faythfull.

14 He sayde, I will get mee a name, and a prayse throughout the realme: for I wyll goe fight with Judas, and them that are with him, as many as haue despised the kings commaundement. C

15 So he made readie, and there went with him a great mightie host of the vngodly, to stande by him, and to be auenged of the children of Israell.

16 And when they came nigh vnto Bethoron, Judas went forth against them with a small companie. Ma.6.

17 And when his people sawe such a great host before them, they sayde vnto Judas, Howe are we able being so fewe, to fight against so great a multitude, & so strong, seeing we be so weery, and haue fasted all this day?

18 But Judas sayde, It is a small matter for many to be ouercome with fewe: yea there is no difference to the God of heauē, to deliuer by a great multitude, or by a small companie: 1.Re.14.d.

19 For the victorie of the battel standeth not in the multitude of the host, but the strēgth commeth from heauen. 2.Par.13.b.

20 Be-

20 Beholde, they come agaynſte vs with a cruell and proude multitude, to deſtroy vs, our wiues, and our childrē, and to rob vs:
D 21 But we will fight for our liues, and for our lawes.
22 And the Lord him ſelf ſhal deſtroy them before our face: therefore be not ye afrayde of them.
23 As ſoone as he had ſpoken theſe wordes, he leapt ſuddainely vpon them: thus was Seron ſmitten, and his hoſt put to flight,
24 And Judas folowed vpon them beyond Bethoron vnto the plaine fielde, where there were ſlaine eyght hundred men of them: and the reſidue fled into the lande of the Philiſtines.
25 Then all the heathen on euerie ſide, were afrayde of Judas and his brethren.
26 So that the rumour of him came vnto the kings eares, for all the gentiles couldе tell of the warres of Judas.
E 27 So when king Antiochus heарde theſe tydings, he was angry in his mind: wherfore he ſent forth, and gathered an hoſte of his whole realme, very ſtrong armies:
28 And opened his treaſurie, and gaue his hoſte a yeeres wages in hande, commaunding them to be readie at all times.
29 Neuertheleſſe, when he ſawe that there was not money ynough in his treaſuries, and that through the diſorde and perſecution whiche hee made in the lande to put downe the lawes that had beene of olde times, his cuſtomes and tributes of the lande were miniſhed:
30 Hee feared that hee was not able for to beare the coſtes and charges any longer, nor to haue ſuche giftes to giue ſo liberally as he did afore, more than the kings that were before him.
Wa.6.a. 31 Wherefore he was heauie in his mynde, and thought to goe vnto Perſides, for to take tributes of the lande, and ſo to gather much money.
32 So hee left Lyſias, a noble man of the kings bloud, to ouerſee the kings buſineſſe, from the water Euphrates, vnto the borders of Egypt:
33 And to keepe well his ſonne Antiochus, till he came againe.
F 34 Moreouer, hee gaue him halfe of hys hoſte, and Elephantes, and committed vnto him euerie thing, and gaue hym the charge of all things that he woulde haue done, concerning thoſe whiche dwelte in Juda and Jeruſalem:
35 That hee ſhoulde ſende out an armie againſt them, to deſtroye, and to rote out the power of Iſrael, and the remnaunt of Jeruſalem, to put out their memoriall from that place,
36 To ſet ſtrangers for to inhabite all their quarters, & to part their land among them.
37 Thus the king toke the other parte of the hoſte, and departed from Antioche, a citie of hys realme, ouer the water Euphrates, in the hundred and fourtie and ſeuenth yeere, and went through the hyghe countreys. Ioſe.cap.10. lib.antiq.
38 And Lyſias choſe vnto him Ptolome the ſonne of Dorymenius, Nicanor, and Gorgias, mightie men, and the kings friends. 1.Mac.8.b.
39 Theſe hee ſent, with fourtie thouſande fotemen, and ſeuen thouſande horſemen, for to goe into the lande of Juda, and to deſtroy it, as the king commaunded.
40 So they went forth with all their power, and came to Emmaus, into the playne fielde.
41 When the marchantes of the countrey heарde the rumour of them, they and their ſeruants toke verie much ſyluer and gold, for to buy the children of Iſrael to be their bondemen: there came vnto them alſo yet moe men of warre on euerie ſide, out of Syria, and from the Paleſtines.
42 Nowe when Judas and his brethren ſawe that trouble increaſed, and that the hoſte drewe nyghe vnto their borders, conſydering the kynges wordes whiche hee commaunded vnto the people (namely,) that they ſhoulde vtterly waſte and deſtroy them: G
43 They ſayde one to an other, Let vs redreſſe the decay of our people, let vs fight for our folke, and for our ſanctuarie.
44 Then the congregatiō were ſone redy gathered to fight, to praye, and to make ſupplycation vnto god, for mercy & grace.
45 As for Jeruſalem, it lay voyd, and was as it had beene a wildernеſſe: there went no man in nor out at it, and the ſanctuarie was troden downe, the aliantes kepte the caſtell, there was the habitation of the heathen, the myrth of Jacob was taken away, the Pipe and the Harpe was gone from among them. 1.Mac.1.b.
46 The Iſraelites gathered them together, and came to Maſpha before Jeruſalem: for in Maſpha was the place where they prayed afore time in Iſrael. 1.Re.7.b.
47 So they faſted that day, and put ſackeclothes vppon them, caſt aſhes vppon their heades, rent their clothes.
48 And layde forth the bookes of the lawe, whereout the heathen ſought to paynte the

the likeneſſe of their images:

Num.6.b. 49 And brought the prieſtes ornaments, the firſtlings, and the tithes: they ſet there alſo the Nazarites, whiche had accompliſhed their vowes before God:

50 And cryed with a loude voyce towarde heauen, ſaying, What ſhal we do wt theſe? and whither ſhall we cary them away?

51 For thy ſanctuarie is troden downe, and defiled, the prieſtes are come to heauineſſe and diſhonour.

52 And beholde, the heathen are come togither for to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 Howe may we ſtand before them, except thou (O God) be our helpe?

54 Then they blewe out the trumpet alſo with a loude voyce.

Exod.28. 55 Then Judas ordeyned captaynes ouer the people, ouer thouſands, ouer hundredes, ouer fiftie, and ouer tenne.

56 But as for ſuche as buylded them houſes, maryed wynes, planted them vineyardes, and thoſe that were fearefull, he commaunded them euery man to go home agayne, according to the lawe.

Deu.20.a. Jud.7.a. 57 So the hoſt remoued, and pitched vpon the South ſide of Emmaus.

58 And Judas ſayde, Arme your ſelues, be ſtrong, O my children, make you ready againſte to morowe in the morning, that ye may fight with theſe people, whiche are agreed togither, to deſtroy vs and our ſanctuarie.

59 Better is it for vs to dye in battel, than to ſee our people and our ſanctuarie in ſuche a miſerable caſe.

Matth.6.b. Luke.11.a. 60 Neuertheleſſe, as thy will is, O God in heauen, ſo be it.

The.iiij. Chapter.

1. Iudas goeth againſt Gorgias, whiche lyeth in wayte. 14. He putteth Gorgias and his hoſt to flight. 28. Lyſias inuadeth Iurie, 29. But Iudas driueth him out. 43. Iudas purifieth the temple, and dedicateth the aulter.

Ioſe.li.12.cap.10. 1 THen toke Gorgias fiue thouſande men of warre, and a thouſande of the beſt horſemen, & remoued out of the campe by nyght,

2 To come nye where the Iewes hoſt lay, and ſo to ſlay them ſodenly: (Nowe the men that kept the caſtel, were the conueyers of them.)

3 Nowe when Judas heard this, he remoued, and al the ſtrong men that were with him, to ſmyte the cheefe and principall of the kings hoſt at Emmaus.

4 For the armie was not yet come togither.

5 In the meane ſeaſon, came Gorgias by nyght into Judas tentes, and when he found no man there, he ſought them in the mountaines, and thought they had beene fledde away bicauſe of him.

6 But when it was daye, Judas ſhewed him ſelfe in the fielde with three thouſande men onely, which had neither harneſſe, nor ſwordes to their mindes.

7 But on the other ſide, they ſawe that the B heathen were mightie, and well harneſſed, and their horſemen aboute them, and all theſe well expert in feates of warre.

8 Then ſayd Judas to the men that were wt him, Feare not ye the multitude of them, be not afrayde of their violent running.

9 Remember howe our fathers were deliuered in the red ſea, whē Pharao folowed vpon them with a great hoſt. Exod.14.

10 Euen ſo let vs alſo crye nowe to warde heauen, and the Lorde ſhall haue mercie vpon vs, and remember the couenant of our fathers, yea and deſtroy this hoſte before our face this day:

11 And all the heathen ſhall knowe, that it is God him ſelfe, which deliuereth and ſaueth Iſrael.

12 Then the heathen lyft vp their eyes, and when they ſawe that they were comming againſt them, 2.Re.1

13 They went out of their tentes into the battayle, and they that were with Judas, blewe vp the trumpettes. 2.Re.1

14 So they buckled togethe, and the hea- C then were diſcomfited, and fledde ouer the playne feelde: 2.Mac.7.

15 But the hyndmoſt of them were ſlayne with the ſworde: for they folowed them vnto Aſſaremoth, and into the feeldes of Idumea, towarde Azot and Jamnia: ſo that ther were ſlayne of them vpon a three thouſande men. or, Gazm

16 So Judas turned againe with his hoſt.

17 And ſayd vnto the people, Be not gredy of the ſpoiles, we haue yet a battaile to fight:

18 For Gorgias and his hoſt, are here by vs in the mountaines, but ſtande ye faſte againſte our enimies, and ouercome them, then may ye ſafely take the ſpoyles.

19 As Judas was ſpeaking theſe wordes, beholde, there appeared one parte of them vpon the mount.

20 But when Gorgias ſawe, that they of his partie were fled, and the tentes brent vp (for by the ſmoke they myght vnderſtande what was done) they perceyuing this,

this, were verie sore afrayde:

21 And when they sawe also that Judas and his hoste were in the fielde readie to strike battell,

22 They fled euery one into the land of the heathen.

23 So Judas turned agayne to spoyle the tentes, where they gat much golde, and siluer, pretious stones, purple, & great riches.

24 Thus they wente home, and song a Psalme of thankes giuing, and praysed God in heauen. For he is gratious, and his mercye endureth for euer.

25 And so Israell had a great victorie in that day.

26 Now all the heathen that escaped, came and tolde Lysias euerie thing that hadde happened:

27 Wherfore Lysias was sore afrayd, and greeued in his mynde, bycause Israell had not gotten suche misfortune as he woulde they should, neither as the king comanded.

28 The next yeere folowing, gathered Lysias threescore thousande chosen men of fote, and fiue thousande horsemen, to fight against Jerusalem.

29 So they came into Jurie, and pitched their tentes at Bethoron: where Judas came against the with ten thousand men.

30 And when he saw so great and mightie an hoste, hee made his prayer, and sayde, Blessed be thou, O sauiour of Israell, whiche dyddest destroye the violent power of the giant, in the hande of thy seruant Dauid, and gauest the hoste of the heathen, into the hande of Jonathan the sonne of Saule, and of his harnesse bearer:

31 Put this hoste now into the hande of thy people of Israell, and let them be confoūded in their multitude and horsemen.

32 Make them afrayde, and discomfite the boldnesse of their strength, that they may be moued through their destruction.

33 Cast them downe through the sworde of thy louers, then shall all they that knowe thy name, prayse thee with thanksgiuing.

34 So they stroke the battell, & there were slaine of Lysias hoste fiue thousande men.

35 Then Lysias seeing the discomfiting of his men, and the manlynesse of the Jewes, howe they were readie eyther to liue, or to dye like men: he went vnto Antioche, and chose out men of warre, that when they were gathered together, they might come agayne into Jurie.

36 Then sayde Judas and his brethren, Beholde, our enimies are discomfited, let vs nowe goe vp to cleanse, and to repayre the sanctuarie.

37 Upon this, all the hoste gathered them together, and went vp into the mount Sion. 2. Ma. 10. b.

38 Nowe when they sawe the sanctuarie layde waste, the aulter defiled, the dores brent vp, the shrubs growing in the courts like as in a wood, or vpon mountaynes, yea, and that the priestes chambers were broken downe:

39 They rent their clothes, and made great lamentation, cast ashes vpon their heads,

40 Fell down flat to the ground vpon their faces, made a great noyse with the trumpets, and cryed toward heauen.

41 Then Judas appoynted certayne men, to fight against those which were in the castell, till they had cleansed the sanctuarie.

42 So he chose priests that were vndefiled, such as had pleasure in the lawe of God:

43 And they cleansed the sanctuarie, and bare out the defiled stones into an vncleane place.

44 And for so muche as the aulter of burnt offerings was vnhalowed, he toke aduisement what he might do withall: G

45 So he thought it was best to destroy it, least it shoulde happen to dos them any shame, for the heathen had defiled it: and therefore they brake it downe.

46 As for the stones, they layd them vp vpon the mountaine by the house in a conuenient place, till there came a prophete to shewe what should be done with them.

47 So they toke whole stones, according to the lawe, and buylded a newe aulter, such one as was before, Exo. 20. b. Deut. 27. a Josu. 8. g.

48 And made vp the sanctuarie within and without, & halowed the house & the courts:

49 They made new holy ornaments, and brought the candlesticke, the aulter of incense, and the table into the temple:

50 The incense layd they vpon the aulter, and lighted the lampes which were vpon the candlesticke, that they myght burne in the temple:

51 They set the shew breade vpon the table, and hanged vp the vayle, and finished all the workes which they had begun to make,

52 And vpon the twentie and fifth daye of the nynth moneth (which is called the moneth of "Casleu) in the hundred fortie and eyght yeere: 2. Ma. 10. b. " Nouember.

53 They rose vp betimes in the morning, for to do sacrifice according to the law, vpō the newe burnt offering aulter that they had made.

54 After the time and season that the heathen had defiled it, the same daye was it

set

set vp agayne, with songs, pypes, harpes, and cymballes.

55 And all the people fell vpon their faces, worshipping and thanking the god of heauen, which had giuen them the victory.

56 So they kept the dedication of the aulter
2 Par. 7. b. eyght dayes, offering burnt sacrifices and thanke offerings with gladnesse:

57 They deckt the forefront of the temple also with crownes and shieldes of golde, and halowed the portes and celles, and hanged dores vpon them.

58 Thus there was very great gladnesse among the people, bicause the blasphemie of the heathen was put away.

59 So Iudas and his brethren, with the whole congregation of Israell, ordeyned
John. 10. c. that the time of the dedication of the aulter, should be kept in his season from yere to yere, by the space of eyght dayes, from the twentie and fifth daye of the moneth
f November. Casleu with myrth and gladnesse.

60 And at the same time buylded they vp the mount Sion, with highe walles and strong towres roūd about, least the gētiles should come and treade it downe, as they did afore.

1. Mac. 6. b. 61 Therefore Iudas set men of warre in it, to keepe it, and made it strong for to defend Bethsura, that the people might haue a refuge against the Edomites.

The. v. Chapter.

3. Iudas vanquisheth the heathen that go about to destroy Israell, and is holpen of his brethrē Simon and Ionathas. 50. He ouerthroweth the citie of Ephron, bicause they denied him passage thorowe it.

A 1 It happened also, that when the heathen rounde about hearde, howe that
Iose. cap. 12. lib. 13. the aulter and the sanctuarie were set vp in their old estate, it displesed them very sore.

2 Wherefore, they thought to destroye the generation of Jacob that was among thē: in so muche that they beganne to slay and to persecute certaine of the people.

Exe. 25. b. Ier. 49. a. 3 Then Iudas fought against the children of Esau in Idumea, at Arabathane: for they dwelt rounde about the Israelites, where he slue and spoyled a great multitude of them.

4 He thought also vpon the malice and vnfaythfulnesse of the children of Beam, how they were a snare and stoppe vnto the people, and howe they layde wayte for them in the high way:

5 Wherefore he shut them vp into towres, and came vnto them, besieged them, and destroyed them vtterly, and brent vp their towres, with all that were in them.

6 Afterwarde went he against the children of Amon, whereof he founde a mightie power, and a great multitude of people, with Timothie their captaine.

7 So hee stroke many battels with them, B which were destroyed before him.

8 And when he had slaine them, he wanne Gazer the citie, with the townes belonging thereto, & so turned againe into Iurie.

9 The heathen also in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Dathemam,

10 And sente letters vnto Iudas and his brethren, saying, The heathen that are about vs, are gathered against vs on euerie side to destroy vs.

11 And nowe they make them readie for to come and lay siege to the castel wherevnto we are fled, and Timothie is captayne of their hoste:

12 Come therefore, and deliuer vs out of their hands, for there is a great multitude of vs slayne alreadie.

13 Yea and our brethren that were at Tubin, are slayne and destroyed, welnigh a thousande men, and their wiues, their children, and their goods haue the enimies led away captiue.

14 While these letters were yet a reading, C beholde, there came other messengers from Galilee with rent clothes, which told euen the same tydings,

15 And sayde, that they of Ptolomais, of Tyrus, and of Sidon, were gathered against them and that all Galilee was filled with enimies, to destroy Israell.

16 When Iudas and the people heard this, 2. Ma. 8. they came together a great congregation, to deuise what they might doe for their brethren that were in trouble, and besieged of their enimies.

17 And Iudas sayde vnto Simon his brother, Chose thee out certaine men, and go deliuer thy brethren in Galilee: as for me and my brother Jonathas, we will go into Galaaditim.

18 So he left Iosephus the sonne of Zachari, and Azarias, to be captaines of the people, to keepe the remnant of the hoste in Iewrie,

19 And commaunded them, saying, Take the ouerlight of this people, and see that ye make no warre against the heathen, vntill the time that we come againe.

20 And

10 And vnto Simon hee gaue three thousand men, for to goe into Galilee: but Judas himselfe had eyght thousand in Galaaditim.

D 11 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whome he discomfited.

12 And followed vpon them into the port of Ptolomais: and there were slayne of the heathen almost three thousande men.

13 So he toke the spoyles of them, and caryed awaye the Israelites that were in Galilee and Arbatis, with their wiues, their children, and all that they had, and brought them into Iewrie wyth greate gladnesse.

14 Judas Machabeus also and his brother Jonathas wente ouer Jordane, and trauelled three dayes iourney in the wyldernesse?

15 Where the Nabathees met them, and receyued them louingly, and tolde them euerie thing that had happened vnto their brethren in Galaaditim:

16 And howe that many of them were besieged in Barasa, Bosor, Alimis, Calbon, Mageth, and Carnaim (al these are strong walled and mightie great cities,)

17 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bring their hostes vnto these cities, to take them, and to destroye them in one day.

E 18 So Judas and his host turned in all the haste in the wildernesse towarde Bosor, and wanne the citie, slue al the males with the swoord, toke all their goods, and set fire vpon the citie:

19 And in the night they toke their iourney from thence, and came to the castel,

20 And betimes in the morning, when they looked vp, behold, there was an innumerable people bearing ladders and other instruments of warre, to take the castell, and to ouercome them.

21 When Judas sawe that the battayle beganne, and that the noyse thereof wente vp and rang into the heauen, and that there was so great a cry in the citie,

22 He sayde vnto his hoste, Fyght this daye for your brethren:

23 And so came behinde their enimies in three companies, and blewe vp the trumpets, and cryed in their prayer to God.

24 But so soone as Timotheus hoste perceiued that Machabeus was there, they fled from him: and he slue them downe right lore, so that there were killed of them the same day almost eyght thousand men.

25 Then departed Judas vnto Malpha, layde siege vnto it, and wan it, slue all the males in it, spoyled it, and set fire vpon it.

26 From thence went hee, and toke Calbon, Mageth, Bosor, and the other cities in Galaaditim.

27 After this, gathered Timothie another host, which pitched their tentes before Raphon, beyond the water. 2. Ma. 10. d.

28 Judas also sent to spy the host, and they brought him worde agayne, saying, All the heathen that be rounde about vs, are gathered vnto him, & ỹ host is very great: F

29 Yea, they haue hyred the Arabians to helpe them, and haue pitched their tentes beyonde the water, and are readie to come and fight against thee. So Judas went on to meete them.

30 And Timothie said vnto the captaines of his hoste, When Judas and his hoste come nighe the ryuer, if he goe ouer fyrst, we shall not be able to withstand him: for why? he will be to strong for vs.

31 But if he dare not come ouer, so that he pitch his tent beyonde the water: then will we goe ouer, for we shal be strong inough against him.

32 Nowe as soone as Judas came to the ryuer, hee appoynted certayne scribes of the people by the ryuer, and commaunded them, saying, See that ye leaue none behynde vpon this side of the ryuer, but let euery man come to the battayle.

33 So he went fyrst ouer vnto them, and all his people after him, and al the heathen were discomfited before him, and let their weapons fall, and came into the temple that was at Carnaim,

34 Which citie Judas wanne, and brent the temple, with al that were in it: so was Carnaim subdued, and might not withstande Judas.

G 35 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their children, a verie great hoste, for to come into the lande of Israel.

36 So they came vnto Ephron, which was a mightie great and strong citie, and laye in their way: for they could not go by it, neyther on the right hande, nor on the left, but must go throughit. 2. Mac. 7. a.

37 Neuertheless, they that were in the citie, would not let them goe through, but walled vp the portes with stones: and Judas sent vnto them with peaceable wordes, saying,

38 Let

48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body doe you harme, we will but onely goe through on foote. But they would not let them in.

49 Wherefore Judas commaunded a proclamation to be made throughout the host, that euerie man should assault the citie in his order.

50 And so they did their best, like valiant men: and Judas besieged the citie all that day, and all that night, and so wanne it.

51 Where they slue as many as were males, and destroyed the citie, and spoyled it, and went through all the citie ouer them that were slayne.

52 Then went they ouer Iordane, into the playne fielde before Bethsan.

53 And Judas helped those forwarde that came behynde, and gaue the people good exhortation all the way through, till they were come into the lande of Juda.

2.Par.20.a 54 Thus they went vp into the mount Sion, where they offered burnt offrings with myrth and thankesgiuing, bicause there were none of them slayne, but came home agayne peaceably.

55 Nowe what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Ioseph the sonne of Zachari, and Azarias, the captaynes, hearing of the actes that were done, and of the battayles that were stricken, sayde,

57 Let vs get vs a name also, and go fight against the heathen y are round about vs.

58 So they gaue their host a commaundement, and went towarde Jamnia:

59 Then came Gorgias and his men out of the citie, to fight against them:

60 Ioseph also and Azarias were chased vnto the borders of Iewrie, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israell,

2.Ma.5.d. 61 And all bicause they were not obedient vnto Judas and his brethren, but thought they should quite them selues manfully.

62 Neuertheles, they came not of the seed of these men, by whom Israel was helped.

63 But the men that were with Judas, were greatly commended in the sight of al Israell, and all the heathen, where soeuer their name was heard vpon.

64 And the people came vnto them, bydding them welcome.

65 After this, went Judas forth with his brethren, and fought against the children of Esau, in the land that lyeth toward the South, where he wanne the citie of Hebron, and the townes that lye beside it: and as for the walles and towers rounde about, he brent them vp.

66 Then remoued he to goe into the lande of the Philistines, and went through Samaria.

67 At the same time were there (many) priestes slaine in the battell, which wilfully and without aduisement, went out for to fight, to get them honour.

68 And when Judas came to Azot, in the Philistines lande, he brake downe their aulters, brent the images of their idolles, spoyled the cities, and came againe into the lande of Juda. Deut.6.d

The.vi. Chapter.

1. Antiochus willing to take the citie of Elymas for a pray, is driuen away of the citizens. 8. He falleth into sickneſſe, and dyeth. 17. His sonne Antiochus is made king. 34. The besieging of the tower of Sion. Eupater commeth into Iewrie with a great armie. 43. The boldneſſe of Eleazar.

1 NOwe when king Antiochus trauelled thorugh the highe countreys, he heard that Elymas in Persia was a noble and plenteous citie in siluer and golde. I

2 And that there was in it a very rich temple, where as were clothes, coate armours, and shieldes of golde, whiche Alexander the sonne of Philip king of Macedonia, that raigned first in Grecia, had lefte behinde him. 1.Mac.1 Iosep.ca lib.12.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of it, and fought with him:

4 And so he fled, and departed with greate heauinesse, and came againe into Babylo.

5 Moreouer, there came one which brought him tydings in Persia, that hys hostes whiche were in the lande of Juda, were driuen away. 1.Ma.1.d

6 And howe that Lysias went forth first with a great power, and was driuen away of the Iewes, howe that they hadde wonne the victory, and gotten great gods out of the hostes that perished,

7 Howe they had broken downe the abhomination which he set vp vpon the aulter at Jerusalem, and fenced the sanctuarie with high walles, like as it was afore, yea and Bethsura his citie also. B 1.Mac.1.f

8 So it chaunced, that when ý king heard these wordes, he was afrayde, and greeued very sore: wherefore he layde him downe vpon his bed, and fel sicke for very sorow, and all bycause it had not happened as he had deuised.

9 And there continued he long: for his griefe was euer more and more, so that he sawe he must needes dye.

10 Therefore he sente for all his friendes, and sayde vnto them, The sleepe is gone from myne eyes, for the very sorowe and vexation of harte that I haue.

11 For when I consider in my minde the greate aduersitie that I am come vnto, and the flouds of heauinesse whiche I am come in, where as afore time I was so merry, and so greatly set by, by reason of my power:

12 Agayne consydering the euill that I haue done at Jerusalem, from whence I toke all the riches of gold and siluer that were in it, and sent to destroy the inhabitours of Jurie without any reason why:

13 I know that these troubles are come vpon me for the same cause: ¶ behold, I must dye with great sorowe in a strange land.

C 14 Then called he for one Philip, a friende of his, whome hee made ruler of all hys realme,

15 And gaue him the crowne, his robe, and his ryng, that he shoulde take his sonne Antiochus vnto him, and bring him vp, til he might raigne him selfe.

16 So the king Antiochus dyed there, in the hundred fourtie and nine yeere.

2.Mac.9.a. Iosep.cap.14. lib.12. 17 When Lysias knew that the king was dead, hee ordeyned Antiochus hys sonne, whom he had brought vp, to raigne in his fathers steede, and called him Eupator.

18 Nowe they that were in the castel at (Ierusalem) kept in the Jewes rounde about the sanctuarie, and sought euer styl to doe them harme, for the strengthnyng of the heathen.

19 Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege vnto them.

20 So they came togither in the hundred and fiftie yeere, and besieged them, laying forth their ordinaunce and instrumentes of warre.

D 21 Then certaine of them ý were besieged, went forth: vnto whome some vngodly men of Israel ioyned them selues also,

22 And went vnto the king, saying, How long will it bee or thou punishe, and auenge our brethren?

23 We haue euer bin minded to do thy father seruice, to walke in his statutes, and to obey his commaundementes,

24 Therefore our people fel from vs: and whersoeuer they founde any of vs, they slue them, and spoyled our inheritance.

25 And they haue not onely medled with vs, but with all our countreys.

26 And behold, this day are they besieging the castle at Jerusalem to take it, and haue made vp the strong holde in Bethsura: 1.Mac.4.¶

27 And if thou doest not preuent them right sone, they will do more than these, ¶ thou shalt not be able to ouercome them.

28 When the king hearde this, he was very angry, and called al his friendes, the captaines of his armie. and (al his footemē and) horsemen: E 2.Ma.13.d.

29 He hyred menne of warre also, of other realmes, partyennig to ý kings that were confederate with him, and of the Iles of the sea, which came vnto him.

30 And the number of his hoste was an hundred thousande footemen, and twentie thousande horsemen, and thirtie and two Elephantes wel exercised to battel.

31 These came through Idumea vntō Bethsura, and besieged it a long season, and made diuers instrumentes of warre against it: but the Jewes came out, and brent them with fyre, ¶ fought like men. 1.Mac.4.¶

32 Then departed Judas from the castel (at Ierusalem) and remoued the hoste towarde Bethzacaran, ouer agaynste the kings armie.

33 So the king arose before the day, and brought the power of his host into the way to Bethzacaran: where the hostes made them ready to the battayle, blowing the trumpettes.

34 And to prouoke the Elephantes for to fight, they shewed them the sappe of redde grapes, and mulberies,

35 And diuided the Elephantes among the hoste: so that by euery Elephante there stode a thousande menne well harnessed, and helmets of steele vppon their heades: yea, vnto euery one of the Elephantes also were ordeyned fiue hundred horsemen of the best. F

36 Which wayted on the Elephant, going whersoeuer he went, ¶ departed not from hym.

37 Euery Elephant was couered with a strong towre of wood, fastened thereon with instrumentes, whereupon were thirtie and two valiant men with weapons to fight, and within was a man of Inde,

to rule the beast.

38 As for the remnant of the horsemen, he set them vpon both the sides in two partes with trumpets, to prouoke the host, and to stirre vp such as were slowe in the armie.

39 And when the sunne shone vppon their shieldes of gold and steele, the mountaines glistered agayne at them, and were as bright as the cressets of fyre.

40 The kings host also was diuided, one part vpon the high mountaines, the other lowe beneath: so they went on, taking good heede, and keeping their order.

41 And all they that dwelt in the lande, were afrayde at the noyse of their hoste, when the multitude went forth, and when the weapons smote together: for the hoste was both great and mightie.

42 Iudas also and his host entered into the battayle, and slue sixe hundred men of the kings armie:

43 Nowe when Eleazar the sonne of Saura did see one of the Elephantes decked with the kinges badge, and was a more goodly beast than the other, he thought the king should be vpon him,

44 And ieoparded him selfe to deliuer his people, and to get him a perpetual name.

45 Wherfore he ranne with a courage vnto the Elephant in the middest of the host, smiting them downe on both the sydes, and slue many about him.

46 So went he to the Elephants feet, and gate him vnder him, (a) and slue him: then fel the Elephante downe vpon him, and there he dyed.

47 Iudas also and his menne, seeing the power of the king, and the mightie violence of his hoste, departed from them.

48 And the kings armie went vp agaynst them toward Ierusalem, and pitched their tentes in Iurie beside mount Sion.

49 Moreouer, the king toke truce wyth them that were in Bethsura: but when they came out of the citie (because they had no vitayles, but were shut vp within, and the lande lay vntylled,)

50 The king toke Bethsura, and set men to keepe it, and turned his host to the place of the sanctuarie,

51 And layde siege to it a great while, where he made all manner ordinance, handebowes, fierie dartes, rackets to cast stones, scorpions to shote arowes, and slings.

52 The Iewes also made ordinãce against theirs, and fought a long season.

53 But in the citie there were no vitailes, for it was the seuenth yere of the warres: and those heathen that remayned in Iurie, had eaten vp all their store.

54 And in the sanctuarie were fewe men left: for the hunger came so vppon them that they were scattered abrode euery man to his owne place.

55 So when Lysias heard that Philip (whom Antiochus the king while he was yet liuing, had ordeined to bring vp Antiochus his sonne, that he might be king,) 2.Ma.6.

56 Was come againe out of Persia and Media with the kings host, and thought to obtayne the kingdome, with the gouernance of al things:

57 He gate him to the king in all the hall, and to the captaines of the host, and sayde, We decrease dayly, and our vitayles are but smal: agayne, the place that we lay siege vnto is very strong, and it were our part to see for the realme:

58 Let vs agree with these men, and take truice with them, & with all their people.

59 And graunt them to liue after their law, as they did afore: for they be greeued, and do all these things against vs, bycause we haue "despised their lawe. "or broken

60 So the king and the princes were content, and sent vnto them to make peace: and they receiued it.

61 Nowe when the king and the princes had made an othe vnto them, they came out of the castel,

62 And the king went vp to mount Sion: but when he sawe that the place was wel fenced, he brake the othe that he had made, and cõmaunded to destroy the wal rounde about. 1.Mac

63 Then departed he in all the hast, and returned vnto Antioch, where he founde Philip hauing dominion of the citie: so he fought against him, and toke the citie againe into his handes.

"or, Abros.

a. This example is not to be folowed, bycause it is contrary to the commaundement.

1.Mac. 4.

The .vij. Chapter.

1. Demetrius raigned after he had killed Antiochus and Lysias. 5. He troubleth the chyldren of Israel through the counsayle of certaine wicked persons. 37. The prayer of the priestes agaynste Nicanor. 41. Iudas kylleth Nicanor, after he hath made his prayer.

1 IN the hundred fiftie and one yeere came Demetrius the son of Seleucus from the citie of Rome with a smal compayne of men, vnto a citie of the sea coast, and there he bare rule. Plal.

2 And when he came to Antioch the citie

of

of his progenitours, his hoſt toke Antiochus & Lylias, to bring them vnto him.

3 But when it was tolde him, he sayde, Let me not see their faces.

4 So the hoſte put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

2.Ma.6. 5 There came vnto him wycked and vngodly men of Israel, whose captaine was Alcimus, that would haue bin made high priest:

6 These men accused the people of Israel vnto the king, saying, Judas and his brethren haue slayne thy friendes, and driuen vs out of our owne lande:

B 7 Wherefore, sende nowe some man, to whome thou giuest credence, that he may goe, and see all the destruction whiche hee hath done vnto vs, and to the kings land, and let him be punyshed, w̄ all his frendes and fauourers.

8 Then the king chose Bacchides, a friend of his, which was a man of great power in the realme beyonde the water, and faithfull vnto the king, and sent him (to see the destruction that Iudas had done.)

9 And as for that wicked Alcimus, hee made him high priest, and commaunded him to be auenged of ẏ children of Israel.

10 So they departed (from the king) and came with a great hoſte into the lande of Juda, sending messengers to Judas and his brethren, and speaking vnto them w̄ peaceable wordes, but vnder deceyte.

1.Mac.7. b. 11 Therefore Judas and his people beleued not their saying, for they sawe that they were come with a great hoſt.

12 After this, came the scribes together vnto Alcimus and Bacchides, to entreate of reasonable couenantes:

13 And the Assidians were the first among the children of Israel that required peace of them,

C 14 Saying, Alcimus the priest is come of the seede of Aaron, howe can he deceyue vs though he come with an armie?

15 So he gaue them louing wordes, and swore vnto them, and sayde, We will do you no harme, neither your friendes.

16 And they beleeued him: but the very same day toke he threescore men of them and slue them according to the wordes that are written,

Psal.79.a. 17 They haue cast the flesshe of thy saintes, and shed their blond rounde about Jerusalem, and there was no man that would bury them.

18 So there came a greate feare and dread among al the people saying, There is neither truthe nor righteousnesse in them: for they haue broken the appoyntment and othe that they made.

19 And Bacchides remoued his hoſt from Jerusalem, and pitched his tent at Bethzecha, where he sent forth, and toke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit.

20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him selfe went vnto the king.

21 And thus Alcimus defended his hygh priesthood. D

22 And all suche as vexed Israel, resorted vnto him: insomuche that they obteyned the lande of Juda, and did much euil vnto the Israelites.

23 Nowe when Judas sawe all the mischiefe that Alcimus and his company had done, (yea more than the heathen themselues) vnto the Israelites:

24 He went forth rounde aboute all the borders of Jurie, and punished those vnfaithfull rundagates, so that they came no more out into the countrey.

25 So when Alcimus sawe that Judas and his people had gotten the vpper hand, & that he was not able to abide them: he went agayne to the king, and sayde al the worst of them that he coulde.

26 Then the king sente Nicanor, one of his chiefe princes, which bare euil wil vnto Israel, and commaunded him, that he should vtterly destroy the people.

27 So Nicanor, came to Jerusalem with a greate hoſte, and sente vnto Judas and his brethren with friendly wordes, but vnder deceite, saying, 2.Mac.15.a

28 There shall be no warre betwixt me and you, I will come with a fewe men to see how ye do with friendship. E

29 Upon this he came vnto Judas, and they saluted one another peaceably: but the enimies were appointed to take Judas by violence.

30 Neuertheleſſe, it was tolde Judas, that he came vnto him but vnder deceite: wherefore he gate hym awaye from hym, and woulde see his face no more.

31 When Nicanor perceyued that his counsel was bewrayed, hee went out to fight agaynſt Judas, beside [a] Capharsalama: [a] or, Carphesalama.

32 Where there were slayne of Nicanors hoſte fiue thousande men: and the residue

fledde vnto the castel of Dauid.

33 After this came Nicanor vp vnto mount Sion, and the priestes, with the Elders of the people, went forth to salute him peacrably, and to shewe him the burnt sacrifices that were offered for the king.

34 But he laughed them and the people to scorn, mocked them, defiled their offerings, and spake disdainefully:

2.Mac.14.a 35 Yea, and sware in his wrath, saying, If Judas and his host be not deliuered nowe into my hands, assone as euer I come again ℣ farewel, I shal burne vp this house. With that went he out in a great anger.

F 36 Then the priestes came in, and stood before the aulter of the Temple, weeping, and saying,

37 Forsomuche as thou O Lorde hast chosen this house, ỳ thy name might be called vpon therein, ℣ that it should be an house of prayer, and petition for thy people:

Esai.56.b. 38 Be auenged of this man, and his host, and let them be slayne with the sworde: remember the blasphemies of them, and sufer not them to continue any longer.

39 When Nicanor was gone from Jerusalem, he pitched his tent at Bethoron, and there an host met him out of Syria.

40 And Judas came to Adarsa with three thousande men, and made his prayer vnto God, saying.

Esai.37.f.f 41 O Lorde, bycause the messengers of king Sennacherib blasphemed thee, the angel went forth and slue an hundred, fourescore, and fiue thousande of them:

42 Euen so destroy thou this host before vs to day, that other people may knowe how that he hath blasphemed thy sanctuarie, and punish him according to his maliciousnesse.

2.Mac.15.d. 43 And so the hostes stroke the feelde the thirtienth day of the moneth "Adar: and Nicanors host was discomfited, and hee him selfe was fyrst slayne in the battel.

44 When Nicanors men of warre, sawe ỳ he was killed, they cast away their weapons, and fledde:

45 But the Jewes folowed vpon them a whole dayes iourney, from Adazer, vnto Gazara, blowing with the trumpettes, and making tokens after them.

G 46 So the Jewes came forth of all the townes round about, and blewe out their hornes vppon them, and turned agaynst them: thus were they all slayne, and not one of them left.

47 Then they toke their substance for a pray, and smote of Nicanors head, and his right hande which he helde vp so proudely, and brought it with them, and hanged it vp afore Jerusalem. 2.Mac.14.

48 Wherfore the people were exceedingly reioyced, and passed ouer that day in great gladnesse.

49 And Judas ordeyned that the same day, (namely) the thirtienth day of the moneth Adar, should be kept in myrth euery yere.

50 Thus the lande of Juda was in rest a little while.

The.viij. Chapter.

2. Iudas consydering the power and godly policie of the Romanes, maketh peace with them. 22. The rescript of the Romanes sente vnto the Iewes.

1 JUdas heard also the fame of the Romanes, that they were mightie, and valiant men, and agreeable to all things that are required of them, and make peace with al men which come vnto them, A

2 And howe they were doughtie menne of strength: besides that, it was tolde him of their battels and noble actes wh iche they did in Galatia, howe they had conquered thē, ℣ brought them vnder tribute,

3 And what great things they had donne in Spaine: how that with their wysedome and sober behauiour, they had won the mines of syluer ℣ golde that are there,

4 And obteyned all the lande, wyth other places farre from them: howe they hadde discomfited and slayne downe the kinges that came vpon them, from the vttermost part of the earth, and howe other people gaue them tribute euery yeere.

5 How they had slayne and ouercome Philip, and "Perses king of "Cethim, and other moe in battel, which had brought their ordinaunce against them: "or, the Macedonian

6 How they discomfited great Antiochus king of Asia, that woulde needes fyght with them, hauing an hundred and twentie Elephantes, with horsemen, charets, and a very great host:

7 How they toke him selfe alyue, and ordained him, with suche as should raigne B after him, to pay them a greate tribute, yea and to finde them good sureties and pledge besides al this:

8 Howe they had taken from him India, Media, and Lydia, his best lands, and giuen them to king Eumenus:

9 Agayne, howe they perceiuing that the Greekes were comming to vexe them,

10 Sent agaynste them a captayne of an host,

hoste, which gaue them battel, slue many of them, led away their wiues and children captiue, spoyled them, toke possession of their lande, & destroyed their strong holdes, & subdued them to be their bondmen, vnto this day.

11 Moreouer, howe that as for other kingdomes and Iles, which sometime withstoode them, they destroyed them, & brought them vnder their dominion.

12 But kept amitie with their owne friendes, and those that were confederate with them, and conquered kingdomes both far and nigh: and that whosoeuer hearde of their renowme, was afrayde of them.

13 For whome they wolde helpe to their kingdomes, those raigned: and whom it liked not them to raigne, they put them downe: and how they were come to great preheminience,

¶ 14 Hauing no king among them, neyther any man clothed in purple to be magnified therethrough:

15 But had ordayned them selues a "parliament, wherein there sat three hundred and twentie Senatours dayly vpon the counsel, to dispatche euer the businesse of the people, and to kepe good order:

16 And howe that euery yeere they chose a "Mayre to haue gouernance of all their lande to whome euery man was obedient and there was neither cuill wil, nor dissention among them.

17 Then Iudas chose Eupolemus, the son of "Iohn, the sonne of Iacob, and Iason, the sonne of Eleazer, and sente them to Rome, for to make friendship, and a bond of loue with them,

18 That they might take from them the bondage of the Greekes: for the Iewes sawe that the Greekes would subdue the kingdome of Israel.

19 So they went vnto Rome, a very great iourney, and came vnto the "Parliament and sayde,

20 Iudas Machabeus, with his brethren, and the people of the Iewes, hath sent vs vnto you, to make a bonde of friendship and peace with you, and ye to note vs as louers and friendes.

D 21 And that matter pleased the Romanes your right wel.

22 Wherefore it was written vp: of the which the Romanes made a writing in tables of brasse, and sent it to Ierusalem, that they might haue by them a memorial of the same peace and bonde of frendship, after this manner.

23 God saue the Romanes and the people of the Iewes both by sea and by land, and keepe the swoorde and enimie from them for euermore:

24 If there come first any warre vpon the Romanes, or any of their friendes thorowout all their dominion,

25 The people of the Iewes shal helpe thē, as the time requireth, and that with all their hartes.

26 Also they shal neither giue nor send vnto their enimies vitayles, weapons, money, nor shippes: but fulfil their couenantes at the Ramanes pleasure, taking nothing of them therefore.

27 Agayne, if the people of the Iewes happen first to haue warre, the Romanes shal stande by them with a good wyll, according as the time will suffer:

28 Neyther shall they giue vnto the Iewes enimies vitayles, weapōs, money, or shippes: thus are the Romanes content to do, and shall fulfil their charge without any deceite. ¶

29 Accoording to these articles, ỳ Romanes made the bond with the Iewes.

30 Now after these articles (sayde they) if any of the parties wil put to them, or take any thing from them, they shall doe it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shal stande fast.

31 And as touching the euil that Demetrius hath donne vnto the Iewes, we haue written vnto him, saying, Wherfore layest thou thy heauie yoke vpon the Iewes our friendes and louers?

32 If they make any complaint of thee agayne vnto vs, we shall defende them, and fight with thee by sea and by lande, according to iustice.

The. ix. Chapter.

1. After the death of Nicanor, Demetrius sendeth his armie agaynste Iudas. 18. Iudas is slaine. 34. Ionathas is put in the steede of his brother. 47. The stryfe betweene Ionathas & Bacchides. 55. Alsimus is taken with the palsie, and dyeth. Bacchides returneth agayne vnto the king. 68. He commeth vpon Ionathas by the counsel of certaine wicked persons, and is ouercome. 70. The truce of Ionathas with Bacchides.

1 IN the meane season, when Demetrius hearde that Nicanor and his host was slayne in the fielde, he procreded further, to sende Bacchides, and Alcimus

againe into Iurie and the chiefe strength of his hoste with them.

2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Masaloth (which is in Arbelis) and wan the citie, & slue much people.

3 In the first moneth of the hundred fiftie and two yeere, they brought their hoste, and layde their siege against Ierusalem:

4 But rayling their campe, they came to Berea with twentie thousand footemen, and two thousand horsemen.

or, Elena. 5 Nowe Iudas had pitched his tent at Laisa, with three thousande chosen men,

6 And when they sawe the multitude of the other armie, that it was so great, they were sore afraide, and many conueyed themselues out of the hoste, insomuch that there abode no more of them, but eyght hundred men.

B 7 When Iudas sawe that his hoste failed him, & that he must needes fyght, it brake his hart, that hee had no tyme to gather them together: wherefore the man was in extreme trouble.

8 Neuertheleſſe, he saide vnto them that remayned with him: vp, let vs goe against our enimies, peraduenture we shal be able to fyght with them.

9 But they would haue stopped him, saying, We shall not be able: therefore nowe let vs saue our liues, and turne againe to our brethren: for shoulde we fight against them, being so fewe?

a. He whiche was wont to pray and ouercome, is ouercome when he truſteth in his strength, and omitteth prayer.

10 And Iudas saide, (a) God forbid that we should flee from them: wherefore if our tyme become, let vs dye manfully for our brethren, & let vs not staine our honour.

11 Then the hoste remoued out of the tentes, and stoode against them, and the horsemen, were diuided in two partes: the slinge casters and archers went before the hoste, and all the mightie men were formost in the fielde.

12 Bacchides him selfe was in the right wing of the battell, and the hoste, drewe nigh in two parts & blew the trumpettes.

13 They of Iudas syde blewe the trumpets also, and the earth shooke at the noyse of the hostes: and they strake a fielde from the morowe til night.

C 14 And when Iudas sawe that Bacchides hoste was strongest on the right side, he toke with him al the hardie men,

15 And brake the right wing of their order, & folowed vpon the vnto mount Azot.

16 Nowe when they whiche were the left wyng, sawe that the right side was discomfited, they pursued Iudas and them that were with him harde at the heeles.

17 Then was there a sore battel: for many were slaine & wounded on both ỳ partes.

18 Iudas also him selfe was killed, and the remnant fledde.

19 So Ionathas and Simon toke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And al the people of Israel made great lamentation for him, and mourned long, saying.

21 Alas, that this worthy should be slayne, D which deliuered the people of Israel.

22 As for other thinges pertayning to the battels of Iudas, the noble actes that he dyd and of his worthinesse, they are not written, for they were very many.

Iosephus 23 Nowe after the death of Iudas, wicked 3. lib. 13. men came vp in all the coastes of Israel, & there arose al such as did worke vngodlynesse.

24 In those dayes, was there a great dearth in the lande, and all the countrey gaue ouer thē selues & theirs vnto Bacchides.

25 So Bacchides chose wicked men, and made them Lordes in the lande.

26 These sought out and made search for Iudas friendes, and brought them vnto Bacchides, which auenged him selfe vpon them with greate dispite.

27 And there came so great trouble in Israel, as was not sinee the tyme that no prophete was seene there.

28 Then came all Iudas friendes toge- E ther, and sayde vnto Ionathas:

29 For so muche as thy brother Iudas is deade, there is none like him to goe forth against our enimies, against Bacchides, & such as are aduersaries of our own people.

30 Wherefore this day we chose thee for him, to be our prince and captaine, to order our battel.

31 And Ionathas toke the gouernance vpon him at the same tyme, & ruled in stede of his brother Iudas.

32 When Bacchides gate knowledge therof, he sought for to slay him.

33 But Ionathas and Simon his brother, perceiuing that, fledde into the wildernesse of Thecua, with all their companie, and pitched their tentes by the water poole of Asphar.

34 Whiche when Bacchides vnderstoode, he came ouer Iordane with all his hoste, vpon the Sabboth day.

35 Nowe had Ionathas sente his brother (Iohn) a captaine of the people, to praye his

his freendes the Nabuthites, that they
woulde lende them their ordinaunce, for
they had muche.

a, Iambri. 36 So the children of "Iambri came out
of Madaba, and toke John, and all that
he had, and went their way withal, when
they had taken it.

37 Then came worde vnto Jonathas and
Simon his brother, that the children of
Zambri made a great mariage, & brought
the bride frō Madaba, with great pompe:
for she was daughter to one of the noblest
princes of Chanaan.

F 38 Wherfore they remembred the blode of
John their brother, and went vp, and hyd
them selues vnder the shaddowe of the
mountaine.

39 So they lyfte vp their eyes, and loked, &
beholde, there was muche a do, and great
preparation: for the bridegrome came
forth, and his freendes, and his brethren
met them, with tympanies, instruments of
musicke, and many weapons.

40 Then Jonathas, & they that were with
him, rose out of their lurking places a-
gainst them, and slue many of them, and
the remnant fledde into the mountaines,
and they toke all their substance.

41 Thus ỳ mariage was turned to mour-
ning, and the noyse of their melodie, into
lamentation.

2. Blood doth require blood. 42 And so when they had auenged the (a)
blod of their brother, they turned agayne
vnto Jordane.

43 Bacchides hearing this, came vnto the
verye border of Jordane with a greate
power, vpon the Sabboth day.

44 And Jonathas sayde to his company,
Let vs get vp, and fight againste our ene-
mies: for it standeth not with vs to day,
as in time past.

45 Beholde, our enimies are in our way,
the water of Jordane vpon the one side of
vs, with bankes, fens, and woodes, on the
other side, so that there is no place for vs
to depart vnto.

2. Par. 10. a. 1. Mac. 4. b. 46 Wherfore crye nowe vnto heauen, that
yee may bee deliuered from the power of
your enimies: so they stroke the battel.

G 47 And Jonathas stretched out his hand to
o smite Bacchides, but he fled backwarde.

48 Then Jonathas & they that were with
him, leapt into Jordane, and swymmed
ouer Jordane vnto the further banke: but
the other woulde not passe ouer Jordane
after him.

49 And there were slaine of Bacchides side
that day a thousande men.

50 Therfore Bacchides with his host tur-
ned againe to Jerusalem, and built vp the
castels & strong holds that were in Iurie,
Jericho, Emaus, Bethorō, Bethel, Tham-
nata, "Phara, and "Thopo, with hyghe
walles, with portes, and with lockes:

"or, Pharathoni. "or, Tephon.

51 And sette men to kepe them, that they
might vse their malice vpon Israel.

52 He walled vp the citie Bethsura, Gaza-
ra, and the castel, and prouided them with
men and vittailes.

53 He tokealso the cheefest mens sonnes in
the countrey for pledges, and put them in
the castel at Jerusalem to be kept.

54 Afterwarde, in the hundred fiftie and
three yeere, in the seconde moneth, Alci-
mus commaunded that they shoulde de-
stroy the walles of the inwarde court of
the sanctuarie, and he pulled downe, and
beganne to destroy the monumentes of the
Prophetes.

55 But at the same time Alcimus was pla-
gued, and smitten with a paulsie, and his
enterprises were hindered, and his mouth
was stopped (by God) so that he could no
more speake, nor commaunde any of his
house concerning his business.

56 Thus dyed Alcimus in great miserie at
the same time.

57 And whē Bacchides saw that Alcimus
was deade, he turned againe to the king:
and so the lande was in rest two yeeres.

58 Then all the vngodly men held a coun-
sell, saying, Behold, Jonathas and his cō-
panie are at ease, and dwell without care,
wherefore let vs bring Bacchides hyther,
and he shall take them all in one night.

59 So they went, and gaue Bacchides this
counsell.

60 Which arose, to come with a great host,
and sent letters priuily to his adherentes
whiche were in Iurie, to take Jonathas
and those that were with him: but they
might not, for the other had gotten know-
ledge of their deuice.

61 And Jonathas toke fyftie men of the
countrey, whiche were the ringleaders of
them, and slue them.

62 Then Jonathas and Simon with their
companie departed vnto the citie "Beth-
basin, whiche lyeth in the wyldernesse,
and repayred the decay thereof, and made
it strong.

"or, Bethbessin.

63 When Bacchides knewe this, he gathe-
red all his hoste, and sent worde to them
that were in Iurie.

64 Then came he and layde siege to Beth-
basin, and fought against it a long season,

and made instrumentes of warre.

65 Nowe Jonathas left his brother Simon in the citie, and went forth him selfe into the countrey, and came with a certaine number,

66 And slue Odomeras, and his brethren, & the children of Phaleron in their tentes, so that hee beganne to be strong, and to increase in power.

67 As for Simon and his company, they went out of the citie, and brent vp the instrumentes of warre.

68 And fought against Bacchides, and discomfited him: and Bacchides was sore vexed, because his counsell and trauayle was in vayne.

69 Wherefore, he was wroth at the wicked men (a) that gaue him counsell to come into their lande, and slue manie of them: then purposed he with his companie to go away into his owne countrey.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto him, for to make peace with him, & that he shoulde deliuer his prisoners agayne.

71 To the whiche Bacchides consented gladly, & did according to his desire: yea, and made an othe that he should neuer do him harme, all the dayes of his life.

72 So hee restored vnto him all the prisoners that he had taken out of the lande of Juda, & then turned & went his way into his owne lande, neyther proceded he any further to come vnto ỹ borders of Juda.

73 Thus Israel had no more warre, & Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

a. Wicked counsell falleth on the counsellours.

The.x.Chapter.

4. Demetrius desyreth to haue peace with Ionathas. 48. Alexander mooueth warre agaynst Demetrius. 50. Demetrius is slaine. 51. The freendshippe of Ptolomeus and Alexander.

1 IN the hundred and threescore yeere, came Alexander, the sonne of noble Antiochus, and toke Ptolomais, whose cytizens receyued him, and there hee raygned.

2 When Demetrius heard thereof, he gathered an exceeding greate host, and went forth agaynst him to fight.

3 Wherefore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde: we will first make peace with him, before he bynde him selfe with Alexander agaynst vs:

5 Els he shall remember the euill that wee haue done agaynst him, his brother, and his people.

6 And so he gaue Jonathas leaue to gather an host, to make weapons, and to be confederate with him, and commaunded the pledges that were in the castel to bee deliuered vnto him.

7 Then came Jonathas to Hierusalem, & B read the letters in the audience of all the people, and of them that were in ỹ castel.

8 And therefore were they sore afrayde, because they hearde that the king had giuen him licence to gather an host.

9 Thus were the pledges deliuered vnto Jonathas, whiche restored them to their parentes.

10 Jonathas also dwelt at Jerusalem, and began to buyld vp, and to repayre ỹ citie:

11 Commaunding the workemen to wall it and the mounte Sion rounde about with free stone, to be a strong holde: and so they did.

12 As for the heathen that were in the castels, which Bacchides had made vp, they fledde:

13 So that euery man lefte the place, and went into his owne countrey.

14 Onely at Bethsura remayned certaine C of the Jewes, which had forsaken the law and commaundements of God, for Bethsura was their refuge.

15 Nowe when king Alexander hearde of the promises that Demetrius hadde made vnto Jonathas, & when it was tolde him of the battels and noble actes, whiche he, and his brethren had done, & of the greate trauayles that they had taken,

16 He sayde, Where shall we finde suche a man? well, we will make him our freend, and be confederate with him.

17 Upon this, he wrote a letter vnto him, with these wordes:

18 Kyng Alexander saluteth his brother Jonathas.

19 We haue heard of thee, that thou art a valiant man, and meete to be our friende:

20 Wherefore, this day we ordeyne thee to be the highe priest of thy people, and to be called the kings freende, (Upon this, he sent him a purple clothing, and a crowne of golde) that thou mayest consider what is for our profite, and keepe freendshippe towarde vs.

21 So in the seuenth moneth of the hundred and threescore yeere, vppon the solempne

Odarch. Epiphanes.

lemne feast day of the tabernacles, Jonathas put the holy rayment vpon him: then gathered he an hoste, and prepared many weapons.

22 Which when Demetrius heard, he was maruellous sorie,

23 And sayde, Alas what haue we done, that Alexander hath preuented vs, in getting the friendship of the Iewes, for his owne defence?

24 Yet will I write louingly vnto them also, yea, and promise them dignities and rewardes, that they may be of my side.

25 Wherevpon hee wrote vnto them these wordes: King Demetrius sendeth greeting vnto the people of the Iewes:

26 Whereas ye haue kept your couenaunt towarde vs, and continued in our friendshippe, not enclining to our enimies, we were glad when we heard thereof.

27 Wherefore remaine still, and be faithful to vs, and we shal wel recompence you for the things that you haue done on our partie:

28 We shall release you of many charges, and giue you rewardes.

29 And nowe I discharge you and all the Iewes from tributes, I forgiue you the customes of salte, and release you of the crowne taxes, of the thirde part of seede,

30 And halfe the fruite of trees, whiche is myne owne dutie, I do release them from this day forth, so that they shall not be taken of the lande of Juda, nor of the three cities, whiche are added therevnto out of Samaria and Galilee, frō this day forth for euermore.

31 Jerusalem also, with all things belonging thereto, shall be holy and free, yea, the tithes, and tributes shall perteine vnto it.

32 As for the power of the castell whiche is at Jerusalem, I remit, and gyue it vnto the highe priest, that he may set in it suche men as he shal chose to keepe it.

33 I freely deliuer all the Iewes that are prisoners throughout all my realme, so that euery one of them shall be free from paying any tribute, yea, euē of their cattel.

34 All the solemne feastes, Sabbothes, newmoones, the dayes appoynted, the three dayes before and after the feast, shall be free for all the Iewes in my realme.

35 So that in them, no man shall haue power to do any thing, or to vexe any of thē in any manner of cause.

36 There shall thirtie thousande also of the Iewes be written vp in the kings hoste, and haue their wages payde as all other men of warre of the kings shoulde haue: and of them shall be ordeyned certayne to keepe the kings strong holdes.

37 Yea, and some of them shall be set ouer the kings secrete affayres: and their gouernours and princes shall be of them selues, and liue after their own lawes, as the king hath commaunded in the lande of Juda.

38 And the three cities that are falne vnto Jurie from the countrey of Samaria, shal be taken as Jurie, and be vnder one, neyther be subiect to any strange lorde, but to the highe priest.

39 As for Ptolomais and the lande perteining thereto, I giue it vnto the sanctuarie at Jerusalem, for the necessarie expences of the holie things. F.

40 Moreouer, I will giue euery yeere, fyfteene thousand sicles of siluer, of the kings reuenues, out of the places appertayning vnto me.

41 And all the ouerplus which they haue not paied for things due, as they did in the former yeeres, from henceforth they shall giue it, toward the workes of the temple.

42 And besides this, the fiue thousand sicles of siluer which they receyued yerely of the account appoynted, for the entertainment of the sanctuarie, these yeeres passed, euen these things shall be released, bicause they appertaine to the priestes that minister.

43 Item, who so euer they be, that flee vnto the temple at Jerusalem, or within the liberties thereof, whereas they are falne into the kings danger for any manner of businesse, they shall be pardoned, and all the goodes that they haue in my realme shall be free.

44 For the buylding also, and repayring of the worke of the sanctuarie, expences shall be giuen out of the kings reuenues:

45 Yea, and for the making of the walles rounde about Jerusalem, for the breaking downe of the olde, and for the setting vp of the strong holdes in Jurie, shall the costes and charges be gyuen out of the kings reuenues.

46 But when Jonathas and the people hearde these words, they gaue no credence vnto them, neither receiued them: for they remembred the great wickednesse that hee had done vnto Israell, and howe sore he had vexed them. 1.Mac.7.d.

47 Wherefore they agreed vnto Alexander, for he was a prince that had dealt friendly with them, & so they stode by him alway. Iose.cap.6.

48 Then gathered king Alexander a great hoste, and brought his armie against De-

metrius:

49 So the two kings stroke battell together, but Demetrius hoste fled, and Alexander folowed after, and fell vpon them.

50 A mightie sore fielde was it, continuing till the sunne went downe: and Demetrius was slayne the same day.

51 And Alexander sent Ambassadours vnto Ptolomie, ý king of Egypt, with these wordes, saying,

52 For so muche as I am come agayne to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, and striken a fielde with him, so that we haue discōfited both him, and his hoste, and sit in the throne of his kingdome:

54 Let vs nowe make friendshipp together, giue me thy daughter to wife, so shall I be thy sonne in lawe, and both giue thee rewards, & hir according to thy dignitie.

55 Ptolomie the king gaue answer, saying, Happy be the day wherein thou arte come agayne to the lande of thy progenitours, and set in the throne of their kingdome.

56 And now will I fulfill thy writing: but meete me at Ptolomais, that we may see one another, and that I may marry my daughter vnto thee, according to thy desire

57 So Ptolomie went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais, in the hundred threescore and two yeere,

58 Where king Alexander met him, and he gaue Alexander his daughter Cleopatra, and marryed them at Ptolomais wyth great worshipp, like as the maner of kyngs is to be.

59 Then wrote king Alexander vnto Jonathas, that he should come and meet him.

60 So he wente honourably vnto Ptolomais, and there he met the two kings, and gaue them and their friends great presents of golde, and siluer, and founde fauour in their sight.

61 And there came together against Jonathas, certaine wicked men and vngratious persons of Israell, making complaints of him: but the king regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, and to cloth him in purple: and so they did. Then the king appoynted him to sit by him.

63 And sayde vnto his princes, Goe wyth him into the midst of the citie, and make a proclamation that no man complayne againste him of any matter, and that no man trouble him for any maner of cause.

64 So it happened, that when his accusers sawe the worshipp which was proclaymed of him, and that he was clothed in purple, they fled euery one.

65 And the king made muche of him, wrote him among his chiefe friendes, made him a Duke, and partakee of his dominion.

66 Thus Jonathas went againe to Jerusalem, with peace and gladnesse. Iose. cap. lib. 13. antiq.

67 In the hundred threescore and fift yeere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:

68 Whereof when Alexander heard tell, he was right sory, & returned vnto Antioch.

69 And Demetrius chose Apollonius, which had the gouernance of Celosyria, to be his captaine: so he gathered a great hoste, and came vnto Jamnia, and sent worde vnto Jonathas the high priest, saying, 1. Mac. 3.

70 Darest thou withstande vs thy selfe alone? As for me, I am but laughed to skorne, and shamed, because thou diddest vaunt thy strength against vs in the mountaynes. 1. Ma

71 Now therefore, if thou trustest in thine owne strength, come downe to vs into the playne fielde, and there let vs trie the matter together, for thou shalt knowe, that I haue the strength of many cities.

72 And shalt knowe who I am, and the other that stande by me, whiche say, That your foote is not able to stande before our face, for thy fathers haue bene twice chased in their owne lande.

73 And nowe howe wilt thou be able to abide so great an hoste of horsmen and footmen in the field, whereas is neither rocke, stone, nor place to flee vnto?

74 When Jonathas heard the wordes of Apollonius, he was moued in his mynde, wherefore he chose tenne thousande men, and went out of Jerusalem: and Simon his brother met him, for to helpe him.

75 And they pitched their tentes at Joppa: but the citie kept him forth, for Apollonius garrison was in Joppa.

76 Then Jonathas layde siege to it, and they that were in the citie, for verie feare, let him in: & so Jonathas wanne Joppa.

77 Apollonius hearing of this, toke three thousande horsemen, with a great hoste on foote, and went to Azotus, as though he would go further, and came immediatly into the playne fielde, bycause he had so many horsmen, and put his trust in them. Iose. ca. lib. 13.

78 So Jonathas folowed vpon him to Azotus, and the armie skirmished wyth his reare-

reareward, & there they stroke the battell.
79 Nowe had Apollonius left a thousand horsmen behynd them priuily in the tents.
80 And when Jonathas knewe that suche wayte was layde behinde them, they went rounde about the enimies hoste, and shot dartes at the people, from the morning to the euening.
81 As for Jonathas people, they kept their order, as hee had commaunded them, and the enimies horses were weery.
82 Then brought Simon forth his hoste, and set them agaynst the fortemen (for the horsemen were weery alreadie:) so he discomfited them, and they fled.
83 And they that were scattered in ỹ fielde, gate them to Azotus, and came into the temple of Dagon their idoll, that they might there saue their liues.
84 But Jonathas set fyre vppon Azotus, and all the cities round about it, and toke their goods, and brent vp the temple of Dagon, with all them that were fled into it.
85 Thus were slayne and brent well nygh eyght thousande men.
86 So Jonathas remoued the hoste from thence, and brought them to Ascalon, wher the men of the citie came forth, and met him with great worship.
87 After this, went Jonathas and his host again to Jerusalem, with great substance of good.
88 And when kyng Alexander hearde these things, he thought to do Jonathas more worship.
89 And sent him a coller of golde, as the vse is to be giuen vnto such as are of the kings next bloud: he gaue him also the citie of Ascaron, with the lands belonging therto, in possession.

1.Mac.11.8.

The.xi.Chapter.

1. The dissention betwixte Ptolomeus, and Alexander his sonne in lawe. 17. The death of Alexander. 19. Demetrius raygneth after the death of Ptolomeus. 22. Sion is besieged of Ionathas. 42. Demetrius seeing that no man resisteth him, sendeth his armie agayne. 54. Tryphon moueth Antiochus agaynst Demetrius. 60. Demetrius is deliuered by the succour of Ionathas. 63. After his deliuerance he breaketh his couenãt that he had made.

Ioſe.cap.7. lib.13.

A 1 AND the king of Egypt gathered an hoste like the sand that lyeth vpon the sea shore, and many shippes, and went about throughe deceyte to obteyne the kingdome of Alexander, and to ioyne it vnto his owne realme.
2 Upon this, he toke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, and men came forth to meete him: for king Alexander had commaunded them so to doe, bycause hee was his father in lawe.
3 Nowe when Ptolomie entered into any citie, he lefte men of warre to keepe it: and this he did throughout all the cities.
4 And when he came to Azotus, they shewed him the temple of Dagon, and Azotus that was brent vp, with the other thinges which were destroyed, the dead bodies cast abroade, and the greues that they had made by the way syde for suche as were slayne in the fielde, 2.Ma.10.83
5 And tolde the king that Jonathas had done all these things, to the intent they myght get him euill will: but the kyng sayde not one word therto.
6 And Jonathas met the king with great honour at Joppa, where they saluted one an other, and toke their rest.
7 So when Jonathas had gone with the king, vnto the water that was called Eleutherus, he turned againe to Jerusalem. B
8 Nowe Ptolomie had gotten the dominion of the cities, vnto Seleucia vpon the sea coaste, imagining wicked counsels agaynst Alexander.
9 And sent Ambassadours vnto Demetrius, saying, Come, let vs make a bonde betwixt vs, so shall I giue thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kingdome.
10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.
11 And thus he slandered Alexander, bycause he would haue had his realme.
12 Thus he toke his daughter from him, gaue hir vnto Demetrius, and forsoke Alexander: so that his malice was openly knowne.
13 And Ptolomie came to Antioch, where he set two crownes vpon his owne heade, the crowne of Egypt, and of Asia.
14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places had rebelled against him. C
15 But when Alexander hearde of this, he came to warre agaynst him: so king Ptolomie brought forth his hoste, and met him with a mighty power, & chased him away.
16 Then fled Alexander into Arabia, there to be defended: and king Ptolomeus honour increased,

17 And

27 And Zabdiel the Arabian, smote off Alexanders head, and sent it vnto Ptolomi.

28 But the third day after dyed king Ptolomi him selfe, and they whome he had set in the strong holdes, were slayne one of another.

29 And Demetrius raigned in the hundred threescore and seuenth yeere.

30 At the same time gathered Jonathas the that were in Jurie, to lay siege vnto the castell whiche was at Jerusalem, and so they made many instrumentes of warre against it.

31 Then went there certayne vngodly persons, which hated their owne people, vnto king Demetrius, and tolde him that Jonathas besieged the castell.

D 32 So when he hearde it, he was angrie, and immediately came vnto Ptolomais, and wrote vnto Jonathas, that he shoulde not lay siege to the castell, but come and speake with him at Ptolomais in all hast.

33 Neuertheless, when Jonathas hearde this, he commaunded to besiege it: he chose also certaine of the elders and priestes of Israell, and put him selfe in perill,

34 And toke with him golde, siluer, clothing, and diuers presentes, and went to Ptolomais vnto the king, and found him gratious.

35 And though certein vngodly men of his owne people made complaints vpon him,

1.Mac.10.d 36 Yet the king entreated him, like as his predecessours had done before, and promoted him in the sight of all his friendes,

37 Confirmed him in the highe priesthode, with all the worship that he had afore, and made him his chiefe freend.

E 38 Jonathas also desyred the king, that he
1.Ma.10.f. woulde make Jurie free, with the three head cities of Samaria, and the landes perteyning thereto: vpon this did Jonathas promise him three hundred talents.

39 Wherevnto the king consented & gaue Jonathas writing of the same, conteining these wordes:

40 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes.

41 We sende you heere a copie of the letter which we did write vnto our chosen Lasthenes concerning you, that ye shoulde knowe it.

42 King Demetrius sendeth greeting vnto Lasthenes his father.

43 For the faithfulnesse that our friendes the people of the Jewes keepe vnto vs, and for the louing kyndnesse which they beare towarde vs, we are determined to doe them good.

44 Wherefore we assigne vnto the coastes of Judea, the three gouernmentes, Apherema, Lydda, and Ramatha, which are added vnto Jurie from Samaria, and all the landes perteyning therevnto, to be freely separated for suche as doe sacrifice in Jerusalem, both concerning the paymentes whiche the king toke yeerely afortime, and the fruite also of the earth and trees:

45 As for other tithes and tributes that belonged vnto vs, we discharge them thereof from this time forth. F

46 In like manner we graunt vnto them all the customes of salte, and crowne taxes, whiche were brought vnto vs: and this freedome shal they haue firme and stedfast, from this time forth for euermore.

47 Therefore, see that ye make a copie of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holie mount in a conuenient place.

48 After this, when Demetrius the king sawe that his lande was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, excepte certaine bandes of straungers, whome hee brought from the Iles of the heathen: wherefore all his fathers hoste hated him.

49 Nowe was there one Tryphon that had 1.Mac.11.a
beene of Alexanders parte afore, whiche when he sawe that all the hoste murmured against Demetrius, hee went to Samalcue the Arabian, that brought vp Antiochus the sonne of Alexander,

50 And laye fore vpon him to deliuer him this yong Antiochus, that he might raigne in his fathers steed: he told him also what great euil Demetrius had done, and how his men of warre loued him not: and so remayned there a long season.

51 And Jonathas sent vnto kyng Demetrius, to driue them out which were in the castell at Jerusalem, and those that were in the fortresses, for they did Israell great harme.

52 So Demetrius sent worde vnto Jonathas, saying, I will not only doe these things for thee and thy people: but at time conuenient, I will doe both thee and thy people great worship.

53 But now thou shalt doe me a pleasure, if thou wilt sende me men to helpe me: for all myne armie is gone fro me.

54 So Jonathas sent him three thousande strong men vnto Antioch, and they came

vnto

vnto the king, wherefore the king was verie glad at their comming.

45 But they that were of the citie, euen an hundred and twentie thousande men, gathered them together in the middest of the citie, and would haue slayne the king:

46 Whiche fledde into his court, and the citizens kept the streates of the citie, and began to fight.

47 Then the king called for the Jewes help, which came vnto him altogether, and went abroad through the citie,

48 And slue the same day an hundred thousand men, set fire vpon the citie, and gate many spoyles in that daye, and deliuered the king.

49 So when the citizens sawe that the Jewes had gotten their wyll of the citie, and they themselues disappoynted of their purpose, they made their supplication vnto the king, saying,

50 Graunt vs peace, and let the Jewes cease from troubling vs, and the citie:

51 And vppon this, they caste away their weapons. Thus they made peace, and the Jewes gate great worship in the sight of the king, and in the sight of all that were in his realme, and were spoken of through out the kingdome: and so they came agayne to Jerusalem with great goods.

52 So the king Demetrius sat in the throne of his kingdome, and had peace in hys lande.

53 Neuertheleſſe, he dissembled in all that euer he spake, and withdrew him self from Jonathas, neyther rewarded him according to the benefites whiche he had done for him, but troubled him very sore.

54 After this came Tryphon agayne with yong Antiochus, which raygned, and was crowned king.

55 Then there gathered vnto hym all the men of warre whome Demetrius had put away, these fought against Demetrius: which fled, and turned his backe.

56 So Tryphon toke the Elephantes, and wanne Antioch.

57 And yong Antiochus wrote vnto Jonathas, saying, I confyrme thee in thy prieſthode, and make thee ruler of foure countreys, that thou mayeſt be a friende of the kings.

58 Upon this, he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon also captayne, from the coastes of Tyrus, vnto the borders of Egypt.

60 Then Jonathas toke his iourney, and went through the cities beyonde the water of Jordane, and all the men of warre of Syria gathered them vnto him for to helpe him: so hee came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he to Gaza, but they would not let him in: wherefore he laid siege vnto it, burning vp and spoiling the places that were about the citie.

62 And the citizens of Gaza submitted them selues vnto Jonathas, which made peace with them: but toke of their sonnes to pledge, sent them to Jerusalem, and went through the coūtry vnto Damascus.

63 Now when Jonathas heard that Demetrius princes were come into Cades, which is in Galilee, with a great host, purposing to driue him out of the countrey:

64 He came agaynst them, and left Simon his brother in the lande.

65 And Simon came to Bethsura, and layd siege to it a long season, and discomfited them.

66 So they desired to haue peace with him: which he graunted them, and afterwarde put them out from thence, toke the citie, and set men to keepe it.

67 And Jonathas with his hoste came to the water of Genesar, and betymes in the morning gate them to the playne fielde of Azor:

68 And beholde, the hostes of the heathen met them in the fielde, and layde watche for them in the mountaines:

69 So that when Jonathas came against them, the other which were laide to watch, rose out of their places and fought,

70 And they that were of Jonathas syde fled euery man, and there was not one of them left, except Mathathias the sonne of Absalomus, and Judas the sonne of Calphie, the captaine of the hoste.

71 Then Jonathas rent his clothes, layde earth vpon his heade, (a) made his prayer, a. Behold the effect of praier.

72 And turned agayne to them in the field, where they fought together, and hee put them to flight.

73 Nowe when his owne men that were fledde, sawe this, they returned againe vnto him, and helped him to followe vpon all their enimies vnto their tentes, at Cades, and there they camped,

74 So there were slayne of the heathen the same day three thousand men, and Jonathas turned againe to Jerusalem.

The

The.xij.Chapter.

1. Ionathas sendeth Ambassadours to Rome. 2. and to the people of Sparta, to renue their couenant of friendship. 20. Ionathas putteth to flight the princes of Demetrius. 40. Tryphon taketh Ionathas by deceyte.

A 1 IOnathas seeing that the time was meete for him, chose certaine men, and
1.Ma.7.a. sent them vnto Rome, for to stablysh and to renue the friendship with them:
2 He sent letters also vnto Sparta, and to other places in like maner.
3 So they wente vnto Rome, and entred
" or, senate. into the " counsell, and sayde, Ionathas the high preest, & the people of the Iewes, sente vs vnto you, for to renue the olde friendship and bonde of loue.
4 Upon this, the Romanes gaue them free passportes, that men shoulde leade them home into the lande of Iuda peaceably,
5 And this is the copie of the letters that Ionathas wrote vnto the Spartians.
6 Ionathas the hygh preeste, with the elders, preestes, and the other people of the Iewes, sende greeting vnto the Spartians their brethren.
B 7 There were letters sent long agoe vnto
" or, Darius. Onias the high preest, from " Arius, which then raigned among you, that ye are our brethren, as the copie heere vnder written doth specifie.
8 And Onias entreated the Ambassadour that was sent honourably, and receiued the letters, wherein there was mention made of the bonde of loue and friendship.
9 But as for vs, we need no such writings, for why? we haue the holy bookes of scripture in our handes to our comfort.
10 Neuertheless, we had rather sende vnto you, for the renuing of the brotherhode and friendship, least we should be strange vnto you: for it is long since the time that ye sent word vnto vs.
11 Wherfore, in the sacrifices that we offer, and other ceremonies vpon the hyghe solemne dayes, and other, we alway remember you without ceassing, like as reason is, and as it becommeth vs to thinke vpon our brethren.
12 Yea, and are right glad of your prosperous honour.
13 And though we haue had great troubles and warres, so that the kings about vs, haue fought against vs:
C 14 Yet woulde we not be greeuous vnto you, nor to other of our louers and friendes in these warres.
15 For we haue had helpe from heauen that hath succoured vs, so that we are deliuered, and our enimies subdued.
16 Wherefore, we chose Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sente them vnto the Romanes, for to renue the olde " bonde of " or, league friendship and loue with them.
17 We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concerning the renouation of our brotherhode.
18 And nowe ye shall do right well, to giue vs an answere therevnto.
19 And this is the copie of the writing which Arius the king of Sparta sent vnto Onias.
20 Arius the king of the Spartians, sendeth greeting vnto Onias the high preest.
21 It is founde in writing, that the Spar- D
tians and Iewes are brethren, and come out of the generation of Abraham:
22 And nowe for so much as this is come to our knowledge, ye shall doe well to write vnto vs of your prosperitie.
23 As for vs, we haue written our mynde vnto you, our cattell and goods are yours, and yours ours: these things haue we commaunded to be shewed vnto you. .Ma.
24 When Ionathas heard that Demetrius princes were come forth to fight against him, with a greater host than afore,
25 He went from Ierusalem, and met them in the lande of Hemath: for he gaue them not space to come into his owne countrie.
26 And hee sente spyes vnto their tentes, whiche came againe, and tolde him that they were appoynted to come vpon him in the night season.
27 Wherefore, when the sunne was gone E
downe, Ionathas commaunded his men to watche all the night, and to be readie with weapons for to fight, and set watchmen rounde about the hoste.
28 But when the aduersaries heard that Ionathas was ready with his men to the battell, they feared, and were afrayde in their harts, and kindled fires in their tents, brake vp, and gate them away.
29 Neuertheless, Ionathas and his companie knewe it not till the morning, for they sawe the fires burning.
30 Then Ionathas followed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus.
31 So Ionathas departed vnto the Arabians, which were called Zabadei, slue them and toke their goodes.

32 He

32 He proceeded further also, and came vnto Damascus, and went through all the countrey.

33 But Simon his brother toke his iourney, and came to Ascalon, and to the nexte strong holdes, departing vnto Joppa, and wanne it,

34 (For he heard that they woulde deliuer the holde to them that toke Demetrius part) wherefore he set men of warre in the citie to keepe it.

35 After this came Jonathas home againe, and called the elders of the people together, and deuised with them, for to buylde vp the strong holdes in Jurie.

36 And to make vp the walles of Jerusalē higher, to set vp an high wall betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shoulde neither buy nor sell in it.

E 37 Upon this, they came together for to builde vp the citie, and for so muche as the wall vpon the brooke of the east side, called Caphetetah was falne downe, repaired it.

38 And Simon set vp Idiada in Sephela, and made it strong, setting portes and lockes vpon it.

1.Ma.2.c. 39 Now when Tryphon purposed to raigne in Asia, to be crowned, and to slaye the king Antiochus:

40 He was afrayde that Jonathas would not suffer him, but fyght againste him: wherefore he went about to take Jonathas, and to kyll him: so he departed, and came vnto Bethsan.

41 Then went Jonathas forth againste him to the battell, with fourtie thousande chosen men, and came vnto Bethsan also:

42 But when Tryphon sawe that Jonathas came with so great an host to destroy him, he was afrayde:

43 And therefore he receyued him honorably, commended him vnto all his friendes, and gaue him rewardes, and commaunded his men of warre to be as obedient vnto him, as to him selfe:

44 And sayde vnto Jonathas, Why hast thou caused this people to take such trauel, seeing there is no warre betwixt vs?

45 Therefore sende them home againe, and chose certayne men to wayte vpon thee, and come thou with me to Ptolomais: for I will gyue it thee, with the other strong holdes, men of warre, and their officers; as for me, I must depart, this is only the cause of my comming.

F 46 Jonathas beleeued him, and did as he sayde, putting away his hoste, which went into the lande of Juda.

47 Hee kept but three thousande by hym, whereof he sent two thousande into Galilee, and one thousand went with him selfe.

48 Now as soone as Jonathas entred into Ptolomais, the citizens sparred the gates of the citie, and toke him, and slue al them with the swoord that came in with him.

49 Then sent Tryphon an hoste of foote men and horsemen into Galilee, and into the great playne fielde, to destroy all Jonathas company:

50 But when they knewe that Jonathas was taken, and all they slayne that wayted vpon him, they toke counsell together, and encouraged one another, and came forth against them ready to fight.

51 So when they which folowed vpon thē, sawe that it was a matter of life, they turned backe agayne.

52 As for the other, they went into the land of Juda peaceably, and bewayled Jonathas, and them that were with him right sore: and Israel made great lamentation.

53 Then all the heathen that were rounde about them, sought to destroy them:

54 For they sayd, Nowe haue they no captayne, nor any man to helpe them, therefore let vs ouercome them, and rote out their name from among men.

The.xiij.Chapter.

1. After Ionathas is taken, Simon is chosen captaine. 17. of whome Tryphon taking his children, and money for the redemption of Ionathas, kylleth him and his children. 25. The graue of Ionathas. 31. Tryphon killeth Antiochus, and possesseth the realme. 36. Demetrius taketh truce with Simon. 41. Simon winneth Gaza. 50. Hee possesseth the tower of Sion. 53. Hee maketh his sonne Iohn captayne.

1 NOwe when Simon heard that Tryphon gathered a great hoste to come into the lande of Juda, and to destroye it, I

2 And sawe that the people was in greate fearefulnesse and care: he came vp to Jerusalem, and gathered the people together.

3 And gaue them exhortation, saying, Ye knowe what great battayles I, and my brethrē, and my fathers house, haue fought for the lawe and the sanctuarie, and what maner of troubles we haue seene.

4 Through occasion whereof, all my brethren are slayne for Israels sake, and I am lefte alone. 1.Mac.6.c.

5 And

5 And nowe let not me spare myne owne
life in any maner of trouble, for I am no
better than my brethren:
6 But wyll auenge my people, and the
sanctuarie, our chyldren and our wiues:
for all the heathen are gathered together
to destroy vs, of very malice.
B 7 At these wordes the heartes of the people
were kindled together,
8 So that they cryed with a loude voyce,
saying, Thou shalte be our captayne, in
steede of Judas and Jonathas thy brethrē:
9 Order thou our battell, and what so euer
thou commaundest vs, we shall do it.
10 So hee gathered all the men of warre,
making hast to finish al the walles of Je-
rusalē, which he made strong round about.
11 Then sent he Jonathas the sonne of Ab-
salomus, with a freshe hoste, vnto Joppa,
which droue them out that were in the
castell, and remayned there him selfe.
12 Tryphon also remoued from Ptolomais
with a great armie, to come into the lande
of Juda, and Jonathas with him in ward.
13 And Simon pitched his tents at Iddus, for, Addidis.
before the playne fielde.
C 14 But when Tryphon knewe that Si-
mon stode vp in the steede of his brother
Jonathas, and that he woulde warre a-
gainst him, he sent messengers vnto hym,
saying,
15 Where as we haue kept Jonathas thy
brother, it is for money that he is owing
in the kings account, concerning the busi-
nesse that he had in hande.
16 Wherefore sende nowe a hundred ta-
lentes of syluer, and his two sonnes for
suretie (that when hee is letten forth, hee
shall not forsake vs) and we shall send him
agayne.
17 Neuertheless, Simon knewe that hee
dissembled in his wordes: yet commaun-
ded he the money and chyldren to be dely-
uered vnto him, least the Israelites might
haue hated him,
18 And sayde, Bycause hee sent him not the
money and the chyldren, therefore is Jo-
nathas dead.
19 So Simon sent him the chyldren, and
an hundred talentes: but hee dissembled,
and would not let Jonathas goe.
20 Afterwarde came Tryphon into the
lande to destroy it, and went round about
by the way that leadeth vnto Ador: but
wheresoeuer they went, thyther went Si-
mon and his host also.
D 21 Nowe they that were in the castell, sent
messengers vnto Tryphon, that he should
make hast to come by the wyldernesse, and
to sende them victuals.
22 And Tryphon made readie all his horse-
men, to come the same night: neuerthe-
lesse, it was a very great snowe, so that he
came not, bicause of the snowe, but he re-
moued, & went into the cuntry of Galaad.
23 And when hee drewe nygh Baschama,
he slue Jonathas and his sonnes there,
24 And then turned for to goe home into
his owne lande.
25 Then sent Simon for to fetche his bro-
thers dead coarse, and buried it in Modin
his fathers citie.
26 So all Israell bewayled him with great
lamentation, and mourned for hym verie
long.
27 And Simon made vpon the sepulchre of
E his father and his brethrē: a building high
to loke vnto, of free stone, behind, & before,
28 And set vp seuen pyllers vpon it one a-
gainst another, for his father, his mother,
and foure brethren,
29 And set great pillers round about them,
with armes vpon them, for a perpetuall
memorie, and carued shyppes beside the
armes, that they myght be seene of men
sayling in the sea.
30 This sepulchre which he made at Mo-
din, standeth yet vnto this day.
31 Now as Tryphon went forth to walke Iose. capa
with the yong king Antiochus, he slue him lib. 13.
trayterously,
32 And raigned in his steede, crowned him
selfe king of Asia, and did muche euill in
the lande.
33 Simon also buylt vp the castels in Ju-
rie, making them strong with high towres
great walles, portes, and lockes, and layd
vp victuals in the strong holdes.
34 And Simon chose certain men, and sent
them to king Demetrius, to desire him that
he would discharge the land from all bon-
dage, for Tryphon had spoiled it very sore.
35 Wherevpon Demetrius the kyng an-
swered him, and wrote vnto hym, after
this manner,
36 Demetrius the kyng, sendeth greeting
vnto Simon the hygh priest his friende,
with the elders and people of the Iewes:
37 The golden crowne, and precious stone
F that ye sent vnto vs, haue we receiued, and
are readie to make a stedfast peace with
you, yea and to write vnto our officers for
to release you, cōcerning the things wher-
in we maye you free.
38 And the appoyntment that we make
with you, shall be firme and stable: the
strong

strong holdes which ye haue buylded, shall be your owne.

39 As for any ouersight or fault committed vnto this day, we forgiue it, & the crowne taxe that ye ought vs also: and where as was any other tribute in Jerusalem, it shall nowe be no tribute:

40 And loke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs.

41 Thus the yoke of the heathen was taken from Israell, in the hundred and seuentith yeere.

42 And the people of the Iewes beganne to wryte in their letters and actes on this maner: In the fyrste yeere of Simon the high priestе, a gouernour and prince of the Iewes. Mac.13.d.

43 In those dayes went Simon vnto Gaza, and besieged it rounde about, where he set vp ordinance of warre, and wanne a towre, which he toke.

44 So they that gat into the towre, leapt into the citie, which was in a great feare.

45 In so muche that the people of the citie rent their clothes, and clymed vp vpon the walles, with their wiues and children, beseeching Simon to be at one with them, saying,

46 O rewarde vs not after our wickednesse, but be gratious vnto vs, (and we shal doe thee seruice.)

47 Then Simon for verie pitie, woulde fight no more against them, but put them out of the citie, and caused the houses wherein the images were, to be cleansed, and so entred the citie with psalmes of prayse, giuing thankes vnto the Lorde.

48 So when he had cast all abhominations out of the citie, he set such men in it as kept the law of God, and made the citie strong, and buylded a dwellyng place for hym selfe.

49 Nowe when they in the castell at Jerusalem were kept so straightly, that they coulde not come forth, nor goe into the countrey, and myght neyther buy nor sell, they were verie hungry, and many of them famished to death.

50 In so muche that they besought Simon to be at one with them, which he graunted them: so he put them out from thence, and cleansed the castell from fylthynesse.

51 And vpon the twentie and three daye of the seconde moneth, in the hundred threescore and eleuenth yeere, they entred into it with thankesgiuing, and branches of Palme trees, with Harpes, Croudes, Cymbales, and Lutes, singing Psalmes and songs of prayse vnto God, for that the great enimie of Israell was ouercome.

52 And Simon ordeined that the same day should be kept euery yeere with gladnesse.

53 And made strong the hyll of the temple that was beside the castell, where he dwelt him selfe with his company.

54 Simon also perceyuing that John his sonne was a mightie man of armes, made him captayne of all the hoastes, and caused him to dwell at "Gaza. "or, Gazaris.

The.xiiij. Chapter.

1. Demetrius is ouercome of Arsaces. 11. Simon being captayne, there is great quietnesse in Israell. 18. The couenant of friendship with the Romanes, and with the people of Sparta is renued.

1 IN the hundred threescore and twelfth yeere, gathered king Demetrius his hoaste, and departed vnto Media, to get hym helpe for to fight against Tryphon. A

2 Nowe when Arsaces the king of Persia and Media, heard that Demetrius was entred within his borders, hee sent one of his princes to take him alive, (and to bring him vnto him.)

3 So hee went and slue Demetrius hoast, toke him selfe, brought hym to Arsaces, which kept him in warde.

4 And all the lande of Juda was in rest so long as Simon lyued, for hee sought the wealth of his people, therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon wanne the citie of Joppa also for an hauen towne, and made it an entrance into the Iles of the sea:

6 Hee enlarged the borders of his people and conquered them more lande.

7 Hee gathered vp manye of theyr people that were prysoners, he had the dominion of Gaza, Bethsura, and the castell which he cleansed from fylthynesse, and there was no man that resisted him. B

8 So that euery man tylled his grounde in peace, the land of Juda and the trees gaue their fruite and encrease.

9 The elders sat all in iudgemente, and toke their ease for the wealth of the lande, the yong men put on worship, and harnesse vpon them,

10 He prouided victuals for the cities, and made goodly strong holdes of them, so that the fame of his worship was spoken of vnto the end of the world.

Leuit.26.a. 11 For he made peace throughout the lande, and Israell was full of myrth and ioy.

12 Euery man sat vnder his vyne and fig trees, and there was no man to fray them away.

13 There was none in the lande to fyght against them, for then the kings were ouercome.

C 14 He helped those that were in aduersitie among his people, hee was diligent to see the lawe kept: as for suche as were vngodly and wicked, he toke them away.

15 He set vp the sanctuarie, and encreased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten worde that Jonathas was dead, they were right sorie.

17 But when they hearde that Simon hys brother was made high priest in his stead, and how he had wonne the lande agayne, with the cities in it:

1. Mac.8.c. 18 They wrote vnto him in tables of brasse, to renue the friendship and bonde of loue, whiche they had made afore with Judas and Jonathas his brethren.

19 Whiche writings were read before the congregation at Jerusalem. And this is the copie of the letters that the Spartians sent:

20 The Senatours and cittizens of Sparta, sende greeting vnto Simon the great priest, with the elders, priests, and the other people of the Jewes their brethren:

D 21 When your Imbassadours that were sent vnto our people, certified vs of your worshipp, honour, and prosperous wealth: we were glad of their comming,

22 And haue written the ambassage in the publique recordes in this maner: (namely) that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes Imbassadours, are come vnto vs, for to renue the olde friendshipp with vs.

23 Upon this the people consented, that the men shoulde be honourably intreated, and that the copie of their ambassage should be written in the speciall bookes of the people, for a perpetuall memorie vnto the Spartians, yea and that we shoulde sende a copie of the same vnto Simon the great priest.

24 After this, dyd Simon sende Numenius vnto Rome, with a golden shielde of a thousand pounde wayght, to confyrme the friendshipp with them.

25 Which when the Romanes vnderstood, they sayd, What thankes shall we recompence againe vnto Simon and his children?

26 For hee and his brethren, and the house of his father, hath stablyshed Israell, and ouercommed their enimies, wherefore they graunted hym to be free, and confyrmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pyllers in mount Sion.

27 The copie of the writing is this, The eyghteenth day of the moneth Elul, in the hundred threescore and twelfth yeere, in the third yeere of Simon the high priest, E

28 In the great congregation of the priests, rulers of the people, and elders of the countrey at "Saramell, were these wordes openly declared: "or, Jerusalem,

29 For so muche as there was muche warre in our lande, therefore Simon the sonne of Mathathias, come of the children of Jarib, and his brethren, put them selues in perill, and resisted the enimies of their people, that their sanctuarie & lawe might be mainteyned, and did their people great worshipp.

30 Jonathas in like maner, after that hee had gouerned his people, and beene their hyghe priest, dyed, and lyeth buryed besyde his elders.

31 After that woulde their enimies haue troden their holy things vnder fote, destroyed their lande, and vtterly wasted their sanctuarie.

32 Then Simon withstoode them, and fought for his people, spent muche of his owne money, weaponed the valiant men of his people, gaue them wages,

33 Made strong the cities of Juda, with Bethsura that lyeth vpon the borders of Jurie, where the ordinance of their enimies lay sometyme, and set Jewes there for to keepe it.

34 Hee made fast Joppa also, which lyeth vpon the sea, and "Gaza that bordereth vpon Azotus, where the enimies dwelte afore, and there he set the Jewes to keepe it: and what so euer was meete for the subduing of the aduersaries, that layde he therein. f "or, Gazara

35 Nowe when the people sawe the noble actes of Simon, and what worshipp hee purposed to doe for them, his godly behauiour and faythfulnesse which he kept vnto them, and howe he sought by all wayes the wealth of his people: because hee dyd all this, therefore they chose him to be their prince and high priest.

36 And in his time they prospered well by him, so that the heathen were taken out of their lande, and they also which were in

in the citie of Dauid at Ieruſalem in the caſtell, where they went out and defiled al thinges that were about the ſanctuarie, and did great harme vnto cleanlyneſſe:

37 And Simon put men of the Iewes in it, for the defence of the land and citie, and let vp the walles of Ieruſalem.

38 And king Demetrius confirmed him in his high prieſthode.

39 For theſe cauſes, made hym his friende, and did him great worſhip:

40 For he hearde that the Romanes called the Iewes their friendes, louers, and brethren: howe honorably they receyued Simons Imbaſſadours:

41 Howe the Iewes and prieſtes conſented that he ſhoulde be their prince and hyghe prieſt perpetually, tyll God rayſed vp the true prophete:

42 And that he ſhould be their captayne, to care for the ſanctuarie, and to ſet officers vpon the workes thereof, ouer the land, ouer the weapons, ouer the houſes of defence, to make prouiſiõ for the holy things.

43 And to be obeyed of euery man, and all the writings of the lande to be made in his name, that he ſhould be clothed in purple and golde:

44 And that it ſhould be lawfull for none of the people nor prieſtes to breake any of theſe things, to withſtand his wordes, nor to cal any congregation in the land without him: that he ſhould be clothed in purple, and weare a coller of golde.

45 And if there were any which diſobeyed, or brake this ordinance, that he ſhoulde be puniſhed.

46 So all the people conſented to alowe Simon, & to do according to theſe words:

47 Simon alſo him ſelfe toke it vpon him, & was content to be the high prieſt, the captaine and prince of the Iewes and prieſts, and to gouerne them all.

48 And they commaunded to make this writing in tables of braſſe, and faſten it vnto the wall that compaſſeth the ſanctuarie, in an open place:

49 And to lay vp a copie of the ſame in the treaſurie, that Simon and his poſteritie might haue it.

The.xv. Chapter.

1. Antiochus maketh a couenant of friendſhip with Simon. 11. and Tryphon is perſecuted. 15. The Romanes write letters vnto kings and nations in the defence of the Iewes. 27. Antiochus refuſing the help that Simon ſent him, breaketh his couenant.

1 Moreouer, king Antiochus the ſonne of Demetrius, ſent letters from the Iles of the ſea, vnto Simon the hyghe prieſt and prince of the Iewes, and to all the people, I

2 Concerning theſe words: Antiochus the kyng ſendeth greeting vnto Simon the high prieſt, and to the people of the Iewes.

3 For ſo muche as certayne wicked menne haue gotten the kyngdome of our progenitours, I haue purpoſed to chalenge the realme agayne, and to reſtore it to the old eſtate: wherefore I haue gathered a great hoaſt, and made ſhippes of warre:

4 That I may goe through the countrey, and be auenged of them whiche haue deſtroyed our lande, and waſted many cities in my realme.

5 And therefore nowe I make thee free alſo from all thy tributes, whereof all kyngs my progenitours haue diſcharged thee, and from other cuſtomes wherefrom they haue releaſed thee, what ſo euer they be:

6 Yea, I gyue thee leaue to ſmyte money of thyne owne within thy lande.

7 As for Ieruſalem, I will that it be holie and free, and all the weapons and houſes of defence which thou haſte buylded, and keepeſt in thyne handes, ſhall be thyne. B

8 Whereas any thing is or ſhall be owing vnto the king, I forgyue it thee, from this time forth for euermore.

9 And when we haue obteyned our kingdome, we ſhall doe thee, thy people, and the temple, great worſhip: ſo that your honour ſhall be knowne throughout the whole worlde.

10 In the hundred threeſcore and fourteenth yeere, went Antiochus into his fathers land, and all the men of warre came together vnto him, ſo that fewe were left with Tryphon.

11 So the king Antiochus followed vpon him: but he fled vnto Doza, which lyeth by the ſea ſide:

12 For hee ſawe that there was miſchiefe comming vnto him, and that his hoaſt had forſaken him.

13 Then came Antiochus vnto Doza, with an hundred and twentie thouſand men of armes on foote, and eyght thouſand horſemen: ſo hee compaſſed the citie rounde about, and the ſhippes came by the ſea.

14 Thus they vexed the citie by lande and by water, in ſo much that they ſuffered no man to goe in, nor out. C

15 In the meane ſeaſon came Numenius, and they that had beene with hym, from 1. Ma. 14. b

the citie of Rome, hauing letters written vnto the kings and prouinces, wherein were conteyned these wordes:

16 Lusius the Consull of Rome, sendeth greeting vnto Ptolomie the king.

17 The Imbassadours of the Iewes our friendes, being sent from Simon the high priest, and from the people of the Iewes, came vnto vs, for to renue the olde friendship and bonde of loue,

18 Brought a shielde of golde, weying a thousand pound:

19 Wherefore we thought it good to write vnto the kings and prouinces, to doe them no harme, nor to take part against them, their cities, nor countries, neither to maintaine their enimies against them:

20 And we were content to receiue of them the shielde.

D 21 If there be any wicked persons therefore fled from their countrey vnto you, deliuer them vnto Simon the high priest, that he may punishe them according to their own lawe.

22 The same wordes wrote the Romanes also vnto Demetrius the king, to Attalus, Araba, Arlaces,

23 And to all regions: as Samsanes, to them of Spartia, "Delo, "Mydo, Sidon, Caria, Samos, Pamphylia, Lycia, Alicarnassem, and to the Rhodes, to Faselidis, Coo, Side, Arado, Cortyna, Gnidum, to Cypres, and Cyren.

"or, Delus. "or, Mydus.

24 And of euerie letter, they sent a copie to Simon the high priest.

25 So Antiochus the king, brought hys hoast vnto Doza the seconde tyme, to take it, where hee made diuers ordinance of warre, and kept Tryphon in, that he should not go either in or out.

26 Then sent Simon vnto Antiochus, two thousand chosen men, to helpe hym, with gold, siluer, and other plenteous things.

E 27 Neuertheless, he would not receiue thē, but brake all the couenant which he made with Simon afore, and withdrewe hym selfe from him.

28 He sent Athenobius also, a friend of his vnto Simon, for to reason with him, saying: Ye withholde from me Joppa and Gaza, with the castell that is at Jerusalem, which are cities of my Realme,

29 Whose borders ye haue destroyed, & done great euill in the land, hauing the dominion in many other places of my kingdome.

30 Wherfore deliuer nowe the cities which ye haue taken, with the tributes of the places that ye haue rule vpon, without the borders of Jurie:

31 Or else giue me fiue hundred talentes of syluer: yea and for the harme that ye haue done in the cities, and for the tributes of the same, other fiue hundred talents: if no, we shall come and fight against you.

32 So Athenobius the kings friende came to Jerusalem, and when he saw the great worship and honour of Simon, in golde, siluer, and so great plentie of ornamentes, he maruelled, and told Simon as the king commaunded him. F

33 Then answered Simon, and sayd vnto him, As for vs, we haue neyther taken other mens landes, nor witholden them: but onely our fathers heritage, which our enimies had vnrighteously in possession a certayne time, Iud.11.

34 This heritage of our fathers haue wee chalenged in processe of time.

35 And where as thou complaynest concerning Joppa and Gaza, they dyd great harme to our people, and in our lande, yet wil we giue an hundred talents for them. Neuertheless, Athenobius answered hym not one worde:

36 But turned agayne wrothfully vnto the king, and tolde him all these wordes, and the great dignitie of Simon, with all that he had seene: & the king was very angry.

37 And in the meane time fled Tryphon by ship, vnto Orthosias.

38 Then the king made Cendebeus captayne of the sea coast, and gaue hym an hoast of fotemen and horsemen, G

39 Commaunding him to remoue the host towarde Jurie, and to buylde vp the citie of Cedron, to make vp the Portes, and to warre against the people of the Iewes: as for the king him selfe, hee folowed vpon Tryphon Mac.1

40 So Cendebeus came vnto Jamnia, and beganne to vexe the people, to tread down Jurie, to take the people prysoners, to slay them,

41 And to builde vp Cedron, where he set horsemen, and other men of warre, that they myght come forth, and goe through the streetes of Jurie, like as the kyng had commaunded him. 1.Ma.4.

The.xvi.Chapter.

I. Cendebeus the captayne of Antiochus hoast, is put to flyght of the sonnes of Simon. II. Ptolomeus the sonne of Abobus kylleth Simon and his two sonnes at a banket. 23. Iohn killeth them that lye in wayte for hys lyfe.

1 Then

1 Then came John vp from Gaza, and
Ma.13.k. tolde Simon his father what Cende-
beus had done (among their people.)
2 Upon this called Simon two of his el-
deſt ſonnes, Judas and John, and ſayde
vnto them: I and my brethren, and my
fathers houſe, haue euer from our youth vp
vnto this day, foughten againſte the eni-
mies of Iſraell: and God gaue vs good
fortune to deliuer Iſraell oftentimes.
3 And nowe for ſo much as I am olde, and
ye by Gods goodneſſe are of a ſufficient
age, be ye in ſteede of me and my brother,
to goe forth to fight for our people: and
the helpe of God be with you.
4 So he choſe twentie thouſande fighting
men of the countrey, with horſemen alſo,
which went forth againſt Cendebeus, and
reſted at Modin.
5 In the morning they aroſe, and went in-
to the playne fielde, and beholde a mightie
great hoaſte came againſt them, both of
footemen and horſemen: nowe was there a
water broke betwixt them,
6 And John remoued the hoaſte towarde
them: and when he ſawe that the people
was afrayde to go ouer the water broke,
he went ouer fyrſt him ſelfe: and the men
ſeeing this, followed him.
B 7 Then John ſet his horſemen and foote-
men in order, the one by the other: for their
enimies horſemen were very many.
8 But when they blewe vp the prieſtes
trumpets, Cendebeus fled with his hoaſt:
whereof many were ſlayne, and the rem-
nante gat to their ſtrong holdes.
Mac.15.k. 9 Judas alſo Johns brother was woun-
ded at the ſame time, and John followed
ſtill vpon the enimies, till he came to Ce-
dron, which Cendebeus had builded.
10 The (enimies) fled alſo vnto the towres
that were in the field of Azotus, and thoſe
did John burne vp with fire: thus there
were ſlayne two thouſande men of them,
and John turned agayne peaceably into
Jurie.
11 And in the field of Jericho was Ptolo-
mie the ſonne of Abobus made captayne:
which, bycauſe he had abundance of ſiluer
and golde,
12 (For he had maryed the daughter of Si-
mon the high prieſt.)
13 Waxed proud in his mynd, and thought
to conquere the lande, imagining falſhood
againſt Simon and his ſonnes to deſtroy
them.
14 Nowe as Simon was going about
thorow the cities that were in the country
of Jurie, and caryng for them, he came
downe to Jericho with Mathathias and
Judas his ſonnes, in the hundred three
ſcore and ſeuentenly yeere, in the eleuenth
moneth, called Sabat.
15 Then (Ptolomie) the ſonne of Abobus re-
ceiued them, but with deceit, into a ſtrong
houſe of his, called Dochus, which he had
buylded, where he made them a banket, and
had hid men there.
16 So when Simon and his ſonnes were
merry, and had dronken well, Ptolomie
ſtode vp with his men (whome he had hyd
there) and toke their weapons, entred in-
to the banket houſe, and ſlue Simon with
his two ſonnes, and certayne of his ſer-
uantes.
17 Suche great vnfaythfulneſſe dyd Pto-
lomie in Iſraell, and recompenced euyll
for good.
18 Then wrote Ptolomie theſe things, and
ſent vnto kyng (Antiochus) requiring him
that he ſhoulde ſende him an hoaſte to
helpe him, and ſo ſhoulde he delyuer hym
the lande, with the cities and tributes of
the ſame.
19 He ſent other men alſo vnto Gaza for to
take John, and wrote vnto the captaynes
to come to him, and he ſhoulde gyue them
ſiluer, golde, and rewardes.
20 And to Jeruſalem he ſent other, to take
it, and the ſanctuarie.
21 Then ranne there one before, and tolde
John in Gaza, that his father and his
brethren were ſlayne, and howe that Pto-
lomie had ſent to ſlay him alſo.
22 When John heard this, he was ſore a-
baſhed, and layde hands of them that were
come to deſtroy him, and ſlue them: for he
knewe that they went about to kill him.
23 As for other things concerning John,
of his warres, of his noble actes wherein
he behaued him ſelfe manfully, of the buil-
ding of walles which he made, and other
of his deedes,
24 They are written in the Chronicles of
his prieſthode, from the time forth that he
was made high prieſt after his father.

The ende of the firſt booke of the Machabees.

¶ The seconde booke of the Machabees.

¶ *The first Chapter.*

1. An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egipt, wherein they exhort them to giue thankes for the death of Antiochus. 19. Of the fire that was hid in the pit. 24. The prayer of Nehemias.

1 THe brethren of ỳ Iewes which bee at Ierusalem, and in the lande of Iurie, wish vnto these brethren of the Iewes that are throughout Egypt, health and peace.

2 God be gratious vnto you, and thynke vpon his couenant that he made with Abraham, Isahac, and Jacob, his faythfull seruantes:

Deut.30.b. 3 And gyue you all suche an heart that ye may loue and serue him, yea and perfourme hys wyll with an whole heart, and a willing mynde:

4 He open your hearts vnto his lawe, and in his cõmaundements, & sende you peace.

5 Heare your prayers, be at one with you, and neuer forsake you in time of trouble,

6 For so muche as nowe we heere be praying for you.

B 7 What time as Demetrius raigned, in the hundred threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs: in those yeres, after that Jason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent blond: then made we our prayer vnto the Lorde, and were heard, we offered vp sacrifices and fine floure, setting forth cakes and breade:

Leuit.23.k. November. 9 And nowe come ye vnto the feast of tabernacles in the moneth Casleu.

10 In the hundred fourescore and eightenth yeere, the people that was at Ierusalem and in Iurie, the counsell, and Judas himselfe, sent this wholesome salutation vnto Aristobulus king Ptolomais master, whiche came of the generation of the annoynted priestes, and to the Iewes that were in Egypt:

11 Insomuch as God hath deliuered vs from great perils, we thanke him highly, no lesse at all than if we had banquished the king in battell.

12 For when he, with those that had fought against the holy citie, did set vpon Persia:

13 For as hee was in Persis (namely) the captayne with the great hoast, he perished in the temple of Naneas, being deceiued through the deuise of Naneas priestes.

14 For when Antiochus, as he that shoulde marry with hir, came, and his friendes with him, into the place to receyue by name of dowrie the money whiche the priestes of Naneas had set forth: C

15 Hee entred with a small companie into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by opening the priuie entrance of the temple, the priestes stoned the captayne to death, hewed them in pieces that were with him, smote off their heads, and threw them out.

17 In all things God be praysed, whiche hath deliuered the wicked into our handes (to be punished.)

18 Wheras we are now purposed to keepe the purification of the temple vpon the fiue and twentie daye of the moneth Casleu, we thought necessarie to certifie you thereof: that ye also might kepe the tabernacles feast day, and the day of the fire, which was giuen vs when Nehemias offered, after that he had set vp the temple & the aulter. Leuit.23. Nu.29. 3.Esd.

19 For what time as our fathers were led away vnto Persis, the priestes which then fought the honour of God, toke the fyre priuily from the aulter, and hid it in a valley, whereas was a deepe drye pit: and therein they kept it, so that the place was vnknowne to euery man. Deut.7 Reg. Ezech.

20 Nowe after many yeres, when it pleased God that Nehemias shoulde be sent from the king of Persia, he sent the children of those priestes whiche had hyd the fyre, to seeke it: and as they tolde vs, they found no fire, but thicke water. Leuit.8. 10.8.16.

21 Then commaunded he them to drawe it vp, and to bryng it hym, and the offerings wythall. Nowe when the sacrifices were layde on, and ordred, Nehemias com-

commaunded the prieſtes to ſprinkle them and the wod with water.

22 Whē this was done, and the time come that the ſunne ſhone, which afore was hyd in the cloude, there was a great fire kindled, in ſo much, that euery man maruelled.

23 Nowe all the prieſtes prayed whyle the ſacrifice was making: Jonathas prayed fyrſt, and the other gaue anſwere.

24 And Nehemias prayer was after this manner: O Lorde God, maker of all thinges, thou fearefull and ſtrong, thou ryghteous and mercifull, thou that art only a gratious king,

25 Only liberall, onely iuſt, almightie and euerlaſting, thou that deliuereſt Iſraell from all trouble, thou that haſt choſen the fathers, and halowed them fauourably:

26 Receiue the offering for thy whole people of Iſraell, preſerue thine owne portion, and halowe it,

27 Gather thoſe together that are ſcattered abroade from vs, deliuer them that are vnder the heathens bondage, loke vpon them which are deſpiſed and abhorred: that the heathen maye knowe, and ſee howe that thou onely art God, which art our God.

28 Puniſhe them that oppreſſe, and proudly put vs to diſhonour.

29 Set thy people again in thy holy place, like as Moſes hath ſpoken. Deut.30.a.

30 And the prieſts ſong Pſalmes of thankſgiuing, ſo long as the ſacrifice endured.

31 Now when the ſacrifice was brent, Nehemias commaunded the great ſtones to be ſprinkled with the reſidue of the water.

32 Whiche when it was done, there was kindled a flame of them alſo: but it was conſumed through the light that ſhyned from the aulter. Iud.6.d. 3.Reg.18.c. Eccle.48.a.

33 So when this matter was knowne, it was tolde the king of Perſia, that in the place where the prieſtes which were led away had hyd fyre, there appeared water, and that Nehemias and his company had purified the ſacrifices withall.

34 Then the king conſidering and pondering the matter diligently, incloſed the place, and conſecrated a temple, to proue the thing that was done:

35 And when hee founde it ſo in deede, hee gaue the prieſtes many giftes, and diuers rewardes, yea, he toke them with his owne hande, and gaue them.

36 And Nehemias called the ſame place (a) Nephthar, which is as muche to ſay as a cleanſing: but many men call it Nephi.

(a) Ephthar which is to ſay, a ſhining: it is alſo called Nephi, or Nephthar, which is a cleanſing.

The.ij. Chapter.

4. Howe Ieremie hid the tabernacle, the arke, and the aulter, in the hil. 23. Of the fiue bokes of Iaſon conteyned in one.

1 IT is founde alſo in the writings of Ieremie the prophete, that hee commaunded them whiche were caryed away, to take fire, as it is ſayde afore. A

2 Hee commaunded them alſo that they ſhould not forget the lawe and commaundements of the Lord, and that they ſhould not erre in their myndes, when they ſee images of ſyluer and golde, with their ornamentes. 2.Mac.1.c. Iere.29.b. Baruc.6.a.

3 Theſe and ſuche other things commaunded he them, and exhorted them that they ſhould not let the lawe of God goe out of their heartes.

4 It is written alſo, howe the prophete at the commandement of God charged them to take the tabernacle and the arke with them: and he went forth vnto the mountaine where Moſes climed vp, and ſawe the heritage of God. Deut.34.a.

5 And when Ieremie came there, he founde an open caue, wherein he layde the tabernacle, the arke, and the aulter of incenſe, and ſo ſtopped the dore.

6 There came certayne men together alſo folowing him, to marke the place, but they could not finde it.

7 Which when Ieremie perceyued, hee reproued them, ſaying, As for that place, it ſhall be vnknowne, vntill the time that God gather his people together agayne, and receiue them vnto mercy. B

8 Then ſhall God ſhew them theſe things, and the maieſtie of the Lord ſhall appeare, and the cloude alſo, like as it was ſhewed vnto Moſes: and like as when Solomon deſired that the place might be honourably ſanctified, and it was ſhewed him. Exo.13.d. 1.Reg.8.b.

9 For hee being a wyſe man, handled honourably and wyſely, offering vnto God in the halowing of the temple when it was fynyſhed.

10 And lyke as when Moſes prayed vnto the Lorde, the fire came downe from heauen, and conſumed the burnt offeryng: euen ſo prayed Solomon alſo, and the fire came downe from heauen, and conſumed the burnt offering. Leui.10.d. 2.Par.7.a.

11 And Moſes ſayde, Becauſe the ſinne offering was not eaten, therefore it is conſumed.

12 In like maner, Solomon kept the dedi-

cation (or halowing) eight dayes.

Some reade Nehemias. 13 In the annotations and wrytings of Ieremie were these thinges put also: and howe he made a librarie, and howe he gathered out of all countreys the bookes of the kings, and of the prophets, and of Dauid, and the Epistles of the kings concerning the holy gyftes.

℄ 14 Euen so Iudas also, loke what he learned by experience of warre, and suche things as hath happened vnto vs, he gathered them all together, and so we haue them by vs.

15 If ye nowe desire to haue the same, sende some body to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you: therefore ye shall do well, if ye keepe the same dayes.

17 We hope also, that the God which deliuered his people, and gaue them al the heritage, kingdome, priesthode, & sanctuarie,

Deut.7.a. 18 That he promised them in the lawe, shall shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Machabeus and his brethren, the purification of the great temple, the dedication of the aulter:

1.Mac.6.a. 20 Yea, and of the warres that concerne noble Antiochus and Eupator his sonne:

D 21 And the myracles shewed from heauen by the valyant actes of those which defended the Iewes religion, so that a fewe ran through the whole countrey, and draue away the barbarous armies:

22 Repayred againe the temple that was spoken of throughout all the worlde, deliuered the citie, doing their best that the lawe of the Lorde, which was put downe, myght with all tranquillitie be restored againe vnto the Lorde, that was so mercifull vnto them.

23 As touching Iason also of Cyren, we haue vndertaken compendiously, to bring into one booke the things that were comprehended of him in fiue.

24 For we considering the multitude of the bookes, and how hard it should be for them that would meddle with stories and acts, and that because of so diuers matters:

25 Haue vndertaken so to comprehende the stories, that suche as are disposed to reade, might haue pleasure and passime therein: and that they whiche are diligent in suche things, might the better thinke vpon them: yea and that whosoeuer reade them, might haue profite thereby.

26 Neuertheless, we our selues that haue medled with this matter for the shortning of it, haue taken no small labor, but great diligence, watchings, and trauayle.

27 Lyke as they that make a feaste, would fayne doe other men pleasure: euen so we also, for many mens sakes, are very well content to take the labour:

28 Whereas we may shortly comprehende ℄ the things that other menne haue truely written.

29 For hee that buyldeth an house a newe, must prouide for many things to the whole buylding: but hee that paynteth it afterwarde, seeketh but onely that is comely, meete, & conuenient to garnish it withall:

30 Euen so doe we also in like manor: and why? he that beginneth first to write a storie, must with his vnderstanding gather the matter together, set his wordes in order, and diligently seeke out euery part.

31 But he that afterwarde will shorten it, vseth fewe wordes, and toucheth not the matter at the largest: let this be sufficient for a Prologue.

32 Nowe will we begin to shewe the matter: for it is but a foolishe thing to make a long prologue, and to be short in the storie it selfe.

The.iij. Chapter.

1. Of the honour done vnto the temple by the kings of the gentiles. 6. Simon vttereth what treasure is in the temple. 9. Heliodorus is sent to take them away. 26. He is stricken of God, and healed at the prayer of Onias.

1 WHat time as the holie citie was inhabited in all peace and wealth, and when the lawes were yet verie well kept: for so was it ordeyned through the godlynesse of Onias the high priest, and other godly men ỹ were enimies to wickednes. ℣

2 It came thereto, that euen the kings and princes them selues, dyd the place greate worshyp, and garnished the temple wyth great gyftes. 1.Mac.

3 In so muche that Seleucus king of Asia, of his owne rentes bare all the costes belonging to the seruice of the offering.

4 Then Simon of the tribe of Beniamin, ruler of the temple, vpon a variance rysen betwene him and the high priest, for wickednesse that was done in the citie, Exo.

5 For that he coulde not ouercome Onias, he gate him to Apollonius the sonne of Thraslia, whiche then was chiefe Lorde in

in Celosyria, and Phenices,

6 And tolde him, that the treasurie in Jerusalem was ful of innumerable money, and howe that the common goods, whiche belongeth not vnto the offerings, were exceeding great also: yea and howe it were possible that all these might come vnder the kings power.

B 7 Now when Apollonius had shewed the king of the money, as it was tolde hym: the king called for Heliodorus his treasurer, and sent him with a commaundement to bring him the same money.

8 Immediatly Heliodorus toke his iourney, but vnder a colour as though hee woulde goe through Celosyria, and Phenices, to visite the cities, but his purpose was to fulfil the kings pleasure.

9 So when he came to Jerusalem, and was louingly receiued of the high priest into the citie, he tolde what was determined concerning the money, and shewed the cause of his comming: he asked also if it were so in deede.

10 Then the high priest tolde hym that there was suche money layd vp for the vpholding of widowes and fatherlesse children,

11 And howe that a certaine of it belonged vnto Hyrcanus, the sonne of Tobias, a noble man, and that of all the money (and not as that wicked Simon had reported) there were foure hundred talentes of siluer, and two hundred of golde:

12 Yea, and that it were vnpossible for those mens meaning to be deceiued that had put assured confidence in the holynesse of the place, & in the maiestie & vndoubted safety of the temple, whiche is had in worshippe through the whole world, for the maynteinance and honour of the same.

13 Wherevnto Heliodorus answered, that the king had commaunded him in any wise, to bring him the money.

C 14 So at the day appointed, Heliodorus entered into the temple to order this matter: wherefore there was no small feare throughout the whole citie.

15 The priestes fell downe before the aulter in their vestmentes, and called vnto heauē vpon him, whiche had made a lawe concerning stuffe giuen to keepe, that they shoulde be safely preserued for suche as committed them vnto keeping.

Exo. 22. b. 16 Then who so had loked the high priest in the face, it woulde haue greeued his hart: for his countenance and the changing of his colour, declared the inwarde sorow of his minde.

17 The man was all in heauinesse, and his body in feare: whereby they that loked vpon him, might perceiue the griefe of his hart.

18 The other people also came out of their houses by heapes vnto the common prayer, because the place was like to come into confusion.

19 The women came togither through the streetes wyth heary clothes about theyr brestes: the virgins also that were kept in, ranne to Onias, some of them ranne to the gates, some vp vppon the walles, o-ther some loked out at the wyndowes.

20 Yea they al held vp their hands toward heauen, and prayed:

21 A miserable thing was it to loke vpon the common people, and the high priest being in such trouble. D

22 But they besought Almightie God, that the goodes whiche were commited vnto them, myght be kept whole for those that hadde deliuered them vntō theyr keepyng.

23 Neuertheless, the thing that Heliodorus was determined to doe, that perfourmed he in the same place, he him selfe personally beyng about the treasurie with his men of warre.

24 But the spirite of almightie God shewed him selfe openly, so that all they which presumed to obey Heliodorus, fel through the power of God into a greate fearefulnesse, and dreade.

25 For there appeared vnto them an horse, wyth a terrible man sitting vppon hym, deckt in goodly arap, and the horse smote at Heliodorus with his forefeete: now he that sate vpon the horse, had harnesse of golde vpon him. 2. Ma. 10. c. and. 11. b.

26 Moreouer, there appeared two fayre and beautifull young menne of notable strength, in goodly arap, whiche stode by him, scourged him of both the sides, & gaue him many stripes without ceassing.

27 With that, fel Heliodorus sodenly vnto the grounde, so they toke him vp, being compassed about with great darknesse, and bare him out vpon a beere. 2. Mac. 3. c.

28 Thus he that came with so many runners and men of warre into the said treasurie, was borne out, whereas no man might help him, being destitute of harnesse and weapons: and so the power of God was manifest and knowen. E

29 He lay stil dumbe also by the power of God, destitute of all hope and life.

50 And they prayed the Lorde, that he had shewed his power vpon his place & temple, whiche a little afore was full of feare and trouble, and that through the reuelation of the almightie Lorde, it was filled with ioy and gladnesse.

31 Then certaine of Heliodorus frendes, prayed Onias that in all haste he woulde call vppon God, to graunt him his lyfe, which was geuing vp the ghost.

32 So the hygh priest fearing lest the king should suspect that the Iewes hadde done Heliodorus some (a) euil, he offered an offering for his healthy.

a. In working some trecherie or sorcerie against him.

33 Nowe when the hygh priest had obtayned his petition, the same yong men in the same clothyng appeared, and stode beside Heliodorus, saying, Thanke Onias the hygh priest: for, for his sake, hath the Lord graunted thee thy life.

Actes. 27. c.

34 Therefore seeing that God hath scourged thee, giue him prayse and thankes, and shewe euery man his might and power. And when they had spoken these wordes, they apeared no more.

35 So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his life, thanked Onias, toke hys host, and went againe to the king.

36 Then testified he vnto euery man, of the great workes of God, that he had seene with his eyes.

F 37 And when the king asked Heliodorus who were meete to be sent yet once again to Ierusalem, he saide,

38 If thou hast any enimie or aduersarie vnto thy realme, sende him thither, and thou shalt haue him punished, if he escape w̄ his life: for in that place (no doubt) there is a special power and working of God.

39 For he that dwelleth in heauen, visiteth and defendeth that place, and all that come to do it harme, he punisheth and plagueth them.

40 This is nowe the matter concerning Heliodorus, and the keeping of the treasurie (at Ierusalem.)

The. iiij. Chapter.

1. Simon reporteth euil of Onias. 7. Iason desyring the office of the hygh priest, corrupted the king with rewards. 19. The wicked intent of Iason.

A 1 THus Simon nowe (of whome wee spake afore) being a bewrayer of the mony, & of his owne natural countrey, reported the worst of Onias, as though he had moued Heliodorus vnto this, and as though hee hadde benne a bringer vp of euil.

2 Thus was he not ashamed to call hym an enimie of the realme, ỳ was so faithful an ouerseer and defender of the citie, and of his people, yea, & so feruent in the lawe of God.

3 But when the malice of Simon increased so farre, that through hys frendes there were certaine manslaughters committed.

4 Onias consydered the perill that might come through this strife, and howe that Apollonius, the chiefe lorde in Celosyria and Phenices, was all set vpon tyrannie, and Simons malice increased the same:

5 He gat him to the king, not as an accuser of the citizens, but as one that by him selfe intended the common wealth of the whole multitude.

6 For he sawe it was not possible to lyue in peace, neyther Simon to leaue off from his folishnesse, except the kyng dyd loke thereto.

7 But after the death of Seleucus, when B Antiochus, whiche is called the noble, toke the kingdome, Iason the brother of Onias, laboured to be high priest:

8 For he came vnto the king, and promised him three hundred and threescore talentes of siluer, and of the other rentes fourescore talentes.

9 Besides this, he promised him yet an hundred and fiftie more, if he might haue licence to set vp a scole and an exercise of weapons, and that he might call them of Ierusalem, Antiocheans.

10 Whiche when the king had graunted, and he had gotten the superiorite, he beganne immediatly to drawe his kinsmen to the custome of the heathen,

11 Put downe the things that the Iewes had set vp of loue, by John the father of Eupolonius, whiche was sent Ambassadour vnto Rome, for to make the bonde of friendship and loue, he put downe all the lawes and liberties of the Iewes, and set vp the wicked statutes.

12 For when he had made a scole of fence vnder the castel, he drewe all the cheefest young men on his side, and trained them to weare (a) hattes.

a. Those hattes were token of wantonnesse that the Gentiles vsed.

13 And there was suche a feruent desire to come to the manners of the heathen, and to take vp newe strange fashions brought in through the vngratious and vnheardе wickednesse

wickednesse of Jason, whiche should not be called a priest, but an vngodly person:

14 Insomuch that the priestes were nowe no more occupied about the seruice of the aulter: but despised the temple, regarded not the offerings, yea, gaue their diligence to learne to fyght, to wrastel, to leape, to daunce, and to cast the stone:

15 Not setting by ỳ honor of the fathers, but liked the glory of the Grekes best of all:

16 For the which they stroue perilously, and were greedy to folowe their statutes, yea, their lust was in all things to be like them, which afore were their enimies and destroyers.

17 Howbeit, to do wickedly against the lawe of God, shall not escape vnpunished, but of this we shal speake hereafter.

These were kepte euery fifth yeere.

18 What time as the "Olimpians sportes were played at Tyrus, the king him selfe being present.

19 This vngracious Jason sent wicked men, bearing from them of Jerusalem, (whiche now were called Anthiocheans) three hundred drachmes of siluer for an offering to Hercules: these had they that caryed them desired, vnder such a fashion, as though they should not haue bin offered, but bestowed to other vses.

20 Neuerthelesse, hee that sent them, sent them to the intent that they should be offered vnto Hercules: but bycause of those that were present, they were giuen as to the making of shippes.

21 And Apollonius, the sonne of Menestheus, was sent into Egypt, bycause of the noble men of king Ptolomie Philometor. Now when Antiochus perceiued that he was put out frō (b) medling in ỳ realme, he sought his owne profite, departed from thence, came to Joppa, and then to Jerusalem,

b. From his honour and estate.

22 Where he was honorably receiued of Jason, and of the citie, and was brought in with torche light, & with great prayse: and so he turned his host vnto Phenices.

2.Ma.4.b. 23 After three yeeres Jason sent Menelaus, (the foresaide Simons brother) to beare the money vnto the king, and to bring hym answere of other necessarye matters.

24 But he, when he was cōmended to the king for magnifying of his power, turned the priesthode vnto him selfe, laying vp three hundred talentes of siluer for Jason.

25 So when he had gotten commaundementes from the kyng, he came, hauyng nothing that becommeth a priest, but bearing the stomacke of a cruel tyrant, and the wrath of a wilde bruite beast.

26 Then Jason, whiche had deceiued his owne brother, seeing that he him selfe was beguiled also, was fayne to flee into the lande of the Ammonites. 2.Mac.5.b.

27 And Menelaus gat the dominion: but as for ỳ money that he had promised vnto the king, he did nothing therein, albeit Sostratus the ruler of the castel requyred it of him.

28 For Sostratus was the man that gathered the customes, wherefore they were both called before the king.

29 Thus was Menelaus put out of the priesthod, and Lysimachus his brother came in his steed, and Sostratus left Crates ouerseer of the (c) Cyprians:

c. That is, of the that measured the corne.

30 It happened in the meane season, that the Tharsians, and Malotians, made insurrection, bycause they were giuen for a present vnto Antiochus the kings Concubine.

31 Then came the king in all hast to stynt them againe, and to pacifie the matter, leauing Andronicus there to be his Deputie, as one meete therefore.

32 Now Menelaus supposing that he had gotten a right conuenient time, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cities thereby.

33 Which when Onias knewe of a surete, he reproued him: but hee kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gat him to Andronicus, and prayed him that he would slay Onias. So when he came to Onias, he counselled him craftyly to come out of the sanctuarie, giuing him his hande with an othe, (howebeit he suspect him) & then he slue Onias, without any regarde of righteousnesse.

35 For the whiche cause not onely the Jewes, but other nations also, toke indignatiō, and were displeased for the vnrighteous death of so godly a man.

36 And when the king was come againe from Cilicia, the Jewes and certaine of the Grekes went vnto him, complayning for the vnrighteous death of Onias.

37 Yea, Antiochus him selfe was sory in his minde for Onias, so that it pitied him, and he wept, remembring his soberneſſe, and manerly behauiour.

38 Wherefore he was so kyndled in his

mynde

mynde, that he commaunded Andronicus to be strypped out of his purple clothing, and so to be led throughout the citie, yea, and the vngratious man to be slayne in the same place, where he committed hys wickednesse vppon Onias: thus the Lord rewarded him his punishmente, as he had deserued.

39 Nowe when Lysimachus had done many wicked deedes in the temple thorowe the counsel of Menelaus, and the voyce came abrode: the multitude gathered them together against Lysimachus, for he had caryed out now muth golde.

40 So when the people arose, and were full of displeasure, Lysimachus armed three thousande vnthryftes, to defend him, a certayne tyrant beyng their captayne, whiche was growen both in age & woodnesse.

G 41 They therefore, seeing the enterprise of Lysimachus, caught vp some stones, some some blockes endes, and some handefuls of dust, that was nert at hande, and threw them vpon the rebelles of Lysimachus bande that had set vpon them.

42 Thus there were many of them wounded, some being slayne, and all the other chased away: but as for the wicked churchrobber him selfe, they killed him beside the treasurie.

43 Of these matters therefore, there was kept a courte against Menelaus.

44 Nowe when the king came to Tyrus, three menne that were sent from the Senate, pleaded him giltie before the king.

45 But Menelaus being nowe conuict, went and promised Ptolome the sonne of Dorymenes to giue him much money, if he would pacifie the king towarde him.

46 So Ptolomie went to the king, into a courte whereas he was set to cole him, & brought him out of that minde:

47 Insomuche that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischiefe: and those poore me, which if they had told their cause, yea before the Scythians, they should haue bin iudged innocent, them he condemned to death.

48 Thus were they sone punished, which folowed vpon the matter for the citie, for the people, and for the holy vessels.

49 Wherefore they also of Tyrus, moued with hatred of that wicked deede, caused them to be very honorably buried.

50 And so through the couetousnesse of them that were in power, Menelaus remayned still in authoritie, encreasing in malice, to the hurt of the citizens.

The.v. Chapter.

1. Of the signes and tokens seene in Ierusalem. 6. Of the end and office of Iason. 11. The pursute of Antiochus against the Iewes. 15. The spoyling of the temple.

1 ABout the same time Antiochus vndertooke his second viage into Egypt. A

2 And then were there seene throughout all the citie of (Ierusalem) fourty dayes long, horsemen running in the ayre, with robes of golde, and as bandes of speare men.

3 And as troupes of horsemen set in aray, incountring and coursing one against another, with shaking of shieldes, and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Wherefore euery man prayed that those tokens might turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had bin dead, Iason toke a thousande men, & came sodenly vpon the citie: the citizens ranne vnto the walles, at the last was the citie taken, and Menelaus fledde into the castel.

6 As for Iason, he spared not his owne citizens in the slaughter, neither considered he what great euil it were to destroy the prosperitie of his owne kynsmen: but dyd as one that had gotten the victorie of his enimies, and not of his friendes.

7 For all this gat he not the superioritie, B but at the last receiued confusion for his malice, and fledde agayne like a vacabund 2. Mac. 4
into the lande of the Amonites.

8 Finally, for a reward of his wickednesse, he was accused before Aretha, the king of the Arabians, insomuch that he was faine to flee from citie to citie, being despised of euery man, as a forsaker of the lawes, and an abhominable person: and at the last, as an open enimie of his own natural countrey, and of the citizens, he was driuen into Egypt.

9 Thus he that afore put many out of their owne native lande, perished from home him selfe: he went to Lacedemon, thynking there to haue gotten succour, by reason of kinrede.

10 And he that afore hadde cast many one out vnburyed, was throwen out him selfe,

no man mourning for him, nor putting him in his graue: so that he neither enioyed the buryal of a stranger, neither was he partaker of his fathers sepulchre.

1.Mac.1.c. 11 Nowe when this was done, the kyng suspected that the Iewes woulde haue fallen from him, wherefore he came in a great displeasure out of Egypt, and toke the citie by violence.

12 He commaunded his men of warre also, that they should kill, and not spare: but slay downe suche as withstode them, or clymed vp vpon the houses.

13 Thus was there a greate slaughter of yong men, olde men, women, children, and virgins.

C 14 In three dayes, were there slayne fourescore thousande, fourtie thousande put in prison: and there were as many solde, as were slayne.

15 Yet was he not content with this, but durst goe into the most holy temple of all the worlde, Menelaus that traytour to the lawes, and to his owne natural countrey, being his guide.

16 And with his wicked handes toke the holy vessells, which other kings and cities had giuen thyther for the garnishing and honour of the place, them toke he in his handes vnworthyly, and defiled them.

17 So mad was Antiochus, that he consydered not howe ỹ God was not a little wroth for the synnes of them that dwelt in the citie, for the which suche confusion came vpon that place.

Iud.5.b. 18 And why? if it had not happened them to haue bin lapped in many synnes, this Antiochus assone as he had come, hadde sodenly bin punished and shut out of his presumption, like as Heliodorus was, whom Seleucus the king sent to robbe the treasurie.

Mac.3.b. 19 Neuertheless, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it inioye the wealth of them: and like as it was nowe forsaken in the wrath of almightie GOD, so when the great God is reconciled, it shall be set vp in hygh worship againe.

D 21 So when Antiochus had taken a thousande and eyght hundred talentes out of the temple, he gat him to Antioch in all the haste, thynking in his pryde that hee might make menne sayle vppon the drye lande, and to goe vpon the sea, suche an high minde had he.

22 He left Deputies there to vexe the people: at Ierusalem left he Philip a Phrygian, in manners more cruel than him selfe that set him there:

23 At Garizim hee lefte Andronicus and Menelaus, whiche were more greeuous to the citizens than other. 1.Mac.1.a.

24 Now as he was thus set in malice against the Iewes, he sente Appollonius, a cruell prince, with an armie of twentie & two thousand, commaunding him to slay those that were of perfect age, and to sell the women, maydens, and children.

25 When he came now to Ierusalem, he faigned peace, and kept him still vntil the Sabboth day: and then he commaunded his men to take them to their weapons, for the Iewes kept holy day:

26 And so he slue all them that were gone forth to the open play, running (here and there) thorowe the citie with his menne weaponed, and murdered a great number.

27 But Iudas Machabeus, whiche was the tenth, fled into the wyldernesse, ledde his lyfe there, with his company, among wyld beastes, and vpon the mountaynes, dwelling there, and eating hearbes, least they should be partakers of ỹ filthinesse. 1.Mac.1.e.

The.vi. Chapter.

1. The Iewes are compelled to leaue the lawe of God. 4. The temple is defiled. 12. The readers are admonished that they shall not abhorre the aduersitie wherewith the Lorde afflicteth them. 28. The greeuous payne of Eleazarus.

1 NOt long after this, sente the king An olde man of "Antioch, for to compell the Iewes to transgresse the ordinances of the fathers, and of the lawe of God, A "or, Athens.

2 To defile the temple that was at Ierusalem, & to cal it the temple of Iupiter Olimpius: and that they should be in Garizim, as those whiche dwel at the place of Iupiter the harborous.

3 This wicked sedition of the vngodly, was heauy vpon all the people:

4 For the temple was full of voluptuousnesse, bibbing and bolling of the heathen, of rybaudes and harlots together: the women went into the holy place, and bare in that was not lawful.

5 The

3 The aulter also was full of vnlawfull things, which the lawe forbyddeth to lay vpon it.

6 The Sabbothes were not kept, the other solemne feastes of the lande were not regarded: to be playne, ther durst no man be knowen that he was a Iewe.

B 7 In the day of the kings byrth, they were compelled perforce to offer, and when the feast of Bacchus was kept, they were constrained to weare garlandes of iuie, & to goe about to the honour of Bacchus.

8 Moreouer, through the counsel of Ptolomeus, there wente out a commaundement, vnto the next cities of the heathen, againste the Iewes, that the like custome and "banketting should be kept.

"or, eating of the flesh that was sacrificed.

9 And who so woulde not conforme them selues to the manners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two menne accused to haue circumcised their sonnes: whome when they had led rounde about the citie, the babes hanging at their breastes, they cast them downe headlongs ouer the walles.

11 Some that were crept in dennes, and had kept the Sabboth, were accused vnto Philip, and brent in the fyre, bycause that for the feare of God they kept the commaundementes so stiffely, and would not defende them selues.

12 Nowe I beseche all those whiche reade this booke, that they refuse it not for these falles of aduersitie, and iudge the thynges that are happened for no destruction, but for a chastening of our people.

Prou. 3. b. 13 And why? When God suffereth not sinners long to folowe their owne mynde, but shortly punisheth them, it is a token of his great louing kindnesse.

C 14 For this grace haue we of God more than other people, That he suffereth not vs long to sinne vnpunished, like as other nations,

15 That when the day of iudgement commeth, he may punish them in the fulnesse of their sinnes.

16 If we sinne, he correcteth vs, but he neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this that we haue spoken nowe with fewe wordes, be for a warning and exhortation "of the heathen: nowe wyll we come to the declaring of the matter.

"or, vnto vs.

18 Eleazar one of the principal scribes, an aged man, and of a wel fauoured countenance, was constrained to gape with open mouth, and to eate swynes flesh: Leuit. 11.

19 But he desiring rather to die gloriously, than to liue with shame, offered him selfe willingly to the martirdome.

20 Now when he sawe that he must nedes goe to it, he toke it patiently: for he was at a point with him selfe, that he woulde not consent to any vnlawfull thing for any pleasure of life.

D

21 They that (a) stode by, being moued with pitie (but not aright) for the olde friendship of the man, toke him asyde priuily, and prayed that he would let such flesh be brought him as were lawfull to eate, and then to make a countenance as though he had eaten of the flesh of the sacrifice, like as the king commaunded,

a. They that had the charge of that wicked banket.

22 For so he might be deliuered from death, and so for the olde friendshyp of the man they shewed him this kindnesse.

Leuit.

23 But he beganne to consyder discretely, and as became his age, and the excellencie of his auncient yeeres, and the honour of his gray heares, whereunto he was come, and his moste honest conuersation from his childehode, but chiefly the holy lawe made and giuen by God, therefore he answered consequentlye, and willed them straight wayes to sende him to the graue:

24 For it becometh not myne age, sayd he, in any wise to dissemble, whereby many yong persons might thinke that Eleazar, beyng fourescore yeeres old and ten, were now gone to a strange religion:

25 And so through mine hypocrisie, for a little time of a transitory life, they myght be deceiued: by this meanes also shoulde I defile mine age, & make it abominable.

26 For though I were now deliuered from the tormentes of men, yet shoulde I not escape the hande of almightie God, neyther alyue nor deade.

27 Wherfore I will dye manfully, and do as it becommeth mine age: E Deut.

28 Wherby I may peraduenture leaue an example of stedfastnesse for suche as bee yong, if I with a redy minde, and manfully die an honest death for the most worthie and holy lawes. When he had sayde these wordes, immediatly he was drawen to the torment. Amos. 4.

29 Now they that led him, and were milde a little afore, began to take displeasure, bycause of the wordes that he sayde: for they thought he had spoken them of an hygh mynde.

50 But

30 But when he was in his martyrdome he mourned, and sayde, Thou, O Lorde, whiche hast the holy knowledge, knowest openly, that wheras I might be delinered from death, I suffer these sore paynes of my body: but in my minde I am well content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the memorial of his death for an example, not onely vnto yong men, but vnto all the people, to be stedfast and manly.

The.vij. Chapter.

The punishment of the seuen brethren and of their mother.

1 IT happened also that there were seuen brethren with their mother, take, and compelled by the king against the law to eate swines flesshe, (namely) with scourges and leatherne whippes.

2 And one of them, whiche was the chiefe, sayde, What seekest thou, and what requyrest thou of vs? As for vs, we are redy rather to suffer death, than to offende the lawes of God, and the fathers.

3 Then was the king angry, and bade heate cauldrons and brasen pottes: which when they were made hot,

4 Immediatly he commaunded the tong of him that spake first to be cut out, to pul the skinne ouer his head, to pare the edges of his handes and feete: yea and that in the sight of his mother and the other of his brethren:

5 Now when he was cleane mangled, he commaunded a fire to be made, & so (while there was any breath in him) to be fryed in the caldron: in the which when he had bin long pained, the other brethren, with their mother, exhorted him to dye manfully, saying,

Deut.32.c. 6 The Lord God shal regarde the truth, & comforte vs, like as Moses testifieth and declareth in his song, (saying,) And he wil haue compassion on his seruantes.

B 7 So when the first was dead after this manner, they brought the seconde to haue him in derision, pulled the skinne with the heare ouer his head, and asked him if he would eate swines flesshe, or he were payned in y other members also thorow out his body.

8 But he answered in his own language, and sayde, I wil not do it: and so he was tormented like as the fyrst,

9 And when he was euen at the giuing vp of the ghost, he sayde, Thou most vngratious person puttest vs nowe to death: but the king of the worlde shall rayse vs vp which dye for his lawes, in the resurrection of euerlasting life.

10 After him was the thyrde had in derision, and when he was requyred, he put out his tong, and that right sone, holding forth his handes manfully.

11 And spake with a stedfast fayth, These haue I of heauen, but nowe for the lawes of God I despise them: for my trust is that I shall receiue them of him againe.

12 In so much that the king and they which were with hym, marueyled at the young mans boldnesse, that he nothing regarded the paynes.

13 Nowe when he was dead also, they vexed the fourth with tormentes in lyke maner.

14 So when he was nowe at hys death, he sayde, It is better that we, being put to death of men, haue our hope and trust in God, for he shall rayse vs vp agayne: as for thee, thou shalt haue no resurrection to lyfe. C John.5.c.

15 And when they had spoken to the fifth, they tormented him.

16 Then loked he vnto the king, and sayd, Thou hast power among men, for thou art a mortal man also thy selfe, to do what thou wilt: but thinke not that God hathe forsaken our generation.

17 Abyde thee, tary still a while, and thou shalt see the great power of God, howe he will punishe thee and thy seede.

18 After him they brought the sixth, whiche being at the point of death, sayde, Be not deceyued, O kyng, for this we suffer for our owne sakes, because we haue offended our God, and therfore marueylous things are shewed vpon vs.

19 But thinke not thou whiche takest in hande to stryue against God, that thou shalt escape vnpunished.

20 This excellent mother, worthy to be well reported of, and had in remembrance, sawe hir seuen sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:

21 Yea she exhorted euery one of them in hir countrey language, and that boldely and stedfastly with perfect wisedome, waking vp hir womanish thought with a manly stomacke, and saide vnto them,

22 I can not tel howe ye sprang in my wombe: for I neyther gaue you breath, nor

noꝛ ſoule, noꝛ life, it is not I that ioyned the members of your bodies together.

23 But the maker of the woꝛlde, which faſhioned the byꝛth of man, and began all things: euen he alſo of his owne mercie ſhall giue you breath and life agayne, like as ye nowe regarde not your owne ſelues foꝛ his lawes ſake.

24 Now thought Antiochus, that ſhe had deſpiſed him, therefoꝛe he let hir goe with hir reproffes, and beganne to exhoꝛt the youngeſt ſonne, which yet was left, not onely with woꝛdes, but ſwoꝛe vnto hym with an othe, that he ſhoulde make hym a riche and wealthy man, if he would foꝛſake the lawes of his fathers: yea, and that he ſhould giue him what ſoeuer were neceſſary foꝛ him.

25 But when the yong man would not be moued foꝛ all theſe things, he called his mother, and counſelled hir to ſaue hir ſons life.

26 And when he had exhoꝛted hir with many woꝛds, ſhe promiſed him that ſhe wold ſpeake to hir ſonne.

℣ 27 So ſhe turned hir vnto him, laughing the cruel tirant to ſcoꝛne, and ſpake in hir countrey language: O my ſonne, haue pitie vppon mee, that bare thee nine monethes in my womb, that gaue thee ſucke, nouriſhed thee, and bꝛought thee vp vnto this age,

28 I beſeche thee my ſonne, loke vppon heauen and earth, and all that is therein, and conſyder that God made them and mans generation of nought:

29 So ſhalt thou not feare this hangman, but ſuffer death ſtedfaſtly, like as thy bꝛethren haue done: that I may receyue thee againe in the ſame mercie with thy bꝛethren.

30 While ſhe was yet ſpeaking theſe woꝛdes, the yong manne ſayde, Whom loke yee foꝛ? (wherefore do yee tary?) I will not obey the kings commaundement, but the lawe that God gaue vs by Moſes.

Leuit. 11. a.

31 As foꝛ thou that imagineſt all miſchiefe againſt the "Iewes, thou ſhalt not eſcape the hande of God.

"or, Hebrues.

32 Foꝛ we ſuffer theſe things bycauſe of our ſinnes.

33 And though the liuing Loꝛde be angry with vs a little while foꝛ our chaſtenyng and reformation, yet ſhall he be at one againe with his ſeruantes.

34 But thou, O godleſſe man, and of all other the moſte wicked, pꝛide not thy ſelfe thꝛough vayne hope, in being ſo malicious vppon the ſeruantes of God:

35 Foꝛ thou haſt not yet eſcaped the iudgementes of God, whiche is almightie, and ſeeth all things.

36 My bꝛethꝛen that haue ſuffered a little payne, are nowe vnder the couenant of euerlaſting life: but thꝛough the iudgemẽt of God, thou ſhalt be puniſhed righteouſly foꝛ thy pꝛide.

37 As foꝛ me, like as my bꝛethꝛen haue done, I offer my "ſoule and my body foꝛ the lawes of our fathers, calling vppon God, that he will ſone be mercifull vnto our people: yea, and with paine and puniſhment to make thee graunt that he onely is God.

"or, life.

2. Mac. 7.

38 In me nowe, and in my bꝛethꝛen, the wꝛath of almightie God is at an ende, whiche righteouſly is fallen vpon all our people.

39 Then the king being kindled in anger, was moꝛe cruel vppon him, than vpon all the other, and toke indignation that hee was ſo lightly regarded.

40 So this yong man died vndefiled, and put his truſt ſtil in the Loꝛd.

41 Laſt of all, after the ſonnes, was the mother put to death alſo.

42 Let this nowe be ynough ſpoken concerning the offeringes and extreme cruelneſſe.

The. viij. Chapter.

1. Iudas gathereth together his hoſt. 9. Nicanor is ſent againſt Iudas. 16. Iudas exhorteth hys ſouldiers to conſtantneſſe. 20. Nicanor is ouercome. 27. The Iewes giue thankes, after they haue put theyr enimies to flight, diuiding the ſpoyles vnto the fatherleſſe, and vnto the wydowes. 35. Nicanor fleeth vntoo Antiochus.

1 THen Iudas Machabeus, and they ℣ that were with him, went pꝛiuily into the townes, called their kinſfolkes and friendes together, toke vnto them all ſuch as continued yet in the faith and lawe of the Iewes, and bꝛought foꝛth ſixe thouſande men.

2 So they called vppon the Loꝛde, that he would haue an eye vnto his people, which was troden downe of euery man, to be gratious vnto the temple, that was defiled of the vngodly,

3 To haue compaſſion vppon the deſtruction of the citie, whiche was ſhoꝛtly like to be

be layde waſte, to heare the voyce of the
bloude that cryed vnto him:

4 To remember the moſte vnryghteous
deathes of young innocente childzen, the
blaſphemies alſo done vnto his name, and
to puniſhe them.

1.Mac.2.a. 5 Nowe when Machabeus had gathered
this multitude together, he was to mightie
for the heathen, for the wrath of the Lorde
was turned into mercie,

6 He fel vppon the townes and cities vn-
wares, brent them, toke the moſt commo-
dious places, & ſlue many of the enimies.

B 7 But ſpecially he made ſuche chaſes by
night, inſomuche that his manlynelle
2.Mac.1 was ſpoken of euery where.

6 So when Philip ſawe that the man in-
creaſed by little and little, and that the
matter proſpered with hym for the moſte
parte: he wrote vnto Ptolomie, whiche
was a captaine in Celoſyria and Phenices, to helpe him in the kings buſineſſe.

1.Mac.3.c. 8 Then ſente hee Nicanor the ſonne
Patroclus, a ſpeciall friende of his, in all
the haſt, and gaue him of the common ſort
of the heathen, no leſſe than twentie thou-
ſande harneſſed menne, to rote out the
whole generation of the Iewes, hauyng
to helpe him one Gorgias a man of warre,
whiche in matters concerning battels had
great experience.

10 Nicanor ordeyned alſo the tribute, which
the Romanes ſhould haue had, to be gi-
uen vnto the kyng out of the captiue of
the Iewes, (namely) two thouſande ta-
lentes.

11 And immediatly he ſent to the cities of
the ſea coaſt, requyring them for to buye
Iewes to be their ſeruantes and bonde-
menne, promyſing to ſel them foureſcore
and ten for one talent: but he conſydered
not the wrath of almightie God that was
to come vppon him.

12 When Iudas knewe of this, he tolde
the Iewes that were with him, of Nica-
nors comming.

13 Nowe were there ſome of them feare-
ful, not truſting vnto the ryghteouſneſſe
of God, and fledde theyr way, and abode
not in that place:

C 14 But the other that remayned, came to-
gether, and beſought the Lord to delyuer
them from that wicked Nicanor, whiche
hadde ſolde them or euer he came nygh
them.

15 And though hee woulde not doe it for
theyr ſakes, yet for the couenant that hee
made wyth theyr fathers, and bycauſe
they called vppon his holy and glorious
name.

16 And ſo Machabeus called his men to- 1.Mac.5.b.
gether, (namely) about fyre thouſande,
exhorting them not to agree vnto their Deut.20.a.
enimies, neyther to be afrayd for the mul-
titude of their aduerſaries comming a-
gaynſte them vnrighteouſly, but to fyght
manly,

17 Conſydering the reprowfe that they had
done to the holy place wythout cauſe,
howe they had deſpiſed and oppreſſed the
citie, yea & deſtroyed the lawes of the fa-
thers.

18 For they, ſayd he, truſt in their weapõs Iere.19.b.
and bõldneſſe: but our confidence is in the
almightie Lorde, whiche in the twinck-
ling of an eye, may both deſtroy them
which come againſt vs, and al the world.

19 He exhorted them alſo to cal to remem-
braunce the helpe that God ſhewed vnto
their fathers, as when there peryſhed an
hundred foureſcore and ſlue thouſande of
Sennacheribs people:

20 And of the battel that they had in Ba-
bylon againſt the Galathians: howe all
the Macedonians that came to helpe the,
being foure thouſande, ſtode in feare: and
howe they being onely but fyue thouſand, "or, eight thouſande.
ſlue an hundred and twentie thouſande,
through the helpe that was giuen them
from heauen, whereby they alſo had recei-
ued many benefites.

21 Through theſe wordes the menne toke D
good hartes vnto them, redy to dye for the
law and the countrey.

22 So he ſet vppon euery company a cap-
tayne, one of his owne brethren, Simon,
Joſeph, and Jonathas, giuing eche one
fiftene hundred men.

23 He cauſed "Eſdras alſo to reade the ho- "or. Eleazarus.
ly booke vnto them, and to giue them a
token of the helpe of God: then he him ſelfe, 1.Mac.4.b.
being captaine in the foreſront of the bat-
tel, buckled with Nicanor.

24 And God was theyr helpe, inſomuche
that they ſlue aboue nine thouſande men,
and compelled the more parte of Nica-
nors hoſt to flee, they were ſo wounded
and feeble.

25 Thus they toke the money from thoſe
that came to buye them, and folowed vpõ
them on euery ſyde.

26 But when the time came vppon them,
they returned, for it was the day before
the Sabboth, and therefore they folowed
no more vpon them.

27 So they toke theyr weapons, and

spoyles, and kept the Sabboth, giuing thankes vnto the Lorde whiche had delyuered them that day, and shewed them the beginning of his mercy.

28 After the Sabboth, they distributed the spoyles to the sicke, to the fatherlesse, and to wydowes, and the residue had they thē selues, with theirs. Num. 31. d.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lorde to be at one with his seruantes.

30 Of those also that were with Timotheus and Bacchides, whiche fought agaynst them, they slue twentie thousande, wan hygh and strong holdes, and diuided mo spoyles, euer giuing an equal portion vnto the sicke, to the fatherlesse, to wydowes, and to aged persons.

31 And when they had diligently gathered their weapons together, they layde thē all in conuenient places, and the remnant of the spoyles brought they to Ieruſalem.

32 They slue also Philarches, that wicked person, whiche was with Timotheus, and had vexed many Iewes.

33 And when they held the thankesgiuing at Ieruſalem for the victorie, they brent those that had set fyre on the portes of the temple, (namely) Calisthenes, which was fled into an house, and so they gat a worthie reward for their wickednesse.

34 As for that most vngratious Nicanor, which had brought a thousande marchantes to buye the Iewes,

35 He was through the helpe of the Lorde brought down, euen of them whom he regarded not, insomuche that he put off hys glorious rayment, fled by sea, and came alone to Antioche with great shame and dishonour, whiche he gat through the destruction of his host.

36 Thus hee that promised the Romanes to pay them their tribute when he toke Ieruſalem, began nowe to saye playnely, that God was the defender of the Iewes, and therfore not possible to wound them, bycause they folowed the lawes whiche God had made.

The. ix. Chapter.

1. Antiochus wylling too spoyle Persepolis, is driuen too flight. 9. As he persecuted the Iewes, he is stricken of the Lorde. 13. The fained repentaunce of Antiochus. 28. He dyeth.

1 AT the same tyme came Antiochus a- A
gaine with dishonour out of Persia. 1. Mac. 6.

2 For when he came to Persepolis, and vndertooke to robbe the temple, and to subdue the citie, the people ranne together, and defended them selues, in so muche that hee and hys were fayne too flee wyth shame: and so after that flyght, it happened that Antiochus came agayne wyth dishonour.

3 But when he came to Egbatana, he gat knowledge what was happened vnto Nicanor, and Timotheus.

4 Nowe as he was aduauncyng hym selfe in his wrath, he thought he was able to auenge the iniurie that was done to them vpon the Iewes: and therefore commaunded to make redy his charet, hasting on his iourney without ceassyng, the iudgement of God prouokyng him, bycause he had spoken so proudely, that he woulde come to Ieruſalem, and make it a graue of the Iewes.

5 But the Lorde God of Israel, that seeth all things, smote him with an vncurable and an inuisible plague (whiche no man coulde heale,) For assone as he had spoken these wordes, there came vpon him an horryble paine of his bowels, and a sore griefe of the inner partes,

6 And that was but right: for he had martyred other mens bowels with diuers and strange tormentes.

7 Howbeit he woulde in no wise ceasse B
from his malice: yea he was yet the prouder & more malitious against the Iewes: but while he was commaunding to make hast in the matter, it happened that he fel downe violently from the charet that ran swiftly, so that it bruised his body, and did him great payne.

8 And so he that thought a little before he might commaunde the floudes of the sea (so proude was he beyonde the condition of man) and to way the hygh mountaines in a payre of balance, was nowe brought downe to the grounde, and caryed vpon an horselitter, knowledging the manifest power of God vpon him:

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was alyue, his flesshe fel off for payne and torment, and all his armie was greened at his "smell. "Or, rottenesse.

10 Thus he that a little afore thought he might reach to the starres of heauen: him might no man nowe abyde nor beare, for the vehemencie of stincke.

11 Therefore

11 Therefore he being brought from hys great pryde, beganne for to come to the knowledge of him selfe: for the punishment of God warned him, and his paine encreased euer more and more.

12 And when he him selfe might not abide his owne stincke, he sayde these wordes: It is reason to be obedient to God, and that a man whiche is mortal, thinke not through pryde, him selfe to be equal vnto God.

13 This wicked person prayed also vnto the Lorde, who nowe would haue no mercie vpon him:

14 And as for the citie that he came vnto so hastyly, to bring it downe to the ground, and to make it a graue for dead men, now he desyreth to deliuer it free:

15 And as touching the Iewes, whom he had iudged not worthy to be buried, but woulde haue caste them out with their children, for to be deuoured of the foules and wilde beastes, (saying, that he woulde haue destroyed both olde and young:) now he promised to make them like the citizens of Athens:

16 And whereas he had spoyled the holye temple afore, nowe he maketh promise to garnishe it with great giftes, to encrease the holy ornamentes, and of his owne rentes to beare the costes and charges belonging to the offerings:

17 Yea, and that he woulde also become a Iewe him selfe, to go through euery place of the worlde that was inhabited, and to preache the power of God.

18 But when his paines would not ceasse, (for the rightcous iudgement of God was come vpon him) out of a very dispayre he wrote vnto the Iewes a letter of intercession, conteyning these wordes:

19 The king and prince Antiochus, wisheth vnto the vertuous citizens of the Iewes much health, and good prosperitie.

20 If ye and your children fare wel, and if all things goe after your minde, we giue great thankes.

D 21 In my sickneſſe also doe I remember you louingly: for as I came out of Persia, and was taken with sore disease, I thought it necessarie to care for the common wealth:

22 Neither dispayre I in my selfe, but haue a good hope to escape this sickneſſe.

23 But consyderyng that my father led an host sometime in the higher places, and shewed who shoulde raigne after him,

24 That if there happened any controuersie, or any hard thing were declared, they in the land might know their chiefe Lord, that there shoulde be no insurrection.

25 Agayne, when I ponder with my selfe, how that all the mightie men and neyghbours rounde aboute, are laying wayte, and loke but for opportunitie to do harme: I haue ordeyned, that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the higher kingdomes, and haue writte vnto him as it foloweth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and in especiall, and that euery man will be faythfulto me and my sonne.

27 For I hope that he shall be of sober and E louing behauiour, and if he folowe my deuice, he shal be indifferent vnto you.

28 Thus that murtherer and blasphemer of Deut. 8. c. God was sore smitten: and like as he had intreated other men, so he dyed a miserable death in a strange countrey vppon a mountaine.

29 And his body did Philip that went with him carry away, whiche fearing the sonne of Antiochus, went into Egypt to Ptolomie Philometor.

The. x. Chapter.

1. Iudas Machabeus taketh the citie and the temple. 10. He beginneth to shewe the actes of Eupator. 16. The Iewes fyght against the Idumeans. 24. Timotheus inuadeth Iurie, with whome Iudas ioyneth battel. 29. Fiue men appeare in the ayre to the helpe of the Iewes. 39. Timothie is slayne.

1 MAchabeus nowe and his company A through the helpe of the Lord wanne 1. Mac. 4. c. the temple and the citie againe,

2 Destroyed the aulters and chappels that the heathen had builded through ỹ streets,

3 Cleansed the temple, made another aulter of bricke stone, and after two yeeres Exo. 20. 2. they offered sacrifices, set forth ỹ incense, the lightes, and shewe bread.

4 When that was done, they fel downe flat vpon the grounde, & besought the Lord that they might come no more into suche trouble: but if they sinned any more against him, he him selfe to chastise them with mercie, & not to come in the handes of those aliantes and blasphemous men.

5 Nowe vpon the same day that the strangers polluted the temple, it happened

that on the very same day it was cleansed
1.Mac.4.f. agayne: (namely) the twentie and fifth
Nouemb. day of the moneth called ⁋ Casleu.

6 They kept eyght dayes in gladnesse, like as in the feast of ỹ tabernacles, remẽbring that not long afore they helde the feast of the tabernacles vpon the mountaynes, and in dennes, like beastes.

B 7 And for the same token they bare greene bowes, branches, and palmes, and song Psalmes before him that had giuen them good successe to cleanse his place.

8 They agreed also together, and made a statute, that euery yere those dayes should be solemnely kept of all the people of the Iewes.

9 Howe Antiochus then, that was called the noble, dyed, it is sufficiently tolde.

10 Now whyle we speake of Eupator the sonne of that wicked Antiochus, howe it happened with him, and so with fewe wordes to comprehend the aduersitie that chaunced in the warres.

11 When he had taken in the kingdome, he
or, Celosyria, made one Lysias, which had bin captayne of the host in Phenices and ⁋ Syria, ruler ouer the matters of the realme.

12 For Ptolomie, that was called Macron, being a ruler for the Iewes, and specially to sit in iudgement for suche wrong as was done vnto them, vndertoke to deale peaceably with them.

13 For the whiche cause he was accused of his friendes before Eupator: and when he was suspected to be a traitour, bycause he had left Cypres, that Philometor had cõmitted vnto him, and bycause he departed from noble Antiochus that he was come vnto, he poysoned him self, and dyed.

C 14 Nowe when Gorgias was gouernour of the same places, he toke strangers, and vndertoke oft times to warre with the Iewes.

15 Moreouer, the Idumeans that held the strong holdes, receiued those that were driuen from Ierusalem, and toke in hand to warre also.

1.Mac.5.a. 16 But they that were wyth Machabeus, besought and prayed vnto the Lorde that he woulde be their helper, and so they fell vppon the strong holdes of the Idumeans,

17 And wanne many places by strength: suche as came against them they slue, and kylled no lesse of all together, than twenty thousande.

18 Neuertheless some, no lesse than nine thousande, were fledde into two strong towers, hauing all manner of ordinance to withstande them.

19 Then Machabeus, leauing Simon, Iolephus, Zacheus, and those that were with them, which were very many, went to besiege them, and to fyght where moste neede was.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money, through certaine of those that lay in the castels, toke threescore and ten thousande (a) dragmas, and let some of them escape. a. A dragma the eight part of an vnce, which about three pence.

21 But when it was tolde Machabeus what had happened, he called the captaines of the people together, accusyng those persons, that they had solde the brethren for money, and let their enimies goe. D

22 So he slue those traytours, and immediatly went in hand with the two castels.

23 And when they had ordered them selues manly with their weapons and handes, they slue in the two castels moe thã twentie thousande.

24 ⁋ Nowe Timotheus, whom the Iewes had ouercome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians, to winne Iurie by strength, 1.Mac.5. 2.Mac.8.

25 But when he drewe nigh, Machabeus and they that were with him, fell to their prayer, sprincled ashes vpon their heades, being gyrded with heary cloth about their loynes, 2.Mac.a.

26 Fel downe before the aulter, & besought the Lord that he would be merciful to thẽ, but an enemie vnto their enimies, and to take parte against their aduersaries, according as it is promised in the lawe. Deut.

27 So after ỹ prayer, they toke their weapons, and went on further from the citie: and when they came nigh the enimies, they prepared them selues against them.

28 And betimes in the morning at the breake of the day, both the hostes buckled together: the one part had the Lorde for their refuge, which is the giuer of prosperitie, strength, and victorie: the other had a manly stomacke, which is a captaine of warre. E Iere. 17. 2.Mac.12.

29 The battel now being great, there appeared vnto the enimies from heauen flue goodly men vppon horse backes, with bridels of golde, leading the Iewes: 3.Reg.6. 1.Mac.3. and.11.

30 And two of them hauing Machabeus betwixt them, that kept him safe on euery side with their weapons, but shot dartes and lightnings vpon the enimies, where-
through

throughe they were confounded wyth blindneſſe, and ſo ſore afraide that they fel downe.

31 They were ſlayne of fotemen, twentie thouſand and fiue hundred, and ſixe hundred horſemen.

32 As for Timotheus him ſelfe, he fled vnto Gazara, a very ſtrong holde, wherein Chereas was captaine.

33 But Machabeus and his company, layd ſiege to it chearefully foure dayes.

34 Nowe they that were within, truſting to the ſtrength of the place, curſed, & banned exceedingly, and made great craking, with wicked wordes.

35 Neuertheleſſe, vpon the fifth day in the morning, twentie yong men of Machabeus companie, being ſette on fyre in their mindes becauſe of the blaſphemie, came manfully vnto the wall, & with bolde ſtomackes ſmote downe thoſe that they met.

36 Others alſo climed vp vpon the towres, vndertaking to ſet fyre vppon the portes, and to burne thoſe blaſphemous perſons quicke, with the fyres that they had made: others brake open the gates, and receiued the reſt of the armie, and toke the citie.

37 Two dayes were they deſtroying the caſtel, which when they founde Timotheus that was creapt in a corner, they kylled him, and ſlue Chereas his brother in like manner, with Apollophanes.

38 When this was don, they ſong pſalmes, with prayſes and thankeſgiuing vnto the Lorde, which had done ſo great things for Iſrael, and giuen them the victory.

The. xi. Chapter.

1. Lyſias goeth about to ouercome the Iewes. 8. Succour is ſente from heauen vnto the Iewes. 16. The letter of Lyſias too the Iewes. 20. The letter of kyng Antiochus vnto Lyſias. 27. A letter of the ſame vnto the Iewes. 34. A letter of the Romanes too the Iewes.

1 NOt long after this, Lyſias the kings ſtewarde, and a kinſmanne of hys, which had the gouernance of hys matters, toke ſore diſpleaſure for the things that had happened.

2 And when he had gathered foureſcore thouſande men of fote, with all the hoſt of the horſemen, he came againſt the Iewes, thinking to winne the citie, to make it an habitation for the heathen:

3 And the temple woulde he haue to be an houſe of lucre, like as the other goddes houſes of the heathen are, and to ſel the prieſts office euery yere, Eſai. 36. b.

4 Not conſydering the power of God, but was wilde in his minde, truſting in the multitude of fotemen, in thouſandes of horſemen, & in his foureſcore Elephantes.

5 So he came into Iurie, and then to Bethſura, a caſtel of defence, lying in a narow place, fiue furlongs from Ieruſalem, and layde ſore ſiege vnto it.

6 Nowe when Machabeus, and hys company, knewe that the ſtrong holdes were beſieged, they fell to their prayers, wyth weeping and teares before the Lord: and the people in like manner beſought him, that he woulde ſende a good angel to deliuer Iſrael. 2. Ma. 10. k.

7 Machabeus him ſelfe was the fyrſt that made him redy to the battel, exhorting the other that were wyth hym, to ieoparde them ſelues, and to helpe theyr brethren. B

8 And when they were going forth of Ieruſalem together, wyth a redye and wyllyng minde, there appeared before them vppon horſebacke, a man in whyte clothyng, with harneſſe of Golde, ſhaking his ſpeare. 2. Mac. 3. d.

9 Then they prayſed the Lorde all together, whiche had ſhewed them mercie, and were comforted in their minds, in ſo muche that they were ready not onlye to fyght with men, but with the moſt cruel beaſtes, yea and runne through walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lord merciful vnto them.

11 They fel mightyly vppon their enimies lyke Lions, ſlue eleuen thouſande fotemen, ſixtiene hundred horſemen, and put all the other to flight,

12 Many of them being wounded, and ſome gat away naked: yea Lyſias hym ſelf was fayne to flee ſhamefully, and ſo to eſcape.

13 Neuertheleſſe, that man was not without vnderſtanding, but conſydered by him ſelfe, that his power was minifhed, and pondered how the Iewes, being defended by the helpe of almightie God, were not able to be ouercome: wherefore he ſente them worde,

14 And promiſed, that he woulde conſent to al things which were reaſonable, and to make the king their friende. C

15 To the which prayer of Lyſias, Macha-

beus agreed, seeking in all things the common wealth: and what so euer Machabeus wrote vnto Lysias concerning the Iewes, the king graunted it.

16 For there were letters written vnto the Iewes from Lysias, conteyning these wordes: Lysias sendeth greeting to the people of the Iewes.

"or, Absalom. 17 Iohn and "Absolon, which were sent from you, deliuered me writings, and required me to fulfill the things concerning their errande.

18 Therefore loke what might be graunted, I certified the king therof: and whatsoeuer was conuenient, he agreed therto.

19 If ye now wil be faythful in these matters, I shall endeuour my selfe hereafter also to doe you good.

20 As concerning these things, by euery article thereof, I haue committed them to your messengers, and to those whom I sent vnto you, to commune with you of the same particularly.

D 21 Fare ye wel. In the hundred fourtie and eyght yeere, the twentie and fourth day of the moneth Dioscorinthius.

22 Nowe the kings letter conteyned these words: King Antiochus sendeth greeting vnto his brother Lysias.

23 For somuch as our father is now translated vnto the goddes, our wil is, that they which are in our Realme, liue wythout any insurrection, and euery man to be diligent in his owne matters:

2. Mac. 9. b.

24 We vnderstande also, that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but stifly to keepe their owne statutes, for the whiche cause they require of vs also, to let them remayne still after their owne lawes.

25 Wherefore our minde is, that this people shal be in rest: we haue concluded, and determined also to restore them their temple againe, that they may liue according to the vse and custome of their forefathers.

26 Thou shalt doe vs a pleasure therefore if thou sende vnto them, and graunt them peace, that when they are certified of our minde, they may be of good cheare, and loke to their owne wealth.

27 And this was the letter that the king wrote vnto the Iewes: king Antiochus sendeth greeting vnto the counsel, and the other people of the Iewes:

E 28 If ye fare wel, wee haue our desire: as for vs, we are in good health.

29 Menelaus came and tolde vs, how that your desire was to returne home, and peaceably to enioy your owne possessions.

30 Wherefore those that will come, we giue them free libertie, vnto the thirtie day of the moneth of "April, "Xanthicus.

31 That they may vse the meates of the Iewes, and their owne lawes, lyke as afore: and none of them by any manner of wayes to haue harme for things donne in ignorance.

32 I haue sent also Menelaus, that he may comfort you.

33 Fare ye wel. In the hundred fourtie and eyght yeere, the fiftienth day of the moneth of April.

34 The Romanes also sent a letter, conteining these words: Quintus Memmius, and Titus Manilius, Ambassadours of the Romanes, sende greeting vnto the people of the Iewes.

35 Loke what Lysias the kings kinsman hath graunted you, we graunt you the same also.

36 But as concerning the things which he referred vnto the king, sende hyther some with speede, and ponder the matter diligently among your selues, that we may "or, consult the best. call the best to your profite, for we must depart nowe vnto Antioche.

37 And therfore write shortly agayne, that we may knowe your minde.

38 Farewel. In the hundred fourtie and eight yere, the fiftienth day of the moneth of April.

The. xij. Chapter.

2. Timotheus troubleth the Iewes. 3. The wicked deede of them of Ioppa against the Iewes. 6. Iudas is auenged of them. 9. He setteth fyre on the gate of Iamnia. 20. The pursute of the Iewes against Timothi. 24. Timothi is taken, and let goe vnhurt. 32. Iudas pursueth Gorgias. 43. Iudas offering sacrifyce for the deade, sheweth the hope of the resurrection.

1 I When these couenantes were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But Timotheus, and Apollonius the sonne of Gennei, Ierome, and Demophon (the proude) Nicanor the captaine of Cypres, and they that lay in those places, woulde not let them liue in rest and peace.

3 They of Ioppa also dyd euen suche a shamefull deede: they prayed the Iewes that

that dwelt among them, to goe with their wyues and children into the ships which they had prepared, and dyd wyth them as though they hadde ought them no euyll wil.

4 Forsomuche then as there was gonne forth a generall proclamation through the citie, bycause of peace, they consented therto, and suspected nothyng: but when they were gonne forth into the deepe, they drowned no lesse than two hundred of them.

5 When Iudas knew of this crueltie shewed vnto his people, he cõmaunded those that were with him to make them redy,

6 Exhorting them to call vppon God the righteous iudge, wente forth agaynste those murtherers of his brethren, set fyre in the heauen by night, brent vp the ships: and those that escaped from the fyre, hee slue (with the sworde.)

B 7 And when he had donne this, he departed, as though he would come againe, and rote out all them of Ioppa:

8 But when he hadde gotten worde that the Iamnites were minded to doe in like manner vnto the Iewes whiche dwelt among them,

9 He came vppon the Iamnites by night, and set fyre on the hauen, with the ships: so ỳ the light of the fyre was sene at Ierusalem vppon a two hundred and fourtie furlonges.

10 Now when they were gone from thence nine furlongs in their iourney towarde Timotheus, fiue thousande men of fote, and fiue hundred horsemen of the Arabians, fought with him.

11 So when the battell was earnest, and prospered with Iudas, through the helpe of God: the residue of the (a) Arabians, being ouercome, besought Iudas to be at one with them, and promised to giue him certaine "pastures, and to doe him good in other things.

12 Iudas thinking that they shoulde in deede bee profitable concernyng manye things, promised them peace: wherevpon they shoke handes, and so they departed to their tentes.

13 Iudas went also vnto a citie, whiche was very fast kept with bridges, fensed rounde about with walles, and diuers kindes of people dwelling therein, called Calpin.

C 14 They that were within it, put such trust in the strength of the walles, and in their store of vitayles, that they were the slacker in their doings, cursyng and reuiling Iudas with blasphemies, and speaking suche wordes as it becommeth not.

15 But Machabeus calling vpon the great prince of the worlde, (whiche without any battel rammes or ordinance of warre, did cast downe the walles of Iericho, in time of Iosuah) fel manfully vpon the walles, Iosue. 6. k.

16 Tooke the citie, and through the helpe of the Lorde, made an exceeding greate slaughter: insomuche that a lake of two furlongs broade, which lay thereby, seemed to flow with the bloud of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlongs, and came to "Taraca, vnto the Iewes that are called Tubianei. "or, Characa.

18 But as for Timotheus, they coulde not get him there: for (not one matter dispatched) he was departed from thence, and had left certaine mẽ in a very strong hold.

19 But Dositheus and Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus hadde lefte in the house of defence, more than ten thousand men.

20 And Machabeus prepared him, wyth the fiue thousande men that were about him, set them in order by companies, and went forth against Timotheus, whiche hadde wyth hym an hundred and twentie thousande men of fote, two thousand and fiue hundred horsemen.

D 21 When Timotheus had knowledge of Iudas comming, he sent the women, children, and the other baggage, vnto a castel called Carnion: for it coulde not be won, and was harde to come vnto, the wayes of the same places were so narowe.

22 And when Iudas his first band came in sight, the enimies were smitten with feare, through the presence of God which seeth al things: insomuch that they, fleeing one here, another there, were rather discomfited of their owne people, and wounded with the strokes of their owne swordes.

23 Iudas also was very earnest in following vpõ them, punishing those vngodly, and slue thirtie thousande men of them. Iud. 7. k. 1. Re. 14. c. 2. Par. 20. d

24 Timotheus also him selfe fell into the handes of Dositheus and Sosipater, whõ he besought wyth muche crafte to let him goe wyth hys lyfe, bycause he had many of the Iewes fathers and brethren in prison, which if they put him to death, should be despised.

25 So when he had promised faithfully to deliuer them againe, according to ỳ con-

(a) The Nobaeus of Arbia, so called, bycause they were shepheardes. "or, cattel.

dition made, they let him goe without harme, for the health of the brethren.

26 Then Machabeus marched forth to Carnion and Atargation, and there slue twentie and fiue thousande men.

E 27 Nowe after that he had chased away, & slayne his enimies, he remoued the host toward Ephron, a strong citie, wherein was Lysias, and a great multitude of diuers nations: and the strong yong men kept the walles, defending them mightyly: in this citie was much ordinance and prouision of dartes. 1.Ma.5.c.

28 But when Iudas and his companie had called vppon almightie God, whiche with his power breaketh the strength of the enimies, they wan the citie, and slue twentie and fiue thousande of them that were within.

29 From thence went they to the citie of the "Scythians, whiche lyeth sixe hundred furlongs from Ierusalem. "or, Scythopolis.

30 But when the Iewes whiche were in the citie, testified that the citizens dealt louingly with them, yea and intreated them kindly in the time of their aduersitie,

31 Iudas and his company gaue thē thankes, desiring them to be friendly styll vnto them: and so they came to Ierusalem, the high feast of the weekes being at hande.

32 And after the feast of Pentecost, they went forth agaynst Gorgias, the gouernour of Idumea,

33 Who came out with three thousand mē of foote, and foure hundred horsemen.

34 Which when they met together, it chaūced a fewe of the Iewes to be slayne.

35 And Dositheus, one of the Bacenors, a mighty horseman, toke holde of Gorgias, and woulde haue taken him quicke: but an horseman of Thracia fel vpon him, and smote of his arme, so ẏ Gorgias escaped, and fled into "Moresa. "or, Mareſa. "or, Eldzin.

36 When they nowe that were of Gorgias side, had foughten long, and were weery, Iudas called vppon the Lorde, that hee woulde be their helper, and captayne of the feelde:

F 37 And with that he begaune in his owne language, and song Psalmes with a loud voyce: insomuch that he made the enimies afrayde, and Gorgias men of warre toke their flight.

38 So Iudas gathered his host, and came into the citie of Odolla: and when the seuenth day came vppon them, they cleansed them selues, as the custome was and kept the Sabboth in the same place.

39 And vppon the day following, as necessitie requyred, Iudas and his company came to take vp the bodyes of them that were slayne, and to burie them in their fathers graues.

40 Nowe vnder the coates of certaine Iewes, which were slayne, they found iewels ẏ they had taken (out of the temple and) from the idolles of the Iamnites: which thyng is forbydden the Iewes by the lawe: then euery manne sawe that this was the cause wherefore they were slayne. Deut.7. Iosu.7.

41 And so euery man gaue thankes vnto the Lorde for his righteous Iudgement, which had opened ẏ thing that was hid.

42 They fell downe also vnto their prayers, and besought God that ẏ fault which was made, might be put out of remembraunce: besides that, Iudas exhorted the people earnestly to keepe them selues from suche sinne, forsomuche as they sawe before their eyes that these men were slayne for the same offence. G

43 So he gathered of euery one a certaine, and sent two thousande dragmes of syluer vnto Ierusalem, that there might a sacrifice be offered for the misdeede: in the whiche place he did wel and ryght, for he had some consyderation and pondryng of the lyke that is after this time.

44 For if he hadde not thought that they whiche were slayne shoulde ryse agayne, it hadde bin superfluous and vayne to make any vowe or sacrifice for them that were dead.

45 But for so muche as he sawe that they which dye in the fauour & beliefe of God, are in good rest and ioy, he thought it to be good and honorable for a reconcilyng, to doe the same for those which were slayne, that the offence might be forgiuen.

The.xlij.Chapter.

1. The comming of Eupator into Iurie. 4. The death of Menelaus. 10. Machabeus going to fyght agaynst Eupator, moueth his souldiers vnto prayer. 15. He killeth fouretiene thousande menne in the tentes of Antiochus. 21. Rhodocus the betrayer of the Iewes is taken. 24. Antiochus reteyned friendshyp with the Iewes.

1 IN the hundred fourtie and nine yere, Igat Iudas knowledge that Antiochus Eupator was cōming with a greate power into Iurie. 1.Ma.

2 And

2 And Lysias the steward and ruler of his matters with hym, hauing an hundred and tenne thousande men of foote of the Grecians, fiue thousande horsemen, twentie and two Elephants, and three hundred charets set with hookes.

3 Menelaus also ioyned hym selfe with them, but with great deceyte spake fayre to the king, not for any good of the countrey, but because he thought to haue beene made some great man of authoritie.

4 But the kyng of kynges moued Antiochus mynde agaynst this vngodly person, and Lysias enfourmed the king that this Menelaus was the cause of all mischiefe: so that the kyng commaunded to bryng him vnto Berea, and as the manner of them is, to put hym vnto death in the same place.

5 There was also in the same place a towre of fyftie cubites highe, heaped with ashes: and it hadde an instrumente that turned rounde, and on euery syde it rolled downe into the ashes, and there who so euer was condemned of sacrilege, or of any other grieuous cryme, was cast of all men vnto the death.

6 Whereunto the kyng commaunded that shamefull person to be cast among the ashes, as one that was cause of all vngratiousnesse.

B 7 And reason it was, that the vnthrifte shoulde dye suche a death, and not to bee buryed:

8 For he had done much mischiefe vnto the aulter of God, whose fyre and ashes were holie: therefore was it right that he hym selfe also shoulb be destroyed with ashes.

9 But the king was wood in hys mynde. and came to shewe him selfe more cruell vnto the Iewes, than his father was.

1.Mac.9.c 10 Which when Iudas perceyued, he commaunded the people to call vpon the Lord nyght and day, that he would nowe helpe them also lyke as he had done alway: for they were afrayde to be put from theyr lawe, from their naturall countrey, and from the holie temple,

11 And not to suffer the people, which a litle while afore began to recouer, to be subdued againe of the blasphemous nations.

12 So when they had done this together, and besought the Lorde for mercie, with weeping, and fasting three dayes long, flat vpon the grounde, Iudas exhorted them to make them selues readie.

13 But hee and the eldest together deuised to goe forth (first with the people) afore the kyng brought his hoast into Iurie, and afore he besieged the citie, and so to commit the matter vnto God.

14 Wherefore he committed the charge of C all things vnto God the maker of all the world, exhorting his people to fyght manfully, yea, euen vnto death, for the lawes, the temple, the citie, their owne natiue countrey, and to defende the citizens: and he set his hoast before Modin.

15 Hee gaue them also that were with hym a token of the victorie of God, chosing out the manlyest yong men, went by nyght into the kyngs pauilion, slue of the hoast fouretiene thousande men, and the greatest 1.Mac.6.k. of the Elephantes, with those that sat vpon them.

16 Thus when they had brought a great feare and rumour among the tentes of their enimies, and all things went prosperously with them,

17 They departed in the breake of the day, God being their helper and defender.

18 Now when the king perceyued the manlynesse of the Iewes, hee went about to take the strong places by craft,

19 And remoued his hoast vnto Bethsura, which was a well kept house of defence of 2.Mac.11.a the Iewes: but they were chased away, hurt and discomfited.

20 And Iudas sent vnto them that were in it, such things as were necessarie.

21 In the Iewes hoast also there was one D Rhodochus, which tolde the enimies their secretes: but they sought him out, and when they had gotten him, they put hym in prison.

22 After this, did the king commune wyth them that were in Bethsura, toke truce with them, departed, and stroke a battayle with Iudas, which ouercame him.

23 But when hee vnderstode that Philip, whome he had left to be ouerseer of this businesse at Antioch, beganne to rebell against him, he was astonyed in his mynd, so that he yeelded him selfe to the Iewes, and made them an othe to do whatsoeuer they thought right.

24 Nowe when hee was reconciled wyth them, hee offered, made muche of the temple, gaue great giftes vnto it,

25 Embraced Machabeus, making hym captayne and gouernour from Ptolomais vnto the Garrhenes,

26 Neuertheless, when he came to Ptolomais, the people of ỹ citie were not cõtent with the bond of friendship: for they were afraid that he would breake the couenant.

37 Then went Lylias vp into the iudgement ſeate, and excuſed the fact as well as he could, and enformed the people, ſhewed them the cauſe why, and pacifyed them: ſo hee came agayne to Antioche. This is nowe the matter concerning the kinges iourney, and his returne.

The.xiiij. Chapter.

1. By the motion of the Lorde, Demetrius ſendeth Nicanor to kyll the Iewes. 18. Nicanor maketh a compact with the Iewes. 29. whiche hee yet breaketh thorowe the motion of the king. 37. Nicanor commaundeth Razias to be taken. 41. The boldneſſe of Razias.

1 AFter three yeeres, was Judas informed howe that Demetrius the ſonne of Seleucus was come vp with a great power and ſhippes, through the hauen of Tripolis,

2 To take certayne commodious places and countreys, againſt Antiochus and his captayne Lylias.

3 Nowe Alcimus which had beene hyghe prieſt, and wilfully defiled him ſelfe in the tyme of the myxting, ſeeyng that by no meanes he coulde be helped, nor haue any more entrance to the aulter.

4 He came to king Demetrius, in the hundred fiftie and one yeere, preſenting vnto hym a crowne of Golde, a Palme, and an Oliue tree, whiche as men thought belonged to the temple: and that day helde his tong.

5 But when hee had gotten opportunitie for his madneſſe, Demetrius called hym to counſell, and aſked him what things or counſels the Iewes leaned vnto?

6 He anſwered, The Iewes that be called Aſſidei (whoſe captayne is Judas Machabeus) mayntayne warres, make inſurrections, and will not let the realme be in peace.

B 7 For I, being depriued of my fathers honour (I meane the highe prieſthode) am come hither:

8 Partly bycauſe I was faythfull vnto the king, and partly bycauſe I ſought the profite of myne owne citizens: and why? all our people, through the wyckednelle of them, are not a litle troubled.

9 Wherefore, I beſeeche thee, O king, conſider all theſe things diligently, and then make ſome prouiſion for the lande and the people, according to the kyndenelle that thou haſt offered vnto them.

10 For as long as Judas lyueth, it is not poſſible that men can liue in peace.

11 When hee hadde ſpoken theſe wordes, other friendes alſo hauyng euill will at Judas, ſet the king Demetrius on fyre (againſt him.)

12 Which immediatly ſent Nicanor, ruler of the Elephantes, a captayne, into Jurie, 1.Mac.7.1.

13 Commaunding hym to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus hygh prieſt of the great temple.

14 Then the heathen, which fled out of Jurie frō Judas, came to Nicanor by flocks, thynking the harme and decaye of the Iewes to be their welfare. C

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the Heathen, they ſprinckled themſelues with earth, and beſought him which 2.Mac.11. made them his people, and euer defended his owne portion with euident tokens, that he would preſerue them ſtyll.

16 So at the commaundement of the captayne, they remoued ſtrayght wayes from thence, and came to a town called Deſſau.

17 And Simon, Judas brother, fell in hande wyth Nicanor: but through the ſodayne " commyng of the enimies hee " or, Scim was afrayde.

18 Neuertheleſſe, Nicanor hearing the manlyneſſe of them that were with Judas, and the bolde ſtomackes that they had to fyght for their naturall countrey, durſt not proue the matter with bloudſhedding.

19 Wherefore, he ſent Poſſidonius, "Theodorus, and Matthathias before, to gyue and to take peace. " or, Theodotus, Mattathias.

20 So when they had taken long aduiſement therevpon, and the captayne ſhewed it vnto the multitude, they were agreed in one mynde to haue peace.

21 And they appoynted a daye to ſyt vpon D theſe matters quietly among them ſelues, & for euery one ſwoles alſo were brought, and ſet forth. 2.Mac.

22 Neuertheleſſe Judas commaunded certayne men of armes to wayte in conuenient places, leaſt there ſhould ſodainly ariſe any euill through the enimies: and ſo they communed reaſonably together.

23 Nicanor whyle he abode at Jeruſalem, ordered him ſelfe not vnreaſonably, but ſent away the people that were gathered together.

24 Hee loued Judas euer with his heart, and fauoured him. 1.Mac.

25 He

25 Hee prayed him also to take a wife, and to bring forth children. So he marryed, lyued in rest, and they led a common life.

26 But Alcimus perceyuing the loue that was betwixt them, and howe they were agreed together, came to Demetrius, and tolde hym that Nicanor had taken strange matters in hande, and ordeyned Judas, an enimie of the realme, to be the kinges successour.

27 Then the kyng was sore displeased, and through the wycked accusations whiche Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, saying that he was very angry for the friendshippe and agreement which he had made with Machabeus: neuertheless, he commaunded hym, in all the haste, that hee shoulde take Machabeus prysoner, and sende him to Antioch.

E 28 Whiche (letters) when Nicanor hadde seene, hee was at his wittes ende, and sore greeued, that hee shoulde breake the things wherein they had agreed, specially seeing Machabeus was that man that neuer did him harme.

29 But bycause hee myght not withstande the king, hee sought opportunitie to fulfill his commaundement.

30 Notwithstanding, when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly than he was wont, hee perceyued that suche vnkyndnesse came not of good, and therfore he gathered a few of his men and withdrewe him selfe from Nicanor.

F 31 Which when hee knewe that Machabeus hadde manfully preuented hym, hee came into the great and most holie temple, and commaunded the priestes which were doing the vsuall offerings, to deliuer him the man.

2.Mac.7.c. 32 And when they sware that they coulde not tel wher the mã was whom he sought,

33 He stretched out his right hande toward the temple, and made an othe, saying, If ye will not delyuer me Judas captiue, I shall remoue this temple of God into the playne fielde, I shall breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wordes he departed. Then the priestes lyft vp their handes towarde heauen, and besought him that was euer the defender of their people, saying,

1.Mac.4.c. 35 Thou, O Lord of al, which hast neede of nothing, wouldest that the temple of thy habitation should be among vs:

36 Therefore nowe, O moste holie Lorde, keepe this house euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor one Razis, an Alderman of Jerusalem, a louer of the whole citie, and a man of good report, which for the kynde heart that hee bare vnto the people, was called a father of the Jewes.

38 This man oftentimes, when the Jewes were mynded to keepe them selues vndefyled, defended and deliuered them, being content stoutly to spende hys body and his life for his people.

39 So Nicanor willing to declare the hate that he bare to the Jewes, sent fiue hundred men of warre to take him:

40 For he thought if he gate him, he should bring the Jewes in great decay.

41 Now when the people beganne to rush in at his house, to breake the dores, and to set fyre on it, he being nowe taken, (c) fell vpon his sworde,

c. This fact is not to be approued, for that it is contrarie to Gods commaundement. Thou shalt not kyll. Exod.20. Deuter.5.

42 Chosing rather to dye manfully, than to yeelde him selfe to those wicked doers: and bycause of his noble stocke, he had rather haue bene put to extreame cruelties.

43 Notwithstanding, what tyme as hee missed of his stroke for haste, and the multitude rushed in violently betwixte the dores, he ranne boldely to the wall, and cast him selfe downe manfully among the heape of them:

44 Whiche gaue some place to his fall, so that he fell vpon his belly.

45 Neuertheless, while there was yet breath within him, he was kyndled in his minde, and while his bloud gushed out exceedingly, (for he was verie sore wounded) he ran through the middest of the people, and gat him to the top of a rocke.

46 So when his bloud was now gone, he toke out his owne bowels with both his handes, and threwe them vpon the people, calling vpon the Lorde of life and spirite, to reward him this againe, and so he died.

The.xv.Chapter.

2. Nicanor goeth about to come vppon Iudas on the Sabboth day. 5. The blasphemie of Nicanor. 14. Machabeus expoũding vnto the Iewes the vision, boldneth their harts. 21. The prayer of Machabeus. 30. After the hoast of Nicanor is once ouercome, Machabeus commaundeth his head and his handes to be cut off, and his tong to be giuen vnto foules.

1 Nowe

A 1 NOwe when Nicanor knew that Iu-
1.Mac.7.d. das and his company were in the countrey of Samaria, he thought with all his power to strike a fielde with him vpon a Sabboth day.

2 Neuertheleſſe, the Iewes that were compelled to goe with him, sayde, O doe not ſo cruelly and vnkyndly, but halowe the Sabboth day, and worſhip him that ſeeth all things:

3.Re.20.c. 3 (For all this) yet sayde the vngratious perſon, Is there a mightie one in heauen, that commaunded the Sabboth daye to bee kepte?

Exod.20.b. 4 And when they sayde, Yea, the lyuing God, the myghtie Lorde in heauen commaunded the ſeuenth day to be kept:

5 He sayde, And I am mightie vpon earth, to commaunde them for to arme them ſelues, and to perfourme the kings buſineſſe. Notwithſtanding, hee might not haue his purpoſe.

6 Nicanor had deuiſed with great pride to ouercome Judas, and to bring away the victorie:

B 7 But Machabeus had euer a faſt confydence, and a perfect hope in God, that hee would helpe him:

8 And exhorted his people not to be afrayd at the comming of the Heathen: but alway to remember the helpe that had beene ſhewed vnto them from heauen, yea and to be ſure nowe alſo that Almightie God would giue them the victorie.

9 He ſpake vnto them out of the lawe and prophetes, putting them in remembrance of the battels that they had stricken afore, and made them to be of good courage.

10 So when their heartes were pluckt vp, he ſhewed them alſo the deceytfulneſſe of the Heathen, and howe they would keepe no couenant, nor othe.

11 Thus he weaponed them, not with the armour of ſhielde and ſpeare, but with wholſome wordes and exhortations: hee ſhewed them a dreame alſo, wherthrough he made them all glad,

12 Which was this: Hee thought that hee ſawe Onias, which had beene high prieſt, a vertuous and louing man, ſadde, and of honeſt converſation, well ſpoken, and one that had ben exerciſed in godlyneſſe from a chylde, holding vp his handes towarde heauen, and praying for his people.

13 After this, there appeared vnto him another man, which was aged, honourable, and glorious.

C 14 And Onias sayd, This is a louer of the brethren, and of the people of Iſraell, this is hee that prayeth muche for the people, and for all the holie citie, Jeremie the prophete of God.

15 Hee thought alſo that Jeremie helde out his right hande, and gaue vnto Judas a ſworde of golde, saying,

16 Take this holie ſworde, a gyfte from God, wherewith thou ſhalt ſmite downe the enimies of the people of Iſraell.

17 And ſo they were well comforted thorowe the wordes of Judas, which were verie ſweete, and able to ſtyre vp theyr courage: and toke courage vnto them, ſo that the yong men were determined in their myndes to fyght, and to abyde ſtiffly at it: in ſo much that in the things whiche they toke in hande, theyr boldeneſſe ſhewed the ſame, becauſe the holie citie, the ſanctuarie, and the temple were in peryll,

18 For the whiche they toke more care than for their wyues, chyldren, brethren, and kinſfolkes.

19 Agayne, they that were in the citie, were moſt carefull for thoſe whiche were to fight.

20 Nowe when they were all in hope that the iudgement of the matter was at hand, and the enimies drewe nygh, the hoaſt being ſet in aray, the Elephantes and horſemen euery one ſtanding in his place:

21 Machabeus conſidering the comming D
of the multitude, the ordinance of dyuers weapons, the cruelneſſe of the beaſtes, held vp his handes towarde heauen, calling vpon the Lorde that doth wonders, which 2.Par.14
giueth not the victorie after the multitude Jud.7.b
of weapons and power of the hoaſt, but to them that pleaſe him, according to his 4.Re.19
owne will.

22 Therefore in his prayer hee sayde theſe wordes, O Lorde, thou that dyddeſt ſende thyne Angell in the time of Ezekiah kyng of Juda, and in the hoaſt of Sennacherib ſlewe an hundred fourefcore and fiue thouſande:

23 Sende nowe alſo thy good Angell before vs, O Lorde of heauens, in the fearefulneſſe and dread of thy mightie arme,

24 That they which come againſt thy holy people to blaſphemie them, may be afrayde. And ſo hee made an ende of hys wordes.

25 Then Nicanor, and they that were with hym, drewe nygh, with trumpettes and ſhowtings for ioy:

26 But Judas and hys companie, with

prayer

prayer and calling vpon God, encountred with the enimies.

E 27 With their handes they smote, but with their hearts they prayed vnto the Lorde, and slue no lesse than thirtie and fiue thousand men: for through the present helpe of God, they were gloriously comforted.

28 Now when they left off, and were turning agayne with ioy, they vnderstoode that Nicanor hym selfe was slayne with the other, for all his armour.

29 Then they gaue a great shoute, and a crye, praysing the Almightie Lord in their owne language.

30 And Judas, which was euer readie to spende his bodie and lyfe for his citizens, commaunded to smite off Nicanors head, with his arme and hande, & to be brought to Jerusalem.

31 When he came there, hee called all the people and the priestes to the auter, with those that were in the castell.

32 And shewed them Nicanors heade, and his wicked hande, which he had presumptuously holden vp agaynst the temple of God.

33 Hee caused the tongue also of that vngodly Nicanor, to be cut in litle peeces, and to be cast to the foules, and that cruell mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lord, saying, Blessed be he that hath kept his place vndefiled.

35 As for Nicanors heade hee hanged it vp F vpon the highe castell, for an euident and playne token of the helpe of God.

36 And so they agreed altogether to keepe the day holy, (namely,) the thirteenth day of the moneth "Adar. "Februarie.

37 Which in the Syrians language is called the next day before Mardocheus day.

38 Thus was Nicanor slayne, and from that tyme forth the Iewes had the citie in possession. And here will I nowe make an ende.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, I haue done that I could.

40 For as it is hurtfull to drinke wine alone, and then agayne water, and as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter, delighteth the eare of them that reade the storie: and here shall be the end.

The end of the second booke of the Machabees.

¶ A Table to make plaine the difficultie that is found in S. Matthew and S. Luke, touching the generation of

Iesus Christ the sonne of Dauid, and his right successour in the kingdome: which discription beginneth at Dauid, and no higher, bicause the difficultie is only in his posteritie.

Saint Matheve.		*Saint Luke.*
	Dauid begate	
Solomon king.		Nathan the kings brother.
Roboam.	The posteritie of Solomon left in Ochosias, whereby the kyngdome was transported to the line of Nathan, in the person of Ioas son to Juda.	Mathatha.
Abia.		Menna.
Asa.		Melcha.
Iosaphat.		Eliacim.
Ioram.		Iona.
Ochosias.		Ioseph.
		Iuda. *
	Simon called Ioas, which begate	
Amasias.	The names here conteined as well on the left side, as on ẏ right, issuing from Ioas, haue diuers names, and yet are all one persone. Therefore note, that ẏ persons on the left side named by S. Matthewe, are the verie same, that are otherwise named by Saint Luke on the right side, tyll Salathiell.	Leui.
Azarias.		Matthat.
Ioatham.		Ioram.
Achaz.		Eliezer.
Ezechias.		Iesu.
Manasses.		Her.
Amon.		Holmadan.
Iosias.		Cosan.
Achaas.		Addi.
Ioacim.		Melchi.
Iechonias.		Neri.
Salathiel.		Salathiel.
	Zorobabell which begate	
Abiud.	After the people were returned into the land with Zorobabel, being deliuered from the captiuitie of Babylon, he gouerned ẏ same people. 58. yeeres, and left diuers chyldẽ, among whom Resa and Abiud were the chief. So the gouernment and rule ouer the people, remained to Resa & his posteritie, vntill Ianne, & thence descended the virgine Marie, as is declared in ẏ generation described by S. Luke, & Ioseph hir husband descended from ẏ said Zorobabel, by Abiud, brother to Resa, as S. Matthewe declareth in the generation by him described.	Resa, whiche gouerned. 66 yeeres. Ioanna. 53. yeeres. Iuda. 14. Ioseph. 7. Semei. 11. Matthathias. 12. Nahat. 9. Nagge. 10. Heli. 8. Naum. 7. Amos. 14. Mattha. 10. Ioseph. 66. Ianne. 16. Melchi. Leui. Matthath. * Heli, called Ioachim. Marie the mother of Christe.
Eliacim.		
Azor.		
Sadoc.		
Achin.		
Eliud.		
Eliazar.		
Mathan.		
Iacob.		
Ioseph the husband of Marie the virgin, mother to our Sauiour Christ.		

Jesus Christe.

FOr better vnderstanding of the contents of this Table, ye shall note, that the Euangelistes S. Matthew and S. Luke, haue diuerslie reuited the generation of our Sauiour Christe, according to the flesshe, and yet tend both to one end: that is, to proue, that (according to that which is writte of him in the prophesies) he is descended of the royal blonde of Dauid, and rightly succeeded him in the kingdom. So the diuersitie of the said resitall consisteth in this: that S. Matthew setteth forth the saide generation descending from father to sonne, & Saint Luke, ascending from sonne to father, which comes all to one ende. But to shewe the agreement of Saint Luke with Saint Matthew, we haue here set forth the generation by him described, descending after the order of Saint Matthewe, to the end that the one may be conferred with the other. Furthermore Saint Matthew described the generation of Joseph, though it belong nothing to Jesus Christ, after the flesshe, and S. Luke that of the virgin Mary: for it was very necessary to resite both, forasmuch as women were cõmonly reputed of the line or kindred of their husbands: & so aswel on hir husbands side, as on their own offspring, it is manifest ẏ she was of ẏ roial line of Dauid.

* Juda of the line of Nathan, engendred Simeon, called Joas, which came to the royall seate, bycause the posteritie of Solomon fayled in Ochosias: and therefore the kingdome belonged to Nathans posteritie, according to the ordinaunce of Dauid, as Philo reciteth, that is, the yongest of the children of Bersabe (whiche was Solomon) should raigne after him, so that, if the posteritie fayled, the kingdome shoulde come to the posteritie of the next yonger, which was Nathan: and therefore Nathan was called Ihiscar, that is to say, Brother of ẏ prince, & they of his posteritie Ihiscarim, that is to say, Brothers of the prince, & Mathitim, which signifieth, giuen to succeed. The same Philo reciteth, ẏ the posteritie of the sayd Nathan, was so honored of the king Josaphat, that he called his childrẽ the brothers of Joram his sonne, and their children the brothers of Ochosias his nephewe: and this is the cause why the Scripture saith, that Joas was the sonne of Ochosias, though he were not his natural sonne, but the sonne of Juda, descending from Nathan.

Note that S. Matthew, going about to describe the generation by fourtenes, did first leaue out Joas, Amazias, and Azarias, which are set in betwene Ochosias, ẏ last of the race of Solomon & Joathan. Further, he hath left out Jchaas, & Joacim, placed betwene Josias & Jechonias. All which we haue here set in their order, to make the same delcription more perfect & plain.

* Forasmuch as it seemeth that S. Luke maketh no mention of the generation of Marie, but rather of Joseph: for he vseth these words, that Jesus was counted the sonne of Joseph, which was of Heli, that is to say, the son of Heli: we must vnderstand that in this place, the name of sonne, is taken for the name of sonne in lawe, and that S. Luke meaneth that Joseph was the sonne in lawe to Heli, for that he toke to wife the virgin Marie, daughter to the sayd Heli, which maner of speach is common in the scripture: for we find that Noemi called Ruth hir daughter, which was but hir stepdaughter, hir sonnes wife.

1575.

The nevve Te= ſtament of our ſauiour Ieſus Chriſte.

*Rom.*1.

I am not aſhamed of the Goſpell of Chriſte, bycauſe it is the power of God vnto ſaluation to all that be-leeue.

God ſaue the Queene.

A Preface into the nevve Teſtament.

THE neŵe Teſtament, ſo called, conteyning the ŵrytings of the Euangeliſtes, ŵith the Epiſtles of Chriſtes Apoſtles, and ŵith other ſuch diuine bookes, declare playnely vnto vs the ſumme and effect of all the ſcriptures expreſſed in the olde Teſtament. That ŵhich ŵas in figure and in obſcuritie inuolued by the Patriarkes and Prophets in their propheticall volumes, ŵritten by the inſpiration of the holie ghoſt: is in this booke more playnely and euidently ſet out, vttered alſo in the ſelfe ſame ſpirite, by the children of the prophetes, the holie Apoſtles. Indeede the laŵe ŵas giuen by Moſes, but grace and veritie came by Ieſus Chriſte, ŵhich grace this booke of the neŵe Teſtament doth moſt euidently commend and ſet out. In this is diſcourſed the ŵhole myſterie of our ſaluation and redemption, purchaſed by our ſauiour Chriſte, here is his holie conception deſcribed, his Natiuitie, his Circumciſion his ŵhole life and conuerſation, his godly doctrine, his diuine myracles. In this booke of the neŵe Teſtament is ſet out his death, his reſurrection, his aſcention, his ſending of the holy ſpirite, his ſeſſion in our fleſh on the right hand of his father, making continuall interceſſion to him for vs. In this booke is conteyned the forme and order of his laſt iudgement, after the generall reſurrection of our bodyes. Theſe be the myſteries of our fayth, theſe be the groundes of our ſaluation, theſe be thus ŵritten that ŵe ſhoulde beleeue them, and by our beliefe ſhoulde enioy life euerlaſting. Once and in times paſt God diuerſly and many ŵayes ſpake vnto the fathers by the prophetes, but in theſe laſt dayes he hath ſpoken vnto vs (vpon ŵhome the endes of the ŵorld be come) by his ŵne ſonne, ŵhom he hath made heyre of all things, ŵhoſe dignitie is ſuch, that he is the brightneſſe of his fathers glorie, the very image of his ſubſtance, ruling all things by the ŵord of his poŵer. This heauenly doctor ſo indued ŵith glorie and maieſtie, ŵe ought moſt reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly father, to be heard as his moſt ŵelbeloued ſonne, in ŵhome is his ŵhole delight, by ŵhome he ŵill be pleaſed and pacified: It ŵill elſe come to paſſe, ſayth that prophet Moſes, that ŵhoſoeuer ſhall not heare and obey that prophet in the ŵordes that he ſhall ſpeake in his fathers name, I ŵill be, ſayth the father, reuenger of him. This is the laſt prophete to bee looked for to ſpeake vnto vs: In him be vniuerſally incloſed the riches and treaſure of the ŵiſedome and knoŵledge of God his father: by him he hath decreed finally to iudge the ŵhole ŵorlde, the liuing and the deade: by him hath he decreed to giue to his elect life euerlaſting, and to the reprobate (ŵho hath contemned his life and doctrine) death euerlaſting. Let vs therefore ſeriouſly heare and obey this our heauenly teacher, ſubmit our ſelues to this our iudge and rewarder: Let vs eſteeme his doctrine and conuerſation, as a full, perfect, and ſufficient patterne of all holyneſſe and vertue: Let vs eſteeme the doctrine of this booke, as a moſt inflexible rule to leade vs to all trueth and neŵneſſe of life. Here may ŵe beholde the eternall legacies of the neŵe Teſtament, beqŵeathed from God the father in Chriſt his ſonne to all his electes, I ſay, the legacies liuely renued vnto vs, not of deliuerance from Pharao his ſeruitude, but from the bondage and thraldome of that perpetuall aduerſarie of ours the deuill: here may ŵe beholde our inheritance, not of the temporall land of Chanaan, or of the tranſlation of vs to the place of ŵoridly paradiſe: but here ŵe may ſee the full reſtitution of vs, both in body and ſoule, to the celeſtial paradiſe, the heauenly citie of Ieruſalem aboue, there to raigne ŵith God the father, God the ſonne, and God the holie ghoſt for euer. Which legacies of his Teſtament promiſed and beqŵeathed, ŵere not ŵithſtanding recorded in the bookes of the olde Teſtament to our auncient fathers, ŵhich in hope beleeued in Chriſt to come, ŵho ŵas painted before them in figures and ſhadoŵes, and ſignified in their olde ſacramentes ordayned for that time: but noŵe more euidently renebed and exhibited vnto vs, not in figure, but in deede, not in promiſe, but in open ſight, in feeling, in handling and touching of this eternall life, moſt manifeſtly confirmed vnto vs in Chriſte his bloude in this his neŵe Teſtament continued and reuiued, yet in neŵ ſacraments, the better to beare in our remembrance this his eternall Teſtament of all ioyful felicities. Let vs noŵe therefore noŵe good chriſtian people, reioyce in theſe glad tidings expreſſed vnto vs by the name of the Goſpell of our ſauiour Chriſt, and let it neuer fall out of our remembrance, that ŵe ŵere ſometime ouerŵelmed in darkneſſe, and ſet in the ſhadoŵe of death: let vs conſider that ŵe ŵere ſometime by our naturall birth the children of God his ŵrath, and ŵholly eſtranged from the houſholde of God. Let vs beare in minde that ŵe ŵere ſometime no people of God, nor his beloued, that ŵe ŵere by nature branches of the ŵilde Oliue, and noŵe by meere mercy grafted into the right and naturall Oliue tree: ŵherevpon let vs the rather repoſe our life in feare and reuerence. If ŵe be noŵ the children of light, let vs ŵalke in this our light in all holyneſſe and godlyneſſe of life, approuing that ŵhiche is pleaſing to the Lorde. Let vs haue no felo ŵſhip ŵith the vnfruitfull ŵoorkes of darkeneſſe, and let vs henceforth be no more children, ŵauering and caryed about ŵith euerie ŵinde of doctrine, and by the deceit and craftineſſe of men, ŵhereby they lay in ŵaite to deceiue vs: but let vs folo ŵe the trueth in loue and charitie, and in all things groŵe vp into him ŵhich is the heade, that is Chriſte our ſauiour. If ŵe be noŵe the children of grace, and made liuely members of his body, though ſometime ſtrangers and forreiners farre off, and made neere by the bloud of Chriſte, and made citizens ŵith the ſaintes, and of the houſholde of God: let vs direct our hearts thither ŵhere our heade is, delighting our ſelfe in all heauenly cogitations, ŵalking in all ſpirituall ŵorkes and fruites of the ſpirite, as Gods deare elect. God graunt that Chriſte may ſo dŵell in our hearts by fayth, that ŵe may be able to comprehende ŵith all ſaintes the vnſpeakable loue of Chriſt, ŵhich paſſeth all mans knoŵledge. Vnto him therefore ŵhich is able to do exceeding aboundantly aboue all that ŵe can aske or thinke, be praiſe in the Church by Chriſte Ieſus, throughout all generations for euer. AMEN.

2.Pet.1.
Pſal.45.
Iohn.1.
Coloſ.
Mat.25.
Iohn.1.
Hebre.
Hebre.
Mat.17.
Deut.
Coloſ.
2.Tim.
Acte.
Re.
Re.
Par.
Par.
Par.
Re.
Galat.
Hebre.
Par.
Par.
Re.
1.Iohn.1.
Par.
Par.
1.Pet.4.
Re.
Re.
Re.
Matth.
Epheſ.
Rom.
1.Theſ.
Epheſ.
Epheſ.

The (a) Gospell by Saint Matthæwe.

¶ The first Chapter.

1. The genealogie of Christe from Abraham. 18. The mariage of his mother Marie. 20. The Angell satisfieth Iosephes mynde. 21. The interpretation of Christes names.

1 THis is the (b) booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham.

2 Abraham begat Isahac, Isahac begat Jacob, Jacob begat Judas, and his brethren.

3 Judas begat Phares, and Zara, of Thamar, Phares begat Esrom, Esrom begat Aram.

4 Aram begat Aminadab, Aminadab begat Naallon, Naallon begat Salmon.

5 Salmon begat Boos, of Rachab, Boos begat Obed, of Ruth, Obed begat Jesse.

6 Jesse begat Dauid the king, Dauid the king begat Solomon, of hir that was the wife of Urie.

7 Solomon begat Roboam, Roboam begat Abia, Abia begat Asa.

8 Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias.

9 Ozias begat Joatham, Joatham begat Achas, Achas begat Ezekias.

10 Ezekias begat Manasses, Manasses begat Amon, Amon begat Josias.

11 Josias begat Jechonias and his brethren, about the time they were caryed away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiell, Salathiell begat Zorobabell.

13 Zorobabell begat Abiud, Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud.

15 Eliud begat Eleazer, Eleazer begat Matthan, Matthan begat Jacob.

16 Jacob begat Joseph the husband of Marie, of whome was borne Jesus, that is called Christe.

17 And so all the generations from Abraham to Dauid, are fourtiene generations: and from Dauid vntyll the carying away into Babylon, are fourteene generations: and from the carying away into Babylon vnto Christ, are fouretene generations.

18 The byrth of Jesus Christe was on this wyse. When as his mother Marie was betrouthed to Joseph (before they came together) she was founde with childe of the holy ghost.

19 Then Joseph hir husbande, being a righteous man, and not wylling to make hir a publique example, was mynded priuily to put hir away.

20 But whyle hee thought these things, beholde, the angell of the Lorde appeared vnto him in a dreame, saying, Joseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wife, for that which is conceyued in hir, is of the holie ghost.

21 She shall bring forth a sonne, and thou shalt call his name Jesus: for he shall saue his people from their sinnes.

22 (All this was done, that it might be fulfilled, whiche was spoken of the Lorde by the prophete, saying.

23 Beholde, a virgin shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.)

24 Then Joseph, being raysed from sleepe, dyd as the angell of the Lorde had bidden him, and he toke his wife:

25 (c) And knew hir not, till she had brought forth hir first borne sonne, and called his name Jesus.

The .ij. Chapter.

1. The time and place of Christes birth. 11. The wisemen offer their presentes. 14. Christe fleeth into Egipt. 16. The yong children are slayne. 23. Christe turneth into Galilee.

1 WHen Jesus was borne in Bethlehem, a citie of Jurie, in the dayes of Herode the king: beholde, there came wise men from the East to Jerusalem.

2 Saying, where is he that is borne kyng of the Jewes? for we haue seene his starre in the East, and are come to worship him.

3 When Herode the kyng had heard these things, hee was troubled, and all (the citie

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Gospel, that tidings of our saluation in Christe.

2. Pet. 1.

Psal. 45. Iohn. 1.

I The Gospell the Sunday of Christ-day. That is, the Gospell of Christes life and life.

Colos. Mat. 25 Iohn. 1

M. 21. a. M. 24. a. M. 25. d. M. 29. d. M. 28. g. M. 46. d. Mar. 2. a. Luk. 4. d. Luk. 4. d. Re. 16. a. Re. 12. f. Par. 3. b. Par. 11. d. Par. 14. a Re. 15. f. Par. 17. a Par. 21. a Re. 11. a. Par. 16. d Par. 27. a Par. 28. d. Re. 20. d. Re. 21. d. Re. 24. a

Hebre. Hebre. Mat. 1 Deut.

Colos. 2. Tim. Acte.

Galat. Hebre.

1. Iohn. 1. Pet. 4.

Some read, Asa begat Amon, Iacim begat Iechonias. Matth. Ephes. Rom. 1. Thes. Ephes. Ephes.

Luke. 12. f. Par. 3. d. Agge. 1. a. Esd. 3. a. Par. 3. d. Re. 18. d.

C

D Phil. 2. b. Actes. 4. b.

Esai. 7. c.

c. This phrase doth not import that hee knewe hir afterward: as the like phrase vsed, Mat. 5. 28 and Psal. 110. or that she had any moe children.

A The Gospell on the Epiphanie.

Num. 24. b.

of) Jerusalem with him.

4 And when he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christ shuld be borne.

5 And they sayd vnto him, At Bethlehem in Jurie: For thus it is written by the prophete,

Mich.5.a. John.7.k. 6 And thou Bethlehem (in) the lande of Juda, art not the least among the princes of Juda: For out of thee shall there come a captayne, that shall governe my people Israell.

B 7 Then Herode when hee had priuily called the wyse men, enquired of them diligently, what time the starre appeared.

8 And hee sent them to Bethlehem, and sayde, Goe, and searche diligently for the yong chylde, and when ye haue found him, bring me worde againe, that I may come and worshyp him also.

9 When they had hearde the kyng, they departed, and loe, the starre which they sawe in the East went before them, till it came and stode ouer (the place) wherin the yong chylde was.

10 When they sawe the starre, they reioyced exceedingly with great ioy,

11 And went into the house, and they sawe the yong childe with Marie his mother, and fell downe, and worshipped him: and when they had opened their treasures, presented vnto him giftes, gold, and frankensence, and Myrre.

Psal.72.d. Esai.60.b.

12 And after they were warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way.

a. Ioseph was not the father of Christe, else the angell wold not haue sayd, Take the childe and his mother, but rather, take thy chylde.

13 * When they were departed, beholde, the angell of the Lorde appeared to Joseph in a dreame, saying, Arise, and take the yong chylde, and (a) his mother, and flee into Egypt, and be thou there till I bring thee worde: for it will come to passe, that Herod shall seeke the yong childe, to destroy him.

* The Gospell on Innocentes day.

14 When he arose, he toke the yong childe and his mother by night, and departed into Egypt:

C 15 And was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophete, saying, Out of Egypt haue I called my sonne.

Osee.11.a. Nu.24.k.

16 Then Herode, when hee sawe that hee was mocked of the wise men, was exceeding wroth, and sent forth, and slue all the chyldren that were in Bethlehem, and in all the coastes thereof, as many as were two yeeres olde and vnder, according to the time, which he had diligently searched out, of the wise men.

17 Then was fulfilled that which was spoken by Jeremie the prophete, saying, Jere.31.c.

18 In Rama was there a voyce hearde, lamentation, weeping, and great mourning, Rachell weeping (for) hir children, and would not be comforted, bycause they were not.

19 But when Herode was deade, beholde, an angell of the Lorde appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the yong childe, and his mother, and goe into the lande of Israell: for they are deade whiche sought the yong childes life. Mark.1. Luke.2. John.1.

21 And hee arose, and toke the yong chylde and his mother, and came into the lande of Israell.

22 But when he hearde, that Archelaus did raigne in Jurie in the rome of his father Herode, he was afraide to go thither: notwithstanding, after hee was warned of God in a dreame, he turned aside into the parties of Galilee.

23 And when hee was come thyther, hee dwelt in a citie, which is called Nazareth, that it might be fulfilled, which was spoken by the prophetes, Hee shall be called a Nazarite.

The.iij. Chapter.

1. Iohns preaching, office, life, baptisme. 7. reprehending of the Pharisees. 13. and baptising of Christe in Iordane.

1 IN those days came John the Baptist, A Mark.1. Luke.3. John.1.

2 And saying, Repent (a) ye: for the kingdome of heauen is at hande.

3 For this is he, that was spoken of by the prophete Esaias, saying, The voyce of one crying in the wyldernesse, Prepare ye the waye of the Lorde, make ye his pathes straight. Mark.1. a. This is, after to be with to amend Esai.40.

4 This John had his rayment of Camels haire, and a leatherne gyrdle about hys loynes: his meate was locustes and wylde honny. 4.Re.1. Mark.1. 1.Re.14.

5 Then went out to him Jerusalem, and all Jury, & al the region roūd about Jordane.

6 And were baptised of him in Jordane, confessing their sinnes.

7 But when hee sawe many of the Pharisees and Saducees come to his baptisme, he sayde vnto them, O generation of vipers, who hath warned you to flee from the anger to come? B Luke.3.

8 Bring forth therefore fruites meete for repentance.

9 And be not of such mynde, that ye would say within your selues, We haue Abraham to (our) father: for I say vnto you, that God is able, of these stones to rayse vp children vnto Abraham.

10 Euen nowe is the axe also put vnto the roote of the trees: therefore, euerie tree whiche bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 I baptise you in water vnto repentance: but he that commeth after me, is mightier than I, whose shoes I am not worthy to beare, he shall baptise you with the holie ghost, and with fire.

12 Whose fanne is in his hand, and he will throughly purge his floure, and gather his wheate into (his) garner: but will burne vp the chaffe with vnquenchable fire.

13 Then commeth Iesus from Galilee to Iordane, vnto Iohn, to be baptised of him.

14 But Iohn forbade him, saying, I haue neede to be baptised of thee, and commest thou to me?

15 Iesus answering, sayde vnto him, Suffer it to be so nowe: for thus it becommeth vs to fulfill all ryghteousnesse. Then hee suffered him.

16 And Iesus, when he was baptised, went vp straightway out of the water: and loe the heauens were opened vnto him, and (Iohn) sawe the spirite of God descending like a Doue, and lighting vpon him.

17 And loe there (came) a voyce from the heauens, saying, This is my dearely beloued sonne, in whome I am well pleased.

The.iiij. Chapter.

1. Christe fasteth, is tempted. 17. He beginneth to preach. 18. He calleth Peter, Andrewe, Iames, and Iohn, and healeth all the sicke.

1 Then was Iesus led vp of the spirite into wildernesse, to be tempted of the deuill.

2 And when hee had fasted fourtie dayes, and fourtie nyghtes, hee was afterwarde an hungred.

3 And when the tempter came to hym, hee sayde, If thou be the sonne of God, commaunde that these stones be made breade.

4 But he answered, and sayde, It is written, Man shall not liue by bread only but by euery worde that proceedeth out of the mouth of God.

5 Then the deuill taketh hym vp into the holie citie, and setteth hym on a pinnacle of the temple,

6 And sayth vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, that he shall giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou dash thy foote against a stone. Psal.91.c.

7 Iesus sayde vnto him, It is written agayne, Thou shalte not tempt the Lorde thy God. Deut.6.c. Luke.4.b.

8 Agayne the deuill taketh him vp into an exceeding highe mountayne, and sheweth him all the kingdomes of the worlde, and the glorie of them: B

9 And saith vnto him, All these things will I gyue thee, if thou wilt fall downe and worship me.

10 Then sayth Iesus vnto him, Get thee hence behinde me Satan: for it is written, Thou shalte worship the Lorde thy God, and him only shalt thou serue. Deut.6.c. 10.d. Luke.4.b. 1.Re.17.a.

11 Then the deuill leaueth him, and behold, the Angels came, and ministred vnto him. Mark.1.b.

12 When Iesus had heard that Iohn was (a)deliuered vp, he departed into Galilee, Mark.1.b. a. That is, cast in prison.

13 And when hee had left Nazareth, hee went and dwelt in Capernaum, which is (a citie) vpon the sea coast, in the borders of Zabulon and Nephthalim.

14 That it myght be fulfilled, which was spoken by Esaias the prophete, saying, C Esai.9.a.

15 The lande of Zabulon, and the land of Nephthalim, (by) the way of the sea beyonde Iordane, Galilee of the Gentiles.

16 The people, which sat in darkenesse, saw great light: and to them whiche sat in the region and shadowe of death, lyght is sprong vp.

17 From that time Iesus began to preach, and to say, Repent: for the kingdome of heauen is at hand. Mark.1.a. Matth.1.b

18 And Iesus walking by the sea of Galilee, sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a nette into the sea (for they were fyshers.) Matth.3.a. Mark.1.b. The Gospell on S. Andrewes day.

19 And he sayth vnto them, Followe mee: and I will make you fishers of men. Jerr.16.d. Eze.47.b.

20 And they straightway left their nettes, and followed him.

21 And when hee was gone forth from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the shippe with Zebedee their father, mending their nettes: and he called them. D

22 And they immediately left the ship and their father, and followed him. Luke.5.b.

23 And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Goſpell of the kingdome, and healing all manner of ſickneſſe, and all manner of diſeaſe among the people.

24 And his fame ſpread abroade, throughout all Syria: and they brought vnto him all ſicke people that were taken with diuers diſeaſes, and gripings, and them that were poſſeſſed with deuils, and thoſe whiche were lunatike, and thoſe that had the paulſie, and he healed them.

Mark.3.a. b. A countrey conteyning tenne cities. 25 And there folowed him great multitudes of people, from Galilee, and (b) from Decapolis, and from Jeruſalem, and from Jurie, and from (the regions that lye) beyonde Jordane.

The.v. Chapter.

In this chapter, and in the two next folowing, is conteyned the moſt excellent and louing ſermon of Chriſt, in the mount. VVhich ſermon, is the verie key, that openeth the vnderſtãding into the law. In this fifth Chapter ſpecially, he precheth of the.viij. beatitudes, or bleſsings. 21. of manſlaughter. 22. wrath, and anger. 27. of adulterie. 33. of ſwearing. 39. of ſuffering wrong. 44. and of loue euen toward a mans enimie.

A The Goſpell on al Saints day. 1 WHen he ſawe the multitude, he went vp into a mountayne: and when he was ſet, his diſciples came to him.

2 And when hee had opened his mouth, hee taught them, ſaying,

Luke.6.d. 3 Bleſſed (are) the poore in ſpirite: for theirs is the kingdome of heauen.

Eſai.66.a. 4 Bleſſed (are) they that mourne: for they ſhall be comforted.

Eſai.61.a. 5 Bleſſed (are) the meeke: for they ſhall inherite the earth.

Jere.31.c. 6 Bleſſed (are) they which doe hunger and thirſte (after) righteouſneſſe: for they ſhall be ſatiſfied.

7 Bleſſed (are) the mercifull: for they ſhall obteyne mercy.

8 Bleſſed (are) the pure in heart: for they ſhall ſee God.

9 Bleſſed (are) the peace makers: for they ſhall be called the children of God.

10 Bleſſed (are) they which haue bene perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heauen.

1.Pet.2.c. 3.c.4.c. 11 Bleſſed are ye, when (men) ſhall reuyle you, and perſecute (you,) and lying, ſhall ſay all maner of euill ſaying againſt you, for my ſake.

Acte.5.g. 12 Reioyce ye and be glad, for great is your reward in heauen. For ſo perſecuted they the prophetes, which were before you.

13 Ye are the ſalte of the earth: but if the ſalte become vnſauerie, wherein ſhall it be ſalted? It is thencefoorth good for nothing but to be caſt out, and to be troden vnder foote of men. Mark.9. Luke.14. Leui.2.c.

14 Ye are the light of the worlde. A citie that is ſet on an hill, can not be hid. C

15 Neyther doe men light a candle, and put it vnder a buſhell: but on a candleſticke, and it giueth light vnto all that are in the houſe. Mark.4. Luke.7.c. 8.11.c

16 Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father, which is in heauen. 1.Pet.2.

17 Thinke not that I am come to deſtroye the lawe or the prophetes. I am not come to deſtroy, but to fulfill. Matth.5.c.2.c Luke.16.

18 For truely I ſay vnto you, Till heauen and earth paſſe, one iote, or one title of the lawe ſhall not ſcape, till all be fulfilled. Eſai.40.

19 Who ſo euer therefore ſhall breake one of theſe leaſt commaundementes, and ſhall teache men ſo, he ſhall be called the leaſt in the kyngdome of heauen: but who ſo euer ſhall doe and teache (ſo,) the ſame ſhall be called great in the kyngdome of heauen. James.2. Ezec.18.

20 For I ſay vnto you, Except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heauen. The Goſpell on the Sunday after Trinitie.

21 Yee haue heard, that it was ſayde to them of olde tyme, Thou ſhalt not kyll: who ſo euer kylleth, ſhall be in daunger of iudgement. Exod.20. Luke.18. Deut.5.

22 But I ſay vnto you, that who ſo euer is angry with his brother, vnaduiſedly, ſhall be in danger of iudgement: and whoſoeuer ſhall ſay vnto his brother Racha, ſhall be in danger of a counſell: but who ſo euer ſhall ſay (thou) fole, ſhall be in danger of hell fire. D

23 Therefore if thou bring thy gyft to the aulter, and there remembreſt that thy brother hath ought againſt thee:

24 Leaue there thy gifte before the aulter, and goe thy way, firſt be reconciled to thy brother: and then come and offer thy gift. Job.42.

25 Agree with thyne aduerſarie quickly, whiles thou art in the way with him: leaſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Luke.12.

26 Verely I ſay vnto thee, thou ſhalt by no meanes comme out thence, till thou haſte payde the vttermoſt farthing.

27 Ye

27 Ye haue heard that it was sayde vnto them of olde time, Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer loketh on a woman to lust after hir, hath committed adulterie with hir already in his heart.

29 If thy ryght eye offende thee, plucke it out, and cast it from thee: for it is profitable for thee, that one of thy members shuld perish, and not that thy whole body should be cast into hell.

30 And if thy right hande offende thee, cut it off, and cast it from thee: for it is profitable for thee, that one of thy members shoulde perishe, and not that all thy body should be cast into hell.

31 It hath bin sayd, Whosoeuer will put away his wife, let him giue hir a writing of diuorcement.

32 But I saye vnto you, that who so euer dothe put away hys wife, except it be for fornication, causeth hir to commit adulterie: and whosoeuer marieth hir that is diuorced, committeth adulterie.

33 Agayne, ye haue heard that it hath bene sayd vnto them of olde tyme, Thou shalte not forsweare thy selfe, but shalt perfourme vnto the Lord thyne othes.

34 But I say vnto you, Sweare not at al, neyther by heauen, for it is Gods seate:

35 Nor by the earthe, for it is his fotestole: neyther by Hierusalem, for it is the citie of the great king.

36 Neyther shalt thou sweare by thy head, bycause thou canst not make one heare white or blacke.

37 But let youre communication be yea, yea: nay, nay: for whatsoeuer is more than these, commeth of euill.

38 Ye haue heard that it hath bene sayde, An eye for an eye, and a toth for a toth.

39 But I say vnto you, that ye resist not euill: but whosoeuer will giue thee a blow on thy right cheeke, turne to him the other also.

40 And if any mā wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, goe with him twayne.

42 Giue to him that asketh thee: and from him that woulde borow of thee, turne not thou away.

43 Ye haue heard that it hathe bin sayde, Thou shalte loue thy neighbour, and hate thine enimie:

44 But I say vnto you, Loue your enimies, bleste them that curse you, doe good to them that hate you, pray for them which hurt you, and persecute you:

45 That ye may be the children of your father which is in heauen: for he maketh hys sunne to rise on the euill and on the good, & sendeth rayn on the iust and on ỹ vniust.

46 For if yee loue them whiche loue you, what reward haue ye? Do not the Publicanes euen the same? Luke.6.c.

47 And if ye "salute youre brethren onely, what singuler thing do yee? Do not also the Publicanes likewise? "Greeke with imbracing.

48 Yee shall therefore bee perfect, euen as youre father which is in heauen is perfect. Leui.19.c.

The.vi. Chapter.

1. Of almes. 5. prayer. 16. and fasting. 19. He forbiddeth the carefull seeking of worldly things.

1 TAke heede that ye do not your almes before men, to the intent that ye wold be seene of them, or els ye haue no reward of your father, which is in heauen. A

2 Therefore, when thou doest thine almes, do not blowe a trumpet before thee, as hypocrites doe, in the synagogues, and in the streetes, that they might bee esteemed of men. Verily I saye vnto you, they haue their reward.

3 But when thou doest almes, let not thy left hand know, what thy right hād doeth:

4 That thine almes may be in secret: and thy father whiche seeth in secret, him selfe shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they loue to pray standing in the synagogues, and in the corners of the streetes, that they may be seene of men. Verily I say vnto you, they haue their reward. 3.Reg.18.c. Esai.29.d.

6 But when thou prayest, enter into thy closet, and when thou hast shut thy doze, pray to thy father which is in secret, and thy father whiche seeth in secrete, shall reward thee openly. 4.Reg.4.f.

7 But when ye pray, babble not much, as the heathē do: for they think that they shal be heard, for their much bablings sake. B Esai.1.d.

8 Be not ye therefore like vnto them: for your father knoweth, what things ye haue neede of, before ye aske of him. Rom.8.d.

9 After this maner therfore pray ye: O our father which art in heauen halowed be thy name. Luke.11.a

10 Let thy kingdome come. Thy wyll be done, as well in earth, as it is in heauen.

11 Giue vs this day our dayly breade.
12 And forgyue vs our dettes, as we forgyue our detters.
13 And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie, for euer, Amen.
C 14 For, if ye forgiue men their trespalles, your heauenly father shal also forgiue you.
Math.18.b. Mark.11.D. 15 But, if ye forgiue not men their trespalles: no more shal your father forgiue (you) your trespalles.
The Gospell on the first day in Lent. Esai.57.a. Math.9.d. Jere.17.b. 16 Moreouer, when ye fast, be not of an heauie countenance, as the hypocrites are: for they disfygure their faces, that they myght appeare vnto men to fast: Verely I say vnto you, they haue their reward.
17 But thou, when thou fastest, annoynt thyne heade, and wash thy face:
18 That thou appeare not vnto men to fast, but vnto thy father which is in secrete: and thy father which seeth in secrete, shall rewarde thee openly.
19 Heape not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake thorowe, and steale.
Luke.12.d. Eccle.22.b. 20 But lay vp for you treasures in heauen, where neyther moth nor rust doth corrupt, and where theeues doe not breake through nor steale.
D 21 For where your treasure is, there wyll your heart be also.
Luke.11.c. 22 The candle of the body is the eye: wherfore if thyne eye be single, all thy body shal be full of light.
23 But if thyne eye be wicked, all thy body shall be full of darkenesse. Wherfore, if the light that is in thee be darkenesse, howe great is that darkenesse?
The Gospell on the. xb. sunday after Trinitie. Luke.16.c. 24 No man can serue two maisters: for either hee shall hate the one and loue the other, or else he shall leane to the one, and despise the other. Ye can not serue God, and (a) Mammon.
a. In the Syrian tong it signifieth money and lucre. Luke.12.c. Psal.55.d. 1.Pet.5.c. 25 Therefore I say vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body what ye shall put on: Is not the lyfe more worth than meate? and the body than rayment?
26 Beholde the foules of the ayre: for they sowe not, neyther doe they reape, nor carrie into barnes, yet your heauenly father feedeth them. Are ye not muche better than they?
Luke.12.d. 27 Which of you by taking of careful thought, can adde one cubite vnto his stature?
28 And why care ye for rayment? Learne of the Lylies of the field, howe they growe: they weerie not (them selues) with labour: neyther (doe they) spinne. Lylies. C
29 And yet I say vnto you, that euen Solomon in all his royaltie, was not arayed like one of these.
30 Wherefore, if God so clothe the grasse of the fielde, which though it stande to daye, is to morowe cast into the Ouen: shall he not muche more (doe) the same for you, (O) ye of litle fayth?
31 Therfore take no thought, saying, What shall we eate? or, what shall we drinke? or, wherewith shall we be clothed?
32 (For after all these things doe the Gentiles seeke:) for your heauenly father knoweth that ye haue need of all these things.
33 But seeke ye first the kingdome of God, and his righteousnesse, and al these things shall be added vnto you.
34 Care not then for the morowe: for the morow shal care for it selfe: (b) Sufficient vnto the day, is the euill thereof. b. That is the present hath ynough of his own griefe or affliction.

The.vij. Chapter.

1. He forbiddeth foolishe and rashe iudgement. 5. reproueth hypocrisie. 7. exhorteth vnto prayer. 13. and to enter in at the straight gate. 15. warneth to beware of false prophetes. 24. and willeth the hearers of his worde, to be doers of the same.

1 IVdge ye not, that ye be not iudged. A Luke.6.
2 For with what iudgement ye iudge, ye shall be iudged: and with what measure ye meate, it shall be measured to you agayne. Rom. Luke.6.
3 Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thine owne eye? Luke.6.
4 Or howe wilt thou say to thy brother, Suffer me, I wyll cast out a mote out of thyne eye: and beholde, the beame is in thine owne eye?
5 Thou hypocrite, first cast out the beame out of thyne owne eye, and then shalt thou see clearely to cast out the mote that is in thy brothers eye.
6 Gyue not (that) whiche is holie vnto the dogges, neither cast ye your pearles before the swyne: least they tread them vnder their feete, and turning agayne, all to rent you.
7 Aske ye, and it shall be gyuen you: seeke and ye shall finde: knocke, and it shall be opened vnto you. Jere.29. John.16. Luke.11.
8 For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

9 What man is there of you, if hys sonne aske breade, wil he giue him a stone?
10 Or if he aske fyshe, will hee giue him a serpent?
11 If yee then being euil, knowe to giue your children good giftes: howe muche more wil your father which is in heauen, giue good things to them that aske him?
12 Therefore all thinges, whatsoeuer ye woulde that men shoulde doe to you, doe ye euen so to them: for this is the law and the prophetes.
13 Enter ye in at the strayte gate, for wyde is the gate, and brode is the way that leadeth to destruction, and many there be which goe in thereat:
14 Bycause strayte is the gate, and narow is the way whiche leadeth vnto lyfe, and fewe there be that finde it.
15 Beware of the false prophetes whiche come to you in sheepes clothing, but inwardly they are rauening Wolues.
16 Ye shall knowe them by their fruites: Doe men gather grapes of thornes? Or, figges of thistles?
17 Euen so, euery good tree, bringeth forth good fruite: but a corrupt tree, bryngeth forth euil fruite.
18 A good tree can not bring forth badde fruite, neither can a bad tree bring forth good fruite.
19 Euery tree that bringeth not forth good fruite is hewen down, & cast into the fire.
20 Wherefore, by their fruites yee shall knowe them.
21 Not euery one that saith vnto me, Lord, Lorde, shall enter into the kingdome of heauen: but he that dothe the wyl of my father which is in heauen.
22 Many wil say to me in that day, Lord, Lorde, haue we not prophesied (through) thy name? and (through) thy name haue cast out deuylles: and done many great workes (through) thy name?
23 And then will I confesse vnto them, That I neuer knewe you: Depart from me, ye that worke iniquitie.
24 Therefore, who so euer heareth of mee these sayings, and doth the same, I will liken him vnto a wise man, whiche built his house vpon a rocke:
25 And the rayne descended, and the flouds came, and the windes blewe, and bet vpon that house: and it fel not, bycause it was grounded on a rocke.
26 And euery one that heareth of me these sayings, and doth them not, shalbe likened vnto a foolish man, which buylt his house vpon the sande:
27 And the rayne descended, and the flouds came, and the wyndes blewe, and bet vpon that house, and it fel, & great was the fal of it. Ezec.13.b.
28 And it came to passe, when Jesus had ended these sayings, the people were astonied at his doctrine.
29 For he taught them as one hauing power, and not as the Scribes. Mat.4.c. Luke.4.c.

The.viij.Chapter.

2. Christ cleanseth the lepe.5.healeth the captaines seruant, and many other diseases. 14. helpeth Peters moother in law, 24.stilleth the sea, and the winde, 28. and drieth the deuylles out of the possessed, into the swyne.

1 WHē he was come down frō ỹ mountain, great multitudes followed him. A
2 And behold, there came a leper and worshipped him, saying, Lord, if thou wylt, thou canst make me cleane. The Gospel on the thyrde Sunday after the Epiphanie.
3 And Jesus, when he had put forth hys hand, touched him, saying, I wil be thou cleane. And immediatly his leprosie was cleansed. Luke.5.c. Mar.1.d.
4 And Jesus, sayth vnto him, See thou tel no man, but goe, shewe thy selfe to the priest, and offer the gyft that Moses commaunded, for a witnesse vnto them. Leuit.14.a.
5 And when Jesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, Luke.7.a. John.4.g.
6 And saying, Lorde, My seruant lyeth at home sicke of ỹ paulsie, greuously pained.
7 And Jesus sayth to him, When I come I wil heale him. B
8 The Centurion answered, and sayde, Lord, I am not worthie that thou shouldest come vnder my rofe: but speake the worde onely, & my seruant shal be healed. Psal.107.c
9 For I also my selfe am a man (set) vnder authoritie, hauyng souldiers vnder me: And I say to this man, Goe, & he goeth: & to another, Come, and he commeth: and to my seruant, Do this, & he doth it. D
10 When Jesus hearde (these things,) he marueled, and sayde to them that followed, Verely I say vnto you, I haue not founde so great fayth, no not in Israel.
11 I say vnto you, That many shall come from the East and West, and shall reast with Abraham, and Isahac, and Jacob in the kingdome of heauen: Luke.13.f. Esai.41.g.
12 But the children of the kingdome shal be cast out into vtter darknesse: there shal be

weeping, and gnashing of teeth.

13 And Jesus sayde vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it done vnto thee. And his seruaunte was healed in the selfe same houre.

C 14 And when Jesus was come into Peters house, he sawe his wiues mother laid, Mar.1.c. Luke.4.f. and sicke of a feuer:

15 And he touched hir hande, and the feuer left hir: and she arose, and ministred vnto them.

16 When the euen was come, they brought vnto him many that were possessed wyth deuils: and he cast out the spirites with a word, and healed al that were sicke.

17 That it might be fulfilled whiche was spoken by Esaias the prophete, saying, Esai.4.b. 1.Pet.2.d. He toke (on him) our infirmities, and bare our sicknesses.

18 When Jesus sawe great multitudes about him, he commaunded "his disciples them to depart vnto the other side.

19 And a certaine Scribe came, and sayde Luk.9.g. vnto him, Maister I will folowe thee whither so euer thou goest.

20 And Jesus saith vnto them, The Foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of manne hath not where to rest his heade.

D 21 And another of his disciples sayde vnto Luke.9.g. him, Lorde, suffer me fyrst to goe, and burie my father.

22 But Jesus sayde vnto him, Folow me, and let the dead bury their dead.

The Gospel on the seuenty Sunday after the Epiphanie.

23 And when he entred into a shyp, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, insomuch that the ship was Marke.4.b Luke.8.c. couered with ỹ waues: but he was asleepe.

25 And his disciples came to him, and awoke him, saying, lorde, saue vs we perish.

26 And he sayth vnto them, Why are ye Job.26.d. fearefull, (O) ye of little fayth? Then he Psal.107.b. arose, and rebuked the windes and the sea: and there folowed a great calme.

E 27 But the men marueyled, saying, What maner of man is this, that both the winds and the sea obey him?

Mar.5.a. 28 And when he was come to the other Luke.8.d. side into the countrey of the Gergesenes, there met him two possessed with diuels, comming out of the graues, very fierce, (so) that no man might passe by that way.

Mat.5.a. 29 And beholde, they cryed out, saying, O Luk.8.d. Jesu, thou sonne of God, what haue we 2.Cor.6.c. to doe with thee? Art thou come hyther to torment vs before the time?

30 And there was a good way off frō them, an heard of many swine, feeding. Marke.5.d.

31 So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the hearde of the swine.

32 And he sayde vnto them, Goe. Then went they out, and departed into ỹ hearde of the swine: & beholde, the whole heard of the swine rushed headlong into the sea, & perished in the waters.

33 Then they that kept them, fled, and went their wayes into the citie and tolde euery thing, and what was done of the possessed with the deuiles.

34 And beholde, the whole citie came out Actes.16 to meete Jesus: and when they sawe him, they besought him that he would depart out of their coastes.

The.ix.Chapter.

1. He healeth the paulsie. 9. Calleth Matthewe from the custome. 11. Answereth for his disciples. 22. Healeth the woman of the blouddy issue. 25. Helpeth Jairus daughter. 29. Giueth two blinde menne their sight. 33. Maketh a dumbe man to speake, & drieth out a deuil.

1 AND he entred into a shyp, and passed ouer, and came into his owne citie. A The Gospel on the.xx. Sunday after Trinitie.

2 And beholde, they brought to him a man sicke of the paulsie, lying in a bed: & when Jesus sawe the faith of them, he sayd vnto the sicke of the paulsie, Son be of good cheare, thy sinnes be forgiuen thee. Mar.2.c. Luke.5.d.

3 And beholde, certaine of the Scribes said within thē selues, This man blasphemeth.

4 And when Jesus sawe their thoughtes, he sayde, Wherfore thinke ye euyl in your hartes?

5 Whether is easier to say, Thy sinnes be Luke.5.d forgiuen thee: or to say, Arise and walke?

6 But that ye may knowe that the sonne of man hath power to forgiue sinnes in earth: (Then sayde he to the sicke of the Actes 9.b. and.9.f. paulsie) Aryse, take vp thy bedde, and goe Mark.2.b vnto thine house.

7 And he arose, and departed to his house. Luke.5.c.

8 But when the multitudes sawe (it,) they John.5.b. marueled, and glorified God, which had B giuen such power vnto men.

9 And as Jesus passed forth from thence, he sawe a man named Matthewe, sitting at the receipt of custome: and he saith vnto him, Folow me. And he arose, & folowed him.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and synners came, and sate downe

downe with Jesus and his disciples.

Publicanes with Iesus.

11 And when the Pharisees sawe (it,) they sayd vnto his disciples, Why eateth your maister with Publicanes and synners?

12 But when Jesus harde (that,) he saide vnto them, They that be whole, neede not a Phisition, but they that are sicke.

13 Goe ye and learne what that meaneth, I wil mercie, & not sacrifice: for I am not come to cal the righteous, but synners to repentance

Mat.6.c. Mat.12.a.

C 14 Then came the disciples of John vnto him, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Mat.11.b. Mar.2.c. Luke.5.f.

15 And Jesus saide vnto them, Can the children of the (a) bride chamber mourne, as long as the brydegrome is with them? But the dayes wil come when the brydegrome shall be taken from them, and then shal they fast.

(a) That is, Misters attending in the bride chāber.

Newe, raw cloth.

16 No man putteth a peece of new cloth in an olde garment, for then the peece taketh away (something) from the garmēt, and the rent is made worse.

17 Neyther do men put newe wyne into olde bottels: else the bottels breake, and the wyne runneth out, and the bottels wil perishe: but they put newe wine into newe bottels, and both are preserued together.

The Gospell in the .xxiiii. Sunday after Trinitie. Mar.5.c. Luke.8.f.

18 While he spake these things vnto them, beholde, there came a certaine ruler (of the synagogue) and worshipped him, saying, My daughter is euen nowe deade: but come, and laye thy hande vppon hir, and she shal liue.

19 And Jesus arose, and followed him, and (so did) his disciples.

Mar.5.c. Luke.8.f. Leuit.15.c.

20 (And beholde, a woman whiche was diseased with an issue of bloude twelue yeeres, came behinde him, and touched the hemme of his vesture.

D 21 For she said within hir self, If I may touch but euen his vesture onely, I shal be safe.

22 But Jesus, when he had turned him about, and sawe hir, sayde, Daughter, be of good comforte, thy fayth hath made thee safe. And the woman was made whole from that same houre.)

Mar.5.d. Luke.8.g.

23 And when Jesus came into the rulers house (of the synagogue) and saw the minstrels and the people making a noyse,

John.11.b.

24 He sayde vnto them, Giue place, for the mayde is not dead, but sleepeth: and they laughed him to scorne.

25 But when the people were put forth, he went in, and toke hir by the hand: and the mayde arose.

26 And the fame of this went abrode into al that lande.

27 And when Jesus departed thence, two blinde men followed him, crying, and saying, O thou sonne of Dauid haue mercie on vs.

28 And when he was come into the house, the blinde men came to him: and Jesus saith vnto thē, Beleeue ye that I am able to do this? They said vnto him, Yea lord. E

29 Then touched he their eyes, saying, According to your fayth, be it vnto you. Mat.8.b.

30 And their eyes were opened: and Jesus straightly charged them, saying, See that no man knowe (it.)

31 But they, when they were departed, spread abrode his name in al that lande.

32 As they went out, beholde, they brought to him a dumbe man, possessed vp a deuyl. Mar.7.d. Luke.11.a.

33 And when the deuill was cast out, the dumbe spake: & the multitudes marueiled, saying, It was neuer so seene in Israel.

34 But the Pharisees said, He casteth out the deuils through ỳ prince of the deuils. Mat.12.b. Mar.3.b.

35 And Jesus went about al the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse, and euery disease among the people. Luke.11.b.

36 But when he sawe the multitudes, he was moued with compassion on them, bycause they were destitute, and scattered abrode as shepe hauing no shepheard. Mar.6.d.

37 Then saith he vnto his disciples, The haruest truly is plenteous, but the labourers are fewe. Luke.10.a.

38 Pray ye therefore the Lorde of the haruest, that he wil thrust forth labourers into his haruest.

The.x. Chapter.

5. Christ sendeth out his twelue Apostels, too preache in Iurie. 7. He giueth them charge, teacheth them, and comforteth them against persecution and trouble.

1 AND whē he had called his twelue disciples, he gaue them power (against) vncleane spirites, to cast them out, and to heale all maner of sicknesse, and all maner of disease. I Mat.6.b. Luke.8.b.

2 The names of the twelue Apostels, are these: the first, Simon, which is called Peter, and Andrewe his brother, James (the sonne) of Zebedee, and John his brother,

3 Philip, and Bartholomewe, Thomas, and Matthewe, whiche (had bin) a Publicane, James (the sonne) of Alphee, and Lebbeus, whose surname was Taddeus:

4 Simon (the) Chanaanite, and Judas Iscariot, which also betrayed him.
Mar.6.b.

5 Jesus sente forth these twelue, when he had commaunded them, saying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not:

6 But goe rather to the lost sheepe of the house of Israel.

B 7 As ye goe, preache, saying, That the kingdome of heauen is at hande.

Actes.8.d. Mar.6.b. 8 Heale the sicke, cleanse the lepres, raise the dead, cast out deuyls: freely ye haue receiued, freely giue.

Luke.9.a. 9 Possesse not gold nor siluer, nor brasse in your purses:

1.Tim.1.c. 10 Nor yet scrip towardes your iourney, neither two coates, neither shoes, nor yet a staffe: (For the workeman is worthie of his meate.)

11 But to what so euer citie or towne ye shal come, enquyre who is worthie in it: and (a) there abyde, til ye goe thence.

a. Shift not your lodging, vntil ye go out of the citie.

12 And when ye come into an house, salute the same.
Luke.9.a. and.10.a.

13 And if the house be worthie, let your peace come vppon it: but if it be not worthie, let your peace returne to you againe.

C 14 And who so euer shal not receiue you, nor wyl heare your preaching: when ye departe out of that house, or that citie, shake off the dust of your feete.
Mar.6.d. Actes.13.g.

15 Verely I say vnto you, It shal be easier for the land of the Sodomits and Gomorrheans, in the day of iudgement, than for that citie.
Luke.10.a.

16 Beholde, I sende you forth as sheepe in the middes of wolues: be ye therefore wise as the serpentes, and harmelesse as the Doues.

Mar.13.d. Luke.12.c John.16.b. 17 But beware of men: for they shal deliuer you vp to the counsels, & shal scourge you in their synagoges.

18 And ye shal be brought to the heade rulers, and kings for my sake, "That this may be a witnes to them. &c. in witnesse to them, and to the Gentiles.
Mark.13.b. Luke.12.a. Exod.4.b.

19 But when they deliuer you vp, take ye no thought, howe or what ye shall speake: for it shal be giuen you in that same houre what ye shal speake.

20 For it is not ye that speake, but the spirite of your father (he it is) which speaketh in you.

D 21 The brother shall deliuer vp the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shal put them to death.
Mich.7.b.

Mat.24.a. 22 And ye shal be hated of all men for my names sake: but he that endureth to the end shal be saued.

23 But when they persecute you in this citie, flee ye into another: for verely I say vnto you, ye shal not ende al the cities of Israel, til the sone of man be come.
Mark.13.c. Actes.8.a. and.16.a.

24 The disciple is not aboue the maister, nor the seruant aboue his Lorde.
Luke.6.f. Disciple.

25 It is ynough for the disciple that he be as his maister is, and (that) the seruaunt (be) as his Lord is. If they haue called the Lord of the house Beelzebub, howe much more shal they cal them of his household?

26 Feare them not therefore: for there is nothing close, that shal not be opened: and nothing hyd, that shall not be knowen.
Mark.4. Luke.8.c and.12.b.

27 What I tel you in darknesse, that speake ye in light: and what ye heare in the eare, that preache ye on the houses. E

28 And feare (ye) not them whiche kil the body, but are not able to kyl the soule: but rather feare him which is able to destroy both body and soule in hel.
Feare. Luke.12.

29 Are not two little Sparowes sold for a farthing? And one of them shall not light on the ground without your father.
Sparowes.

30 Yea, euen al the heares of your head are numbred.

31 Feare ye not therefore, yee are of more value than many Sparowes.

32 Euery one therefore, that shall confesse me before men, him wil I confesse also before my father, which is in heauen:
Mat.8.d. Luke.9.c and.12.d.

33 But who so euer shall denie me before men, him will I also denie before my father, which is in heauen.

34 Thinke not that I am come to sende peace into the earth: I came not to sende peace, but a sworde.
Luke.12.f

35 For I am come to set a man at variance against his father, and the daughter against hir mother, & the daughter in lawe, against hir mother in lawe.
Mich.7.d.

36 And a mans foes, (shal be) they of hys owne housholde.

37 He that loueth father or mother more than me, is not worthie of me: and he that loueth sonne or daughter more than me, is not worthie of me.
Luke.14.c

38 And he that taketh not his crosse and followeth me, is not worthie of me.

39 (b) He that findeth his life, shal lose it: and hee that loseth his life for my sake, shal finde it.
b. That is he that will lose his life.
Mat.16.b. Marke.8.d. Luke.17.b.

40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth hym that sent me.
Luke.9.c John.13.c 3.Reg.18.d

41 He that receiueth a prophete in the name of a prophete, shall receiue a prophetes reward:

reward: and he that receiueth a righteous manne, in the name of a righteous man, shal receiue a righteous mans rewarde.

42 And whosoeuer shall giue vnto one of these little ones to drinke, a cup of colde water onely, in the name of a disciple, verily I say vnto you, he shall in no wise lose his rewarde.

The. xi. Chapter.

1. Christ preacheth. 2. Iohn Baptist sendeth his disciples vnto him. 7. Christs testimonie concerning Iohn. 18. The opinion of the people concerning Christ, and Iohn. 20. Christ vpbraydeth the vnthankful cities. 25. The Gospel is reuealed to the simple. 28. They that labour and are laden. 29. Christes yoke.

1 AND it came to passe, that when Iesus had made an end of commaunding his twelue disciples, he departed thence, to teache, and to preache in their cities.

2 When Iohn had hearde in the prison the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Art thou he that should come? Or do we loke for another?

4 Iesus answered, and sayde vnto them, Goe and shew Iohn againe those things which ye do heare and see:

5 The blinde receyue their sight, the hault doe walke, the leapers are cleansed and the deafe heare, the dead are raysed vp, and the poore haue the Gospell preached to them.

6 And happie is he whosoeuer shall not be offended in me.

7 And as they departed, Iesus began to say vnto the multitude concerning Iohn, What went ye out into the wyldernesse to see? A reede shaken with the wind?

8 Or what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft (clothing) are in kings houses.

9 But what went ye out for to see? A prophete? Yea, I say vnto you, and more excellent than a prophete.

10 For this is he of whom it is writte, Behold, I send my messenger before thy face, which shal prepare thy way before thee.

11 Verely I say vnto you, Among them that are borne of women, there hath not ryssen a greater than Iohn the Baptist: notwithstanding, he that is lesse in the kingdome of heauen, is greater than he.

12 From the dayes of Iohn the Baptist, vntill nowe, the kingdome of heauen sufferyth violence, and the violent plucke it (vnto them.)

13 For all the prophetes, and the lawe it selfe, prophesied vnto Iohn.

14 And if ye will receyue it, this is Elias which was for to come.

15 He that hath eares to heare let him heare.

16 But wherevnto shall I lyken this generation? It is lyke vnto little children, sitting in the markets, and callyng vnto their felowes,

17 And saying, We haue pyped vnto you, & ye haue not daunced: we haue (a) mourned vnto you, and ye haue not followed.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuyl.

19 The sonne of man came eating & drinking, and they say, Behold a man glutonous, and a wine bibber, and a friende vnto publicanes and synners: and wysedome was iustified of hir children.

20 Then began he to vpbrayde the cities, wherein most of his mightie workes were done, bycause they repented not.

21 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes whiche were done in you, had bin done in Tyre and Sidon, they would haue repented long agoe in sackecloth and ashes.

22 But I say vnto you, It shall be easyer for Tyre and Sidon, at the day of iudgement, than for you.

23 And thou Capernaum, whiche hast bin lyfted vp vnto heauen, shalt be draught downe to hel: for if the mightie workes which haue bin done in thee, had bin done among them of Sodome, they would haue remayned vntil this day.

24 But I say vnto you, That it shal be easyer for the lande of Sodome, in the day of iudgement, than for thee.

25 At that time Iesus answered, and said, I thanke thee, O father, Lord of heauen & earth, bycause thou hast hid these things from the wise & prudent, and hast shewed them vnto babes.

26 Euen so, O father, for so was it thy good pleasure.

27 All things are giuen vnto me of my father: and no man knoweth the sonne, but the father; neither knoweth any man the father, saue the sonne, and he to whom so euer the sonne wil open (him.)

28 Come vnto me all ye that labour & are laden, and I wil ease you.

29 Take my yoke vpon you, and learne of me, for I am meeke and lowly in harte: and ye shal finde rest vnto your soules.

30 For

(a) We haue song mourning songs vnto you.

1.John.5.a. 30 For my yoke is easie, and my burden is light.

The.xij.Chapter.

1 Christe excuseth his disciples which plucke the eares of corne. 10. He healeth the dryed hand, 22. helpeth the possessed that was blind and dumbe. 31. Blasphemie. 34. The generatiō of vipers. 35. Of good wordes. 36. Of idle wordes. 38. He rebuketh the vnfaythful that would needes haue tokens, 49. and sheweth who is his brother, syster, and mother.

I 1 AT that time, Jesus went on the Sabboth dayes through the corne: and his
Mark.2.d. Deut.23.d. disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 But when the Pharisees sawe (them,) they sayde vnto him, Behold, thy disciples doe that which is not lawfull to do vppon the Sabboth day.

3 But he sayde vnto them, haue ye not read what Dauid did whē he was an hungred, and they that were with him,

1.Sam.21.a 4 Howe he entred into the house of God, and did eate the shew bread, which was not lawefull for him to eate, neyther for them which were with him, but onely for the priestes?

5 Or haue yee not read in the lawe, howe that on the Sabboth dayes, the priestes in the temple (a) prophane the Saboth, and are blameleſſe?

a. That is, do vncleane workes.

6 But I say vnto you, That in this place is (one) greater than the temple.

B 7 But if ye had knowen what this meaneth, I wil mercy, and not sacrifice: yee
Mar.11.b. Osee.6.b. would not haue condemned the giltlesse.

8 For the sonne of manne is Lorde of the Sabboth day.

Mark.3.a. 9 And when he was departed thence he went into their synagogue,

10 And beholde, there was a man whiche had his hande dryed vp, & they asked him,
Luke.14.a. saying, Is it lawfull to heale vppon the Sabboth dayes? ỹ they might accuse him.

Deut.22.a. 11 And he saide vnto them, What man of you wil there be ỹ shal haue one sheepe: and if it fal into a pit on ỹ Sabboth day, wil he not take holde of it, and lift it out?

12 Howe much more then is a man better than a sheepe? Wherefore it is lawful to do wel on the Saboth dayes.

13 Then sayth he to the man, Stretch forth thy hande. And he stretched it forth and it was restored whole, like as the other.

C 14 Then the Pharisees went out, and held a counsel against him howe they might destroy him.
Mark.3.a. John.10.a.

15 But when Jesus knew (it) he departed thence: and great multitudes folowed him, and he healed them al,

16 And charged them that they should not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the prophete, saying,

18 Behold my child whom I haue chosen, my beloued, in whom my soule well delighteth: I wil put my spirite vpon him, & he shal shew iudgement to the Gentiles.
Elai.42.

19 He shal not strine, nor crye, neither shal any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smoking flaxe shal he not quenche, tyl he sende forth iudgement vnto victorie:

21 And in his name shal ỹ Gentiles trust. D

22 Then was brought to him one possessed with a deuil, blinde and dumbe: and he healed him, insomuch that the blynde and dumbe both spake and sawe.
Luke.11.

23 And all the people were amased, and sayde, Is not this that sonne of Dauid?

24 But when the Pharisees heard (it,) they sayde. This (felowe) doth not cast out the deuils, but by Beelzebub the prince of the deuils.
Mat.12. Mark.3. Luke.11.

25 But when Jesus knew their thoughts, he sayde vnto them, Euery kingdome diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe, shal not stande.

26 And if Satan cast out Satan, then were he diuided against him selfe: howe shall then his kingdome endure?

27 And if I by Beelzebub caste out deuils, by whom do your children cast them out? Therefore they shal be your iudges.

28 But if I cast out the deuils by the spirite of God, thē is the kingdome of God come vpon you. E

29 Or els how can one enter into a strong mans house, and spoyle his goodes: except he fyrst binde the strong man, and then wil spoyle his house?
Luke.11.

30 He that is not with mee, is against me: and he that gathereth not with me, scattereth abrode.

31 Wherefore I say vnto you, All maner of sinne & blasphemie shal be forgiuen vnto men: but the blasphemie against the (holy) spirite, shal not be forgiuen vnto men.
Mark.3. Luke.12.

32 And whosoeuer speaketh a worde against the sonne of man, it shal be forgiuen him: but whosoeuer speaketh against the holy ghost, it shal not be forgiuen him, neither
1.Reg.

ther in this worlde, neither in the worlde to come.

33 Either make the tree good, and his fruit good: or else make the tree euill, and his fruite euill: For the tree is knowen by his fruite.

34 O generation of vipers, howe can ye speake good thinges, when ye your selues are euil? For out of the abundance of the hart, the mouth speaketh.

35 A good man out of the good treasure of the hart, bringeth forth good things: and an euil man out of euil treasure, bringeth forth euil things.

36 But I say vnto you, That of euery idle word that men shal speake, they shal giue accompt thereof in the day of iudgement.

37 For of thy words thou shalt be iustified, and of thy words thou shalt be condemned.

38 Then certaine of the Scribes and of the Pharisees, answered him, saying, Maister, we wil see a signe of thee.

39 But he answered, and sayde to them, An euil & adulterous generation seeketh a signe, and there shal no signe be giuen to it, but the signe of the prophete Jonas.

40 For as Jonas was three dayes and three nightes in the Whales belly: so shal the sonne of man be three dayes and three nightes in the hart of the earth.

41 The menne of Niniue shall rise in the iudgement with this nation, and condemne it: because they repented at the preaching of Jonas, and beholde here (is) one greater than Jonas?

42 The queene of the South shal rise in the iudgement with this generation, and shall condemne it: for she came frō the vttermost partes of the earth, to heare the wisdome of Solomon, and behold in this place (is) one greater than Solomon.

43 When the vncleane spirite is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

44 Then he sayth, I will returne into my house from whence I came out. And when he is come, he fyndeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with hym selfe seuen other spirites worse than hym selfe, and they enter in, and dwel there: and the last state of that man is worse than the first. Euen so shal it be also vnto this frowarde generation.

46 While he yet talked to ỳ people, behold, his mother and his brethren stode without, desyring to speake with him.

47 Then one sayde vnto him, Behold, thy mother and thy brethren stande without, desyring to speake with thee.

48 But he answered, and sayde vnto him that tolde him, Who is my mother? or who are my brethren?

49 And when he had stretched forth his hande towarde his disciples, he sayd, Behold my mother and my brethren.

50 For whosoeuer shall doe the wil of my father which is in heauen, the same is my brother, and syster, and mother.

The.xiij.Chapter.

3. The parable of the seede. 24. of the tares. 31. of the mustarde seede. 33. of the leauen, 44. of of the treasure hidde in the fielde, 45. of the pearles, 47. and of the nette.

1 THe same day when Jesus was gone out of the house, he sate by ỳ sea side.

2 And greate multitudes were gathered together vnto him, (so) that he went into the ship and sate, and the whole multitude stode on the shore.

3 And he spake many things to them in parables, saying, Beholde, the Sower went forth to sowe.

4 And when he sowed, some seedes fel by the wayes side: and the foules came, and deuoured them vp.

5 Some fel vpon stony places, where they had not much earth: & anone they sprong vp because they had no depnesse of earth.

6 And whē the sunne was vp, they caught heate: and because they had not wete, they wythered away.

7 Againe, some fell among thornes: and the thornes sprong vp, and choked them.

8 But some fell into good grounde: and brought forth fruite, some an hundred folde, some sixtie folde, some thirtie folde.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and sayde vnto him, Why speakest ỹ to them by parables?

11 He answered, and sayd vnto them, Because it is giuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not giuen.

12 For whosoeuer hath, to him shal be giuē, and he shall haue more abundance: but whosoeuer hath not, from him shal be taken away, euen that he hath.

13 Therfore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neyther doe they vnderstande.

14 And in them is fulfylled the prophecie of Esaias, which saith, With the eare ye

shal heare & shal not vnderstande, and seing, ye shal see and shal not perceiue.

15 For this peoples hart is waxed grosse and their eares are dull of hearing, and their eyes haue they closed: least at any time they should see with their eyes, and heare with their eares, and should vnderstande with their hart, and should conuert, that I might heale them.

Luke.10.b. 1.Pet.1.d. 16 But blessed are your eyes, for they see and your eares, for they heare.

17 Verily I say vnto you, that many prophetes and righteous men haue desyred to see those things which ye see, and haue not seene: and to heare those things which ye heare and haue not heard.

Mar.4.b. Luke.8.d. 18 Heare ye therefore the similitude of the Sower,

19 When one heareth the worde of the kingdome, and vnderstandeth it not, then commeth that euil, & catcheth away that which was sowen in his hart: this is he whiche receiued seede by the way side.

20 But he that receiued the seede into stonie places, the same is he that heareth the word, and anon with ioy receiueth it:

D 21 Yet hath he not rote in him selfe, but dureth for a season: for when tribulation or persecutiō aryseth because of the word, by and by he is offended.

22 He also that receiued seede into the thornes, is he that heareth the worde, and the care of this worlde, and the deceitfulnesse of riches, choake vp the word, and so is he made vnfruitful.

23 But he that receiued seede into the good grounde, is he that heareth the word, and vnderstādeth it, which also beareth fruite, and bringeth forth, some an hundred fold, some sixtie folde, some thirtie fold.

Mar.4.c. 24 Another parable put he forth vnto thē, saying, The kingdome of heauen is likened vnto a man, whiche sowed good seede in his fielde.

25 But while men slept, his enimie came and sowed tares among the wheate, and went his way.

26 But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also.

27 So the seruauntes of the householder came and saide vnto him, Syr, diddest not thou sowe good seede in thy fielde? from whence then hath it tares?

E 28 He sayd vnto them, The malicious man hath done this. The seruauntes sayd vnto him, Wilt thou then that we goe, and gather them vp?

29 But he sayd, Nay, least while ye gather vp the tares, ye rote vp also the wheate with them:

30 Let both growe together vntil the harueste: and in time of haruest, I wil say to the reapers, Gather ye together fyrst the tares, and bynde them in bundels to burne them: but carie the wheate into my barne.

31 Another parable put he forth vnto thē, Mar.4.f. saying, The kingdome of heauen is like Luke.13. to a grayne of mustarde seede, whiche a man toke and sowed in his fielde.

32 Which in deede is the least of al seedes: but when it is growen, it is the greatest among herbes, and is a tree, (so) that the byrdes of the ayre come and make theyr nestes in the branches therof.

33 Another parable spake he vnto them, Luke.13. (saying,) The kingdome of heauen is like vnto leauen, which a womā toke, & hid in three peckes of meale, til al were leauened.

34 Al these thinges spake Jesus vnto the Mar.4.d people in parables, and without a parable spake he not vnto them:

35 That it might be fulfilled whiche was F spoken by the prophete, saying, I wyll o- Psal.78. pen my mouth in parables, I will speake forth things whiche haue bin kept secrete from the foundation of the worlde.

36 Then Jesus, when he had sent the peo- Mark.4. ple away, went into the house: and his disciples came vnto him, saying, declare vnto vs the parable of the tares of the fielde.

37 He answered & said vnto them, He that soweth the good seede, is the son of man.

38 The fielde, is the worlde. The good seede, these are ỹ children of the kingdome: but the tares, are the children of the wicked.

39 And the enimie that sowed them, is the deuil. The haruest, is the end of the worlde, The reapers, be the angels.

40 Euen as the tares therefore are gathered and brent in the fyre: so shall it be in the end of this worlde.

41 The sonne of man shall sende forth his Apo.14.d angels, and (they) shall gather out of his kingdome, all things that offende, and them which do iniquitie:

42 And shal cast thē into a furnace of fire: ther shal be wayling, & gnashing of teeth.

43 Then shall the righteous shyne as the Dan.12.d sunne in the kingdome of their father. Sapi.3.d 1.Cor.15.f Who hath eares to heare, let him heare.

44 Againe, the kingdome of heauen, is like vnto treasure hyd in the fielde: the whiche when a man hath founde, hydeth, and for ioy therof, goeth and selleth al that he hath, and byeth that fielde.

45 Againe

45 Agayne, the kingdome of heauen is like vnto a marchant man, seeking goodly pearles.

46 Which when he had founde one pretious pearle, went and solde al that he had, and bought it.

47 Agayn, the kingdome of heauen is like vnto a net that was cast into the sea, and gathered of al kinde:

48 Whiche when it was full, (the fishers) drew to land, and sate down, and gathered the good into vessels: but cast the bad away.

49 So shal it be at the ende of the world: the angels shal come forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fire: there shall be wayling and gnashing of teeth.

51 Jesus saith vnto them, Haue ye vnderstande all these things? They say vnto him, Yea Lorde.

52 Then saide he vnto them, Therfore euery scribe which is taught in ỹ kingdome of heauen, is like vnto a man that is an householder, which bringeth forth out of his treasure things newe and olde.

53 And it came to passe, that when Jesus hadde finished these parables, he departed thence.

54 And when he came into his own countrey, he taught them in their synagogue, in so muche, that they were astonied, and saide, Whence commeth this wisedome and mightie workes vnto him?

55 Is not this the carpenters sonne? Is not his mother called Marie? and his brethren, James, and Joses, and Simon, and Judas?

56 And are not all his sisters wyth vs? whence hath he then all these things?

57 And they were offended in him. But Jesus saide vnto them, A prophete is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many mightie workes there, because of their vnbeliefe.

The.xiiij. Chapter.

10. Iohn is taken and beheaded. 19. Christ feedeth fiue thousande men with fiue loaues. and two fishes, 25. and appeareth by night vnto his disciples vpon the sea.

1 AT that time Herode the Tetrarche hearde of the fame of Jesu:

2 And saide vnto his seruauntes, This is John the Baptist, he is risen from the dead, and therefore great workes do shew forth themselues in him.

3 For Herode when he had taken John, he bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said vnto him, It is not lawfull for thee to haue hir. Marke.6.f. Luke.3.d. Leui.18.c.

5 And when he woulde haue put him to death, he feared the people: because they counted him as a prophete. Mat.21.b.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode. Gen.40.d.

7 Wherefore he promised with an othe, to giue hir what soeuer she woulde aske. B

8 And she, being before instructed of hir mother, saide, Giue me here John Baptistes head in a platter, Marke.6.f. or entised of induced.

9 And the king was sory: neuertheless, for the othes sake, and them which sat also at the table, he commaunded it to be giuen hir:

10 And sente (a tormenter) and beheaded John in the prison.

11 And his heade was brought in a platter, and giuē to the damsell and (she) brought it to hir mother.

12 And his disciples came, and toke vp his body, and buried it: and went and tolde Jesus.

13 When Jesus hearde of it, he departed thence in a ship, vnto a desart place out of the way: and when the people had heard thereof, they followed him on foote out of the cities. Marke.6.d. Luke.9.d. John.6.a.

14 And when Jesus went forth, he sawe muche people, and was moued wyth mercie towarde them, and he healed their sicke. C

15 And when it was euening, his disciples came to him saying, This is a desart place, and the houre is nowe past: let the people depart, that they may goe into the villages, and buye them vitayles.

16 But Jesus said vnto them, They haue no neede to goe away: giue ye them to eate.

17 They say vnto him, We haue not here but fiue loaues, and two fishes,

18 He said, Bring them hither to me.

19 And when he had commaunded the people to sit down on the grasse, and had taken the fiue loaues, and the two fishes, and lifted vp his eyes toward heauen, he blessed: and when he had broken (them) he gaue the loaues to his disciples, and his disciples to the people.

20 And they did al eate, and were sufficed:

And they toke vp (of the fragmentes that remayned) twelue baskettes full.

D 21 And they that had eaten, were about fiue thousande men, beside women and chyldren.

Mar.6.f. Ioh.6.b. 22 And straightway Iesus constrayned his disciples to get vp into a ship, and to goe before him vnto the other side, whyle he sent the people away.

Luke.6.c. 23 And when he had sent the people away, he went vp into a mountaine alone to pray: and when night was come, he was there him selfe alone.

24 But the ship was nowe in the middest of the sea, and was toss with the waues: for it was a contrary winde.

25 And in the fourth watche of the nighte, Iesus went vnto the, walking on the sea.

26 And when the disciples sawe him walking on the sea, they were troubled, saying, That it is a spirite: and they cryed out for feare.

27 But straightwaye Iesus spake vnto them saying, Be of good cheare: it is I, be not afraide.

E 28 Peter answered him, and saide, Lorde, if it be thou, bid me come vnto thee on the water.

29 And he sayde, Come. And when Peter was come downe out of the shippe, he walked on the water to goe to Iesus.

30 But when he sawe a mightie winde, he was afrayde: and when he beganne to sincke, he cryed, saying, Lord saue me.

31 And immediatly Iesus, when he hadde stretched forth his hande, caught hym, and said vnto him, O thou of little faith, wherefore diddest thou doubt?

Mark.6.g. 32 And when they were come into the ship, the winde ceassed.

33 Then they that were in the ship, came and worshipped him, saying, Of a truthe thou art the sonne of God.

34 And when they were gonne ouer, they came into the lande of Genezaret.

35 And when the men of that place hadde knowledge of him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him that they myght touche the hemme of his garmente only: and as many as touched, were made perfectly whole.

The.xv. Chapter.

3. Christ excuseth his disciples, and rebuketh the Scribes and Pharisees for transgressing Gods commaundement through their owne traditions, 18. the thing that goeth into the mouth, defileth not the man, 22. he deliuereth the woman of Cananees daughter, 30. healeth the multitude, 36. and with seuen loaues, and a fewe little fishes, feedeth foure thousande men, beside women and children.

1 Then came to Iesus Scribes & Pharisees, which were come from Ierusalem, saying. I Marke.7.

2 Why doe thy disciples transgresse the tradition of the elders? for they washe not their handes when they eate bread.

3 But he answered, and saide vnto them, Why do ye also transgresse the commaundement of God by your tradition?

4 For God commaunded, saying, Honor thy father and thy mother. And he that curseth father or mother, let him dye the death. Exo.20.l Mark.7.h

5 But ye say, whosoeuer shall say to his father or his mother, By the gyft that (is offered) of me, thou shalt be helped. Exod.21 Ephe.6.b Deut.5.b

6 And so shall he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition.

7 Ye hypocrites, full well did Esaias prophecie of you, saying. B Esai.29 Ierr.31.f Mar.7.b

8 This people draweth nigh vnto me with their mouth, and honoureth mee wyth their lippes: howebeit their hart is farre from me.

9 But in vaine do they worship me, teaching doctrines, preceptes of men.

10 And when he had called the people to him, he sayde vnto them, Heare and vnderstande.

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and sayd vnto him, Knowest thou not that ỹ Pharisees were offended after they heard this saying?

13 But he answered and sayde, All manner planting which my heauenly father hath not planted, shal be rooted vp.

14 Let them alone: they be blinde leaders of the blinde. If the blinde leade ỹ blinde both shal fal into the ditche.

15 Then answered Peter, and sayde vnto him, Declare vnto vs this parable.

16 Iesus sayde, Are ye also yet without vnderstanding?

17 Do not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the bely, and is cast out into the draught.

18 But

18 But those things which proceede out of the mouth, come forth from the hart, and they defyle the man.

19 For out of the hart proceed euil thoughtes, murders, adulteries, whordomes, theftes, false witnesse, blasphemies.

20 These are the thinges whiche defile a man: but to eate with vnwashen handes, defileth not a man.

21 And Jesus, when he went thence, departed into the coastes of Tyre & Sidon.

22 And behold, a woman of the Chanaanites, which came out of the same coastes, cryed vnto him, saying, Haue mercie on me, O Lorde, thou sonne of Dauid, my daughter is greuously vexed with a deuil.

23 But he answered hir not a word. And his disciples came, and besought hym, saying, Sende hir away, for she cryeth after vs.

24 But he answered, and saide, I am not sent but vnto the lost shepe of the house of Israel.

25 Then came she, and worshipped hym, saying, Lord, helpe me.

26 But he answered, and saide, It is not meete to take the childrens bread, and to cast it to litle dogges.

27 And she saide, Yes Lorde, for the litle dogges also eate of the crummes which fall from their maisters table.

28 Then Jesus answered, and sayde, vnto hir, O woman, great is thy faith: be it done vnto thee euen as thou wilt. And hir daughter was made whole euen from that same houre.

29 And Jesus, when he was departed frō thence, came nigh vnto the sea of Galilee, and when he was gone vp into a mountayne, he sate downe there.

30 Then great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maymed, and other many, and cast them downe at Jesus feete, and he healed them:

31 In so muche that the people wondred, when they sawe the dumbe speake, the maymed to be whole, the lame to walke and the blinde to see: and they glorified the God of Israel.

32 Then Jesus called his disciples vnto him, and saide, I haue compassion on the people, bycause they continue with me nowe three dayes, and haue nothing to eate: and I will not let them departe fasting, lest they faint in the way.

33 And his disciples say vnto him, Whence (shoulde wee get) so muche breade in the wylderneſſe, as to ſuffile ſo great a multitude?

34 And Jesus sayth vnto thē, How many loaues haue ye? And they saide, Seuen, and a fewe little fishes. Mat.16.b.

35 And he commaunded the people to sitte downe on the grounde. F

36 And whē he had taken the seuen loaues, and the fishes, and had giuen thankes, he brake (them) and gaue to his disciples: & the disciples gaue them to the people.

37 And they did al eate, and were suffised: and they toke vp of the broken meate that was left, seuen baskettes ful.

38 And yet they that did eate, were foure thousande men, beside women and children.

39 And when he had sent away the people, he toke shippe, and came into the parties of Magdala.

The.xvi. Chapter.

1. The Pharisees require a token. 6 Iesus warneth his disciples of the Pharisees doctrine. 16. The confession of Peter. 19. the keyes of heauen, 24. the faithful must beare the crosse after Christ.

1 THe Pharisees also, with the Sadducees, came, and tēpting, desired hym that he woulde shewe them a signe from heauen. Mar.8.b. John.6.D. Luke.11.D. Luke.12.g.

2 He answered, and said vnto them, Whē it is euening, ye say, (it wil be) fayre weather: for the skie is read.

3 And in the morning (it wil be) foule weather to day: for the skye is lowring read. O ye hypocrites, ye can discerne the outwarde appearance of the skye: but can ye not discerne the signes of the times?

4 A frowarde and adulterous nation requireth a signe: and there shall no signe be giuen vnto it, but the signe of the prophete Jonas. And he left thē, & departed. Mar.8.f. Mark.8.b. John.6.D. Jonas.2.a

5 And when his disciples were come to the other side of the water, they had forgotten to take bread (with them.)

6 Then Jesus said vnto them, take heede and beware of the leauen of the Pharisees and of the Sadducees. Luke.12.a.

7 And they thought in them selues, saying, For we haue taken no bread (with vs.) B

(Which) when Jesus vnderstode, hee saide vnto them, O ye of litle faith, why thinke you within your selues, bycause ye haue brought no bread?

8 Do ye not yet perceiue, neither remem-

ber those fiue loaues of the fiue thousand, and how many baskettes toke ye vp?
Mat.14.c. Mar.8.c.
10 Neyther the seuen loaues, of the foure thousand, and howe many baskettes toke ye vp?
Mar.8.c.
11 Howe is it that ye doe not vnderstande that I spake it not vnto you concerning bread, that ye should beware of the leauē of the Pharisees, and of the Saduces?
12 Then vnderstode they how that he bad not thē beware of the leuen of the bread: but of the doctrine of the Pharisees and of the Saducees.
13 When Jesus came into the coastes of Cesarea (which is called) Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am?
Mar.8.c. Luke.9.c.
14 They sayde, Some say (that thou art) John Baptist, some Elias, some Jeremias, or one of the prophetes.
15 He saith vnto them, But whom say ye that I am?
16 Simon Peter answered, and said, Thou art Christ, the sonne of the liuing God.
17 And Jesus answered, and saide vnto him, Happy art thou Simon Bar Jona: for flesh and bloud hath not opened (that) vnto thee, but my father which is in heauen.
Luke.9.c. John.6.g. John.6.d.
18 And I say also vnto thee, that thou art Peter, and vppon this rocke I wil builde my congregation: and the gates of hell shal not preuayle against it.
1.Co.10.a. Eph.2.8.c.
19 And I will giue vnto thee, the keyes of the kingdome of heauen: and whatsoeuer thou shalt binde in earth, shal be bound in heauen: and what soeuer thou shalt lose in earth, shall be losed in heauen.
Mat.18.c.
20 Then charged he his disciples that they shoulde tell no man that hee was Jesus Christ.
21 From that time forth beganne Jesus to shewe vnto his disciples, howe that he must goe vnto Jerusalem, and suffer many things of the elders and high priestes and Scribes, and (must) be killed, and be raysed againe the thirde day.
Mark.8.b. Luke.9.c.
22 And when Peter had taken him aside, he began to rebuke him saying, Lord, fauour thy selfe, this shal not be vnto thee.
23 But he turned him about and saide vnto Peter, Goe after me Satan, thou art an offence vnto me: for thou fauourest not the things that (be) of God, but those that (be) of men.
24 Then saide Jesus vnto his diciples, If any man wil go after me, let him forsake him selfe, and take vp his crosse, and followe me.
25 For whosoeuer will saue his life, shall lose it: againe, whosoeuer shall lose his life for my sake, shall finde it.
Mar.10.d. Luke.9.c. Mar.8.d.
26 For what is a man profited if he shall win the whole worlde, and lose his owne soule? Or what shal a man giue for a raūsome of his soule?
John.6.d. Rom.1.d
27 For the sonne of man shall come in the glorie of his father with his angels: and then shall he reward euery man accordyng to his workes.
28 Verily I say vnto you, There be some standing here, which shall in no wise tast of deathe, tyl they see the sonne of man comming in his kingdome.
Mar.8.d. Luke.9.c.

The.xvij.Chapter.

2. The transfiguration of Christ. 15. he healeth the lunaticke. 27. and payeth tribute.

1 AND after sixe dayes, Jesus taketh Peter, James, and John his brother, and bringeth them vp into an high mountaine, out of the way.
I Mark.9.c. Luke.9.c.
2 And was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the light.
Apoc.1.d.
3 And beholde, there appeared vnto them Moses and Elias, talking with him.
4 Then answered Peter, and saide vnto Jesus, Lorde, it is good for vs to be here. If thou wilt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.
5 While he yet spake, beholde a bright cloude ouershadowed them: and beholde, (there came) a voyce out of the cloude, which saide, This is my beloued sonne, in whom I am wel pleased, heare ye him.
Mat.3.d. and.11.b. Esai.42.a. Deut.18.c.
6 And when the disciples hearde (these thinges) they fell on their face, and were sore afrayde.
7 And Jesus came and touched them, and saide, Arise ye, and be not afrayde.
B
8 And when they had lift vp their eyes, they sawe no man, saue Jesus only.
Mar.9.a.
9 And when they came downe from the mountaine, Jesus charged them, saying, Shewe the vision to no manne, vntil the sonne of manne be risen againe from the dead.
10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?
11 Jesus answered, and saide vnto them, Elias truely shal first come and restore al things.
Mala.3.d.

things:

12 But I saye vnto you, ỹ Elias is come already, and they knew him not, but haue donne vnto him what so euer they lusted: Likewise shall also the sonne of manne suffer of them.

13 Then the disciples vnderstode that he spake vnto them of John Baptiste.

C 14 And when they were come to the people, there came to him a certaine man, kneeling downe to him, and saying,

15 Lord haue mercie on my sonne, for he is lunaticke, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they coulde not heale him.

17 Jesus answered, and saide, O faithlesse & peruerse nation, how long shall I be with you? howe long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill, and he departed out of him: and the childe was healed euen that same time.

19 Then came the disciples to Jesus secretly, and saide, Why could not we cast him out?

20 Jesus said vnto them, Bycause of your vnbeliefe: for verily I say vnto you, If ye haue faith "as a grain of mustard seede, ye shal say vnto this mountaine, Remoue hence to yonder place: and it shal remoue, neyther shall any thing be vnpossible vnto you.

21 How be it, this kinde "goeth not out but by prayer and fasting.

D 22 While they were conuersant in Galilee, Jesus saide vnto them, It will come to passe, that the son of mã shal be betrayed into the handes of men:

23 And they shall kill him, and the thirde day shal he ryse again. And they were exceeding sory.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and saide, Doth not your maister pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou Simon? of whō doe the kings of the earth take tribute or toll? of their owne children, or of the strangers?

26 Peter saith vnto him, Of the strangers. Jesus saith vnto him, Then are the children free.

27 Notwithstanding, lest we should offend them, goe thou to the sea, and cast an hooke, and take vp the fishe that first commeth vp: and when thou hast opened his mouth, thou shalt finde a peece of twentie pence: that take, and giue it vnto them for me, and thee.

The.xviij.Chapter.

3. He teacheth his disciples to be humble and harmelesse. 6. to auoyde occasions of euil, 21. and one to forgiue anothers offence.

1 AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen?

2 Jesus called a little child vnto him, and set him in the middes of them,

3 And saide, Verily I say vnto you, Except ye turne, and become as little children, ye shal not enter into the kingdome of heauen.

4 Who so euer therefore shall humble him selfe as this little childe, the same is the greatest in the kingdome of heauen.

And who so shal receiue such a little child in my name, receiueth me.

6 But whoso shal offend one of these little ones which beleeue in me, it were better for him that a mylstone were hanged about his necke and that he were drowned in the deapth of the sea.

7 Wo vnto the worlde bycause of offences, it must needes be that offences come: but wo to that man by whome the offence commeth.

8 If thy hande or thy foote offende thee (a) cut them off, and cast (them) from thee: it is better for thee to enter into life halte or maymed, (rather) than thou shuldest, hauing two handes or two feete, be cast into the euerlasting fyre.

9 And if thine eye offende thee, plucke it out, and cast (it) from thee: it is better for thee to enter into life with one eye, (rather) than hauing two eyes, to be cast into hel fire.

10 Take heede that ye dispise not one of these little ones: for I say vnto you, that in heauen their (b) angels doe alwayes beholde the face of my father which is in heauen.

11 For the sonne of man is come to saue that which was lost.

12 Howe thinke ye? If a man haue an hundred sheepe, and one of them be gonne astray, doth he not leaue those nintie and nine, and goeth into the mountaines, & seeketh that which went astray?

I The Gospel on S. Michael and al angels.

Mark.9.g. Luke.9.k.

Mar.10.b. Luke.18.d. 1.Peter.2.a

Marke.9.k Luke.17.a.

B 1.Cor.11.d.

Mat.5.c Mar.9.k.

a. We must cut of al our carnal and fleshly cōcupiscence or affections, lest we be with the cast into the fire of hel.

b. In this appeareth the fatherly kindnes of God towarde vs, that he doth send his holy angels to keepe and defend vs euen from our very birth, Luke.15.b.

13 And if it so be that he finde it, verily I say vnto you, he reioyceth more of that sheepe, than of the nintie and nine whiche went not astray.

14 Euen so it is not the wil of your father which is in heauen, that one of these little ones should perish.

Luke.17.a. Leui.19.d. Eccle.19.b.

15 Moreouer, if thy brother shall trespasse against thee, goe and tel him his fault betweene thee and him alone: if he shall heare thee, thou hast wonne thy brother.

Deut.19.d. 2.Cor.13.a. Heb.10.f.

16 But if he wil not heare thee, then take yet with thee one or two: that in the mouth of two or three witnesses, euery word may be stablished.

17 If he will not heare them, tel it vnto the Church, if he wil not heare ỹ Church, let him be vnto thee as an heathen manne and a Publicane.

Mar.16.c.

18 Verily I say vnto you, whatsoeuer ye shal binde on earth, shal be bounde in heauen: and what so euer yee shall lose on earth, shal be losed in heauen

19 Againe, truely I say vnto you, that if two of you shall agree in earth as touching any thing that they (shal) aske, it shall be done for them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in ỹ middest of them.

The Gospel on the .xxii. Sunday after Trinitie.

21 Then came Peter vnto him, & said, Lord, howe oft shall my brother sinne against me, and I forgiue him? til seuen times?

22 Iesus sayth vnto him, I say not vnto thee, vntil seuen times: but vntil seuentie times seuen.

23 Therefore is the kingdome of heauen likened vnto a certaine man that was a king whiche woulde take accompt of his seruantes.

24 And when he had begunne to recken, one was brought vnto him, which ought him tenne thousande talentes.

25 But for asmuch as he had not to pay, his Lorde commaunded him to be solde, and his wife, and children, and all that he had, and (payment) to be made.

26 The seruant therefore fell downe, and besought him, saying, Lorde, haue patience with me, and I wil pay thee all.

27 Then the Lord of that seruant moued with pitie, losed him, and forgaue him the dette.

28 But the same seruant went out, and founde one of his felowes whiche ought him an hundred pence: and when he had layde handes on him, he toke him by the throte, saying, Pay (me) that thou owest.

29 And his felowe fel downe at his feete, and besought him, saying, Haue patience with me, and I wil pay thee all.

30 And he woulde not: but went and cast him into prison, til he shoulde pay the det.

31 So when his felowes sawe that was done, they were very sory: and came, and tolde vnto their Lorde al that was done.

32 Then his Lord, after that he had called him, saide vnto him, O thou vngratious seruant, I forgaue thee al that dette when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee?

34 And his Lord was wroth, and deliuered him to the tormentours, tyll he should pay al that was due vnto him.

35 So likewise shall my heauenly father doe also vnto you, if ye from your hartes forgiue not euery one his brother their trespasses.

Jacob.2.c. Mat.6.b Luk.11.d.

The.xix.Chapter.

4. Christ giueth answere concerning mary-age, 21. and teacheth, not to be careful, 22. nor to loue worldly riches.

1 AND it came to passe, that when Iesus had finished these sayings, he gat him from Galilee, and came into the coastes of Iurie beyond Iordane.

A Mar.10.a.

2 And great multitudes followed him, and he healed them there.

3 The Pharisees also came vnto him, tempting him, & saying vnto him, Is it lawful for a man to put away his wife for euery cause?

4 He answered, and said vnto them, Haue yee not read, that hee whche created at the beginning, made them male and female?

Gene.1.d. Ephe.5.g. 1.Cor.6.d.

5 And saide, For this cause shall a manne leaue his father and his mother, and shall be knit to his wife, and they twaine shall be one flesh.

6 Wherfore they are no more twaine, but one flesh. Let not man therefore put a sunder, that which God hath coupled together

7 They say vnto him, Why did Moses then commaunde to giue a writing of diuorcement, and to put her away?

B

8 He saide vnto them, Moses, because of the hardnesse of your hartes, suffered you to put away your wiues, but from the begin-

beginning it was not so.

9 I say vnto you, Whosoeuer shal put a-
way his wife, except it be for fornication,
and shall marry another, committeth a-
dultery: and whosoeuer marryeth her which
is diuorced, doth commit adulterie.

10 His disciples say vnto him, If the case
of the man be so with his wife, (then) is
it good not to marry.

11 But he saide vnto them, All men cannot
receiue this saying, saue they to whom it
is giuen.

12 For there are some chaste, which were so
borne out of their mothers wombe: and
there are some chaste, whiche were made
chaste of men: and there be chaste, whiche
haue made them selues chaste for the king-
dome of heauens sake. He that is able to
receiue (it), let him receiue (it).

13 Then were there brought vnto him
yong children, that he shoulde put his
handes on them, and pray: and the disci-
ples rebuked them.

14 But Jesus said vnto them, Suffer the
yong children, and forbidde them not to
come vnto me: for to suche belongeth the
kingdome of heauen.

15 And when he had put his handes on
them, he departed thence.

16 And beholde, one came, and sayde vnto
him, Good maister, what good thing shall
I do, that I may haue eternal life?

17 He said vnto him, Why callest thou me
good? there is none good but one, (and
that is) God: But if thou wilt enter into
that life, keepe the commaundements.

18 He saith vnto him, Which? Jesus said,
Thou shalt do no murder, Thou shalt
not commit adulterie, Thou shalt no steale,
Thou shalt not beare false witnesse,

19 Honour thy father and thy mother: and,
Thou shalt loue thy neighbor as thy self.

20 The yong man saith vnto him, All the se
(things) haue I kept from my youth vp:
what lacke I yet?

21 Jesus saide vnto him, If thou wilt be
perfect, goe and sel thy substance, and giue
to the poore, and thou shalt haue treasure
in heauen: and come and folow me.

22 But when the yong man heard that
saying, he went away sory: for he hadde
great possessions.

23 Then Jesus saide vnto his disciples,
Verily I say vnto you, that a riche (man)
shal hardly enter into the kingdome of
heauen.

24 And againe I say vnto you, It is ea-
sier for a Cammel to go through the eye
of a needle, than for the riche to enter into
the kingdome of God.

25 When his disciples heard (this), they were
exceedingly amazed, saying, Who then
can be saued?

26 But Jesus beheld them, and sayd vn-
to them, With men this is vnpossible, but
with God all things are possible.

27 Then answered Peter, and said vnto
him, Behold, we haue forsaken all, & folo-
wed thee, what shal we haue therefore?

28 Jesus said vnto them, Verily I say vn-
to you, that when the sonne of man shall
sit in the throne of his maiestie, ye that
haue folowed me in the regeneration shall
sit also vpon twelue seates, iudging the
twelue tribes of Israel.

29 And euery one that hath forsaken hou-
ses, or brethren, or sisters, or father, or mo-
ther, or wife, or children, or landes for my
names sake, shall receiue an hundred fold,
and shal inherite euerlasting life.

30 But many that are first, shal be last, and
the last, shal be first.

Zach. 8. b.

The Gospel on the conuersion of S. Paule.

Mat. 4. d.
Mark. 10. d
Luke. 18. f.

Luke. 22. c.

Deut. 33. b.

Job. 42. c.

Mat. 20. b.
Luke. 13. c.

The. xx. Chapter.

1 Christ teacheth by a similitude, that God is
better vnto no man. 20. He teacheth his dis-
ciples to be lowly, 30. and giueth two blinde
men their sight.

1 FOr the kingdome of heauen is lyke
vnto a man that is an householder,
which went out early in the morning to
hyre labourers into his vineyarde.

The Gospel on Septua-gesima sunday.

2 And when he had agreed with the labourers
for a peny a day, he sent them into his vine-
yarde.

3 And when he went out about the thirde
houre, he sawe other standing idle in the
market place,

4 And saide vnto them, Goe ye also into
the vineyarde, & what so euer is right, I
wil giue you. And they went their way.

5 Againe, when he went out about the sixth
and ninth houre, he did likewise.

6 And about the eleuenth houre, when he
went out, he found other standing idle and
saith vnto them, Why stande ye here all the
day idle?

7 They say vnto him, Because no man
hath hyred vs. He saith vnto them, Goe ye
also into the vineyarde: and whatsoeuer
is right, that shal ye receiue.

8 So when euen was come, the Lorde of
the vineyarde sayth vnto his Stewarde,
Call the labourers, and giue them their

hire, beginning from the last, vntill the first.

9 And when they came that (were hyred) about the eleuenth houre, they receiued euery man a peny.

10 But when the first came also, they supposed that they should haue receiued more: and they likewyse receyued euery man a peny.

11 And when they had receiued it, they murmured against the good manne of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden and feruent heate of the day.

13 But he answered to one of them, & said, Friende, I doe thee no wrong: dyddest thou not agree with me for a peny?

14 Take þ thine is, & goe thy way: I wil giue vnto this last, euen as vnto thee.

15 Is it not lawful for me to do that I wil with mine owne? Is thyne eye euil, because I am good?

Mat.19.d. Mar.10.c. Luke.13.k.

16 So the last shal be first, and the first (shal be) last: for many be called, but fewe (be) chosen.

17 And Jesus going vp to Jerusalem, toke þ twelue disciples aside in the way, and saide vnto them,

Mark.9.c. Luke.18.k.

18 Beholde, we goe vp to Jerusalem, and the sonne of man shal be betrayed vnto the chiefe priestes, and vnto the Scribes, and they shal condemne him to death:

19 And shall deliuer hym to the Gentiles, to be mocked, and to be scourged, and to be crucified: and the thirde day he shal rise againe.

The Gospel on S. Iames the Apostle. Mark.10.c.

D

20 Then came to him, the mother of Zebedees children, with hir sonnes, worshipping him, and desiring a certayne thing of him.

21 And he saith vnto hir, What wylt thou? She saith vnto him, Graunt, that these my two sonnes may sitte, the one on thy right hand, and the other on the left, in thy kingdome.

22 But Jesus answered, and saide, Ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of, and to be baptised with the baptisme that I am baptised with? They say vnto him, We are able.

23 He sayth vnto them, Ye shall drinke in deede of my cuppe, and be baptised wyth the baptisme that I am baptised with: but to sit on my right hande, and on my left, is not myne to giue, but to them for whō it is prepared of my father.

24 And when the tenne heard (this) they disdained at the two brethren.

Mat.xx. Mark.x. Luke.xx.

25 But Jesus, when he had called them vnto him, saide, Ye knowe that the princes of the Gentiles haue dominiō ouer them: and they that are great, exercise authoritie vpon them.

26 It shal not be so among you: But who so euer will be great among you, let hym be your minister.

27 And who so will be chiefe among you, let him be your seruaunt.

28 Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a raunsome for many.

E Mark.10.

29 And as they departed from Jericho, much people followed him.

Mark.10. Luke.18.

30 And behold, two blinde men sitting by the way side, when they heard that Jesus passed by, they cryed, saying, O Lorde, thou sonne of Dauid, haue mercie on vs.

31 And the people rebuked them, because they should holde their peace, but they cryed the more, saying, Haue mercie on vs, O Lord, thou sonne of Dauid.

32 And Jesus stode still, and called them, and saide, What wil ye that I shal do vnto you?

33 They say vnto him, Lorde that our eies may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, & they followed him.

The.xxi.Chapter.

7. Hee rydeth into Ierusalem, 12. driueth the marchantes out of the temple, 19. curseth the figge tree, 28. and rebuketh the Pharisees with the similitude of the two sonnes. 35. and of the husbandemen that slue suche as were sent vnto them.

C The Gospel on the first Sunday in Aduent. Mat.xi.a. Luke.19.d.

1 AND when they drewe nigh vnto Jerusalem, & were come to Bethphage, vnto the mount of Olives, then sente Jesus two disciples,

2 Saying vnto them, Goe into þ village that lyeth ouer against you, and anone ye shal finde an Asse tyed, and a colt with hir, when yee haue lowsed (them,) bring (them) vnto me,

3 And if any man say ought vnto you, ye shal say the Lord hath neede of them, and straight way he wil let them goe.

4 All this was done, þ it might be fulfilled which was spoke by the prophete, saying,

5 Tell

5 Tell ye the daughters of Sion, Beholde, thy king commeth vnto thee meeke, and sitting vpon an Asse and a colt the foale of (the Asse) vsed to the yoke.

6 The disciples went, and did as Jesus commaunded them.

7 And brought the asse, and the colte, and put on them their clothes, & he sat thereon.

8 And many of the people spread their garmentes in the way, other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is hee that commeth in the name of the Lord, Hosanna in the highest.

10 And when hee was come into Jerusalem, al the citie was moued, saying, Who is this?

11 And the multitude sayde, This is Jesus that prophete of Nazareth (a citie) in Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde Doues,

13 And sayde vnto them, it is written, My house shall be called the house of prayer, but ye haue made it a denne of theeues.

14 And the blinde and the halt came to him in the temple, and he healed them.

15 When the chiefe priestes and Scribes sawe the wonders that he did, and the children crying in the temple, and saying, Hosanna to the son of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? But Jesus sayth vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings, thou hast ordeyned prayse?

17 And hee left them, and went out of the citie vnto Bethanie, and he lodged there.

18 In the morning, as he returned into the citie, he hungred.

19 And when he sawe one figge tree in the way, hee came to it, and founde nothing thereon but leaues onely, and sayde vnto it, Neuer fruite growe on thee hencefoorwarde. And anone the figge tree wythered away.

20 And when the disciples saw it, they marueiled, saying, Howe sone is the figge tree withered away?

21 Jesus answered and sayde vnto them, Verily I say vnto you, if ye haue fayth, and doubt not, ye shall not onely doe this (which is doone) to the figge tree, but also if ye shall say vnto this mountayne, Be thou remoued, and be thou cast into the sea, it shall be doone.

22 And all things whatsoeuer ye shall aske in prayer beleeuing, ye shall receiue.

23 And when he was come into the temple, the chiefe priestes and the elders of the people, came vnto him teaching, and say, By what authoritie doest thou these things? and who gaue thee this power?

24 Jesus answered, and sayde vnto them, I also will aske you one question, which if ye tell me, I in likewise wil tell you by what authoritie I doe these things.

25 The baptisme of John, whence was it? from heauen, or of men? And they reasoned with them selues, saying, If we shall say, From heauen, hee will say vnto vs, Why did ye not then beleeue him?

26 But if we shall say, Of men, then feare we the people, for all (men) holde John as a prophete.

27 And they answered vnto Jesus, and sayde, We can not tell. And he sayde vnto them, Neyther tell I you by what authoritie I doe these things.

28 But what thinke you? A certayne man had two sonnes, and when he came to the first, he sayd, Sonne, go and worke to day in my vineyarde.

29 He answered, and sayde, I will not: but afterward he repented, and went.

30 And when he came to the second, he sayd likewise: and he answered, and sayde, I (goe) sir, and went not.

31 Whether of them twaine did the will of his father? And they sayd vnto him, The first. Jesus saith vnto them, Verily I say vnto you, that the publicanes and the harlots goe into the kingdome of God before you.

32 For John came vnto you by the way of righteousnesse, and ye beleeued him not: but the publicanes and the harlots beleeued him, And ye, when ye had seene (it) were not moued afterwarde with repentance, that ye might haue beleeued him.

33 Hearken another similitude, There was a certein man, an housholder, which planted a vineyarde, and hedged it rounde about, and digged a wine presse in it, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drewe neare, he sent his seruants to the husbandmen, that they might receiue ỹ fruits of it.

35 And the husbandmen, when they had

taken his seruantes, they beat one, killed another, and stoned another.

36 Agayne, hee sent other seruantes, more than the firste, and they dyd vnto them likewise.

37 But last of all, hee sent vnto them his owne sonne, saying, They will stand in awe of my sonne.

38 But when the husbandmen sawe the sonne, they sayd among them selues, This is the heyre, come let vs kyll him, and let vs season vpon his inheritance.

Gene.37.

39 And they caught him, and thrust him out of the vineyarde, and slue (him.)

40 When the Lorde therefore of the vineyarde commeth, what will hee doe vnto those husbandmen?

41 They say vnto him, He will miserably destroy those wicked (men,) and will let out his vineyard vnto other husbandmen, whiche shall render him the fruite in due seasons.

G

42 Jesus sayth vnto them, Dyd ye neuer read in the scriptures, The stone which the builders disalowed, the same is become the head of the corner? This is the Lordes doing, and it is marueilous in our eyes.

Psal.118.b. Mark.12.a. Luke.20.a. 1.Pet.2.b. Acts.4.b.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, & giuen to a nation bringing forth the fruits therof.

44 And who so euer shal fall on this stone, shall be broken in peeces: but on whome so euer it shall fall, it shall all to grinde him.

Zach.12.a. Dan.2.c.

45 And when the chiefe priestes and Pharisees had hearde his parables, they perceiued that he spake of them.

46 And when they sought to lay handes on him, they feared the multitudes, bycause they toke him as a Prophete.

John.7.d. Mark.11.c. Luke.19.g. C.20.c.

The.xxij. Chapter.

2. The mariage of the kings sonne. 17. Tribute to be giuen to the Emperour. 25. Christ confuteth the opinion of the Saduces, concerning the resurrection. 36. and answereth the Scribe vnto his question.

A

1 AND Jesus answered, and spake vnto them againe by Parables, and sayde.

The Gospell on the.xx. sunday after Trinitie. Luke.14.a.

2 The kingdome of heauen is like vnto a man that was a king, which made a mariage for his sonne:

3 And sent forth his seruantes, to call them that were bidden to the wedding: and they would not come.

4 Agayne, he sent forth other his seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, another to his marchandize:

6 And the remnant toke his seruantes, and entreated them spitefully, and slue them.

7 But when the king hearde (thereof) hee was wroth, and when hee had sent forth his armies, he destroyed those murtherers, and brent vp their citie. B

8 Than sayth hee to his seruantes, The mariage in deede is prepared, but they which were bidden, were not worthy.

9 Goe ye therefore out in the high wayes, and as many as ye shall fynde, bid to the mariage.

10 And the seruantes went out into the highe wayes, and gathered together all, as many as they founde, both good, and bad, and the wedding was furnished with geastes.

11 Whē the king came in to see the geasts, hee spyed there a man, which had not on a wedding garment, Esai.41.b.

12 And he sayth vnto him, Friende, howe camest thou in hither, not hauing a wedding garmēt? And he was euen speachlesse.

13 Then sayde the king to the ministers, When ye haue bound him hand and foote, take him vp, and cast him into vtter darknesse, there shal be weeping, and gnashing of teeth. Math.13.f. & 25.c.

14 For many are called, but few are chosen. C

15 Then went the Pharisees, and toke counsell howe they might intangle him in his talke. The Gospell on the.xxi. sunday after Trinitie.

16 And they sente out vnto him their disciples with the Herodians, saying, Maister, we knowe that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou doest not respecte mens persons. Mark.12.d. Luke.20.b.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Jesus, when he knew their wickednesse, said, Why tempt ye me ye hypocrits?

19 Shewe mee the tribute money. And they brought vnto him a penny.

20 And he sayth to them, Whose is this Image and superscription? D

21 They sayde vnto him, Ceasars. Then sayth hee vnto them, Giue therefore vnto Cesar, the (things) which are Ceasars: & vnto God, those (things) that are Gods. Math.17.d. Rom.13.b.

22 When they had hearde (these woordes) they maruelled, and left him, and went their way.

23 The same day came to him the Saduces, which say that there is no resurrection, and asked him,

24 Saying, Maister, Moses sayde, If a man dye, hauing no children, his brother shall "marry his wife, and rayse vp seede vnto his brother.

25 There were with vs seuen brethren, and the first, when he had married a wife, deceased, and hauing no issue, left his wife vnto his brother.

26 Likewise the seconde also, and the third, vnto the seuenth.

27 Last of all, the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? For they all had hir.

29 Iesus answered, and sayde vnto them, Ye doe erre, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are giuen in mariage, but are as the angels of God, in heauen.

31 But as touching the resurrection of the deade, haue ye not read that whiche was spoken vnto you of God, which sayth.

32 I am the God of Abraham, and the God of Isahac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitudes hearde this, they were astonied at his doctrine.

34 But when the Pharisees had hearde that hee had put the Saduces to silence, they were gathered together.

35 Then one (of them) which was a lawyer, asked (him) a question, tempting him, and saying.

36 Maister, which is the great commaundement in the lawe?

37 Iesus sayde vnto him, Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mind.

38 This is the first and great commaundement.

39 And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe.

40 In these two commaundements, hang all the lawe and the prophetes.

41 When the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christe? Whose sonne is he? They sayd vnto him, (the sonne) of Dauid.

43 He sayth vnto them, Howe then doeth Dauid in spirit call him Lord, saying,

44 The Lorde sayde vnto my Lord: Sit thou on my right hande, till I make thine enimies thy footestole?

45 If Dauid then call him Lorde, howe is he then his sonne?

46 And no man was able to answere him a worde, neither durst any man (from that day) aske him any moe questions.

The. xxiij. Chapter.

3. Christe cryeth woe to the Pharisees, Scribes, and hypocrites. 37. and prophecieth the destruction of Ierusalem.

1 Then spake Iesus to the multitudes, and to his disciples.

2 Saying, The Scribes and the Pharisees "sat in Moses seate:

3 All therefore what so euer they bid you obserue, that obserue and do, but do not ye after their workes: for they say, and do not.

4 Yea, they binde together heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they them selues will not moue them with (one) of their fingers.

5 All their workes they doe, for to bee seene of men, they make broade their Philacteries, and enlarge the hemmes of their garmentes.

6 And loue the vppermost seates at feastes, and to sit in the chiefe place in the Synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your maister (euen) Christe, and all ye are brethren.

9 And call no man your father vppon the earth: for one is your father, whiche is in heauen.

10 Neyther be ye called maisters: for one is your maister, (euen) Christe.

11 Hee that is greatest among you, shall be your seruant.

12 But who so euer shall exalte him selfe, shall be brought lowe, he that shall humble him selfe, shall be exalted.

13 Woe vnto you Scribes and Pharisees hypocrites, for ye shut vp the kingdome of heauen before men: ye neyther goe in your selues, neither suffer ye them that come, to enter in.

14 Woe vnto you Scribes and Pharisees hypocrites, for ye deuoure widowes houses, and that vnder a pretence of long praier, therefore ye shall receiue the greater damnation.

15 Woe vnto you Scribes and Pharisees hypocrites, for ye compasse the sea and the lande, to make one (2) proselyte, and when he

"Deut.17.b. "Beza readeth syt.

Esai.10.a. Luke.11.k.

Iacob.2.a.

Luke.14.k. c.18.c.

Luke.11.g.

2. One brought from gentilitie to their religion.

Deut.12.b. c.10.c. c.13.b. c.15.b. by the lawe affinitie.

Gen.3.b Mark.12.c. Luke.20.k. The Gospell in the .xviii. sunday after Trinitie.

Deut.6.b. Leuit.16.d Mark.12.c. Rom.13.c. Gala.5.d. Iacob.2.b. Math.5.g. Mark.12.d. Psal.110.a.

he is become one, ye make him two folde more the chylde of hell, than ye your selues (are.)

16 Wo be vnto you ye blinde guides, for ye say, Whosoeuer shall sweare by the temple, it is nothing, but who so euer shall sweare by the golde of the temple, hee is a (b)detter.

b. Both to God and to man, for to performe it.

17 Ye fooles and blynd, for whether is greater, the golde, or the temple that sanctifieth the golde?

18 And who so euer shall sweare by the aulter, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a detter.

19 Ye fooles and blind, for whether is greater, the gifte, or the aulter that sanctifieth the gifte?

20 Who so therfore shall sweare by the aulter, sweareth by it, & by all things thereon.

D 21 And who so shall sweare by the temple, sweareth by it, and by him that dwelleth therein.

Math.5.k. 22 And hee that shall sweare by heauen, sweareth by the seate of God, and by hym that sitteth thereon.

Luke.11.k. 23 Wo vnto you Scribes and Pharisees hypocrites, for ye tythe mynt, and annise, and cummin: and haue left the waightier matters of the lawe, iudgement, mercie, and fayth: these ought ye to haue done, and not to leaue the other vndone.

24 Ye blinde guides, which strayne out a gnat, and swalowe a Camell.

25 Woe vnto you Scribes and Pharisees hypocrits, for ye make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharisee, cleanse first that whiche is within the cup and platter, that the outside of them may be cleane also.

E 27 Woe vnto you Scribes and Pharisees

Luke.11.k. hypocrites, for ye are like vnto paynted Sepulchres, which in deede appeare beautiful outward: but are within ful of dead (mens) bones, and of all filthynesse.

28 Euen so, ye also outwardly appeare ryghteous vnto men: but within ye are full of hypocrisie and iniquitie.

Luke.11.g. 29 Woe vnto you Scribes and Pharisees hypocrites, because ye builde the tombes of the Prophetes, and garnishe the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue ben partners with them in the bloud of the prophets.

1.Thes.2.c 31 Wherefore ye be witnesses vnto your selues, that ye are the children of them which killed the prophetes.

32 Fulfil ye also y measure of your fathers. Matha.b.

33 Ye serpentes, ye generation of vipers, how wil ye escape the damnation of hell? Luke.11. John.16.b. Actes.3.c. 5.7.8.

34 Wherefore beholde, I sende vnto you prophetes, and wise men, and Scribes, and some of them ye shall kyll and crucifie, and some of them shall ye scourge in your synagogues, and persecute the from citie to citie: The Gospell on Saint Steues d

35 That vpon you may come all the ryghteous bloud, shed vpon the earth, from the bloude of that righteous Abell, vnto the bloude of Zacharias, sonne of Barachias, whome ye slue betweene the temple and the aulter. Gen.3.b. 2.Par.24

36 Verily I say vnto you, all these things shall come vpon the generation.

37 O Ierusalem, Ierusalem, thou that killest the prophetes, and stonest them which haue bene sent vnto thee, how often would I haue gathered thy children together, euē as a henne gathereth hir chickens vnder hir wings, and ye would not? Luke.13.g. 4.Esd.1.

38 Beholde, your house is left vnto you desolate. Psal.9.k

39 For I say vnto you, ye shall by no meanes see mee hencefoorth, tyll that ye shall say, Blessed is hee that commeth in the name of the Lorde. Psal.118.d. Luke.19.i.

The.xxiiij. Chapter.

1. Christe sheweth his disciples the destruction of the temple. 6. 29. the end of the worlde, and the tokens of the latter dayes. 42. Hee warneth them to wake. 44. for the world shal sodainely perishe.

1 AND Iesus went out, and departed from the temple: and his disciples came (to him) for to shewe him the buildings of the temple. A Mark.13.a. Luke.21.a

2 Iesus sayde vnto them, See ye not all these things? Verily I say vnto you, there shall not be left heere one stone vpon another, that shall not be destroyed. Luke.19.d

3 And as he sat vpon the mount of Olives, the disciples came vnto him secretly, saying, Tell vs, when shall these things be? and what (shall be) the token of thy comming, and of the end of the world?

4 And Iesus answered, and sayd vnto them, Take heede that no man deceiue you. Collos.2.b

5 For many shall come in my name, saying, I am Christe: and shall deceiue many. Ephes.5.b.

6 It will come to passe, that ye shall heare of warres, & rumours of warres: See that you be not troubled: for all (these things) must come to passe, but the end is not yet.

B 7 For nation shall rise against nation, and realme against realme, and there shall be famines, and pestilences, and earthquakes in certaine places.

8 All these are the beginning of sorowes.

9 Then shall they put you to trouble, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophetes shall arise, and shall deceiue many.

12 And bycause iniquitie shall abounde, the loue of many shall waxe colde.

13 But he that shall endure to the ende, the same shall be saued.

14 And this Gospell of the kingdome, shall be preached in all the world, for a witnesse vnto al nations, & then shal the end come.

C 15 When ye therefore shall see the abhomination of desolation, spoken of by Daniel the prophet, stande in the holie place, (who so readeth, let him vnderstand,)

16 Then let them which be in Iurie, flee into the mountaines:

17 And let him whiche is on the house top, not come downe to fetche any thing out of his house:

18 Neyther let him whiche is in the fielde, returne backe to fetche his clothes.

19 Wo shall be in those dayes to them that are with child, and to them that giue suck.

D 20 But praye ye that your flight be not in the Winter, neither on the Sabboth day:

21 For then shall be great tribulation, suche as was not since the beginning of the worlde to this time, no, nor in any wise shall be.

22 Yea, and except those dayes shoulde be shortened, there should no flesh be saued: but for the chosens sake, those dayes shall be shortened.

23 Then if any man shall say vnto you, Loe, here is Christ, or there: beleeue it not.

24 For there shall arise false Christes, & false Prophetes, and shall shewe great signes, and wonders: in so much that (if it were possible) they shall deceiue the verie elect.

25 Behold, I haue told you before.

26 Wherefore if they shal say vnto you, Behold, he is in the desart: goe not forth, Behold, her is in the secrete places: beleeue it not.

E 27 For as the lightening commeth out of the East, and shyneth into the West: so shall also the comming of the sonne of man be.

28 For where so euer the deade carkasse is, euen there will the Eagles also be gathered together.

29 Immediately, after the tribulation of those dayes, shall the sunne be darkened and the mone shall not giue hir light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken.

30 And then shall appeare the signe of the sonne of man, in heauen: and then shall all the kinreds of the earth mourne, and they shall see the sonne of man comming in the cloudes of heauen, with power and great glorie.

31 And hee shall sende his angels with the great sounde of a trumpet, and they shall gather together his chosen, from the foure windes, euen from one ende of heauen to the other.

32 Learne a parable of the figge tree: when his branche is yet tender, and the leaues spring, ye know that Sommer is nigh:

33 So likewise ye, when ye shal see all these things, be sure that it is neere, euen at the dores.

34 Verely I say vnto you, this generation shall in no wise passe, till all these things be fulfylled.

35 Heauen and earth shall passe away, but my wordes shall in no wise passe away.

36 But of that day and houre, knoweth no man, no, not the angels of heauen, but my father only.

F 37 But as the dayes of Noe were, so shall also the comming of the sonne of man be.

38 For as in the dayes that were before the floude, they were eating, and drinking, marrying, and giuing in marryage, euen vntil the day that Noe entred into ỹ arke,

39 And knewe not till the floude came, and toke them all away: so shall also the comming of the sonne of man be.

40 Then shall two be in the fielde: the one is receiued, and the other is left alone.

41 Two (women) shall be grinding at the mylle: the one is receyued, and the other left alone.

42 Watch therefore, for ye know not what houre your Lord doth come.

43 Of this yet be sure, that if the good man of the house had knowne what watche the theefe woulde come, he woulde haue watched, and woulde not haue suffered his house to be broken vp.

44 Therefore be ye also readie: for in such an houre as ye thinke not, the sonne of mã commeth.

45 Who then is that faythfull and wyse seruant,

Job.39.d. Luke.17.g. Mark.13.c.

Luke.21.c. Joel.2.c.

Actes.1.b.

Dani.12.a. 1.Thes.4.d

Mark.13.c. Luke.21.k.

Esai.2.b. Esai.40.c. Math.5.c. Actes.1.a.

Gene.7.d. Luke.17.k.

Luke.17.g.

Math.25.b. Mark.1.g.

Luke.12.c.

Apoc.16.c.

seruant, whome his Lorde hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant, whom his lorde when he commeth, shall finde so doing.

47 Verily I say vnto you, that hee shall make him ruler ouer all his goods.

48 But and if that euill seruant shall say in his heart, My Lord wil be long a coming:

49 And so begin to smite his felowes, yea, and to eate and drinke with the drunken:

50 The same seruants Lorde shall come in a day, when he looketh not for him, and in an houre that he is not ware of:

51 And shall hewe him in peeces, and giue him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The.xxv. Chapter.

1. The tenne virgins. 14. The talentes deliuered to the seruantes. 32. And of the generall iudgement.

A 1 THen shall the kingdome of heauen be likened vnto tenne virgins, whiche when they had taken their lampes, went forth to meete the bridegrome.

2 But fiue of them were wise, and fiue were foolishe.

3 They that were foolishe, when they had taken their lampes, toke none oyle with them:

4 But the wise toke oyle in their vessels, with their lampes also.

5 While the bridegrome taryed, they all slumbred and slept.

6 And euen at midnight there was a crye made, Beholde, the bridegrome commeth, goe ye out to meete him.

B 7 Then all those virgins arose, and prepared their lampes.

8 So the foolishe sayde vnto the wise, Giue vs of your oyle, for our lāpes are gon out.

9 But the wise answering, saying, (Not so) least there be not ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buye, the bridegrome came: and they that were readie, went in with him to the maryage, and the doore was shut vp.

Math.7.c. 11 Afterwarde came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayde, Verily I say vnto you, I know you not.

Mark.24.d Mark.13.d. 13 Watche therefore, for ye knowe neyther the daye, nor yet the houre, wherein the sonne of man commeth.

Luke.12. C 14 Likewise as (when) a (certayne) man taking his iourney into a strange countrey, Mark.13.f Luke.19.b. called his owne seruantes, and deliuered vnto them his goods.

15 And vnto one hee gaue fiue talentes, to another two, and to another one, to euerie man after his abilitie, and straight way toke his iourney.

16 Then he that had receyued the fyue talentes, went and occupied with the same, and made (them) other fiue talents.

17 And likewise he that had receyued two, he also gayned other two.

18 But he that had receyued one, went and digged in the earth, and hid his Lordes money.

19 After a long season, the Lorde of those seruants commeth, & reckeneth with them.

20 And so he that had receyued fiue talents, came and brought other fiue talentes, saying, Lorde, thou deliueredst vnto me fiue talentes, beholde, I haue gayned besides them fiue talentes moe.

21 His Lorde sayde vnto him, Well done D thou good and faythfull seruant, thou hast beene faythfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy Lord.

22 He also that had receyued two talentes, came and sayde, Lord, thou deliueredst vnto me two talentes: beholde, I haue won two other talentes besides them.

23 His Lorde sayde vnto him, Well done, good and faythfull seruant, thou hast beene faythfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy Lord.

24 Then he which had receyued the one talent, came and sayde, Lorde, I knewe thee that thou art an hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed:

25 And therefore was I afrayde, and went and hid thy talent in the earth: loe, there thou hast that thine is.

26 His Lord answered, and sayd vnto him, Thou euill and slouthfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not strawed:

27 Thou oughtest therefore to haue deliuered my money to the exchangers, and then at my comming shoulde I haue receyued mine owne with vantage. E

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 For vnto euerie one that hath, shall be Math.13.f. giuen, and he shall haue aboundance: but Mark.4.f from

from hym that hath not, shall be taken away, euen that which he hath.

30 And cast the vnprofitable seruant into vtter darkenesse, there shall be weeping, and gnashing of teeth.

31 When the sonne of man shall come in his glorie, and all the holie angels with him, then shall hee sit vpon the throne of his glorie.

32 And before him shall be gathered all nations, and he shall separat them one from another, as a shepheard diuideth his shepe from the goates.

33 And hee shall set the sheepe on his right hand, but the goates on the left.

34 Then shal the king say vnto them (which shall be) on his right hande, Come ye blessed of my father, inherite the kingdome, which hath bene prepared for you, from the foundation of the worlde.

35 For I was an hungred, and ye gaue me meate: I was thyrstie, and yee gaue mee drinke: I was a straunger, and yee tooke me in:

36 Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or thirstie, and gaue thee drinke?

38 When sawe we thee a stranger, and tooke thee in? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the king shall answere, and say vnto them, Verily I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done (it) vnto me.

41 Then shall he say also vnto them on the left hand: Depart from me ye cursed into the euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drinke:

43 I was a straunger, and ye tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lorde, when sawe we thee an hungred, or a thyrst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, saying, Verily I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.

46 And these shall goe away into euerlasting payne: but the righteous into lyfe eternall. John.5.c.

The.xxvi.Chapter.

10. Marie Magdalene annoynteth Christe. 26. They eate the Easter lambe. 31. Christe prayeth in the garden. 48. Iudas betrayeth him. 61. Peter smyteth off Malchus eare. 64. Christe is accused by false witnesses. 69. Peter denyeth him.

1 AND it came to passe when Iesus had finished all these sayings, he sayd vnto his disciples,

2 Ye knowe, that after two dayes is the feast of Passouer, and the sonne of man is betrayed to be crucified.

3 Then assembled together the chiefe priests, and the Scribes, and the elders of the people, vnto the palace of the high priest, which was called Caiaphas:

4 And held a counsell that they might take Iesus subtily, and kill him.

5 But they sayde, Not on the feast (day) least there be an vproze among the people.

6 When Iesus was in Bethanie, in the house of Simon the Leper,

7 There came vnto him a woman, hauing an Alabaster boxe of pretious ointment, and powred it on his head, as he sat (at the boorde.)

8 But when his disciples sawe it, they had indignation, saying, To what purpose (is) this waste?

9 This ointment might haue bene sold for much, and giuen to the poore.

10 When Iesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with you: but me ye haue not alwayes.

12 For in that this woman hath cast this ointment on my body, she did it to burie me.

13 Verily I say vnto you, Where so euer this Gospell shall be preached in the whole worlde, there shall also this that this woman hath done, be told for a memoriall of her.

14 Then one of the twelue, called Iudas Iscariot, went vnto the chiefe priestes,

15 And sayd vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie siluer (peeces.)

The Gospell on the xxiii. sunday after Easter.

Math.13.a. Luke.22.a

John.11.f.

Mark.14.a John.12.a. B Luke.7.f.

Deut.15.b.

C Mark.14.b Luke.22.a. John.12.a

16 And from that time forth, he sought opportunitie to betray him.

Mark.14.b Luke.23.a. 17 The first (day) of sweete bread, the disciples came to Jesus, saying vnto him, wher wilt thou that we shall prepare for thee to eate the Passouer?

18 And he sayde, Goe into the citie to suche a man, and saye vnto him, The maister saith, my time is at hande, I make the Passouer at thy house with my disciples.

19 And the disciples did as Jesus had appointed them: and they made readie the Passouer.

Math.14.c Luke.22.b D 20 When the euen was come, he sat down with the twelue:

John.13.c. 21 And as they did eate, hee sayde, Verily I say vnto you, that one of you shall betray me.

22 And they being exceeding sorowfull, began euery one of them to say vnto him, Lord is it I?

23 Hee answered and sayde, Hee that hath dipped his hande with me in the dishe, the same shall betray me,

Psal.41.b. 24 The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: It had ben good for that man if he had not bene borne.

25 Then Judas which betrayed him, answered, and sayde, Maister, Is it I? Hee sayd vnto him, Thou hast sayd.

26 When they were eating, Jesus, when he had taken the bread, and giuen thankes, he brake (it) and gaue (it) to the disciples, and sayd, Take ye, eat ye: this is my body.

1.Cor.11.c. Luke.22.b. Mark.14.c E 27 And when hee had taken the cup, and giuen thankes, hee gaue it them, saying, Drinke ye all of it:

28 For this is my bloud of the newe Testament, that is shed for many, for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke henceforth of this fruite of the vine tree, vntill that day when I drinke it new with you in my fathers kingdome.

Mark.14.c 30 And when they had prayed (God,) they went out vnto the mount of Olives.

31 Then sayth Jesus vnto them, All ye shall be offended bicause of me this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered abroade.

Zach.13.c. Mark.14.c.

32 But after I am risen agayne, I will go before you into Galilee.

Mark.14.b Luke.22.d. 33 Peter answered, and sayde vnto hym, Though all men shall be offended bicause of thee, yet will I neuer be offended.

34 Jesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cocke crowe, thou shalt deny me thrise.

35 Peter sayd vnto him, Though I should dye with thee, yet will I by no manner of meanes denie thee. Likewise also sayd all the disciples.

36 Then commeth Jesus with them vnto a place called Gethsemane, and sayth vnto the disciples, Sit ye there, while I goe and praye yonder. Mark.14

37 And when hee had taken with him Peter, and the two sonnes of Zebedee, he began to be sorowfull and heauie. F

38 Then sayde Jesus vnto them, My soule is exceeding heauie, euen vnto the death: tarry ye here, and watch with me. Mark. John.

39 And when hee had gone a little farther, hee fell flat on his face, praying, and saying, O my father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. Luke. Mark.

40 And he commeth vnto the disciples, and findeth them asleepe, and sayth vnto Peter, What, could ye not watche with me one houre?

41 Watche, and pray, that ye enter not into temptation: the spirit in deede is willing, but the flesh (is) weake. Gala.5.c.

42 He went away againe the second time, and prayed, saying, O my father, if this cup may not passe away from me, excepte I drinke it, thy will be fulfilled. Mark.14.

43 And when hee came, hee findeth them asleepe againe: for their eyes were heauie.

44 And he left them, and went againe, and prayed the thirde time, saying the same wordes,

45 Then commeth hee to his disciples, and sayth vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners.

46 Ryse, let vs be going: behold, he is at hande that doth betray me.

47 While hee yet spake, loe Judas one of the twelue, came, and with him a greate multitude with swordes and staues, from the chiefe priestes and elders of the people. Mark.14.f Luke.22.f.

48 But hee that betrayed him, gaue them a token, saying, Whom so euer I shall kisse, that same is he, holde him fast.

49 And forthwith when he came to Jesus, he sayde, Haile master: and kissed him.

50 And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they and layd handes on Jesus, and toke him.

51 And beholde, one of them whiche were with

with Jesus, stretched out his hande, and drewe his swoorde, and after that hee had stricken a seruant of the high priestes, hee smote off his eare.

52 Then sayde Jesus vnto him, Turne backe thy swoord into his place: for all they that take the swoorde, shall perishe with the swoorde.

53 Thinkest thou that I can not now pray to my father, and he shall cause to stand by me more than twelue legions of angels?

54 But howe then shall the scriptures be fulfilled, that thus it must be?

55 In that same houre sayde Jesus to the multitudes, Ye be come out as it were vnto a theefe with swoordes and staues for to take me: I sate dayly with you teaching in the temple, and ye toke me not.

56 But al this was done, that the scriptures of the prophetes might be fulfilled. Then all the disciples hauing forsaken him, fled.

57 But they that had taken Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter folowed him a farre off vnto the high priestes palace, and went in, and sate with the seruants to see the end.

59 The chiefe priestes and elders, and all the counsell, sought false witnesse against Jesus, for to put him to death,

60 But founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses,

61 And sayde, This (felowe) sayde, I am able to destroy the temple of God, and to builde it in three dayes.

62 And the chiefe priest arose, and sayd vnto him, Answerest thou nothing? What (is that which) these witnesse against thee?

63 But Jesus held his peace. And the chiefe priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs, whether thou be Christe the sonne of God?

64 Jesus sayth vnto him, Thou hast sayd: Neuertheless, I say vnto you, hereafter shall ye see the sonne of man sitting on the right hand of the power (of God) and comming in the cloudes of the skie.

65 Then the highe priest rent his clothes, saying, He hath spoken blasphemie: what neede we of any moe witnesses? Beholde, nowe ye haue heard his blasphemie.

66 What thinke ye? They answered and saide, He is worthy to dye.

67 Then did they spit in his face, & buffeted him with fistes, and other smote him on the face with the paulme of their handes,

68 Saying, Prophecie vnto vs, O Christe, who is he that smote thee?

69 Peter sate without in the palace: and a damosell came to him, saying, Thou also wast with Jesus of Galilee.

70 But he denyed before them all, saying, I wote not what thou sayest.

71 When he was gone out into the porche, another (wenche) sawe him, and sayd vnto them that were there, This felow was also with Jesus of Nazareth.

72 And agayne he denyed with an othe, I do not knowe the man.

73 And after a while, came vnto him they that stode by, and sayde to Peter, Surely thou art euen one of them: for thy speache bewrayeth thee.

74 Then began he to curse, and to sweare, (saying,) I know not the man. And immediatly the Cocke crewe.

75 And Peter remembred the wordes of Jesu, whiche sayde vnto him, Before the Cocke crowe, thou shalt denye me thrise. And he went out, and wept bitterly.

¶A Table for the better vnderstanding of the.xxvj.Chapter of S.Matthæwe, the.xiiij.of Saint Marke, the.xxij.of Saint Luke, and the. xix.of Saint Iohn.

The beginning of the dayes:

- *According to the Iewes reckoning.* — The day of foure and twentie houres compassing the night, beginneth on the Euening at sunne set, and endeth the next day at sunne set.
- *According to the Romanes reckoning.* — The day of foure and twentie houres compassing the nyght, beginneth at sunne rysing, and continueth vntill the next day sunne rysing.
- *According to our reckoning.* — The day of foure and twentie houres compassing the nyght, beginneth at midnyght, and endeth the next day at the same houre at midnyght.

The names of the days.	*The first day of the Sabboth or of the weeke.*	*The second day of the Sabboth or of the weeke.*	*The thirde day of the Sabboth or of the weeke.*	*The fourth day of the Sabboth or of the weeke.*	*The fifth day of the Sabboth or of the weeke.*	*The sixth day of the Sabboth or of the weeke.*	*The Sabboth, that is to say, the day of rest.*	*The first of the Sabboth, as before.*
after the Iewes.								
after vs.	*Sunday.*	*Munday.*	*Tuesday.*	*Wednesday.*	*Thursday.*	*Fryday.*	*Saterday.*	*Sunday, as before.*

Certaine dayes of the moneth of March in the yere that Iesus Christe suffered.	10.	11.	12.	13.	14.	15.	16.	17.
	The entering of Iesus Christe on the asse colte with the she asse into Ierusalem.	*The figge tree cursed and withered.*	*The dining with Simon the Lepre.*	*Iesus Christ sold by Iudas.*	*The preparatiō of the Passouer according to the law.*	*The preparation of the Passeouer according to the Iewes.*	*The day of the feast of the Passeouer according to the tradition of the Iewes.*	*Iesus ryseth again on the sunday, before the breake of the day.*

We haue in this description conferred the vse and manner of the celebration of Easter that the Iewes helde, with that whiche we vse to recken and beginne at, and also to name the dayes of the weeke, and haue added thereto certaine dayes of the moneth of Marche in the yeere that Iesus Christe suffered, to declare the vnderstanding of the saide difficultie. Wherein there is to be noted, that the Lord Iesus celebraked not the Passouer the same day that the Iewes did: but that he whiche came not to breake the lawe, but to fulfill the lawe in euery poynt, ate the Lambe with his disciples at the time ordeyned by the lawe. Exod.12. which is the fourteenth day of the first moneth (that is to say, Marche) in the after noone, on the which began the said feast: whiche fell this yere on the Fryday, the euen of the Sabboth or day of rest. On the which day hee which was the true Lambe was offered, to the ende that the truth might agree with the figure: but the Iewes celebrated the saide Passouer the day folowing at euen after sunne set, Iesus Christ being in the graue: for that by tradition of their predecessours, the saide feast which fell on the Friday according to the lawe, was deferred to the next day, which was the day of their weekely Sabboth, bicause they would not keepe two feasts together: for this feast day they called the great Sabboth. Iohn.19. and also bycause (as enimies of the trueth) they woulde seeke all meanes possible to keepe him from being knowne for the Messias.

The disciples prepare the Lambe which Iesus Christe ate with them after euen, the same day on which euen beganne the feast.

Iesus hauing eaten the Lambe with his disciples, instituteth the sacramēt of the supper: is kissed by Iudas: is crucified, deade, and buried.

Iesus Christe resteth in the graue all this day.

The women carry ointments verie early in the morning to the graue.

Here is also to be noted, that where the eating of the Lambe, the institution of the sacrament, with the residue before mentioned, is referred to Thursday and Friday: If ye recken according to the Iewes account, who begin their Friday night on Thursday after sunne set, and continueth that night and day vntill the next day after sunne set, ye shall finde that Christe did eate the Paschall Lambe, instituted the sacrament of his body and bloud, was kissed by Iudas, and was crucified, dead, and buried on Fryday. But if ye recken after our vse, then Christ did eate the Paschal lamb, instituted the sacrament of his body and bloud, and was kissed of Iudas on Thursday, but was crucified, dead, and buried on Fryday.

The

The xxvij. Chapter.

2. Christe is deliuered vnto Pilate. 5. Iudas hangeth him selfe. 24. Christe is crucified among theeues. 57. he dyeth and is buried. 64. watchmen keepe the graue.

A 1 When the morning was come, all the chiefe priestes, and the elders of the people, held a counsell against Jesus to put him to death.

Mat.2.a. Mark.15.a. Luke.23.a.

2 And when they had bounde him, they led him away, and deliuered him to Pontius Pilate the deputie.

Acts.3.c. John.18.c.

3 Then Judas, whiche had betrayed him, when he saw that he was condemned, repented him selfe, and brought agayne the thirtie "siluer peeces to the chiefe priestes and elders,

"or, siluerlings.

4 Saying, I haue sinned, in that I haue betrayed the innocent bloud. And they sayd, What is that to vs? see thou to that.

5 And when he had cast downe the peeces of siluer in the temple, hee departed, and went his way and hanged him selfe.

2.Re.17.b. Acts.1.c.

6 And the chiefe priestes toke the siluer (peeces) and sayd, It is not lawfull for to put them into the treasurie: bycause it is the price of bloud.

B 7 And when they had taken counsell, they bought with them the potters field, to burie strangers in.

8 Wherefore that fielde was called, The fielde of bloud, vntill this day.

9 Then was fulfilled that which was spoken by Jeremie the prophete, saying, And they toke the thirtie siluer (peeces,) the price of him that was valued, whom they bought of the children of Israell:

Zach.11.c.

10 And gaue them for the potters fielde, as the Lord appoynted me.

11 Jesus stode before the deputie, and the deputie asked him, saying, Arte thou the king of the Jewes? Jesus saith vnto him, Thou sayest.

Mark.15.a. Luke.23.a. John.18.f.

12 And when he was accused of the chiefe priestes and elders, he answered nothing.

13 Then sayth Pilate vnto him, Hearest thou not howe many things they witnesse against thee?

C 14 And he answered him to neuer a word: insomuch ỹ the deputie maruelled greatly.

Esai.53.c.

15 At that feaste the deputie was wont to let lose vnto the people a prysoner, whom they would.

Mark.15.a.

16 Hee had then a notable prysoner, called Barrabas.

17 Therefore when they were gathered together, Pilate sayde vnto them, Whether will ye that I giue lose vnto you Barrabas, or Jesus, which is called Christe.

Mark.15.a. John.18.g.

18 For he knew that for enuie they had deliuered him.

19 When hee was set downe on the iudgement state, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: For I haue suffred many things this day in a dreame bicause of him.

20 But the chiefe priestes and elders persuaded the people that they shoulde aske Barrabas, and destroy Jesus.

Mat.15.a. Luke.23.b.

21 The deputie answered, and sayde vnto them, Whether of the twaine will ye that I let lose vnto you? They said, Barabas.

D Acts.3.c.

22 Pilate said vnto them, What shall I do then with Jesus, which is called Christe? Then all sayde vnto him, Let him be crucified.

Mat.15.a.

23 The deputie sayde, What euill hath hee done? But they cryed exceedingly, saying, Let him be crucified.

24 When Pilate saw that hee coulde preuayle nothing, but that more businesse was made, hee toke water, and washed his handes before the people, saying, I am innocent of the bloud of this iust person: see ye to it.

25 Then answered all the people, and sayd, His bloud be on vs, and on our children.

Acts.5.c. Mark.15.a.

26 Then let he Barrabas lose vnto them, and when he had skourged Jesus, he deliuered him to be crucified.

Luke.23.d.

27 Then the souldiers of the deputie, when they had taken Jesus into the common hall, gathered vnto hym all the bande (of souldiers.)

E Mark.15.a.

28 And when they had stripped him, they put on him a scarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his heade, and a reede in his right hande: and when they had bowed the knee before him, they mocked him, saying, Haile king of the Jewes.

30 And when they had spit vpon him, they toke the reede, and smote him on the head.

31 And after that they had mocked him, they toke the robe off him, and put his owne rayment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, Simō by name: him they compelled to beare his crosse.

Mark.15.b. Luke.23.d.

33 And when they were come vnto a place called Golgotha, that is to say, a place of a skull.

Mark.15.b. John.19.d.

34 They gaue him vineger to drink, mingled

led with gall: and when hee had tasted thereof, he would not drinke.

35 When they had crucified him, they parted his garmentes, casting lottes: that it might be fulfilled which was spoken by the prophete, They parted my garmentes among them, and vpō my vesture did they cast lottes.

36 And sitting downe, they watched hym there:

37 And set vp ouer his head, his accusation written, This is Iesus the king of the Iewes.

38 Then are there two theeues crucified with him: one on the right hande, and an other on the left.

39 They that passed by, reuiled him, wagging their heades,

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, saue thy selfe: If thou be the sonne of God, come downe from the crosse.

71 Likewise also the high priestes mocking him, with the Scribes and elders, sayde.

42 He sauēd other, him self can he not saue. If hee be the king of Israell, let him nowe come downe from the crosse, and we will beleeue him.

43 He hath trusted in God, let him deliuer him nowe, if he will haue him: for he said, I am the sonne of God.

44 The theeues also whiche were crucified with him, cast the same in his teeth.

45 From the sixth houre, was there darkenesse ouer all the lande, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabacthani, that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they hearde that, saide, This man calleth for Elias.

48 And straightway one of them ran, and toke a sponge, and when he had filled it full of vineger, and put it on a reede, hee gaue him to drinke.

49 The rest sayd, Let be, let vs see whether Elias will come to saue him.

50 Iesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost.

51 And beholde, the vayle of the temple was rent in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent.

52 And graues were opened, and many bodyes of saintes which slept, arose:

53 And after that they were come out of the graues after his resurrection, came into the holie citie, and appered vnto many.

54 When the (a) Centurion, and they that were with him watching Iesus, sawe the earthquake, and those things that were done, they feared greatly, saying, Truely, this was the sonne of God.

55 And many women were there beholding him a farre off, which followed Iesus from Galilee, ministring vnto him:

56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedees children.

57 When the euen was come, there came a riche man from (the citie of) Arimathea, named Ioseph, whiche also him selfe was Iesus disciple.

58 He went to Pilate, and begged the body of Iesus: then Pilate commaunded the body to be deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe whiche he had hewen out in the rocke: and when hee had rolled a great stone to the dore of the sepulchre, he departed.

61 And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

62 The nexte day that followed the daye of preparing, the high priestes and Pharisees came together vnto Pilate.

63 Saying, Syr, we remember that this deceiuer sayd while he was yet aliue, After three dayes I arise againe.

64 Commaunde therefore that the sepulchre be made sure vntyll the thyrde daye: least his disciples come by night and steale him away, and say vnto the people, He is risen from the deade: and the last errour shall be worse than the first.

65 Pilate sayde vnto them, Ye haue the watche, go your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watche.

The.xxviij. Chapter.

6. The resurrection of Christe. 12. The highe priestes giue the souldiers money, to say that Christe was stolne out of his graue. 17. Christ appeareth to his disciples, and sendeth them foorth to preach, and to baptise.

1 IN the later ende of the Sabboth day, which dawneth the first (day) of the weeke, came Marie Magdalene, and the other Marie, to see the sepulchre.

2 And beholde, there was a great earthquake, for the angel of the Lord descended from heauen, and came and rolled backe the stone from the dore, and sate vpon it.

3 His countenance was like lightning, and his rayment white as snowe.

4 And for feare of him the kepers did shake and became as deade men.

5 The angell answered, and sayde vnto the women, Feare ye not: for I knowe that that ye seeke Iesus, which was crucified.

6 He is not heere, he is risen, as he sayde, Come, see the place where that the Lorde was layde,

7 And go quickly, and tel his disciples that he is risen from the dead. And beholde, he goeth before you into Galilee, there shall ye see him: loe, I haue told you.

8 And they departed quickly from the sepulchre, with feare, and great ioy, and did runne, to bring his disciples worde.

9 And as they went to tell his disciples, behold, Iesus met them, saying, All hayle. And they came, and held him by the feete, and worshipped him.

10 Then sayde Iesus vnto them, Be not afrayde: goe tell my brethren that they goe into Galilee, and there shall they see me.

11 When they were gone, beholde, some of the watche came into the citie, and shewed vnto the high priestes all the things that were done.

12 And when they were assembled with the elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say ye, His disciples came by nyghte, and stole hym awaye whyle we slept.

14 And if this come to the deputies (eares) we will persuade hym, and make you careleſſe. C

15 So they, when they had taken the money, did as they were taught. And this saying was noysed among the Iewes vntill this day.

16 Then the eleuen disciples wente away into Galilee, into a mountaine, where Iesus had appoynted them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth. Math.11.d. John.17.a.

19 Goe ye therefore, and teache all nations, baptizing them in the name of the father, and of the sonne, and of the holy ghost: Mark.16.c

20 Teaching them to obserue all things, what so euer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the worlde. John.14.d.

Here endeth the Gospell by Saint Matthæwe.

The Gospell by Saint Marke.

¶ *The first Chapter.*

2. The office of Iohn the Baptist. 9. The baptisme of Christe. 13. his fasting. 14. his preaching. 17. and the calling of Peter, Andrewe, Iames, and Iohn. 23. Christe healeth the man with the vncleane spirite. 29. helpeth Peters mother in lawe. 41. and cleanseth the leapre.

A 1 THe beginning of the Gospel of Iesu Christ, the sonne of God.

2 As it hath bin wrytten in the prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mala.3.g. Math.11.b. Luke.7.g.

3 A voyce of him that cryeth in the wildernesse, Prepare ye the way of the Lord, and make his pathes straight.

Esai.40.a. Math.3.a.

4 Iohn was baptising in the wildernesse, and preaching the baptisme of repentance, for the remission of sinnes.

Luke.3.a Math.3.b. Luke.4.c.

5 And all the land of Iurie, and they of Ierusalem, went out vnto him, and were all baptized of him in the riuer of Iordane, confessing their sinnes.

Math.3.b. Luke.3.c.

6 Iohn was clothed with Camels hayre, and with a gyrdle of a skinne about his loynes: and he did eate locustes and wilde honny,

Math.3.a.

B 7 And preached, saying, He that is stronger than I commeth after me, whose shoe latchet I am not worthy to stoupe downe and vnlose.

Math.3.b. Luke.3.c. John.1.d.

8 I haue baptised you with water: but he shall baptise you with the holy ghost.

9 And it came to passe in those dayes, that Iesus came from Nazareth (a citie) of Galilee, and was baptized of Iohn in Iordane.

Math.3.c.

10 And as sone as hee was come vp out of the water, he sawe heauen open, and the spirite descending vpon him like a Doue.

Math.3.d.

11 And there came a voice from heauen, Thou art my deare sonne, in whom I am well pleased.

Math.3.d. 12.b.17.b.

12 And immediately the spirite driueth him into wildernesse.

Math.4.a. Esai.42.a.

13 And he was there in the wildernesse fortie dayes tempted of Satan, and was with the wilde beastes, and the angels ministred vnto him.

Math.9.a. Math.4.b.

14 After that Iohn was deliuered (to prison) Iesus came into Galilee, preaching the Gospell of the kingdome of God.

C Math. Luke.

15 And saying, The time is come, and the kingdome of God is at hande: repent ye, and beleeue the Gospell.

Math.4.

16 And as he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, casting nettes into the sea (for they were fishers.)

Math.4. Math.4.c. Luke.4.c. Math.3.b.

17 And Iesus sayde vnto them, Folow me, and I will make you to become fishers of men.

Iere.16.c.

18 And straightway they forsoke their nets and folowed him.

19 And when hee had gone a litle further thence, he sawe Iames (the sonne) of Zebedee, and Iohn his brother, whiche also were in the ship mending their nets.

20 And anone he called them: and they left their father Zebedee in the ship with the hired seruantes, and folowed him.

21 And they came into Capernaum, and straightway on the Sabboth dayes, he entred into the synagogue, and taught.

D Math.4.d.

22 And they were astonied at his learninge for he taught them as one that had authoritie, and not as the Scribes.

Math.7.d. Luke.3.d.

23 And there was in their Synagogue, a man vexed with an vncleane spirite, and he cryed aloude.

Math.7.d. Luke.4.d.

24 Saying, Let vs alone, what haue we (to doe) with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou arte, (euen) that holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And when the vncleane spirit had torne him, and cryed with a loud voyce, he came out of him.

27 And they were all amased, in so muche that they demaunded one of an other among them selues, saying, What thing is this? What newe doctrine is this? For with authoritie commaundeth he the foule spirites, and they do obey him?

28 And

E 28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.

29 And forthwith, when they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with James and John.

30 But Simons wiues mother lay sicke of a feuer, and anone they tell him of hir.

31 And he came and toke hir by the hande, and lift hir vp: and immediately the feuer forsoke hyr, and shee ministred vnto them.

32 And at euen, when the sunne was down, they brought vnto him all that were diseased, and them that were vexed with deuilles:

33 And all the citie was gathered together at the dore.

34 And hee healed many that were sicke of diuers diseases, and cast out many deuils: and suffered not the deuils to speake, because they knew him.

F 35 And in the morning verie early before day, Jesus when he was risen vp, wente out, and departed into a solitarie place, & there prayed.

36 And Simon, and they that were with him folowed after him:

37 And when they had found him, they said vnto him, All men seeke for thee.

38 And he sayd vnto them, Let vs goe into the next townes, that I may preach there also: for therefore am I come.

39 And hee preached in their Synagogues in all Galilee, and cast the deuils out.

40 And there came a leaper to him, beseching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane.

41 And Jesus, hauing compassion on him, when he had put forth his hande, touched him, and sayth vnto him, I will, be thou cleane.

42 And as soone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

G 43 And after hee had gyuen him a straight commaundement, he sent him away forth with:

44 And sayth vnto him, See thou say nothing to any man: but get thee hence, shew thy self to the priest, and offer for thy cleansing those things which Moses commaunded, for a witnesse vnto them.

45 But hee, as soone as hee was departed, began openly to declare many things, and to publishe this rumour: in so muche, that Jesus coulde no more openly enter into the Citie, but was without in desart places: and they came to hym from euerie quarter.

The. ij. Chapter.

3. He healeth the man of the palsie. 14. calleth Leui the Customer. 16. eateth with open sinners. 18. and excuseth his disciples.

1 AFter (a fewe) dayes also, he entred into Capernaum againe, and it was noysed that he was in the house. A

2 And anone many were gathered together, (in so much) that nowe there was no rome to receiue (them,) no not so much as about the dore: and he preached the word (of the Gospell) vnto them.

3 And they come vnto him, bringing one sick of the palsie, which was borne of foure men. Math. 9. a. Luke. 5. d.

4 And when they coulde not come nyghe vnto him for preasse, they vncouered the rofe (of the house) that hee was in: and when they had broken vp the rofe, they doe (with cordes) let downe the bed wherein the sicke of the palsie lay.

5 When Jesus sawe their fayth, hee sayde vnto the sicke of the palsie, Sonne, thy sinnes be forgiuen thee. Esai. 43. c. & 44. d.

6 But there were certaine of the Scribes sitting there, and reasoning in their harts, Luke. 5. d.

7 Why doth hee thus speake blasphemies? B Who can forgiue sinnes, but God onely?

8 And immediatly, when Jesus perceyued in his spirite, that they so reason within them selues, he sayth vnto them, Why reason ye such things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes be forgiuen thee: or to say, Arise, take vp thy bed, and walke?

10 But that ye may knowe that the sonne of man hath power in earth to forgiue sinnes, (He sayth to the sicke of the palsie,)

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine house. Math. 9. a. Luke. 5. c.

12 And immediately he arose, toke vp the bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We neuer sawe it on this fashion. John. 5. b.

13 And hee went agayne by the sea side, and all the people resorted vnto him, and hee taught them. Math. 9. a.

14 And as Jesus passed by, hee sawe Leui (the sonne) of Alphee sitting at the receyte of custome, and sayde vnto him, Folowe me. And he arose, and folowed him. C

15 And it came to passe, that when Jesus sate at meate in his house, many Publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many, and they folowed him.

16 And when the Scribes and Pharisees sawe him eate with Publicanes and sinners, they sayde vnto his disciples, Howe is it that he eateth and drinketh with Publicanes and sinners?

17 When Jesus heard (that,) he sayth vnto them, They that be whole, haue no neede of the Phisition, but they that are sicke: I came not to call the righteous, but sinners to repentance.

1. Tim. 1. c. Math. 9. b. Luke. 5. k.

18 And the disciples of John, & of the Pharisees did fast: and they come and say vnto him, Why do the disciples of John and of ỹ Pharisees fast, but thy disciples fast not?

19 And Jesus sayde vnto them, Can the children of the bride chamber fast, whyle the bridegrome is with them? As long as they haue the bridegrome with them, they can not fast.

20 But the dayes will comme, when the bridegrome shall be taken away from thē, and then shall they fast in those dayes.

D 21 No man also soweth a peece of newe cloth, vnto an olde garment: other wayes his newe peece taketh away (somewhat) from the olde (garment,) and so the rent is made worse.

22 And no man powreth newe wine into olde vessels, else the newe wine doth burst the vessels, and the wyne runneth out, and the vessels will be marred: But new wine, must be put into new vessels.

Math. 12. a. Luke. 6. a.

23 And it came to passe, that he went thorowe the corne fieldes on the Sabboth dayes, and his disciples beganne by the way to plucke the eares of corne.

24 And the Pharisees sayde vnto him, Beholde, why do they on the Sabboth dayes that which is not lawfull?

25 And he sayde vnto them, Haue ye neuer read what Dauid did, when he had neede, and was an hungred, both hee, and they that (were) with him?

1. Reg. 21. b

26 Howe hee went into the house of God, in the dayes of Abiathar the highe priest, and did eate the shew breade, which is not lawfull to eate, but for the priestes, and gaue also to them which were with him?

27 And he sayde vnto them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore is the sonne of man Lord also of the Sabboth.

The. iij. Chapter.

1. He helpeth the man with the dryed hande, 14. choseth his Apostles. 22. and casteth out the vncleane spirite, which the Pharisees ascribe vnto the deuill. 35. The brother, sister, and mother of Christe.

1 AND he entred agayne into the synagogue, and a man was there whiche had a withered hande: A

2 And they watched him whether he would heale him on the Sabboth day, that they might accuse him. Math. Luke.

3 And hee sayde vnto the man whiche had the wythered hande, Arise, (and stande) in the middes.

4 And he sayth vnto thē, Is it lawful to do good on the Sabboth dayes, or to do euill? to saue lyfe, or to kyll? But they held their peace.

5 And when hee had loked rounde aboute on them with anger, mourning for the hardenesse of their heartes, hee sayth to the man, Stretche forth thyne hande. And he stretched it out: and his hande was restored as whole as the other. Mat. Luke. 1. Re. Math.

6 And the Pharisees departed, and straight way gathered a counsell with the Herodians against him, that they might destroy him.

7 But Jesus auoyded, with his disciples, to the sea: and a great multitude folowed him from Galilee, and from Jurie, B Math. Luke.

8 And from Jerusalem, and from Idumea, and (from the region which is) beyond Jordane, and they that dwelt about Tyre and Sidon, a great multitude, when they had hearde what things he did, came vnto him. Math. Luke. John.

9 And Jesus commaunded his disciples that a ship should wayte on him, because of the people, least they should throng him.

10 For hee had healed many, (in so muche) that they preassed vpon him for to touche him, as many as had plagues.

11 And the vncleane spirites, when they sawe hym, they fell downe before him (at his feete) and cryed, saying, Thou arte the sonne of God.

12 And he straightly charged them, that they should not make him knowne.

13 And he goeth vp into a mountayne, and calleth vnto him whome hee woulde: and they came vnto him.

14 And he ordeyned twelue, that they shuld be with him, and that he might send them forth to preach: C Math.

15 And

15 And that they might haue power to heale sicknesses, and to cast out deuyls.
16 And he gaue vnto Simon to name, Peter.
17 And he called James (the sonne) of Zebedee, & John James brother, (and gaue them names, Boanerges, which is to say, the sonnes of thunder)
18 And Andrew, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James (the sonne) of Alphee, and Thaddeus, and Simon the Chananite,
19 And Judas Iscariot, which also betrayed him: and they come into an house.
20 And the people commeth together againe, so that they coulde not so much as eate bread.
D 21 And when they that belonged vnto him, heard (of it) they went out to lay handes vpon him: for they sayde, He is mad.
Mat.9.d. 22 And the Scribes whiche came downe
M.12.d. from Jerusalem, sayde, He hath Beelzebub, and by the prince of the deuils casteth
Luke.11.b. he out deuilles.
23 And when he had called them vnto him, he sayde vnto them in parables, How can Satan cast out Satan?
24 And if a realme be diuided against it selfe, that realme can not endure.
25 And if a house be diuided against it self, that house can not continue.
26 And if Satã make insurrection against him selfe, and be diuided, he can not continue, but hath an ende.
27 No man can enter into a strong mans house, and take away his goodes, excepte he wil first bind the strong man, and then wil spoyle his house.
E 28 Verely I say vnto you, All sinnes shal be forgiuen vnto the children of men, and blaspheimies, wherewith so euer they shall blaspheme:
Mat.12.c. 29 But he that shall blaspheme against the
Luke.12.b. holy ghost, hath neuer forgiuenesse, but is in danger of eternal damnation.
30 For they sayde, He hath an vncleane spirite.
Mat.12.d. 31 There come his mother and his brethrẽ,
Luke.8.c. and standing without, sent vnto him, calling him.
32 And the people sate about hym, and said vnto him, Beholde, thy mother and thy brethren, and thy sisterne, seeke for thee without.
33 And he answered them saying, Who is my mother, or my brethren?
34 And when he had loked rounde about on them whiche sate about him, he sayde, Behold my mother and my brethren.
35 For whosoeuer shall do the wil of God, the same is my brother, and my syster, and mother.

The.iiij. Chapter.

2. The parable of the Sower. 37. Christ stilleth the tempest of the sea, whiche obeyed hym.

1 AND he began agayne to teache by the sea side: and there gathered vnto hym much people, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the shore: I
Mat.13.a.
2 And he taught them many thinges by parables, and sayde vnto them in hys doctrine,
3 Hearken, Beholde, there went out a Sower to sowe: Luke.8.a.
4 And it fortuned as he sowed, that some fell by the way syde: and the foules of the ayre came, and deuoured it.
5 Some fel on stonie ground, where it had not much earth: and immediatly it sprang vp because it had no depth of earth.
6 But as sone as the Sunne was vp, it caught heate: and because it had no rote, it wythered away.
B 7 And some fell among thornes, and the thornes grewe vp, and choked it, and it gaue no fruite.
8 And some fell vppon good ground, and did yeelde fruite that sprang vp, & grewe, and brought forth, some thirtie, and some sixtie, and some an hundred.
9 And he sayde vnto them, He that hath eares to heare let him heare.
14 And when he was alone, they that were about him with the twelue, asked of him the parable.
11 And he sayde vnto them, Vnto you it is giuen to knowe the mysterie of the kyngdome of GOD: but vnto them that are without, all thynges are donne by parables, Mat.12.b. Luke.8.b.
12 That when they see, they may see, and not discerne: and when they heare, they may heare, and not vnderstande, lest at any time they should turne, and their sinnes should be forgiuen them. Esai.6.c. Mat.13.b. Luke.8.b. John.12.f. Actes.28.f.
13 And he saide vnto them, Know ye not this parable? And how then wil ye know al parables? Rom.11.b.
14 The Sower soweth the word.
15 And they that (receyued seede) by the way side, are those where the word is sowen, Mat.13.c. Luk.8.b.

wen, but when they haue heard, Satan commeth immediatly, and taketh away the worde that was sowen in their harts.

16 And likewise they that receiue seede into the stony ground, are they which when they haue heard the word, at once receiue it with gladnesse,

17 Yet haue no rote in themselues, and so endure but a time: & anone when trouble and persecution ariseth for the wordes sake: immediatly they are offended.

18 And those be they that receiue seede among thornes: and they are such as heare the word,

19 And the cares of this world, and the deceitfulnesse of riches, and the lustes of other things entring in, choake the worde, and it is made vnfruiteful.

20 And they whiche receiued seede into good grounde, are suche as heare the word, and receiue it, so that one corne dothe bring forth thirtie, some sixtie, some an hundred.

D

Mat.5.d. Luke.8.c. and.11.c.

21 And he sayde vnto them, Is the candel lighted to be put vnder a bushel, or vnder the table? and not to be put on a candelsticke?

Mat.10.c. Luke.8.d. and.12.a.

22 For there is nothing so priuie that shal not be opened: neither hath it bin so secret, but that it shall come abrode.

23 If any man haue eares to heare, let him heare.

Mat.7.a. Luk.6.f.

24 And he sayde vnto them, Take heede what ye heare: wyth what measure yee meate, with the same shall it be measured to you againe: and vnto you that heare, shall more be giuen.

Mat.13.b. and.25.c. Luke.8.c. and.19.d. Mat.13.d.

25 For vnto him that hath, shall it be giuen: and from him that hath not shall be taken away euen that which he hath.

26 And he sayde, So is the kingdome of God, euen as if a man shoulde sowe seede in the grounde,

G

27 And shoulde sleepe, and rise vp night and day, and the seede shoulde spring and growe vp, he knoweth not how.

28 For the earth bringeth forth fruite of hir selfe, firste the blade, then the eare, after that the ful corne in the eare.

29 But when the fruite is brought forth, anone he thrusteth in the sicle, because the haruest is come.

30 And he sayde, Wherunto shal we liken the kingdome of GOD? Or with what comparison shal we compare it?

Mat.12.d. Luke.3.d.

31 It is lyke a grayne of mustarde seede: whiche when it is sowen in the earth, is lesse than al seedes that be in the earth.

32 And when it is sowen, it groweth vp, and is greater than al herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadowe of it. Mat.13.c.

33 And with many such parables preached he the worde vnto them, as they were able to heare it Mat.s.d. Mrks.16.

34 But without parable spake he not vnto them, but when they were alone, he expounded al things to his disciples. Math.v.c.

35 And the same day when euen was come, he sayth vnto them, Let vs passe ouer vnto the other (side.)

36 And they left the people, and toke him, euen as he was in the ship, and there were also with him other little shippes.

37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was nowe full. Math.8.c. Luke.8.c.

38 And he was in the sterne a sleepe on a pillowe: and they awake him, and say vnto him, Maister, caresst thou not that wee perishe? Mat.s.b. Luke.8.d

39 And he arose, and rebuked the wynde, and sayde vnto the sea, Peace, and be stil: and the winde ceassed, and there followed a great calme.

40 And he sayde vnto them, Why are ye fearefull? How is it that ye haue no faith?

41 And they feared exceedingly, and sayde one to another, Who is this? that both the winde and the sea obey him.

The.v.Chapter.

8. Christe deliuereth the possessed from the vncleane spirite, 25. the woman from the blouddy issue, 41. and rayseth the captaynes daughter.

1 AND they came ouer to the other (side) of the sea, into the coūtrey of the Gadarenes. I Luke.8.d. Math.8.d.

2 And when he was come out of the ship, immediatly there met him from among the tombes, a man (possessed) of an vncleane spirite,

3 Which hadde his abyding among the tombes, and no man coulde bynde hym, no not with chaynes:

4 Bycause that he had bin often bounde with fetters and chaynes, & the chaynes had bin plucked a sunder by him, and the fetters broken in peeces: neyther could any man tame him.

5 And alwayes, nyght and day, hee was in

in the mountaines, and in the tombes, crying, and all to cutting him selfe wyth stones,

6 But when he had spyed Jesus a far off, he ranne, and worshipped him:

7 And cryed with a loude voyce, and said, What haue I to do with thee Jesus thou sonne of the most hyghest God? I require thee in the name of God, that thou torment me not.

8 (For he sayde vnto him, Come out of the man, thou foule spirite,)

9 And he asked him, What is thy name? And he answered, saying, My name is legion: for we are many.

10 And he prayed him instantly that hee woulde not sende them away out of the countrey.

11 But there was there nigh vnto the mountaines, a great heard of swine, feeding.

12 And al the deuils besought him, saying, Sende vs into the swine, that we may enter into them.

13 And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swine, & the heard ranne headlong into the sea, (they were about two thousand,) & were choaked in the sea.

14 And the swineherdes fledde, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And they come to Jesus, and see him that was vexed with the feende, and had the legion sitting, and clothed, and in his right minde: and they were afrayde.

16 And they that sawe (it,) tolde them howe it came to passe to him that was possessed with the deuil, and also of the swine.

17 And they beganne to pray him to depart out of their coastes.

18 And when he was come into the shyp, he that had bin possessed with the deuil, prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but sayth vnto him, Goe home to thy friends, and shewe them howe great thinges the Lorde hath done for thee, and had compassion on thee.

20 And he departed, and beganne to publishe in Decapolis, howe great thinges Jesus had done for him: and al men dyd maruel.

21 And when Jesus was come ouer again by shyp vnto the other (syde,) much people gathered vnto him, and he was nigh vnto the sea.

22 And beholde, there commeth one of the rulers of the synagogue, Jairus by name: and when he sawe him, he fel downe at his feete, Math.8.d. Luk.8.f.

23 And besought him greatly, saying, My young daughter lyeth at poynt of death, (I pray thee) come and lay thy handes on hir, that she may be safe, and she shal liue.

24 And (Iesus) went with him, and much people folowed him, and thronged him.

25 And there was a certaine woman, which had bin diseased of an issue of bloud twelue yeeres. Mat.9.c. Luke.8.f.

26 And had suffered many things, of many physitions, and had spent all that shee had, and felt none amendement at al, but rather the worse.

27 Whē she had heard of Jesus, she came in the preasse behynde him, and touched his garment.

28 For she sayde, If I may but touche his clothes, I shall be whole. E

29 And straightway the fountaine of hir bloud was dried vp: and she felt in hir body that she was healed of the plague.

30 And Jesus immediatly knowing in him selfe that vertue proceeded from him, turned him about in the preasse, and sayde, Who touched my clothes?

31 And his disciples sayde vnto him, Thou seest the people thruste thee, and askest thou, Who did touche me?

32 And he loked rounde about, for to see hir that had done this thing.

33 But the womā fearing and trembling, knowing what was donne within hir, came and fel downe before him, and tolde him al the truth.

34 And he saide vnto hir, Doughter, thy faith hath saued thee, goe in peace, and be whole of thy plague. Luke.4.g.

35 While he yet spake, there come from the ruler of the synagogues (house) certaine, whiche sayde, Thy daughter is dead, why diseasest thou the maister any further? Mat.19.c. Luke.8.g.

36 As sone as Jesus hearde the worde that was spoken, he sayth vnto the ruler of the synagogue, Be not afrayde, onely beleeue.

37 And he suffered no man to folowe him, saue Peter, and James, and John, the brother of James.

38 And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that wepte and wayled greatly. Mat.8.e. Luke.9.g.

39 And when he was come in, he saith vnto them, Why make ye this a doe, and wepe?

weepe? the Damsel is not dead, but sleepeth.

40 And they laught him to scorne: but he, after that he had put them all out, taketh the father and the mother of the Damsel, and them that were with him, and entreth in where the Damsel lay.

41 And when he had taken the Damsell by the hande, he saith vnto hir, *Talithacumi*, which is, being interpreted, Damsel, (I say vnto thee) Aryse.

42 And straightway the Damsel arose, and walked, for she was of the age of twelue yeres: and they were astonied out of measure.

43 And he charged them straightly that no man should knowe of it: and commaunded to giue hir meate.

The.vi. Chapter.

4. Of Christes doings and estimation in his owne countrey, 7. he sendeth foorth his Apostles, 15. diuers opinions of Christe. 25. Howe Herode beheaded Iohn Baptist. 38. of the myracle of fiue loaues and two fishes, 48. Christ walked vppon the sea, 55. and healed them that touched him.

A 1 AND he departed thence, and came into his owne countrey, and his disciples folowe him. Mat.13.g. Luke.4.c.

2 And when the Sabboth day was come, he began to teach in the synagogue: and many hearing him, were astonied, saying, From whence hath he these things? And what wisedome is this that is giuen vnto him, and such mightie workes that are wrought by his handes?

Mat.13.g. 3 Is not this the Carpenter, Maries son, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with vs? And they were offended at him.

Mat.13.g. Luke.4.d. John.5.k. 4 Jesus saide vnto them, A prophete is not without honour, but in his owne countrey and among his owne kynne, and in his owne house.

5 And he could there do no mightie worke: but layde his handes vppon a fewe sicke folke, and healed (them.)

6 And he marueyled because of their vnbeliefe. And he went about by the villages that lay on euery side, teaching. Mark.9.d. Mat.10.c.

B 7 And he calleth the twelue, and beganne to sende them forth, two and two, and gaue them power agaynst vncleane spirites.

8 And commaunded them that they should take nothing in their iourney, saue a staffe (a) onely, no scrippe, no breade, no money in their purse:

a. They may take a staffe for their ease and not to defende themselues: as in Math.10.

9 But should be shoed with sandales: and that they shoulde not put on two coates.

10 And he sayde vnto them, Whereseuer ye enter into an house, there abyde til ye depart thence.

11 And who so euer shall not receyue you nor heare you, when yee departe thence, shake of the dust that is vnder your feete, for a witnesse against them: I say verely vnto you, it shall be easier for the Sodomites and the Gomorrheans in the day of iudgement, than for that citie. Mark.10.b Luke.9.d Mat.11.i Luk.10.i

12 And they went out and preached, that men should repent. Mat.10.b

13 And they cast out many deuils, and annoynted many that were sicke with oyle, and healed them.

C 14 And king Herode hearde (of him,) (for his name was spreade abroade:) and hee sayde that John Baptist was risen from the deade, and therefore mightie workes do shewe forth them selues in him. Mat.14.b Luke.9.d.

15 Other sayd, that it is Elias, Some said, That it is a prophete, or as one of the prophetes.

16 But when Herode had hearde of him, he sayde, It is John, whome I beheaded: he is risen from death. Mat.14.b. Mat.9.b. Mar.6.a.

17 For Herode hym selfe had sente forth and layde handes vpon John, and bounde him in prison for Herodias sake, his brother Philips wife, because he had maried hir. "his seruantes. Mat.14.b.

18 For John sayde vnto Herode, It is not lawful for thee to haue thy brothers wife. Leui.18.d and.20.h

19 Therefore Herodias laide wayte for him, and woulde haue kylled him: but she could not.

20 For Herode feared John, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he heard hym, hee did many thinges, and hearde him gladly. Mat.9.d. Mar.14.b. Mar.14.a.

D 21 And when a conuenient day was come, that Herode on his byrth day made a supper to the lordes, hygh captaynes, and chiefe estates of Galilee. Gen.40.d. Mat.14.b Mat.9.b Mar.6.a

22 And when the daughter of the same Herodias came in and daunced, and pleased Herode, and them that sate at bord also, the king sayde vnto the Damsel, Aske of me what so euer thou wylt, and I wyll giue it thee.

23 And he sware vnto hir, What so euer thou Mar.14.b Mat.6.

thou ſhalt aſke of me, I wyll giue it thee, euen vnto the one halfe of my kingdome.

24 And ſhe went forth, and ſayd vnto hir, mother, What ſhall I aſke? She ſayde Iohn Baptiſtes head.

25 And ſhe came in ſtraightway with haſt vnto the king, and aſked, ſaying, I will that thou giue me by and by, in a charger, the head of Iohn Baptiſt.

26 And the king was exceeding ſory, (how be it) for his othes ſake, & for their ſakes which ſate at ſupper alſo, he wolde not caſt hir off.

27 And immediatly the king ſent the hangman, and commaunded his heade to be brought in: and he went and beheaded him in the priſon,

28 And brought his heade in a charger, and gaue it to the Damſel, and the Damſell gaue it to hir mother.

29 And when his diſciples hearde (of it,) they came and toke vp his body, & layde it in a tombe.

30 And the Apoſtles gathered them ſelues together, vnto Ieſus, and tolde hym all thinges, both what they had done, & what they had taught.

31 And he ſayde vnto them, Come yee alone out of the way into the wildernelle, and reſt a whyle. For there were many commers and goers, and they had no leyſure ſo much as to eate.

32 And they departed by ſhip out of the way into a deſart place.

33 And the people ſpyed them when they departed, and many knewe hiu: and ran a foote thyther out of all cities, and came thither before them, and came together vnto him.

34 And Ieſus, when he came out, ſawe muche people, and hadde compaſſion on them, bycauſe they were like ſheepe, not hauing a ſhephearde: and he beganne to teache them many things.

35 And when the day was nowe farre ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and nowe the time is farre paſſed:

36 Let them depart, that they may goe into the countrey round about, and into the villages, and buy them breade: for they haue nothing to eate.

37 He anſwered, and ſayde vnto them, Giue ye them to eate. And they ſayde vnto him, (Shal we) goe & buy two hundred peny worth of bread, & giue them to eate?

38 He ſayth vnto them, How many loaues haue ye, goe, and loke. And when they hadde ſearched, they ſay, Fiue, and two fyſhes.

39 And he commaunded them to make them all ſit downe by companies vppon the greene graſſe. C

40 And they ſate downe, here a rowe, and there a rowe, (by) hundredes, and (by) fifties.

41 And when he had taken the fiue loaues, and the two fiſhes, and loked vp to heauen, he bleſſed, and brake the loaues, and gaue them to his diſciples to ſet before them: and the two fiſhes diuided he among them all.

42 And they al did eate, and were ſatiſfied.

43 And they toke vp twelue baſkettes ful of the fragmentes, and of the fiſhes.

44 And they that did eate the loaues, were about fiue thouſande men.

45 And ſtraightway he conſtrained his diſciples to goe into the ſhip, and to go ouer the ſea before vnto Bethſaida, whyle he ſhould ſende away the people. Mat.14.c.

46 And when he had ſente them away, he departed into a mountaine to pray. Mat.14.c. Iohn.6.b.

47 And when euen was come, the ſhip was in the middeſt of the ſea, and he alone on the lande. D

48 And he ſawe them troubled in rowing, (for the winde was contrary vnto them:) and about the fourth watche of the night, he commeth vnto them, walking vpon the ſea, and would haue paſſed by them.

49 But when they ſawe him walking vpon the ſea, they ſuppoſed it had bin a ſpirite, and cryed out.

50 (For they al ſawe him, and were troubled:) and anone he talked with them, and ſaith vnto them, Be of good cheare, it is I, be not afrayde.

51 And he went vp vnto them into the ſhip, and the winde ceaſſed, and they were ſore amazed in themſelues beyonde meaſure, and marueiled. Mat.14.c.

52 For they vnderſtood not (what was done) of the loaues, bycauſe their hart was hardened.

53 And when they had paſſed ouer, they came into the lande of Genezareth, and drewe vp into the hauen.

54 And when they were come out of the ſhip, ſtraightway they knewe him,

55 And ran forth throughout al the region rounde about, and began to carie about in beddes, thoſe that were ſycke, thyther where they heard that he was.

56 And whyther ſo euer he entred, into villages,

villages, or cities, or fieldes, they layde the sicke folkes in the streetes, and prayed him that they might touche, and it were but the hemme of his garment: and as many as touched it, were made whole.

The.vij. Chapter.

2. The Pharisees finde fault at the disciples eating of meat with vnwashen hands. 8. The commaundement of God is transgressed by mans traditions. 22. Meat defileth not a man: but that which commeth from him. 26. Of the woman Syrophenissa. 32. The healyng of the deafe and dumbe.

A 1 AND the Pharisees come together vnto him, and certaine of the Scribes, which came from Jerusalem.
Mat.15.a.

2 And when they sawe some of his disciples eate breade with defiled (that is to say, w̄ vnwashē hands) they found fault.

3 For the Pharisees, and al the Jewes, except they washe their handes oft, eate not, obseruing the tradition of the elders.

4 And (when they come) from the market, except they washe, they eate not. And many other thynges there be, whiche they haue taken vpon them to obserue, (as) the washing of cuppes and pottes, brasen vessels, and of tables.

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the traditiō of the elders, but eate breade with vnwashen handes?

6 He answered, and said vnto them, Surely Esaias hath prophecied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is farre from me.
Esai.29.b. Mat.15.a.

B 7 Howbe it, in vayne doe they worship me, teaching doctrines, the commaundementes of men.

8 For, the commaundement of God being laid apart, ye obserue ỳ tradition of men, as the washing of pottes and cuppes: and many other suche like thynges ye doe.

9 And he sayde vnto them, Ful wel ye cast aside the commaundement of God, that ye may keepe your owne tradition.

10 For Moses sayde, Honour thy father and thy mother: and who so curseth father or mother, let him dye the death.
Exod.21.b. Deut.5.b. Ephe.6.a. Exo.20.b. Leui.20.b. Prou:20.c.

11 But ye say, If a man shal say to his father or his mother, Corban, (that is, by the gyft) that (is offered) of me, thou shalt be helped.

12 And so ye suffer him no more to doe ought for his father, or his mother,

13 Making the word of God of none effect through your tradition, whiche ye haue ordeyned: and many such thynges do ye.

14 And when he had called al ỳ people vnto him, he sayde vnto them, Hearken vnto me euery one of you, and vnderstande, C

15 There is nothing without a man that can defile him, when it entreth into him: but the thinges whiche proceede out of a man, those are they that defile the man.
Mat.15.

16 If any man hath eares to heare, let him heare.

17 And when he came into the house, away from the people, his disciples asked him of the similitude.

18 And he sayth vnto them, Are ye also so without vnderstanding? Do ye not perceiue that what so euer thing from without entreth into the man, it can not defile him,
Mat.15.b.

19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, purging al the meates?

20 And he sayde, That whiche commeth out of the man, defileth the man.

21 For from within, euen out of the harte D of men, proceede euil thoughtes, adulteries, fornications, murders,

22 Thefkes, couetousnesse, wickednesse, deceyte, wantonnesse, a wicked eye, blasphemie, pride, foolishnesse:

23 All these euil things come from within, and defile the man.

24 And from thence he arose, & went into the borders of Tyre & Sidon: & entred into an house, & would that no man should haue knowen, but he coulde not be hid.
Mat.15.b.

25 For a certaine woman, whose young daughter had an vncleane spirite, when she had herd of him, came & fel at his fete.

26 (The woman was a greeke, out of the nation of Syrophenissa:) & she besought him, that he would cast out the deuil from hir daughter.

27 But Jesus sayd vnto hir, Let the children first be fed: for it is not mete to take the childrens bread, and to cast it vnto the little dogges.

28 She answered, and sayd vnto him, Yes Lord, for the little dogges also eate vnder the table of the childrens crummes.
Mat.15.b.

29 And he sayde vnto hir, For this saying, goe thy way, the deuil is gonne out of thy daughter.

30 And when she was come home to hir house, she founde that ỳ deuil was departed, and hir daughter lying on the bed.

31 And

31 And when he was departed againe from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

32 And they bring vnto him one that was deafe, and hadde an impediment in hys speache: and they praye hym to put his handes vppon him.

33 And when he had taken him aside from the people, he put his fingers into his eares, & when he had spit, touched his tong.

34 And when he had loked vp to heauen, sighed, and sayde vnto him, Ephphatha, that is to say, Be thou opened.

35 And straightway, his eares were opened, and the string of his tong was losed, and he spake playne.

36 And he commaunded them that they shoulde tel no man: but the more he commaunded them, so much the more a great deale they published it.

37 And were beyonde measure astonyed, saying, He hath done all things wel: he hath made both the deafe to heare, and the the dumbe to speake.

The.viij. Chapter.

2. The myracle of the seuen loaues. 11. The Pharisees aske a signe. 15. The leauen of the Pharisees. 22. The blinde receiueth his sight. 29. Peter confesseth Christ. 33. and is rebuked of Christ. 34. Howe we should folowe Christ. 35. lose our lyfe, 38. and not be ashamed of the Gospel.

1 IN those dayes, the companie being very great, and hauing nothing to eate, when Jesus had called his disciples vnto him, he saith vnto them.

2 I haue compassion on the people, bycause they haue nowe bin with me three dayes and haue nothing to eate.

3 And if I sende them away fasting to their owne houses, they shall fainte by the way: for diuers of them come from far.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse?

5 And he asked them, Howe many loaues haue ye? They saide, Seuen.

6 And he commaunded the people to sitte downe on the grounde: and he toke the seuen loaues, and when he hadde giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people:

7 And they had a fewe smal fishes: & when he had blessed, he commaunded to set them also before them.

8 So they did eate, and were fulfilled: and they toke vp of the broken meate that was left, seuen baskettes full.

9 And they that hadde eaten, were about foure thousande: and he sent them away.

10 And anone when he had entred into a ship with his disciples, he came into the parties of Dalmanutha.

11 And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, tempting him. Mat.16.a. Luke.11.d. John.6.d.

12 And when he had sighed deepely in his spirite, he sayth, Why do this generation seeke a signe? Verely I saye vnto you, There shall no (a) signe be giuen vnto this generation.

a. It is in the Greeke text, if a signe, which the Hebrues vse as a vehemēt negatiō.

13 And when he hadde left them, and entred into the ship againe, he departed ouer the water.

14 And they had forgotten to take bread (with them,) neither had they in the ship with them more than one loafe. C

15 And he charged them, saying, Take heede, beware of the leauen of the Pharisees, and of the leauen of Herode. Mat.16.b. Luke.12.a.

16 And they reasoned among them selues, saying, We haue no bread.

17 And when Jesus knewe (it,) he sayth vnto them, Why reason ye, bycause yee haue no bread? Perceiue ye not yet, neyther vnderstande? Haue ye your hart yet hardened?

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Do ye not remember?

19 When I brake the fiue loaues among fiue thousande (menne,) howe many baskettes full of broken meate toke ye vp? They say vnto him, Twelue. Mat.14.c.

20 When I brake the seuen among foure thousande, howe many baskettes of the leauings of the broken meate toke ye vp? They sayde, Seuen. Mat.15.d.

21 And he sayde vnto them, Howe happeneth it that ye do not vnderstande? D

22 And he commeth to Bethsaida, and they bring a blinde man vnto him, and desired him to touche him.

23 And when he had caught the blind by the hande, he lead him out of the towne: and when he had spit in his eyes, and put his handes vppon him, he asked him if he sawe ought.

24 And he loked vp, & said, I see men: for I perceiue thē walke as (they were) trees.

25 After that he put his handes agayne vppon his eyes, and made him see: and he

he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tel it to any in the village.

Mat. 16.f. Luke.9.c. 27 And Jesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom do men say that I am?

28 And they answered, John Baptist, and some saye Elias: againe, some (say) that thou art one of the prophetes.

Mat.16.c. Luke.9.c. John.6.g. 29 And he sayde vnto them, But whom say ye that I am? Peter answereth, and sayth vnto him, Thou art very Christ.

Mat.16.c. and.20.c. 30 And he charged them that they should tel no man.

Luke.9.c. 31 And he began to teache them that the sonne of man must suffer many thinges, and be reproued of the elders, and of the high priestes and scribes, and be killed, and after three dayes, rise againe.

32 And he spake that saying openly, and Peter toke him aside, and beganne to rebuke him.

33 But when he had turned about, and loked on his disciples, he rebuked Peter, saying, Goe after me Satan: for thou sauorest not the things that (be) of God, but the things that be of men.

Mat.16.d. Luke.9.c. and.14.f. 34 And when he had called the people vnto him, with his disciples also, he sayd vnto them, Whosoeuer will come after me, let him forsake him selfe, and take vp his crosse and folowe me.

35 For whosoeuer will saue his life, shall lose it, but whosoeuer shal lose his life for my sake, & the Gospels, ẏ same shal saue it.

36 For what shal it profite a man, if he shal win al the world, & lose his owne soule?

37 Or what shal a man giue, for a raunsome of his soule?

Mat.10.f. Luke.12.b. 38 Whosoeuer therefore shall be ashamed of me, and of my wordes, in this adulterous and synnefull generation, of him also shall the sonne of man be ashamed, whē he commeth in the glory of his father, with the holy angels.

The.ix.Chapter.

2. The transfiguration of Christe, 13. Elias is come. 26. A dumbe spirite is caste out. 29. VVhy the disciples coulde not cast it out. 33. The disciples contende for superioritie. 38. One casteth oute deuilles that folowed not Christs disciples. 43. Of the offences of hand, fote, or eye. 49. Of seasoning with salt.

1 AND he sayde vnto them, Verely I say vnto you, that there be some of them that stande here which shall in no wyse tast of death, tyll they haue seene the kingdome of God come with power. I Mat.16.d. Luke.9.c.

2 And after sixe dayes, Jesus taketh with him Peter, and James, and John, and leadeth them vp into an hygh mountaine out of the way alone: and he was transfigured before them. Mat.17.a. Luke.9.c.

3 And his rayment did shine, (and became) very white, euen as snowe, so as no fuller vpon the earth can white them.

4 And there appeared vnto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered, and saith to Jesus, Maister, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what he should say: for they were sore afrayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloud: saying, This is my beloued sonne: heare him. B

8 And sodeynly when they hadde loked rounde about, they sawe no man, more than Jesus only with them selues. Mat.3.d. and.17.h. Luke.3.c.

9 And as they came downe from the hyll, he charged them that they should tell no man those thinges that they hadde seene, til the son of man were risen frō the dead. Mat.1.h. Esai42.a. Mat.17.h. Mar.1.d.

10 And they kept that saying with them, and demaunded one of another, whāt the rysing from the dead should meane.

11 And they asked him saying, Why then say ẏ Scribes that Elias must first come? Mala.4.b

12 He answered and sayde vnto them, Elias verely when he commeth first, restoreth all thinges: and the sonne of man, as it is writtē of him, shal suffer many things and be set at nought. Esai.53.b

13 But I say vnto you, that Elias is come, and they haue done vnto him what soeuer they would, as it is written of him. C

14 And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were greatly amased, and running to him, saluted him.

16 And he asked the Scribes, What dispute ye" among your selues? "or, Some read, with them.

17 And one of the company answered, and sayde, Maister, I haue brought vnto thee my sonne, which hath a dumbe spirite: Mat.17.b Luke.9.b

18 And where so euer he taketh him, he teareth

teareth him, and (he) foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithlesse natiõ, how long shal I be with you? how long shall I suffer you? Bring him vnto me.

20 And they brought him vnto him: and when he sawe him, straightway the spirite tare him, and when he fell downe on the grounde, he wallowed, foming.

21 And he asked his father, Howe long is it agoe since this came vnto him? And he sayde, Of a childe.

22 And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst doe any thing, haue mercie on vs, and helpe vs.

23 Jesus sayde vnto him, This thing if thou canst beleeue, all things are possible to him that beleeueth.

24 And straightway, when the father of the childe had cried with teares, he said Lord I beleeue, helpe thou mine vnbeleefe.

25 When Jesus sawe that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee come out of him, and enter no more into him.

26 And (the spirit) when he had cryed, and rent him sore, came out of him. & he was as one that had bin dead, insomuch that many sayde, He is dead.

27 But Jesus, when he had caught him by the hand, lifted him vp: and he arose.

28 And when he was come into the house, his disciples asked him secretely, Why could not we cast him out?

29 And he sayde vnto them, This kinde" can come forth by nothing, but by prayer and fasting.

30 And after they departed thence, they toke their iourney through Galilee, & he would not that any man should know (it.)

31 For he taught his disciples, and sayde vnto them. The sonne of man is deliuered into the handes of men, and they shal kill him, and after that he is killed, he shall rise the thirde day.

32 But they vnderstoode not that saying, and were afraide to aske him.

33 And he came to Capernaum: and when he was come into the house, he asked thē, What was it that ye disputed among your selues by the way?

34 And they held their peace: for by the way they had reasoned among them selues, who (should be) the chiefest.

35 And when he was set downe, he called the twelue, and saith vnto them, If any man desire to be first, the same shal be last of al, and seruant vnto all.

36 And when he had taken a yong child, he set him in the middest of them: and when he had taken him in his armes, he sayde vnto them,

37 Who so euer shall receiue any suche a yong child in my name, receiueth me: and whosoeuer shal receiue me, receiueth not me, but him that sent me.

38 John answered him, saying, Maister, we sawe one casting out deuils in thy name, and he followeth not vs, and we forbade him, because he followeth vs not.

39 But Jesus sayde, Forbid him not, for there is no man, which, if he do a myracle in my name, can lightly speake euil of me.

40 For he that is not against vs, is on our part.

41 Whosoeuer shal in my name giue you a cup of colde water to drinke, because ye belong to Christ: verely I say vnto you, he shal not lose his reward.

42 And who so euer shall offende one of these little ones, that beleue in me, it is better for him if a mylstone were hanged about his necke, & he were cast into the sea.

43 And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, than hauing two handes to goe into hel, into fire that neuer shal be quenched:

44 Where their worme dieth not, and the fire is not quenched.

45 And if thy foote offend thee, cut it off: it is better for thee to enter halt into life, than hauing thy two feete, to be cast into hel, into fire that neuer shal be quenched:

46 Where their worme dyeth not, and the fire is not quenched.

47 And if thine eye offend thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, than hauing two eyes, to be cast into hel fire:

48 Where their worme dyeth not, and the fire is not quenched.

49 For euery man shal be salted with fire, and euery sacrifice shal be seasoned with salt.

50 Salt is good: but if the salt be vnsauerie, with what thing shall you season it? Haue ye salt in your selues, and haue peace among your selues one with another.

The.x. Chapter.

2. Of deuorcement. 13. children are brought to Christe, and blessed. 17. A riche man questioneth howe he should inherite eternal life. 30. the reward of them that forsake al things for the Gospel. 32. Christ telleth before of his passion. 35. the requeste of the sonnes of Zebedeus. 52. blind Bartimeus receiueth his sight.

A Mat.19.a.

1 AND when he rose from thence, he commeth into the coastes of Iurie, thorowe (the region that is) beyonde Iordane: and the people resort vnto him a freshe, and as he was wont, he taught them againe.

2 And the Pharisees came and asked him, Is it lawfull for a man to put away his wife? tempting him.

Deut.24.a Mat.19.a.

3 And he answered, and saide vnto them, What did Moses commaund you to do?

4 And they sayde, Moses suffered to write a boke of deuorcement, and to put hir away.

5 And Iesus answered, and sayd vnto the, For the hardenesse of your hart, he wrote this precept vnto you.

Gen.1.d. 1.Cor.6.d. Mat.19.a.

6 But from the beginning of the creation, God made them male and female,

B

7 (And sayde,) For this cause shall a man leaue his father and mother, and bide by his wife,

Ephe.5.g. Gen.2.d.

8 And they twayne shall be one flesche: so then are they no more twayne, but one flesche.

9 Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of the same matter.

Mat.5.c. and.19.a. Luke.16.b.

11 And he saith vnto them, Who so euer shall put away his wife, and marry another, committeth adulterie against hir.

12 And if a woman shal put away hir husband, and be maryed to another, she committeth adulterie.

Mat.19.b. Luke.18.d.

13 And they brought yong children to him, that he should touche them: and his disciples rebuked those that brought them.

C

14 But when Iesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbydde them not: for to suche belongeth the kingdome of God.

Mat.18.a. Luke.17.a.

15 Verily I say vnto you, Whosoeuer shal not receiue the kingdome of God is a yong child, he shall in no wise enter therein.

16 And when he had taken them vp in his armes, putting his handes vppon them, he blessed them.

17 And when he was gonne forth into the way, there came one running, and kneled to him, and asked him, Good maister, what shall I do ꝧ I may inherite eternal lyfe? Mat.19.b. Luke.18.

18 Iesus sayd vnto him, Why callest thou me good? There is no man good but one, (which is) God.

19 Thou knowest the cõmaundementes, Doe not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Defraud (no man,) Honour thy father and mother. Mat.16.c. Luke.20.c. Mat.15.f. Mar.22.c.

20 He answered, and said vnto him, Maister, all these haue I obserued from my youth.

21 Iesus beheld him, and loued him, and said vnto him, one thing thou lackest: Go thy way, sell what so euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, & come folowe me, when thou hast taken vp the crosse. D Mat.20.c. Mar.10. Luke.18.b.

22 But he was discomforted bycause of that saying, and went away mourning: for he had great possessions.

23 And when Iesus had loked rounde about, he sayth vnto his disciples, Howe hardely shall they that haue riches, enter into the kingdome of God? Mat.19.c Luke.18.c.

24 And the disciples were astonyed at his wordes. But Iesus answereth againe, and saith vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a Camel to goe thyough the eye of a needle, than for the riche to enter into the kingdome of God.

26 And they were astonyed out of measure, saying betweene them selues, Who then can be saued? Mat.20.

27 Iesus, when he had loked vppon them, sayth, With men it is vnpossible, but not with God: for with God all thinges are possible. Mat.20 Luk.22.

28 And Peter began to say vnto him, Loe, we haue forsaken al, & haue folowed thee. E

29 Iesus answered, and sayd, Verily I say vnto you, There is no man that hath forsaken houle, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my sake and the Gospels, Mat.19.b Luke.18.

30 But he shal receiue an hundred fold now at this present, houses, and brethren, and sisters, and mothers, and children, & landes with persecutions, and in the worlde to come eternal life. Mat.

31 But many that are first, shal be last: and Mat.19.b Luke.13.b

the

the last, first.

32 And they were in the way goyng vp to Ierusalem: and Iesus went before them, and they were amazed, and as they folowed, were afrayd: and when he had agayne taken with him the twelue, he began to tel them what thyngs should happen vnto him,

33 (Saying,) Beholde, we goe vp to Hierusalem, and the son of man shal be deliuered vnto the high Priestes, and vnto the Scribes, and they shall condemne him to death, & shal deliuer him to the Gentiles.

34 And they shal mocke hym, and scourge hym, and spyt vppon hym, and kyll hym: and the thyrde day he shall aryse.

35 And Iames and John, the sons of Zebedee, came vnto hym, saying, Mayster, we wyll that thou shouldest doe for vs, whatsoeuer we shal desire.

36 He said vnto them, What wil ye that I should do for you?

37 They saide vnto him, Graunt vnto vs that we may sit, one on thy right hand, & the other on thy left hand in thy glory.

38 But Iesus said vnto them, Ye wot not what ye aske: Can ye drinke of the cuppe that I drinke of? and be baptised with the baptisme that I am baptised with?

39 And they saide vnto him, That we can. Iesus sayde vnto them, Ye shall in deede drinke of the cuppe that I drinke of: and with ỹ baptisme that I ambaptised withal, shall ye be baptised:

40 But to sit on my right hand, and on my left hand, is not mine to giue, but (it shall be giuen) vnto them for whom it is prepared.

41 And when the (other) ten heard it, they began to disdaine at Iames and John.

42 But Iesus, when he had called them to him, saith vnto them, Ye know that they whiche seeme to beare rule among the Gentiles, raigne as lordes ouer them: and they that be great among them, exercise authoritie vpon them.

43 But so shall it not be among you: but who so euer of you will be great among you, shal be your minister:

44 And who so euer of you will be the chiefest, shall be seruant of al.

45 For the son of man al so came not to be ministred vnto, but to minister, and to giue his life a raunsome for many,

46 And they came to Ierico: and as he went out of the citie of Jerico with his disciples, and a great number of people, blinde Bartimeus, the sonne of Timeus, sate by the hygh wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry and say, Iesus thou sonne of Dauid, haue mercy on me.

48 And many rebuked him, that he should hold his peace: but he cryed the more a great deale, Thou sonne of Dauid, haue mercie on me.

49 And Iesus stode stil, and commaunded him to be called: and they cal the blynde, saying vnto him, Be of good comfort, rise, he calleth thee.

50 And when he hadde throwen away his cloke, he arose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wylt thou that I doe vnto thee? The blind saide vnto him, Maister, that I might see.

52 Iesus saide vnto him, Goe thy way, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed Iesus in the way.

The.xi. Chapter.

Christ rydeth too Ierusalem. 13. the vnfruitful figge tree is curfed. 15. buyers and sellers are cast out of the temple. 17. the house of god is the house of prayer. 24. the strength of fayth. 25. forgiue other when thou praiest. 27. the Pharisees aske Christ of his authoritie.

1 AND when they came nigh to Ierusalem, vnto Bethphage, and Baththa-nie, at the mount of Olives, he sendeth forth two of his disciples, A Mat. 21. a. Luke. 19. c.

2 And saith vnto them, Goe your way into the town that is ouer against you: & as sone as ye be entred into it, ye shal finde a colte tied, wheron neuer man sate: lose him, and bring him hither.

3 And if any man say vnto you, Why do ye so? Say ye that the Lord hath nede of him: and straightway he wil send him hither.

4 And they went their way, and found the colte tied by the dore without, in a place where two wayes met: & they lose him.

5 And diuers of them that stod there, sayd vnto them, What doe ye loosing the colte? John. 12. b.

6 And they saide vnto them euen as Iesus had commaunded: and they let them goe.

7 And they brought the colte to Iesus, and cast their garmentes on him, and he sate vppon him. B

8 And many spread their garmentes in the way: other cut downe branches off the

trees, and strawed them in the way.

Psal.118.d. Mat.11.b. Luke.19.k. John.11.b.

9 And they that went before, and they that folowed, cryed, saying, *Hosanna*, blessed is he that commeth in the name of the Lord.

10 Blessed be the kyngdom that commeth in the name of him that is lord of our father Dauid, "Hosanna in the highest.

"O thou which art.

11 And Jesus entred into Jerusalem, and into the temple: and when he had loked roundē about vppon all things, and nowe the euen tide was come, he went out vnto Bethanie with the twelue.

Mat.21.b.

12 And on the morowe when they were come out from Bethanie, he hungred.

13 And when he had spied a figge tree a far off, hauing leaues, he came (to see) if he might finde any thing theron: and when he came to it, he founde nothing but leaues: for the time of figges was not yet.

C

14 And Jesus answered, and sayde vnto the figge tree, Neuer man eate fruite of thee hereafter whyle the worlde standeth. And his disciples heard (it.)

Mat.11.b. Luke.19.g. John.2.c.

15 And they come to Jerusalem, and when Jesus went into the temple, he began to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde Doues.

16 And would not suffer ỹ any man should carry any stuffe through the temple.

Esai.51.c. 3.Re.2.b.c Jerem.7.c.

17 And he taught, saying vnto them, Is it not written, My house shall be called the house of prayer vnto all nations? But ye haue made it a denne of theeues.

Mat.21.d.

18 And the Scribes & high priestes hearde (it,) and sought howe they might destroy him: for they feared him, because all the people was astonied at his doctrine.

19 And when euen was come, Jesus went out of the citie.

Luke.21.d. Luke.11.g. and.20.c.

20 And in the morning as they passed by, they sawe the figge tree dryed vp from the rootes.

D

21 And Peter, hauing remembred, saith vnto him, Maister, Behold, the fig tree which thou cursedst, is wythered away.

22 And Jesus answering, saith vnto thē, Haue faith in God.

23 For verely I say vnto you, that who so euer shall say vnto this mountayne, Be thou removed, and be thou cast into the sea, & shall not doubt in his hart, but shall beleeue that those things which he sayth shal come to passe: what soeuer he shal say, shal be vnto him.

Mat.21.c. John.14.c.

24 Therfore I say vnto you, What things so euer ye desire when ye pray, beleue that yee receiue (them,) and yee shall haue (them.)

Mat.6.d. and.18.d.

25 And when ye stande praying, forgiue, if ye haue ought against any man: that your father also whiche is in heauen, may forgiue you your trespasses.

26 But if you doe not forgiue: neyther will your father which is in heauē forgiue you your trespasses.

Luke.20. Mat.21.

27 And they come agayne to Jerusalem: & as he walked in the temple, there come to him the high Priestes, and the Scribes, and the elders,

28 And say vnto him, By what auctoritie doest thou these thinges? and who gaue thee this auctoritie to doe these things?

C

29 Jesus answered, and saide vnto them, I will also aske of you one question: and answere me, & I wil tel you by what auctoritie I doe these things.

30 The baptisme of John, whether was it from heauen, or of men? Answere me.

31 And they reasoned with them selues, saying, If we shal say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we shal say, Of men, (a) we feare the people: for al men counted John that he was a very Prophete.

a. This is in the thyrd person in Greeke.

33 And they answering, say vnto Jesus, We can not tell. And Jesus answering, sayth vnto them, Neither do I tel you by what auctoritie I doe these things.

The.xij.Chapter.

1. The Vineyarde is let out to husbandmen, 3. VVho euil intreated them that were sent to receiue fruite. 8. and killed the heyre. 14. tribut is due to Cæsar. 25. Christ proueth the resurrection by scripture, against the Saducees. 28. the cheefe commaundementes of the lawe. 35. Christ is the sonne of Dauid. 38. the hypocritical vsage of the Scribes. 41. the pore wydowes farthing.

Mat.21.d

1 AND he beganne to speake vnto them I by parables. A certaine man planted a Vineyarde, and he set an hedge about it, and digged a winepresse, and buylte a towre, and lette it out to husbandmen: and went into a strange countrey.

2 And when the time was come, he sent to the husbandmen a seruaunt, that he might receiue of the husbandmen of the fruite of the Vineyarde.

3 And

3 And they caught him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away all to reuyled.

5 And againe he sent another, and him they killed: & many other, beating some, and killing some.

6 And so when he had yet but one beloued sonne, he sent him also at the last vnto them, saying, They will stande in awe of my sonne.

B 7 But the husbandmen said amongst them selues, This is the heyre, come, let vs kyll him, and the inheritance shal be ours.

8 And they toke him, and killed him, and cast him out of the Vineyarde.

9 What shall therefore the Lorde of the Vineyard do? He shal come and destroye the husbandmen, and wil giue the Vineyard vnto other.

10 Haue ye not read this scripture? The stone which the buylders disalowed, is becomie the chiefe stone of the corner:

11 This was the Lordes doing, and it is marueylous in our eyes?

12 They went about also to take him, and feared the people: for they knewe that he had spoken the parable against them: and they left him, and went their way.

13 And they sent vnto him certaine of the Pharisees and of the Herodians, to take him in his wordes.

C 14 And when they were come, they say vnto him, Maister, we knowe that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God in truthe: is it lawful to giue tribute to Ceasar, or not?

15 Shal we giue, or shal we not giue? But he knowing their hypocrisie, sayde vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 And they brought it: and he sayth vnto them, Whose is this image & superscription? And they sayde vnto him, Ceasars.

17 And Jesus answering, sayde vnto them, Giue to Ceasar the thinges that (belong) to Ceasar: and to God the things which (pertayne) to God. And they marueyled at him.

18 There come also vnto him the Sadducees, whiche say there is no resurrection, and they asked him, saying.

19 Maister, Moses wrote vnto vs, if anye mans brother dye, and leaue his wife behinde him, and leaue no children: that his brother shoulde take his wife, and rayse vp seede vnto his brother.

20 Their were seuen brethren: and the first toke a wife, and when he died, left no seede behinde him.

21 And the seconde toke hir, & died, neither D
left he any seede: and the thirde likewise.

22 And seuen had hir, and lefte no seed behind them: last of al, the wyfe died also.

23 In the resurrection therefore when they shall rise, whose wife shal she be of them? for seuen had hir to wife.

24 And Jesus answering, said vnto them, Do ye not therefore erre, because ye know not the scriptures, neyther the power of God?

25 For when they shal ryse from the dead, they neither marry, nor are giuen in maryage: but are as the angels which (are) in heauen.

26 As touching the dead that they rise: haue ye not read in the booke of Moses, how in the bushe God spake vnto him, saying, I (am) the God of Abraham, and the God of Isahac, and the God of Jacob? Exo.3.b. Mat.22.c. Luke.10.k.

27 He is not the God of the dead, but God of the liuing: ye therefore do greatly erre.

28 And when there came one of the Scribes: and had heard them disputing together, and perceiued that he had answered them well, he asked him which is the first commaundement of al? E Mat.22.d.

29 Jesus answered him, the first of all the commaundements (is,) Heare, O Israel, the Lorde our God, is one Lord: Deut.6.a. Mat.22.d.

30 And thou shalt loue the Lord thy God with all thy hart, & with al thy soule, and with al thy minde, & with al thy strength. This (is) the first commaundement:

31 And the second is like vnto (this,) Thou shalt loue thy neyghbour as thy selfe: There is none other commaundemente greater than these. Leuit.19.d Mat.22.b. Rom.13.c. Galat.5.f. Jacob.2.b. Mat.5.g.

32 And the Scribe sayde vnto him, Wel maister, ỹ hast sayde the truth, for there is one God, and there is none other but he.

33 And to loue him with al the hart, & with al the vnderstanding, & with al the soule, and with all the strength, and to loue a(mans) neighbour as him selfe, is greater than all the burnt offerings & sacrifices.

34 And when Jesus sawe that he answered discreetely, he sayde vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 And Jesus answering, sayde, teaching in the temple, Howe say the Scribes that

Christ is the sonne of Dauid?

Mat. 22.d. Psal.110.a. 36 For Dauid him selfe, inspired with the holy ghoste, sayde, The Lord sayde to my Lord, Syt on my right hand, tyl I make thine enimies thy fotestoole.

37 Dauid him selfe calleth him Lord: and whence is he then his sonne? And muche people heard him gladly.

Mat.23.a. Luke.20.g. 38 And (he) said vnto them in his doctrine, Beware of the Scribes, whiche desyre to walke in long clothing, and (loue) salutations in the market places,

39 And the chiefe seats in the synagogues, and the vppermost romes at feastes,

40 Which deuour wyddowes houses, and vnder a pretence make long prayers: these shall receiue greater damnation.

Luke.21.a. 41 And when Jesus sate ouer against the treasurie, he beheld howe the people put money into the treasurie: and many that were riche, cast in muche.

42 And there came a certaine poore wyddowe, and she threw in two mytes, which make a farthing.

43 And when he had called vnto him his disciples, he sayth vnto them, Verely I say vnto you, that this poore wyddowe hath cast more in, than al they which haue cast into the treasurie.

44 For they al did cast in of their superfluitie: but she of hir want, did cast in al that she had, (euen) al hir liuing.

The.xiij. Chapter.

2. The destruction of the temple. 24. Signes before Christes comming. 31. Gods worde shall not passe away. 32. the day and houre of Christes comming is vnknowen. 35. watch and pray.

1 AND as he went out of the temple, one of his disciples sayde vnto him, Maister, see what stones, and what buyldings (are here)

Mat.24.a. Luke.21.a. 2 And Jesus answering, saide vnto him, Seest thou these great buildings? there shal not be left one stone vppon another, that shal not be throwen downe.

3 And as he sate vpon ỳ mount of Olines ouer against the temple, Peter, & James, and John, & Andrewe, asked him secretly,

4 Tel vs, when shall these things be? And what shal be ỳ signe when all these things shall be fulfiled?

5 And Jesus answering them, began to say, Take heede lest any man deceiue you.

6 For many shal come in my name, saying I am (Christ:) and shall deceiue many. Mat.24.a. Luke.21.b

7 When ye shall heare of wars, and tidinges of warres, be ye not troubled: For such (things) must nedes be: but the end (shall) not (be) yet. B

8 For there shall nation rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, and famines shall there be, & troubles: these are the beginnings of sorowes.

9 But take ye heede to your selues: for they shall deliuer you vp to counsayles, and to synagogues, and ye shall be whypped, yea and shall be brought before rulers and kings for my sake, (that this might be) for a witnesse against them. John.16.d Mat.10.d Luke.21. John.16.

10 And the Gospel must fyrst be published among al nations. Mat.24.b

11 But when they shall leade you, deliuering you vp, be not careful aforehande, neither take thought what ye shal speake: but whatsoeuer shal be giuē you in ỳ same houre, that speake ye: for it is not ye that speake, but the holy ghoste. Mat.10.f.

12 The brother shall betray the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shal put them to death.

13 And ye shal be hated of all men for my names sake: but he that shall endure vnto the ende, the same shall be safe.

14 Moreouer, when ye see the abhominatiō of desolation, wherof is spoken by Daniel ỳ prophete, standing where it ought not (let him that readeth vnderstande) then let them that be in Jurie, flee to the mountaines: C Mat.24.b Luke.21.b Dani.9.b

15 And let him that is on the house toppe, not goe downe into the house, neither enter therein to fetche any thing out of his house.

16 And let him that is in the fielde, not turne backe agayne for to take his garment with him.

17 Wo (shal be) then to them that are with child, and to them that giue sucke in those dayes.

18 But pray ye that your flight be not in the winter:

19 For there shall be in those dayes (suche) tribulation, as was not from the beginning of the creation whiche God created, vnto this time, neyther shall be in any wise.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the electes sake whom he hath chosen, he hath shortened those dayes.

21 And

D 21 And then, if any man shall say to you, Loe here is Christe, or loe he is there: beleeue him not.

22 For false Christes, and false prophetes shall ryse, & shall shewe signes and wonders, to deceiue, if it were possible, euen the elect.

23 But take ye heede: beholde, I haue shewed you al things before.

24 Moreouer, in those dayes, after that tribulation, the sunne shal be darkened, and the moone shal not giue hir light:

25 And the starres of heauen shal fall, and the powers which (are) in heauen, shall be shaken.

26 And then shal they see the sonne of man comming in the cloudes, with great power and glorie.

27 And then shall he sende his angels, and shall gather together his elect from the foure windes, from the ende of the earth to the vttermost part of heauen.

28 Learne a parable of the fig tree. When hir branche is yet tender, and hath brought forth leaues, yee knowe that sommer is neare:

29 So ye in like manner, when ye shall see these thinges come to passe, vnderstande (a) that (it) is nigh, euen at the dores.

30 Verely I say vnto you, that this generation shall in no wise passe, till all these thinges be donne:

31 Heauen and earth shall passe away: but my wordes shall in no wise passe away.

32 But of that day and that houre knoweth no man, no not the angels which are in heauen, neither the sonne him selfe, saue the father (only.)

33 Take ye heede, watche and pray: for ye knowe not when the time is.

34 As a man which is gon into a strange countrey, and hath left his house, and giuen auctoritie to his seruantes, and to euery man his worke, and commaunded the porter to watche:

35 Watche ye therefore, (for ye knowe not when the maister of the house commeth, at euen, or at midnight, whether at the Cocke crowing, or in the dawning,)

36 Lest if he come sodenly, he finde you sleping.

37 And that I say vnto you I say, vnto al, Watche.

(a) This is, the kingdome of God.

The. xiiij. Chapter.

1. The high priestes conspire against Christe, 3. A woman poureth precious oyntment on Christes heade, 10. Iudas for money betrayeth Christ, 12. the Passeouer is prepared and eaten, 22. the institution of the Lords supper, 25. Christes prayers and agonie in Gethsemani, 46. the taking and examining of Christ before the high priest, 67. Peter denyeth Christ, 72. and weepeth.

1 AFter two dayes was (the feast of) the Passouer, and of vnleauened bread: & the high priestes and the Scribes sought howe they might take him by craft, and put him to death.

A The Gospel on the Monday next before Easter.

2 But they said, Not in the feast day, least any businesse arise among the people.

Mat. 26. a. Luke. 22. a.

3 And when he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a womanne hauing an Alabaster boxe of very precious oyntment (called) Narde pistike: & when she had broken the boxe, she powred it on his heade.

Mat. 26. a. John. 11. f.

4 And there was some that had indignation within them selues, and saide, Why was this waste of the oyntment made?

5 For it might haue bin sold for more than three hunndred pence, and haue bin giuen to the poore. And they grudged agaynst hir.

6 And Iesus sayde, Let hir alone, why trouble ye hir? She hath donne a good worke on me.

B Deut. 15. c

7 For ye haue poore with you alwaies, and when so euer ye will, ye may doe them good: but me haue ye not alwayes.

8 She hath donne that she coulde: she came afore hande to annoynt my body to the burying.

9 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole worlde, this also that shee hath donne, shall be rehearsed in remembrance of hir.

10 And Judas Iscariot, one of the twelue went away vnto the high priestes, to betray him vnto them.

Mat. 26. b. Luke. 22. a. John. 13. a.

11 Whē they hearde (that) they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him.

Mat. 26. b. Luke. 22. a.

12 And the first day of vnleauened bread, when they did kill the Passeouer, his disciples saide vnto him, Where wilt thou that we goe and prepare, that thou mayst eate the Passeouer.

13 And he sendeth forth two of his disciples, and sayth vnto them, Goe ye into the citie, and there shal meete you a man

bearing a pitcher of water: folowe him.

14 And whether so euer he shal goe in, say ye to ỳ good man of ỳ house, The maister sayth, Where is the ghest chamber where I shal eate the Passouer w̄ my disciples?

15 And he will shewe you a large vpper chamber, paued and prepared: (a) there make redy for vs.

a. That is the Passouer.

16 And his disciples went forth, and came into the citie, & found as he had said vnto them: and they made redy the Passouer.

Mat.26.b. 17 And when it was now euen tyde, he commeth with the twelue.

Luke.22.b. 18 And as they sate at borde, and did eate, Jesus saide, Verily I say vnto you, one of you ỳ eateth with me, shall betray me.

John.13.c.

19 And they beganne to be sory, and to say vnto him one by one, Is it I? And another (saide,) Is it I?

20 He answered, and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter".

"Shal betray me.

21 The sonne of man truely goeth as it is written of him: but wo to that man by whom ỳ sonne of man is betrayed: God were it for that man if he had neuer bin borne.

Mat.26.c. Luke.13.b. 1.Cor.11.c.

22 And as they did eate, Jesus when he had taken bread, and blessed, he brake (it) and gaue to them, and saide, Take, eate: this is my body.

23 And when he had taken the cuppe, and giuen thankes, he gaue it to them: and they all dranke of it.

24 And he saide vnto them, This is my bloud of the new testament, which is shed for many.

25 Verily I say vnto you, I will drinke no more of the fruit of the vine, vntil that day that I drinke it newe in the kyngdome of God.

Mat.26.c.

26 And when they had prayed (God,) they went out into the mount of Olines.

27 And Jesus saith vnto them, Al ye shall be offended bycause of me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

Zach.12.c Mat.26.c. Luke.22.d. John.13.d.

28 But after that I am risen, I will goe into Galilee before you.

29 Peter saide vnto him, Although al men shal be offended, yet (will) not I.

30 And Jesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before ỳ Cocke crowe twyse, thou shalt denye me three times.

31 But he spake more vehemently, If I should dye with thee, I wil not deny thee in any wise. Likewise also saide they al.

32 And they came into a place which was named Gethsemani, and he sayth to his disciples, Sit ye here, while I shal pray. Mat.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be in an agony,

34 And saith vnto them, My soule is exceeding heauy, euen vnto the death: tarye ye here, and watche. Mat. John.

35 And when he had gonne forward a litle, he fel on the grounde: and prayed that if it were possible, the houre myght passe from him.

36 And he sayde, Abba, father, all thinges are possible vnto thee: take away this cup from me. Neuertheless, not that I wyll, but that thou (wilt be donne.) Mat. Luke.

37 And he commeth and findeth them sleeping, & saith vnto Peter, Simon, sleepest thou? Couldest not thou watche one houre?

38 Watche ye and pray, least ye enter into temptation: The spirite truely is ready, but the flesche is weake.

39 And againe he went aside, and prayed, and spake the same wordes. Mat.

40 And when he returned, he founde them a slepe again (for their eyes were heauy:) neither wist they what to answere him. f

41 And he commeth the thirde time, and sayth vnto them, Sleepe henceforth, and take your ease: it is ynough, the houre is come, beholde, the sonne of man is betrayed into the handes of sinners.

42 Rise vp, let vs goe: Loe, he that betrayeth me is at hande.

43 And immediatly while he yet spake, cōmeth Judas, being one of the twelue, and with him a great number of people with swords and staues, from the high priestes, and Scribes, and elders. Mat. Luke.

44 And he that betrayed him, had giuen them a general token, saying, Who so euer I shall kisse, that same is he: take him, and leade him away warely.

45 And as sone as he was come, he goeth straightway to him, and saith vnto him, Maister, maister, and kissed him,

46 And they laide their handes on him and toke him.

47 And one of them that stode by when he had drawen out his sword, smote a seruant of the high priest, & cut off his eare. "or take way.

48 And Jesus answered, and saide vnto them, Yee be come out as vnto a theefe with swordes and with staues, for to take me. Mat. Luke.

49 I was dayly with you in ỳ temple teaching,

thing, and ye toke me not: but (these things come to passe) that the scriptures should be fulfilled.

50 And they al forsoke him, and ran away.

51 And there folowed him a certayne yong man, clothed in linnen vpon the bare: and the yong men caught him.

52 And he left his linnen garment, and fled from them naked.

53 And they led Iesus away to the byghe priest, and with him came all the highe priestes, and the elders, and the scribes.

54 And Peter folowed him a great way off, euen tyll he was come into the pallace of the high priest: and hee sate with the seruantes, and warmed (him selfe) at the fire.

55 And the high priestes and all the counsell sought for witnesse against Iesus to put him to death, and found none:

56 For many bare false witnesse agaynst hym, but their witnesse agreed not together.

57 And there arose certayne, and brought false witnesse against him, saying,

58 We hearde him say, I will destroy this temple that is made with handes, and within three dayes I will builde another made without handes.

59 But yet their witnesse agreed not so together.

60 And the highe priest stode vp in the middes, and asked Iesus, saying, Answerest thou nothing? Howe (is it that) these beare witnesse against thee?

61 But he held his peace, and answered nothing. Agayne, the highe priest asked him, and sayde vnto him, Art thou Christe the sonne of the blessed?

62 And Iesus sayde, I am: And ye shall see the sonne of man sitting on the right hand of the power (of God) and comming in the cloudes of heauen.

63 Then the highe priest, hauing rent his clothes, saith, What neede we any further witnesses?

64 Ye haue hearde the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some beganne to spit at him, and to couer his face, and to beate him with fistes and to say vnto him, Prophecie: And the seruants did beate him with roddes.

66 And as Peter was beneath in the palace, there commeth one of the wenches of the high priest.

67 And when she saw Peter warming him selfe, after she had loked vpon him, she sayth, And thou also wast with Iesus of Nazareth.

68 But hee denyed, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porche, and the Cocke crewe.

69 And a damosell, when she sawe him, beganne agayne to say to them that stode by, This is (one) of them.

70 And hee denyed it agayne. And anone after, they that stode by sayde agayne to Peter, Surely thou art one of them: for thou art of Galilee, and thy speach agreeth thereto.

71 But he beganne to curse and to sweare, (saying,) I knowe not this man of whom ye speake.

72 And the seconde time the Cocke crewe, and Peter remembred the worde that Iesus sayde vnto him, Before the Cocke crowe twise, thou shalte deny mee three times: And he beganne to weepe. Math.26.g Luke.22.g.

The.xv. Chapter.

1. Iesus is deliuered bound to Pilate. 2. and answereth him nothing. 15. Barrabas is loosed, and Iesus is deliuered vp to be crucified. 16. the manner of Christes passion and death. 39. the Centurions confession of Christe. 43. Ioseph beggeth Christes body, and burieth it. 47. women that behelde his passion and sepulchre.

1 AND anone in the dawning, when the high priestes had held a counsell with the elders and the Scribes, and the whole congregation, and had bound Iesus, they caryed him away, and deliuered him to Pylate. A The Gospell on the Tuesday next before Easter. Math.27.a Luke.23.a.

2 And Pylate asked him, Art thou the king of the Iewes? And he answering, sayd vnto him, Thou sayest it. Iohn.18.c.

3 And the high priestes accused him of many things, but he answered nothing.

4 So Pylate asked him agayne, saying, Answerest thou nothing? behold how many things they witnesse agaynst thee. Math.27.b Luke.23.b.

5 Iesus yet answered nothing at all, so that Pylate maruelled.

6 At that feast Pylate did deliuer vnto the one prisoner, whom so euer they desired.

7 And there was one that was named Barrabas, whiche lay bounde with them that made insurrection with him, whiche (men) had committed murther also in the insurrection. B

8 And the people crying aloude, began to desire (that hee would doe) according as he had euer done vnto them,

9 Pylate answered them, saying, Will ye that I let lose vnto you the king of the Iewes?

10 (For he knewe that the high priestes had deliuered him for enuie.)

11 But the high priestes moued the people, that hee shoulde rather deliuer Barrabas vnto them.

Math.27.b Luke.23.c. 12 Pylate answering againe, sayde vnto them, What will ye then that I shall doe vnto him whome ye call the kyng of the Iewes?

13 And they cryed agayne, Crucifie him.

C 14 Pylate sayde vnto them, what euill hath he done? And they cryed the more feruently, Crucifie him.

Math.27.c 15 And so Pylate willing to content the people, let lose Barrabas vnto them, and deliuered vp Iesus, when he had scourged him, for to be crucified.

16 And the souldiers led him away into the hall, called Prætorium, and they call together the whole bande*.

*of, souldiers

17 And they clothed him with purple, and whē they had planted a crown of thornes, they put it about his (head,)

18 And began to salute him, (saying,) Haile king of the Iewes.

19 And they smote him on the heade with a reede, and did spit vpon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they toke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

Math.27.D Luke.23.D. 21 And they compell one that passed by called Simon of Cyrene (comming out of the field, the father of Alexander and Ruphus) to beare his crosse.

D Math.27.D 22 And they bring him to a place named Golgotha, which is, if a man interprete it, a place of a skull.

23 And they gaue him to drink, wine mingled with myrre, but he receiued it not.

Math.27.B Psal.22.D. 24 And when they had crucified him, they parted his garmentes, casting lottes vpon them, what euerie man should take.

*or, when. 25 And it was the thyrde houre, * and they crucified him.

26 And the title of his accusation was written ouer, * The king of the Iewes.

*In these wordes.

Math.27.D Luke.23.D. 27 And they crucifie with him two theeues, the one on the right hande, and the other on his left.

E Esai.53.D. Math.27.D 28 And the scripture was fulfilled whiche saith, He was counted among the wicked.

Math.27.D Luke.23.D. 29 And they that went by, rayled on him, wagging their heades, and saying, A wretch, (thou) that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also the high priestes mocking him among them selues, with the scribes, sayde, He saued other men, him selfe he can not saue.

32 Let Christ the kyng of Israell descende now from the crosse, that we may see, and beleeue: And they that were crucified with him, checked him also.

33 And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. Math.27 Luke.23

34 And at the ninth houre Iesus cried with a loude voyce, saying, Eloi, Eloi, Lamasabacthani? which is, if one interprete it, My God, my God, why hast thou forsaken me? Math.27.d Psal.22.a

35 And some of them that stode by, when they harde that, said, Behold, he calleth for Elias. F

36 And one ranne, and after he had filled a sponge ful of vineger, and put it on a reed, he gaue him to drinke, saying, Let him alone, let vs see whether Elias commeth to take him downe. Math.27.d

37 But when Iesus had cryed with a loud voyce, he gaue vp the ghost.

38 And the vaile of the temple was rent into two peeces, from the top to the bottome. Math.27.d Luke.23.g.

39 And when the Centurion, whiche stode ouer against him, sawe, that when he had so cryed, he gaue vp the ghost, he said, truely this man was the sonne of God. Math.27.d Luke.23.g.

40 There were also women a good way off, beholding him, among whom was Marie Magdalene, and Marie the mother of Iames the litle, & of Ioses, and Salome. Math.27.d Luke.23.g. Math.27.d

41 Whiche also when hee was in Galilee, folowed him, and ministred vnto him, and many other women whiche came vp with him vnto Ierusalem. Luke.8.a.

42 And nowe when the euen was come, (bicause it was the day of preparing, that goeth before the Sabboth. G

43 Ioseph (of the citie) of Arimathea, a noble counseller, whiche also loked for the kingdom of God, came, and went in boldly vnto Pylate, and begged of him the body of Iesus. Math.27.g Luke.23.g. John.19.g.

44 And Pylate marueled if he were already deade, and when he had called vnto him the Centurion, asked of him whether he had bene any whyle dead.

45 And when hee knewe the trueth of the Centurion, he gaue the body to Ioseph.

46 And whē he had bought a linnen cloth, and

and taken him downe, he wrapped him in the linnen cloth, & laide him in a sepulchre, that was hewen out of the rocke, and rolled a stone vnto the dore of the sepulchre.

mother 47 And Marie Magdalene, and Marie " of Joses beheld where he was layd.

The. xvi. Chapter.

1. The women come to the sepulchre. 5. an Angell telleth them that Christ is risen. 9. Christ appeareth to Marie Magdalen. 12. to two going into the countrey. 14. then to the eleuen. 15. whome he commaundeth to preache the Gospell. 19. Christe is receiued into heauen. 20. The signes that folowe the preaching of the Gospell.

A 1 AND when the Sabboth daye was past, Marie Magdalene, and Marie (the mother) of James, and Salome, bought sweet smelling oyntmẽts, that they might come and annoynt him.

2 And verie early in the morning, the (a) first day of the Sabbothes, they come vnto the sepulchre, when the sunne was risen,

3 And they sayd among them selues, Who shall roll vs away the stone from the dore of the sepulchre?

4 (And when they loked, they see how that the stone was rolled away,) for it was verie great.

5 And when they went into the sepulchre, they saw a yong man, sitting on the right side, clothed in a long white garment, and they were greatly amazed.

6 And he sayth vnto them, Be not greatly amazed, ye seeke Jesus of Nazareth, which was crucified, he is risen, he is not heere, beholde the place where they had put him.

B 7 But goe your way, and tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he sayde vnto you.

8 And they went out quickly, and fled from the sepulchre, for they trembled and were amazed, neyther sayde they any thing to any man, for they were afrayde. Math. 28. c. Luke. 24. a

9 When (Iesus) was risen early, the fyrste (day) after the Sabboth, he appeared firste to Marie Magdalene, out of whom he had cast seuen deuils.

10 And she went and tolde them that were with him, as they mourned and wept.

11 And they, when they had heard that he was aliue, and had bene seene of hir, beleeued it not.

12 After that he appeared in another forme, vnto two of them as they walked, and went into the countrey. Luke. 23. b.

13 And they went and tolde it vnto the residue: and (they) beleeued not these also.

14 Afterwarde he appeared vnto the eleuen as they sate at meat, and cast in their teeth their vnbeleefe and hardnesse of heart, because they beleeued not them whiche had seene that he was risen. The Gospell on Ascention day. C

15 And he sayde vnto them, Goe ye into all the worlde, and preache the Gospell to all creatures. Math. 28. d

16 He that shall beleeue, and be baptized, shall be saued, but he that shall not beleue, shall be damned.

17 And these tokens shall folowe them that beleeue, In my name shal they cast out deuils, they shall speake with newe tongs. Actes. 8. b. 16. b. 20. c.

18 They shall driue away serpentes, and if they drinke any deadly thing, it shall in no wise hurt them, they shall lay handes on the sicke, and they shall recouer. Actes. 2. a. c. 19. b. Luke. 10. c. c. 23. b.

19 So then when the Lorde hadde spoken vnto them, he was receyued into heauen, and sate him downe on the right hande of God. Luke. 24. g. Actes. 1. b.

20 And they went forth and preached euerie where, the Lorde working with them, and confirming the worde with signes folowing. Hebr. 2. a.

Heere endeth the Gospell by Saint Marke.

The

(a) That is, Sunday, the first day of the weeke.

The Gospell by Saint Luke.

¶ *The first Chapter.*

1. The preface of Luke. 5. Of Zacharias and Elizabeth. 11. The Angell sheweth the Natiuitie of Iohn Baptist. 20. The incredulitie of Zacharie is punished. 28. The angell saluteth Marie, and sheweth the Natiuitie of Christe. 40. Marie visiteth Elizabeth. 46. The song of Marie. 57. The byrth, Circumcision, and graces of Iohn Baptist. 68. The prophecie of Zacharie. 80. The office of Iohn.

A 1 FOr as much as many haue taken in hande to set forth in order the declaration of those things whiche are most surely beleeued among vs.

a or, proued.

2 Euen as they deliuered them vnto vs, which from the beginning sawe them thē selues with their eyes, & were ministers of the (a) word:

2. That is, they were doers in suche things as be set foorth in the Gospell.

3 It seemed good to me also, hauing perfect vnderstanding of all things from the beginning, to write vnto thee in order, most excellent Theophilus.

4 That thou mightest knowe the certaintie of those things whereof thou hast bene taught by mouth.

5 THere was in the dayes of Herode the king of Iurie, a certayne priest named Zacharias, of the course of Abia, and his wife (was) of the daughters of Aaron, and hir name was Elizabeth. 2. Par. 24. 8

6 They were both righteous before God, walking in all the commaundements and ordinances of the Lord, blamelesse.

B 7 And they had no childe, bicause that Elizabeth was barren, and they both were nowe well stricken in age.

8 And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

9 According to the custome of the priestes office, his lot was to burne incense when he went into the temple of the Lorde.

10 And the whole multitude of the people were without in prayer, whyle the incense was burning.

11 And there appeared vnto him an angell of the Lorde, standing on the right side of the aulter of the incense.

12 And when Zacharias sawe him, he was troubled, and feare fell vpon him.

13 But the Angell sayde vnto him, Feare not Zacharie, for thy prayer is heard, and thy wife Elizabeth shal beare thee a sōne, and thou shalt call his name Iohn,

14 And thou shalt haue ioy and gladnesse, C and many shall reioyce at his byrth:

15 And hee shall be great in the sight of the Lorde, and shall neyther drinke wine nor strong drinke, and hee shall be fylled with the holie Ghost, euen from his mothers wombe.

16 For many of the children of Israell, shall he turne to their Lorde God.

17 And hee shall goe before him with the spirite and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a perfect people for the Lorde. Mat. 11. 9. b.

18 And Zacharias sayde vnto the angell, Gen. 17. 17. Iud. 13. 3. b. By what token shall I know this? For I am old, & my wife well stricken in yeeres.

19 And the angell answering, sayde vnto him, I am Gabriell that stande in the presence of God, and was sent to speake vnto thee, and to shew thee these glad tidings.

20 And beholde, thou shalt be dumbe, and not be able to speake, vntyll the daye that these things shall be performed, bycause thou beleeuedst not my wordes, which shal be fulfilled in their season.

21 And the people wayted for Zacharias, D and maruelled that hee tarryed so long in the temple.

22 And when hee came out, hee coulde not speake vnto them: and they perceyued that he had seene a vision in the temple: for he beckened vnto them, and remayned speachlesse.

23 And it came to passe, that as soone as the dayes of his office were out, hee departed into his owne house.

24 And after those dayes, his wife Elizabeth conceyued, and hid hir selfe fiue monethes, saying,

25 Thus hath the Lorde dealt with me in the

the dayes wherein he loked on me, to take from me my rebuke(b) among men.

Gospell of Incarnation of Virgin Marie.

26 And in the sixth moneth, the angell Gabriell was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.

28 And when the angell was come in vnto hir, he sayde, Hayle (thou that art) in highe fauour, the Lord is with thee, Blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and cast in hir mynde what maner of salutation this should be.

30 And the angell sayde vnto hir, Feare not Marie, for thou hast founde fauour with God.

31 For beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call his name Jesus.

32 He shall be great, and shall be called the sonne of the highest, and the Lorde God shall giue vnto him the seate of hys father Dauid,

33 And he shal raigne ouer the house of Jacob for euer, and of his kingdome there shall be none end.

34 Then sayde Marie vnto the Angell, Howe shall this be, seeing I knowe not a man?

35 And the angell answering, sayde vnto hir, The holie ghost shall come vpon thee, and the power of the highest shall ouershadowe(c) thee. Therefore also that holie thing which shall be borne, shall be called the sonne of God.

36 And beholde, thy cousin Elizabeth, she hath also conceyued a sonne in hir olde age, and this is hir sixth moneth, whiche was called barren.

37 For with God shall no worde be vnpossible.

38 And Marie sayde, Beholde the handemayden of the Lorde, be it vnto me according to thy worde: and the angell departed from hir.

39 And Marie arose in those dayes, and wente into the hyll countrey with haste, into a citie of Juda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in hir wombe, and Elizabeth was filled with the holie ghost,

42 And she spake out with a loude voyce, and sayd, Blessed art thou among wome, and the fruite of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lorde shoulde come to me?

44 For loe, as sone as the voyce of thy salutation sounded in myne eares, the babe sprang in my wombe for ioy.

45 And blessed is he that beleeued, for those things shall be performed whiche were tolde hir from the Lord.

46 And Marie sayde, My soule magnifieth the Lorde, Esai. 61. d.

47 And my spirite hath reioyced in God my sauiour.

48 For he hath loked on the lowlynesse of his handemayden, for loe, nowe from hencefoorth shall all generations call me blessed.

49 Because he that is myghty hath done to me great things, and holy is his name.

50 And his mercie is on them that feare him, from generation, to generation.

51 He hath shewed strength with his arme, he hath scattered them that are proude, in the imagination of their heartes.

52 Hee hath put downe the mightie from their seates, and exalted the lowly. 1. Re. 2. b. Eccle. 10. b.

53 Hee hath filled the hungry with good things, and sent away the ryche emptie.

54 Hee hath helped his seruant Israell, in remembrance of his mercy,

55 (Euen as he spake to our fathers Abraham, and to his seede) for euer. Gen. 22. b.

56 And Marie aboade with hir about three monethes, and (afterwarde) returned to hir owne house.

57 Elizabethes time came that she shuld be deliuered, and she brought forth a sonne.

58 And hir neighbors, and hir cosins hearde howe the Lorde had shewed great mercie vpon hir, and they reioyced with hir.

59 And it came to passe, that on the eyght day they came to circumcise the childe, and called him Zacharias, after the name of his father. Gen. 17. b. E. 21. a. Leui. 12. a.

60 And his mother answering, sayde, Not so, but he shall be called John.

61 And they sayde vnto hir, There is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And when he had asked for writing tables, he wrote, saying, His name is John: and they marueled all.

64 And his mouth was opened immediatly, and his tong (loosed,) and he spake, praising God.

65 And feare came on all them that dwelte rounde

Gen. 13. 30 therefore taken a- ing the Ie- for a re- ke to be en.

Gen. 7. c. Psal. 1. c. Esai. 2. c.

Dan. 9. b.

Dan. 7. b. Psal. 4. b.

Shal worke rectly in me aboue all ason.

Zach. 8. b. Math. 19. c. Mark. 10. b. Luke. 18. c.

rounde about them, and all these sayings were noysed abroad throughout all the hill countrey of Jurie.

66 And all they that had heard them, layde them vp in their hearkes, saying, What maner of childe shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy ghost, & prophecied, saying,

68 Praysed be the Lord God of Israell, for he hath visited and redeemed his people.

Psal.13.c. d. That is, his kingdome and power. 1. Sam.16. and Dan.7.

69 And hath raysed vp an(d) horne of saluation vnto vs, in the house of his seruant Dauid.

70 Euē as he spake by the mouth of his holy prophetes, which were since the world beganne.

71 That he woulde saue vs from our enimies, and from the hand of al that hate vs

72 That he woulde deale mercifully with our fathers, and remember his holie couenant.

Gen.23.c. e. Which is, that he would giue him selfe to vs. Esai.38.c.

73 And that he woulde performe the oth which he (e) sware to our father Abraham, for to giue vs.

74 That we being deliuered out of the handes of our enimies, might serue him without feare,

75 In holynesse and rygh teousnesse before him, all the dayes of our life.

76 And thou childe shalt be called the prophete of the hyghest: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 To giue knowledge of saluation vnto his people, by the remission of their sinnes.

78 Through the tender mercie of our God, whereby the day spring from an high hath visited vs.

Esai.9.c. Math.4.c.

79 To giue light to them that sit in darkenesse, and in the shadow of death, to guide our feete into the way of peace.

80 And the childe grewe, and waxed strong in spirite, and was in wildernesse till the day came (f) of his shewing vnto the Israelites.

f. That is, when he shuld shew him self.

The.ij. Chapter.

1. The taxing of the world by Augustus Cæsar. 7. Christe is borne. 10. he is shewed vnto the shepheardes. 14. The song of the Angels. 21. The Circumcision of Christ. 28. Simeon and Anna prophesie of him. 40. Christe encreaseth in wisedome. 46. disputeth with the Doctors. 51. and was obedient to his parents.

A 1 AND it came to passe in those dayes, that there went a commaundement from Augustus Cæsar, that all the (a) worlde should be taxed.

a. So the was subi the Ro

2 (And this first taxing was made when Cyrenius was Liefetenant of Syria.)

3 And all went to be taxed, euery man into his owne citie.

4 And Joseph went vp from Galilee, out of the citie Nazareth, into Jurie, vnto the citie of Dauid, which is called Bethlehem (bycause he was of the house, and lynage of Dauid,)

1. Re.

5 To be taxed with Marie his spoused wife, being great with childe.

6 And so it was, that whyle they were there, the dayes were accomplyshed that she should be deliuered.

7 And she brought forth hir first begotten (b) sonne, and swadled him, and layde him in a maunger, bicause there was no rome for them in the Inne.

B b. He the first ten, by she had before.

8 There were in the same countrey shepheardes abyding in the fielde, keeping watche ouer their flocke by night.

9 And loe, the Angell of the Lorde stode harde by them, and the glorie of the Lorde shone rounde about them, and they were sore afrayde.

10 And the Angell sayde vnto them, Be not afrayde: for beholde, I bring you good tydings of great ioye, that shall be to all people:

11 For vnto you is borne this day, in the citie of Dauid, a sauiour, whiche is Christe the Lorde,

12 And take this for a signe, Ye shall finde the childe swadled, layd in a maunger.

13 And sodeynely there was with the Angell a multitude of heauenly souldiers, praysing God, and saying,

14 Glorie to God in the highest, and peace on the earth, and among men a good will.

15 And it came to passe, as soone as the Angels were gone awaye from them into heauen, the men the shepheardes sayde one to another, Let vs goe nowe euen vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with haste, and founde Marie and Joseph, and the babe layde in a maunger.

17 And when they had seene it, they published abroade the saying, which was tolde them of this childe.

18 And all they that hearde it, wondred at those things which were tolde them of the shepheardes.

19 But Marie kept all those sayings, and pondred

pondred (them) in hir hart.

20 And the shepheardes returned, glorifying, and praysing God, for all the things that they had heard and seene, euen as it was told vnto them.

21 And when the eyght day was come, that the childe shoulde be circumcised, his name was called Jesus, whiche was so named of the angel before he was conceyued in the wombe.

22 And when the dayes of hir purification after the lawe of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 As it is written in the law of the Lord; Euerie man childe that firste openeth the wombe, shall be called holy to the Lord,

24 And to offer, as it is sayde in the law of the Lorde, a payre of turtle Doues, or two yong Pigions.

25 And beholde, there was a man in Jerusalem, whose name was Simeon, and the same man was iust and godly, loking for the consolation of Israell: and the holie ghost was vpon him.

26 And a reuelation was gyuen him of the holy ghost, not to see death before he had seene the Lordes Christ.

27 And hee came by inspiration into the temple: and when the parentes brought in the childe Jesus, to doe for him after the custome of the lawe,

28 Then toke he him vp in his armes, and prayed God and sayde,

29 Lorde, nowe lettest thou thy seruant depart in peace, according to thy promise.

30 For myne eyes haue seene thy saluation.

31 Which thou hast prepared before the face of all people.

32 A light to be reuealed to the gentiles, and the glorie of thy people Israell.

33 And his father & his mother maruelled at those things which were spoken of him.

34 And Simeon blessed (c) them, and sayde vnto Marie his mother, Beholde, this childe is set to be the fall and (d) vprising againe of many in Israell, and for a signe which is spoken against.

35 (And moreouer, the swoord (e) shall pearce thy soule) that the thoughts of many harts (f) may be opened.

36 And there was a prophetisse, one Anna, the daughter of Phanuell, of the tribe of Aser, whiche was of a great age, and had lyued with an husbande (g) seuen yeeres from hir virginitie,

37 And she had bin a widdow about foure score and foure yeeres, which departed not from the temple, but serued God with fastings and prayers night and day:

38 And she, comming at the same instant vpon them, gaue thankes likewise vnto the Lorde, and spake of him to all them that loked for redemption in Jerusalem.

39 And when they hadde performed all things, according to the law of the Lord, they returned into Galilee, to their owne citie Nazareth.

40 And the childe grew, and waxed strong in spirite, and was filled with wisedome, and the grace of God was vpon him. 1. Reg. 2. c.

41 Nowe his parentes went to Jerusalem euery yere at the feast of the Passouer. Exod. 12. c. Leui. 23. a.

42 And when he was twelue yeeres olde, they ascended vp to Jerusalem, after the custome of the feast day:

43 And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still in Jerusalem, and Joseph and his mother knewe not of it.

44 But they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned back againe to Jerusalem, seking him.

46 And it came to passe, that after three dayes, they founde him in the temple, sytting in the middes of the Doctours, hearing them, and posing them.

47 And all that hearde him, were astonyed at his vnderstanding and answeres. Math. 7. d. Mark. 1. c. Luke. 4. c.

48 And when they sawe him, they were amased: and his mother sayde vnto hym, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee, sorrowing.

49 And he sayde vnto them, How is it that ye sought me? Wist ye not that I muste goe about my fathers businesse?

50 And they vnderstode not that saying, which he spake vnto them. Luke. 9. c. c. 23. c.

51 And hee went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings in hir heart.

52 And Jesus encreased in wisedome & stature, and in fauour with God and men.

The. iij. Chapter.

3. The preaching and baptisme of Iohn. 7. He sharply rebuketh the hypocrites. 15. Hee is thought to be Christ. 16. Iohns testimonie of Christ. 20. his imprisonment. 21. Christ is baptised. 23. the age and genealogie of Christ.

A

Luke.23.a.

1 NOw in the fiftenth yere of the raigne of Tiberius Ceasar, Pontius Pilate being lieftenant of Jurie, and Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, & of the region of the Trachonites, and Lysanias the Tetrarch of Abiline,

2 When Annas and Caiaphas were the highe (a) priestes, the worde of the Lorde came vnto John, the sonne of Zacharias, in the wildernesse.

a. By the law there shoulde haue bene but one highpriest only, but corruption of the time, by reaso the Romanes had rule, and the bribery of Caiaphas brought to passe, that the office was diuided.

3 And hee came into all the coastes about Jordane, preaching the baptisme of repentance, for the remission of sinnes,

4 As it is written in the booke of the wordes of Esaias the prophete, saying, The voyce of a cryer in a wildernesse, Prepare ye the way of the lord, make his pathes straight.

Esai.40.a.

5 Euery valley shall be fylled, and euerie mountaine and hill shal be brought lowe, and things that be crooked, shall be made (b) straight, and the rough wayes shall be made playne

b. Al impediments shal be taken away that may hide vs from our saluation in Christ, so that Christes way to vs, and our way to him, shall be plaine and manifest.

6 And all flesh shal see ỹ saluation of God.

Math.3.b.

B

7 Then sayde hee to the people that were come forth to be baptized of him, O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore due fruites of repentance, and beginne not to say within your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

c. The vengeance of God is at hand.

9 Nowe also is the (c) axe layde vnto the rote of the trees: Euerie tree therefore whiche bringeth not forth good fruite, is hewen downe, and cast into the fire.

Math.3.b.

10 And the people asked him, saying, What shall we do then?

Actes.2.f.

11 He answereth and sayth vnto them, hee that hath two (d) coates, let him part with him that hath none, & he that hath meate, let him do likewise.

d. He willeth the rich shuld be liberal and help the poore as their abiliti will serue, and nede requireth.

12 Then came Publicanes (e) also to bee baptised, and sayd vnto him, Maister, what shall we doe?

e. Whose office was to receiue the tribute money and tolles.

13 And hee sayde vnto them, Require no more than that whiche is appoynted vnto you.

C

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And hee sayde vnto them, Doe violence to no man, neyther accuse any falsely, and be content with your wages.

15 As the people wayted, and all men mused in their heartes of John, whether hee were very Christe.

16 John answered, saying vnto them all, In deede I baptise you with water, but one stronger than I commeth, whose shoes latchet I am not worthy to vnlose, he shal baptise you with the holie ghost, and with fire.

Math.3.
Mark.1.
John.1.

17 Whiche hath his fanne in his hande, and will throughly purge his floore, and will gather the wheate into his barne, but the chaffe will he burne vp with fire vnquenchable.

Math.

18 And many other things in his exhortation preached he vnto the people.

19 Then Herode the Tetrarch, when hee was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herode did,

Math.
Mark.

20 Added this aboue all, and shut vp John in prison.

21 Nowe it came to passe, as all the people were baptised, and when Jesus was baptised, and did praye, that the heauen was opened.

D
Math.
Mark.
John.

22 And the holie ghoste came downe in a bodyly shape like a Doue vpon him, and a voyce came from heauen, whiche sayde, Thou arte my beloued sonne, in thee I am well pleased.

Esai.

23 And Jesus him self beganne to be about thirtie yeeres of age, being (as he was supposed) the sonne Joseph, which was (the sonne) of Heli.

Math.
Mark.
Luke.
John.

24 Which was the sonne of Matthat, whiche was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matthathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Hesly, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matthathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabell, which was the sonne of Salathiel, which was the son of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the son of Cosam, which was the sonne of Elmodam, which was the sonne of Er,

E

Math.4
Mark.

29 Which was the sonne of Jose, which was the sonne of Eliezer, which was the sonne of Jorim, which was the sonne of Matthat, which was the sonne of Leui,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the

sonne

sonne of Joseph, which was the sonne of Eliachim,

31 Which was the sonne of Melea, whiche was the sonne of Menam, which was the sonne of Mathatha, which was the sonne of Nathan, whiche was the sonne of Dauid.

32 Which was the sonne of Jesse, which was sonne of Obed, whiche was the sonne of Booz, whiche was the sonne of Salmon, which was the sonne of Naasson,

33 Whiche was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, whiche was the sonne of Isaac, whiche was the sonne of Abraham, whiche was the sonne of Thara, which was the son of Nachor,

35 Which was the sonne of Saruch, whiche was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala,

36 Whiche was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech,

37 Whiche was the sonne of Methusala, whiche was the sonne of Enoch, whiche was the sonne of Jared, whiche was the sonne of Malaleel, whiche was the sonne of Cainan.

38 Whiche was the sonne of Henos, which was the sonne of Seth, whiche was the son of Adam, which was the son of God.

The.iiij. Chapter.

1. The temptation and fasting of Christe. 13. he ouercommeth the deuill. 16. he teacheth at Nazareth with great admiration of the people. 24. A prophete is despised, teaching in his owne countrey. 33. He healeth the man possessed with a deuill. 34. the deuill confesseth him to be Christ. 38. he healeth Peters wiues mother. 40. he healeth many of diuers diseases. 41. the deuils confesse Christe, and are of him reproued. 43. and he preacheth through the cities.

A Math.4.a. Mark.1.b.

1 JEsus, being full of the holy ghost, returned from Jordane, and was led by the (same) spirite into wildernesse,

2 Being fourtie dayes tempted of the deuil, and in those dayes did he eate nothing: and when they were ended, he afterwarde hungred.

3 And the deuill sayde vnto him, If thou be the sonne of God, commaunde this stone, that it be made bread.

4 And Jesus answered him, saying, It is written, that man shall not liue by bread only, but by euery worde of God. Deut.8.a. Math.4.a.

5 And when the deuill had taken him vp into an high mountayne, hee shewed him all the kingdomes of the worlde in a moment of time.

6 And the deuill sayde vnto him, All this (a) power will I giue thee euerie whit, and the glorie of them, for that is deliuered vnto me, and to whom so euer I will, I giue (b) it.

a. That is of the kingdome

b. Satan betrayeth him selfe, shewing his bald sacrilege, vsurping the empyre of the earth.

7 If thou therefore wilte worship me, it shall be all thine. B

8 Jesus answering, sayde vnto him, Get thee hence behynde me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serue. Deut.6.c.

9 And he caryed him to Jerusalem, and set him on a pinacle of the temple, and sayde vnto him, If thou be the sonne of God, cast thy selfe downe from hence. c.10.d. Math.4.b.

10 For it is written, that he shall giue his angels charge ouer thee, to keepe thee. Psal.21.c.

11 And in their handes they shall beare thee vp, that thou dashe not thy foote at any time against a stone.

12 And Jesus answering, sayde vnto him, It is sayd, Thou shalt not tempt the Lord thy God. Deut.6.c. Math.4.g.

13 And when the deuill had ended all the temptation, hee departed from him for a season.

14 And Jesus returned by the power of the spirite into Galilee, and there went a fame of him throughout all the region rounde about. C

15 And he taught in their synagogues, being glorified of all men.

16 And hee came to Nazareth, where hee was nursed, and as his custome was, hee went into the synagogue on the Sabboth day, and stode vp for to reade. Math.13.g. Mark.6.a.

17 And there was deliuered vnto him the booke of the Prophete Esaias: and when he had opened the booke, he found the place where it was written. 2.Esd.8.b.

18 The spirite of the Lorde vpon me, because he hath annoynted me, to preache the Gospell to the poore hee hath sent me, to heale the brokē hearted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at libertie them that are bruised: Esai.61.a.

19 And to preach the acceptable yeere of the Lorde.

20 And when hee had closed the booke, and gyuen it agayne to the minister, hee sate

down: and the eyes of all them that were in the synagogue were fastned on him.

D
Matth.7.g. Mark.1.c. Luke.2.c.
21 And he began to say vnto thē, This day is this scripture fulfilled in your eares.

22 And all bare him witnesse, and wondred at the gratious wordes which proceeded out of his mouth. And they sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye will vtterly say vnto me this prouerbe, Physition, heale thy selfe: What so euer we haue hearde done in Capernaum, doe the same here likewise in thyne owne countrey.

Matth.13.g. Mark.6.a.
24 And he said, Verily I say vnto you, no prophet is accepted in his owne countrey.

3.Re.7.b. Jacob.5.d.
25 But I tell you of a trueth, many widdowes were in Israell in the dayes of Elias, when the heauen was shut three yeres and sixe monethes, (when) great famishment was throughout all the lande:

26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a widdow.

E
4.Re.5.d.
27 And many lepres were in Israell in the time of Elizeus the prophete: and none of them was cleansed, sauing Naaman the Syrian.

28 And all they in the Synagogue, when they hearde these things, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him euen vnto the "top of the hill, (whereon their citie was built,) that they might cast him downe headlong.

*The greeke readeth, brow of the hyll.

30 But he passing through the middes of them, went his way:

31 And came down to Capernaum, a citie of Galilee, and there taught them on the Sabboth dayes.

32 And they were astonied at his doctrine: for his preaching was with power.

Matth.7.d. E.13.g. Mark.10.c. Mark.1.c.
33 And in the Synagogue there was a man which had a spirite of a foule deuyll, and cryed out with a loude voyce,

34 Saying, Let vs alone, what haue we to do with thee thou Jesus of Nazareth? Art thou come to destroye vs? I knowe who thou art (euen) the holie one of God.

35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had throwen him in the middes, he came out of him, and hurt him not.

36 And feare came on them all, and they spake among themselues, saying, What maner of saying is this: For with authoritie and power he cōmaundeth the foule spirites, and they come out.

37 And the fame of him went out into euerie place of the countrey rounde about.

38 And when he was ryssen out of the Synagogue, he entred into Simons house: and Simons wiues mother was taken with a great feuer, and they made intercession to him for hir. Matth.8. Mark.1.

39 And he stode ouer hir, and rebuked the feuer, and it left hir. And immediately she arose, and ministred vnto them.

40 When the sunne was downe, all they that had any sicke with diuers diseases, brought them vnto him: and when he had layd his hāds on euery one of them, he healed them.

41 And deuils also came out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebuking them, suffered not them to speake: for they knew that he was Christe. Matth. E.13.d.

42 And when it was day, he departed, and went into a desart place: and the people sought him, and came to him, and kept him, that he should not depart from them.

43 And he sayde vnto them, I must preache the kingdome of God to other cities also: For therefore am I sent.

44 And he was preaching in the Synagogues of Galilee.

The.v. Chapter.

1. Christe teacheth out of a shippe. 6. the great draught of fishe. 10. certaine disciples are called. 12. he cleanseth the leapre. 16. he prayeth in the wildernesse. 18. he healeth the man of the palsie. 27. calleth Matthewe the Publicane. 29. he eateth with sinners. 30. the Pharisees murmure. 34. he excuseth his disciples. 35. shewing their afflictions after his ascention. 36. newe and olde agree not.

1 IT came to passe, that when the people preassed vpon him, to heare the word of God, he was standing by the lake of Genezareth, I

2 And he sawe two shippes stand by the lakes side: but the fishermen were gone out of them, and were washing their nettes. Mark.4.

3 And when he was entred into one of the shippes which perteyned to Simon, he prayed him that he woulde thrust out a little from the lande: and he sate downe and taught the people out of the shippe.

4 When he had left speaking, he sayd vnto Simon, Launche out into the deepe, and let slip your nettes to catch.

5 And Simon answering, sayde vnto him, Maister, we haue laboured all night, and haue taken nothing: neuertheless, at thy cōmaundement I will lose forth the net.

6 And when they had this done, they inclosed a great multitude of fishes, but their net brake:

B 7 And they beckened unto their parteners, which were in the other shippe, that they should come, and helpe them. And they came, and filled both the shippes, that they sunke (againe.)

8 When Simon Peter sawe (this) hee fell downe at Jesus knees, saying, Goe out from me, for I am a sinfull man, O Lord.

9 For he was utterly astonyed, and all that were with him, at the taking of the fishes which they had caught together.

10 And so was also James and John the sonnes of Zebedee, which were parteners with Simon. And Jesus sayde unto Simon, Feare not, from henceforth thou shalt (a) catch men.

11 And when they had brought up their boates to the shore, (b) they forsoke all, and followed him.

12 And it came to passe, that when he was in a certaine citie, behold (there was) a man full of leaprosie: and when he had spyed Jesus, he fell flat on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 And when hee had stretched forth his hande, he touched him, saying, I will: be thou cleane. And immediatly the leaprosie departed from him.

C 14 And he charged him to tell no man: but, Goe, (sayth he) and shewe thy selfe to the priestle, and offer for thy cleansing, according as Moses commaunded, for a witnesse unto them.

15 But so muche the more went there a fame abroade of him, and muche people came together to heare, and to be healed of him from their infirmities.

16 And he kept him selfe a part in the wildernesse, and prayed.

17 And it came to passe on a certaine daye as he was teaching, that there were Pharisees and doctours of the lawe sitting by, which were come out of all the townes of Galilee and Jurie, and Jerusalem: and the power of the Lorde was present, to heale them.

18 And beholde, men brought in a bedde a man whiche was taken with a paulsie: and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde on what side they might bring him in, because of the preale, they went upon the toppe of the house, and let him downe through the tyling with his couche, euen into the middes before Jesus.

20 When he sawe their fayth, he saide unto him, Man, thy sinnes are forgiuen thee.

21 And the Scribes and the Pharisees beganne to " thinke, saying, What felow is this, which speaketh blasphemies? Who can forgiue sinnes, but God only?

D " or, reason.

22 But when Jesus perceyued their thoughts, he answering, sayd unto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Ryse vp, & walke?

24 But that ye may knowe that the sonne of man hath power to forgiue sinnes on earth, (he sayde unto the sicke of the paulsie) I say unto thee, Aryse, and when thou hast taken up thy couch, go unto thy house.

25 And immediatly he rose up before them, and when hee had taken up his couche, whereon he lay, he departed to his owne house, glorifying God.

26 And they were all amazed, and they gaue the glorie unto God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 And after these things hee went forth, and sawe a Publicane named Leui, sitting at the receit of custome: and he saide unto him, Followe me.

28 And when he had left all, he rose up, and followed him. E

29 And Leui made him a great feast in his owne house: and there was a great companie of Publicanes, and of other that sat (at meate) with them.

30 But they that were Scribes and Pharisees among them, murmured agaynst his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners?

31 And Jesus answering, sayde unto them, They that are whole, neede not a Physition: but they that are sicke.

32 I came not to call the (c) righteous: but sinners to repentance.

c. Those whiche account themselues, or woulde seeme in the eyes of the worlde to be righteous.

33 And they sayde unto him, Why doe the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke?

34 He sayde unto them, Can ye make the children of the wedding chamber fast, while the bridegrome is with them?

35 But the dayes will come: and when the bridegrome shalbe taken away from them, then shal they fast in those dayes.

36 Hee spake also unto them a similitude. No man putteth a peece of a newe garment, into an olde vesture: for then the

Math.8. Mark.1.

Math. 13.d.

a. By the preaching of the Gospel, as one then appoynted to be an Apostle. That is, saying, that they possessed not an impediment, wherby they might be let or hindred from the preaching of the Gospell.

Leui.14.a.

Math.9.a. Mark.2.a.

Math.9.a. Mark.2.c. Actes.2.a. 9.f.

Math.9.a. Mark.1.b.

Math.9.a. Mark.2.b. Luke.7.c. & 15.a.

Math.9.b. Mark.2.f.

newe renteth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde.

F 37 And no man poureth newe wyne into olde vessels: For if he doe, the newe wine will burst the vessels, and runne out it self, and the vessels shall perishe.

38 But newe wine must be put into newe vessels, and both are preserued.

39 No man also hauing dronke olde wine, will straightway haue newe: for he sayth, The olde is better.

The.vi. Chapter.

1. The disciples plucke the eares of corne on the Sabboth. 6. he healeth the man with the wythered hande. 13. the choosing of his Apostles. 20. of blessings and cursings. 27. the loue of our enimies. 29. to forgiue one another. 37. rashe iudgement reprehended. 44. the tree is knowne by his fruite. 45. the heart knowne by the workes. 47. with what fruite the worde of God is to be heard.

I 1 AND it came to passe on the seconde Sabboth after the first, that hee went through the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbing them in their handes.

Math.12.a. Mark.2.d.

2 And certayne of the Pharisees sayde vnto them, Why doe ye that which is not lawfull to do on the Sabboth dayes?

3 And Jesus answering them, sayde, Haue ye not read so much as this that Dauid did, when he him selfe was an hungred, and they which were with him:

1.Re.21.a.

4 Howe hee went into the house of God, and did take and eate the shewe breade, and gaue also to them that were with him, whiche is not lawfull to eate but for the priestes only?

1.Re.22.a. Exod.25.c.

5 And he sayde vnto them, That the sonne of man is Lord also of the (a) sabboth day.

a. That is, hauing power to dispence with the keeping of the Sabboth day.

6 And it came to passe also in another Sabboth, that he entred into the Synagogue, and taught: and there was a man whose right hand was dryed vp.

Math.12.d. Mark.3.a.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabboth day: that they might finde howe to accuse him.

B 8 But he knewe their thoughtes, and sayde to the man which had the wythered hand, Rise vp, and stande forth in the middes. And he arose, and stode forth.

9 Then sayd Jesus vnto them, I will aske you a question, Whether is it lawfull on the Sabboth dayes to doe good, or to doe euill? to saue ones life, or to destroy it?

10 And when hee had beheld them all in compasse, he sayde vnto the man, Stretche forth thy hande. And he did so: and his hande was restored agayne as whole as the other.

3.Re.13.b. Math.12.d. Mark.3.d.

11 And they were filled with madnesse, and communed together among them selues, what they myght do vnto Jesus.

12 And it came to passe in those dayes, that he went out into a mountayne to praye, and continued all nyght (there) in prayer to God.

Math.14.c.

13 And when it was day, he called his disciples: and of them he chose twelue, whom also he called Apostles:

Math.10.a. Mark.3.c.

14 (Simon, whome he also named Peter, and Andrewe his brother: James and John, Philip and Bartholmewe.

C

15 Matthewe and Thomas, James (the sonne) of Alpheus, and Simon, whiche is called Zelotes:

16 And Judas, James (brother) and Judas Iscariot, which also was the traytour.)

17 And when he came downe with them, he stode in the playne fielde, and the companie of his disciples, and a great multitude of people, out of all Jurie and Jerusalem and from the sea (coast) of Tyre and Sidon, which came to heare him, and to be healed of their diseases,

Math.4.d. Mark.3.d. Math.4.d. John.6.d.

18 And they that were vexed with foule spirites: and they were healed.

19 And all the people preassed to touch him: for there went vertue out of him, and healed them all.

20 And when he had lyfted vp his eyes vpon his disciples, he said, Blessed be ye poore: for yours is the kingdome of God.

Math.5.a.

21 Blessed are ye that hunger nowe: for ye shall be satisfied. Blessed are ye that weepe nowe, for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you (from their companie) and shall raple on you, and put out your name as euill, for the sonne of mans sake.

D

23 Reioyce ye in that day, and leape ye for ioy: for beholde, your rewarde is great in heauen: For in like manner did their fathers vnto the prophetes.

24 But woe vnto you that are riche: for ye haue your consolation.

Amos.6.b.

25 Wo vnto you that are full: for ye shall hunger. Wo vnto you that nowe laughe: for ye shall mourne and waple.

26 Wo vnto you whē men shal praise you: for so did their fathers to ỹ false prophets.

27 But I say vnto you which heare, loue your enimies: do good to them which hate you.

28 Bleſſe them that curſe you: and pray for them which wrongfully trouble you.

29 And vnto him that ſmiteth thee on the one cheeke, offer alſo the other: and him that taketh away thy cloake, forbid not to take thy coate alſo.

30 Giue to euerie man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 And as ye would that men ſhould do to you, doe ye alſo to them likewiſe.

32 For if ye loue them whiche loue you, what thanke haue ye? for ſinners alſo loue their louers.

33 And if ye do good for them which do good for you, what thanke haue ye? for ſinners alſo do euen the ſame.

34 And if ye lende (to them) of whome ye hope to receiue, what thanke haue ye? for ſinners alſo lende to ſinners, to receiue ſuch like againe.

35 But loue ye your enimies, and doe good and lende, looking for nothing againe: and your reward ſhall be great, and ye ſhall be the children of the higheſt: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your father alſo is mercifull.

37 Iudge not, and ye ſhal not be iudged at all: condemne not, and ye ſhall not be condemned at all: forgiue, and ye ſhall be forgiuen.

38 Giue, and it ſhall be giuen vnto you, good meaſure, preſſed downe, ſhaken together, and running ouer, ſhall men giue into your boſomes: for with the ſame meaſure that ye meate withall, it ſhall be meaſured to you againe.

39 And he put forth a ſimilitude vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditche?

40 The diſciple is not aboue his maiſter: but who ſo euer (wil be) a perfect (diſciple,) ſhall be as his maiſter is.

41 And why ſeeſt thou the moate that is in thy brothers eye, but conſidereſt not the beame that is in thyne owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thy ſelfe ſeeſt not the beame that is in thine owne eye? Thou hypocrite, caſt out the beame out of thine owne eye firſte, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 For it is not a good tree that bringeth forth euill fruite: neither is that an euill tree that bringeth forth good fruite. Math.12.f.

44 For euerie tree is knowne by his owne fruite: for of thornes doe not men gather figges, nor of a bramble buſhe gather they grapes.

45 A good man out of the good treaſure of his hart bringeth forth that which is good: and an euill man out of the euill treaſure of his heart, bringeth forth that whiche is euill: For of the aboundance of the heart his mouth ſpeaketh. Math.12.f. Pſal.40.b.

46 Why call ye me Lorde, Lorde, and doe not as I bid you? Math.7.b. f.25.b.

47 Who ſo euer commeth to me, and heareth my ſayings, and doth the ſame, I wil ſhewe you to whome he is like:

48 Hee is like a man which built an houſe, and digged deepe, and layde the foundation on the rocke. And when the waters aroſe, the floud beate vehemently vpon that houſe, and coulde not moue it: for it was grounded vpon the rocke. Math.7.d. Iacob.1.d.

49 But hee that heareth, and doth not, is like a man that without foundation built an houſe vpon the earth: againſt whiche the floud did beate vehemently, and it fell immediately, and the fall of that houſe was great.

The.vij.Chapter.

2. He healeth the captaines ſeruant. 6. the faith of the Centurion. 11. he rayſeth vp the wydowes ſonne. 16. he is confeſſed to be a great prophet. 19. Iohn Baptiſt ſent his diſciples to Chriſt. 24. Chriſtes teſtimonie of Iohn. 31. he rebuketh the Iewes for their vnfaithfulneſſe. 36. he eateth with the Phariſees. 37. the woma waſheth his feete with hir teares.

1 When hee had ended all his ſayings in the audience of the people, hee entred into Capernaum. I Math.8.a. Iohn.4.f.

2 And a certein Centurions ſeruant, which was deare vnto him, being ſicke, was in perill of death.

3 And when he heard of Ieſus, he ſent vnto him the elders of the Iewes, beſeching him that he would come and heale his ſeruant.

4 And when they came to Ieſus, they beſought him inſtantly, ſaying, Hee is worthy that thou ſhouldeſt doe this for him.

5 For he loueth our nation, and hath built vs a Synagogue.

6 Then Ieſus went with them. And whē he was nowe not farre from the houſe, the Centurion ſent friendes to him, ſaying

Math.8.a. vnto him, Lorde, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

B 7 Wherefore I thought not my selfe worthy to come vnto thee: but say thou the worde, and my seruant shall be whole.

8 For I also am a man set vnder power, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doth it.

9 When Jesus heard these things, he marueiled at him, and turned him about, and sayde to the people that followed him, I say vnto you, I haue not founde so great fayth, no, not in Israell.

10 And they that were sent, when they were returned home, founde the seruant whole that had bene sicke.

The Gospell on the .xvi. Sunday after Trinitie. 11 And it came to passe (the day) after, that he went into a citie called Naim: and many of his disciples went with him, and much people.

12 When he came nyghe to the gate of the citie, beholde, there was a dead man caryed out, (which was) the onely sonne of his mother, and she was a wydow: and much people of the citie was with hir.

13 And when the Lorde sawe hir, hee had compassion on hir, and sayde vnto hir, Weepe not.

C 14 And when he was come nygh, hee touched the beere, (and they that bare him, stode still,) And he sayde, Yong man, I say vnto thee, Arise.

3.Re.17.b. 4.Re.4.f. Actes.9.c. 15 And he that was deade, sate vp, and beganne to speake: and (he) deliuered him to his mother.

16 And there came a feare on them all, and they gaue the glorie vnto God, saying, That a great prophete is risen vp among vs, & verily God hath visited his people.

John.4.c. & 6.b. 17 And this rumour of him went forth throughout all Jurie, and throughout all the regions which lye rounde about.

18 And the disciples of John, shewed him of all these things.

Math.9.a. 19 And John when he had called vnto him two of his disciples, hee sent them to Jesus, saying, Art thou he that commeth, or looke we for another?

20 When the men were come vnto him, they sayde, John Baptist hath sent vs vnto thee, saying, Art thou he that commeth, or looke we for another?

21 And in that same houre, he cured many of their infirmities and plagues, and of euill spirites, and vnto many that were blinde, he gaue sight.

22 Then Jesus answering, sayde vnto them, Goe your way, and bring worde agayne to John what things ye haue seene, and hearde, howe that the blinde see agayne, the halt goe, the leapers are cleansed, the deafe heare, the deade ryse, to the poore is the Gospell preached. D Esai.35.a. & 42.a.

23 And happie is he who so euer shall not be offended at me.

24 And when the messengers of John were departed, hee beganne to speake vnto the people concerning John: What went ye out into the wildernesse for to see? A reede shaken with the winde? Math.9.c.

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and liue delicately, are in kings courtes.

26 But what went ye forth to see? A prophete? Yea I say vnto you, and more than a prophete.

27 This is he of whome it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. E Math.11.d. Mal.3.a.

28 For I say vnto you, among womens children, is there not a greater prophet than John Baptist: neuertheless, he that is lesse in the kingdome of God, is greater than he.

29 And all the people that heard (him,) and the Publicanes, being baptised with the baptisme of John, (a) iustified God.

30 But the Pharisees and Lawyers despised the counsell of God, against them selues, being not baptised of him.

31 And the Lorde sayd, Whereunto shall I liken the men of this generation? and to what (thing) are they like?

32 They are like vnto children, sitting in the market place, and crying one to another, and saying, we haue piped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not weapt.

33 For John Baptist came, neyther eating breade, nor drinking wine, and ye say, He hath a deuill. Math.3.d. Mark.3.

34 The sonne of man is come, eating and drinking, and ye say, Behold a gluttonous man, and a wine bibber, a friende of Publicanes and sinners.

35 And wisedome is iustified of (b) all hir children.

36 And one of ỳ Pharisees desired him ỳ he wold eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And behold, a woman in that citie, which was a sinner, when she knewe that Jesus sate at meate in the Pharisees house, she brought,

a. That is, praysed God and acknowledged him to be most faithfull, good, and mercifull. Math.11.b.

F b. That is, the children of wisedome are the wise, which beleue the Gospel, do acknowlege the wisedome of God therein, which the Pharisees condemne, so that wisedome is then iustified of hir children, when the Gospel is receiued

brought an Alabaster boxe of oyntment:
38 And stode at his feete behinde him, weeping, and beganne to wash his feete with teares, and did wipe them cleane with the haires of hir head, and al to kissed his feet, and annoynted them with the oyntment.
39 When the Pharisee whiche had bidden him, sawe (it,) he spake within him selfe, saying, If this man were a prophete, hee woulde surely knowe who, and what maner of woman this is that toucheth him, for she is a sinner.
40 And Jesus answering, sayde vnto him, Simon, I haue somewhat to say vnto thee: And he sayth, Maister, say on.
41 There was a certaine lender, which had two debters: The one ought fiue hundred pence, and the other fiftie.
G 42 When they had nothing to pay, he forgaue them both. Tell me therefore, whiche of them will loue him most?
43 Simon answered, and sayde, I suppose, that he to whome he forgaue most. And he sayd vnto him, Thou hast truely iudged.
44 And he turned to the woman, and sayd vnto Simon, Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wyped the with the haires of hir head.
45 Thou gauest me no kisse: but this woman, since the time I came in, hath not ceassed to kysse my feete.
46 Myne heade with oyle thou diddest not annoynt: but this woman hath annoynted my feete with oyntment.
47 Wherfore, I say vnto thee, many sinnes are forgiuen hir, for she loued muche: to whom litle is forgiue, ẏ same loueth litle.
48 And hee sayde vnto hir, Thy sinnes are forgiuen thee.
49 And they that sate at meate with him, beganne to say within them selues, Who is this that forgiueth sinnes also?
50 And he sayde to the woman, Thy fayth hath saued thee, goe in peace.

The. viij. Chapter.

1. Christe and his Apostles goe from towne to towne and preach. 2. the women minister of their goods to Christe. 5. the parable of the seede. 16. of the candle. 21. who is his mother, and brethren. 24. Christ ceasseth the tempest. 27. he casteth the Legion out of the man possessed, into the heard of swine. 37. the Gadarenites pray him to go out of the country. 43 hee healed the woman of hir bloudy issue. 49. he raysed Iairus daughter from death.

1 AND it came to passe afterwarde, that he him selfe, went throughout euerie citie and village preaching, and shewing the glad tidings of the kingdome of God: and the twelue (were) with him. A
2 And also certaine women which had bin healed of euill spirits and infirmities, Marie, whiche is called Magdalene, out of whom went seuen deuils. Luke. 23. c.
3 And Joanna the wife of Chuza Herodes steward, & Susanna, & many other, which ministred vnto him of their substance.
4 When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The Gospell on Sexagesima Sunday. Math. 13. b. Mark. 4. a.
5 The sower went out to sowe his seede: and as he sowed, some fel by the way side, and it was trodden downe, and the foules of the ayre deuoured it vp.
6 And some fell on stones, and as sone as it was sprong vp, it wythered away, because it lacked moysture.
7 And some fell among thornes, " and the thornes sprang vp with it, and choked it. B " or, rather thus. And some fell among thistles and the thistles sprang vp with it, and choked it.
8 And some fell on good grounde, & sprang vp, and bare fruite an hundred folde. And as he sayde these things, he cryed. He that hath eares to heare, let him heare.
9 And his disciples asked him, saying, What maner of similitude is this? Math. 13. d.
10 And he saide (vnto them,) Vnto you it is giuen to know the secrets of the kingdom of God: but to other by parables, that whē they see, they should not see, and when they heare, they should not vnderstand. Mark. 4. a. Esai. 6. c.
11 The parable is this, The seede is the worde of God. Math. 13. d. Mark. 4. b.
12 Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and be saued. John. 12. f. Actes. 28. f. Rom. 11. b.
13 They on the stones (are they) which when they heare, receiue the word with ioy: and these haue no rotes, which for a while beleeue, and in time of temptation go away. Math. 13. c. Mark. 4. b.
14 And ẏ which fel amōg thornes, are they, which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. C
15 But that (which fell) on the good ground, are they which with a pure and good heart heare the worde, and keepe it, and bring forth fruite through patience.
16 No man when he lighteth a candle, couereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light. Math. 5. b. Mark. 4. b. Luke. 11. c.
17 For nothing is secrete, that shall not be Math. 10. b.

Mark.4.c. Luke.12.a. made manifeſt: neyther any thing hid, that ſhall not be knowne, & come to light.

Math.14.b. & 25.c. Mark.4.c. 18 Take heede therefore howe ye heare: for whoſoeuer hath, to him ſhall be giuen: and who ſo euer hath not, from him ſhall be taken, euen that ſame which he ſuppoſeth that he hath.

Luke.19.d. Math.12.d. Mark.4.d. 19 Then came to him his mother and his brethren, and coulde not come at him for preaſe.

20 And it was told him (by certayne) which ſayde, Thy mother and thy brethren ſtande without, willing to ſee thee.

D 21 He anſwered, and ſayde vnto them, My mother and my brethren (a) are theſe which heare the worde of God, and doe it.

a. The ſpirituall kinred to be preferred before the carnall.

22 And it came to paſſe on a certaine day, that he went into a ſhip, and his diſciples alſo: and he ſayde vnto them, Let vs goe ouer vnto the other ſide of the lake. And they launched forth.

Math.8.c. Mark.4.d. 23 But as they ſayled, he fell aſleepe, and there came downe a ſtorme of winde on the lake, and they were filled (with water,) and were in ieopardie.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we are loſt. Then he roſe, and rebuked the winde, and the tempeſt of water: and they ceaſſed, and it waxed calme.

25 And he ſayde vnto them, Where is your fayth? And they feared, and wondred, ſaying one to another, Who is this? For hee commaundeth both the windes and water, and they obey him.

Math.8.d. Mark.5.a. 26 And they ſayled vnto the region of the Gadarenits, whiche is ouer againſt Galilee.

27 And when he went out to lande, there mette him out of the citie a certaine man which had deuils long time, and ware no clothes, neyther aboade in (any) houſe, but in graues.

E Math.8.d. Mark.5.a. 28 When he ſawe Jeſus, and had cryed aloude, he fell downe before him, and with a loude voyce ſayde, What haue I to doe with thee Jeſus thou ſonne of God moſt higheſt? I beſeech thee torment me not.

29 (For he commaunded the foule ſpirite to come out of the man: For oftentimes he had caught him, and he was bounde with chaynes, and kepte with fetters: and hee brake the bandes, and was carryed of the fiende into the wilderneſſe.)

30 And Jeſus aſked him, ſaying, What is thy name? And he ſayd, Legion: becauſe many deuils were entred into him.

31 And they beſought him that he woulde not commaunde them to goe out into the deepe.

32 And there was there an hearde of many ſwyne, feeding on an hill: and (b) they beſought him that he woulde ſuffer them to enter into them: and he ſuffered them.

b. That the deuils

33 Then wente the deuils out of the man, and entred into the ſwyne: and the heard ran headlong with violence into the lake, and were choked.

34 When the heardmen ſawe what was done, they fled: and when they were departed, they tolde it in the citie, and in the villages.

F

35 Therfore they came out to ſee what was done, & came to Jeſus, and found the man out of whom the deuils were departed, ſitting at the feete of Jeſus, clothed, and in his right minde: and they were afrayde.

36 They alſo which ſawe it, tolde them by what meanes he that was poſſeſſed of the deuils was healed.

37 Then the whole multitude of the countrey about the Gadarenites, beſought him that he woulde depart from them, for they were taken with great feare: and he gate him vp into the ſhippe, and returned backe agayne.

Math.8.c. Mark.5.b.

38 Then the man out of whome the deuils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Goe home agayne to thyne owne houſe, and ſhew what " things ſoeuer God hath done for thee. And he went his way, and preached throughout all the citie, what things ſo euer Jeſus had done vnto him.

" or, how great things God hath done vnto thee.

40 And it came to paſſe, that when Jeſus was come again, the people receiued him: for they were all wayting for him.

G

41 And beholde, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell downe at Jeſus feete, praying him that he woulde come into his houſe.

Math.9.b. Mark.5.c.

42 For he had but one daughter only, vpon a twelue yeres of age, and ſhe lay a dying (But as he went, ỹ people thronged him.

43 And a woman hauing an iſſue of bloud twelue yeeres, which had ſpent all hir ſubſtance vpon Phiſitions, neyther coulde be holpen of any,

Math.9.c. Mark.5.d.

44 Came behinde him, and touched the hemme of his rayment: and immediately hir iſſue of bloud ſtanched.

45 And Jeſus ſayde, Who (is it) that touched me? When euery man denyed, Peter and they that were with him, ſayde, Maiſter,

ster, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, and fell (at his feete) and tolde him before al the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he saide vnto hir, Daughter, be of good comfort, thy fayth hath saued thee, goe in peace.)

49 While he yet spake, there commeth one from the ruler of the synagogues house, saying to him, Thy daughter is dead, disease not the maister.

50 But when Jesus heard (that worde,) he answered him, (saying,) Feare not, beleue only, and she shal be made whole.

51 And when he came into the house, he suffered no man to goe in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, and sorowed for hir: and he saide, Weepe not, the damsel is not dead, but sleepeth.

53 And they laughed him to scorne, knowing that she was dead.

54 And he thrust them all out, and toke hir by the hande, and cryed, saying, Mayde, arise.

55 And hir spirite came agayne, and she rose straightway: and he commaunded to giue hir meate.

56 And hir parentes were astonied: but he warned them that they should tel no man what was done.

The. ix. Chapter.

2. The Apostles are sent to preache. 7. Herode hearde of Christ. 12. Fiue thousande fed with fiue loaues and two fishes. 19. Diuers opinions of Christ. 20. the confession of the Apostles. 28. the transfiguration of Christ. 35. Christe is to be hearde. 42. the lunatike is healed. 43. the infidelitie of the Apostles. 46. they striue who shoulde be greatest. 49. Of one castyng out deuils in Christes name. 53. the Samaritanes woulde not receiue Christe. 54. the disciples desyre vengeance. and are of him reproued. 57. of three that woulde folow Christ, but after diuers sortes of loking backe.

1 JEsus when he had called the twelue Mat. 10. f. together, gaue them power and authoritie ouer all deuils, and to heale diseases. Mark. 3. d. and. 6. b.

2 And he sent thē to preache the kingdome of God, and to heale the sicke. Luke. 6. c.

3 And he saide vnto them, Take nothing to (a) your iourney, neither rod, nor scrip, neither bread, neither money, neither haue two coates a peece.

a. Bycause this iourney was short, and but for a time, Christ wylled that they should make hast, and take nothing with them, wherby they might be letted any thing at all from the businesse.

4 And what so euer house ye enter into, there abyde, and thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, shake of the very dust from your feete, for a testimonie against them.

6 And they departed, and went through the townes, preaching the Gospel, and healing euery where.

7 And Herod the Tetrarche heard of all that was donne by him: and he doubted, B Mat. 13. a. Mar. 6. b. bycause that it was saide of some, that John was risen from death.

8 And of some, that Elias had appeared: and of some, that one of ý olde prophetes was risen.

9 And Herode saide, John haue I beheaded: but who is this of whom I heare such things? And he desired to see him.

10 And the Apostles when they returned, Mat. 14. b. tolde him al that they had donne. And he Mar. 6. d. toke them, and went aside into a solitarie place, nigh vnto the citie called Bethsaida, John. 6. a.

11 Whiche when the people knewe, they folowed him: and when he had receiued them, he spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 And when the day began to weare away, then came the twelue, and saide vnto him, Send the people away, that they may goe into the villages & fieldes round about, and lodge, and get meate: for we are here in a place of wyldernesse.

13 But he saide vnto them, Giue ye them to eate. And they saide, We haue no mo but fiue loaues and two fishes, except we shoulde goe and buye meate for all this people.

14 And they were about fiue thousande C men. And he said to his disciples, Cause thē to sit downe by fiftes in a companie.

15 And they did so, and made them al to sit downe.

16 And when he had taken the fiue loaues, and the two fishes, and loked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before ý people.

17 And they did al eate, and were satisfied.

And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

Mat.16.c. Mark.8.c. Mat.16.c. Mar.8.c.
18 And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: some say, Elias: and some say, that one of the olde prophetes is risen.

Mat.16.c. John.6.g.
20 He saide vnto them, But whom say ye that I am? Peter answering, saide, (thou art) that Christ, of God.

D
21 And he warned and commaunded them to tell no man that thing.

Mat.18.c. Mark.8.d. Luke.17.c.
22 Saying, That the sonne of man must suffer many thinges, and be reproued of the elders, and of the high priestes and Scribes, and be slaine, and rise the third day.

23 And he said to them al, If any man will come after me, let him deny him selfe, and take vp his crosse dayly, and folow me.

Mat.16.a. John.6.d. Luke.17.g.
24 For whosoeuer will saue his life, shall lose it: but whosoeuer will lose his life for my sake, the same shal saue it.

25 For what auantageth it a man, if hee winne the whole worlde, and lose him selfe, or runne in danger of him selfe?

Mat.10.c. Mark.8.d. Luke.12.a.
26 For who so euer shal be ashamed of me and of my wordes, of him shall the sonne of man be ashamed, when he shall come in the glory of him selfe, and of his father, and of the holy angels.

Mat.16.d. Mar.8.c.
27 I tel you of a truth, there be some standing here, which shall in no wise taste of death, til they see the kingdome of God.

Mat.17.a. Mark.9.g.
28 And it came to passe, about an eyght dayes after these sayings, he toke Peter, and John, and James, and went vp into a mountaine to pray.

29 And it came to passe as he prayed, the fashion of his countenance was changed, and his garment shining very white.

30 And behold, there talked with him two men, whiche were Moses and Elias.

31 That appeared in glory, and spake of his departing, whiche he shoulde ende at Ierusalem.

32 But Peter, and they that were with him, were heauy with sleepe: and when they awoke, they sawe his glory, and the two men standing with him.

Mat.17.a. Mar.10.a.
33 And it came to passe, as they departed from him, Peter saide vnto Iesus, Maister, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he sayde.

34 While he thus spake, there came a cloud, and ouershadowed them, and they feared when they were come into the cloud.

35 And there came a voyce out of the cloud saying, This is my deare sonne, heare him. 2.Pet.1. Mat.17. Mar.1.d. Luke.3.d. Deut.18.

36 And as sone as the voyce was past, Iesus was founde alone, and they kepte it close, and tolde no man in those dayes any of these things which they had seene.

37 And it came to passe, that on the next day, when they were come downe from the hil muche people met him. Mat.17. Mark.9.

38 And beholde, a man of the company cried out, saying, Maister, I beseech thee behold my sonne, for he is al that I haue:

39 And see, a spirite taketh him, and sodainely he cryeth and teareth him that he foometh againe, and with muche pain departeth from him, when he renteth him.

40 And I besought thy disciples to cast him out, and they could not. Mat.17. Mark.9.

41 Iesus answering, saide, O faithlesse and peruerse nation, how long shall I be with you, and shall suffer you? bring thy sonne hyther.

42 As he was yet a comming, the fiende rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him agayne to his father.

43 And they were al amased at the maiestie of God: But while they wondred euery one at al things whiche Iesus dyd, he saide vnto his disciples, Mar.1.f. Luke.4.h.

44 Let these sayings sincke downe into your eares: for it will come to passe that the sonne of man shall be deliuered into the handes of men. Mat.16.f. Mark.8.h. Luke.9.f.

45 But they wyst not what that worde meant, and it was hid from them, that they shoulde not understande it: and they feared to aske him of that saying. Luke.2.g. and.18.f.

46 Then there arose a disputation among them, which of them shoulde be the greatest.

47 When Iesus perceiued the thought of their hart, he toke a childe, and set hym hard by him, Mat.18.a. Mark.9.f. Luke.22.f.

48 And saide vnto them, Who so euer shal receiue this childe in my name, receiueth me: and who so euer shal receiue me, receiueth him that sent me: For he that is least among you all, ỳ same shal be great. Mat.10.d. Luke.10.f.

49 And John answering, saide, Maister, we sawe one casting out deuils in thy name, and we forbade him, bycause he folowth

lowyth not (thee) with vs.

50 And Jesus saide vnto him, Forbidde ye (him) not: for he that is not against vs, is with vs.

51 And it came to passe, when ỳ time was come that he should be receiued vp, he stedfastly set his face to goe to Jerusalem,

52 And sent messengers before his face, and they went and entered into a village of the Samaritanes, to make redy for him.

53 And they did not receiue him, bycause his (b) face was as though he would goe to Jerusalem.

54 When his disciples, James, and John sawe this, they saide, Lorde, wilt thou that we commaunde fire to come downe from heauen, and consume them, euen as Elias did?

55 Jesus turning about, rebuked them, saying, Ye wote not what manner spirite ye are of.

56 For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certaine man saide vnto him, I wil folowe thee Lorde, whyther so euer thou goest.

58 And Jesus saide vnto him, Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

59 And he said vnto another, Folowe me: And the same saide, Lorde, suffer me first to goe and bury my father.

60 Jesus said vnto him, Let the dead bury their dead: but goe thou and preache the kingdome of God.

61 And another saide, Lorde, I wil folow thee: but let me first goe bidde them farwel (c) whiche are at home at my house.

62 Jesus sayde vnto him, No manne hauing put his hande to the plowe, and loking backe, is apt to the kyngdome of God.

The.x. Chapter.

1. He sendeth seuentie disciples to preache, giuing them charge howe to behaue them selues. 13. he threateneth the obstinate and vnthankful cities. 16. he admonisheth his disciples of humilitie. 20. wherof we should reioyce. 21. he giueth thankes to his father. 26. he aunswered the lawyer that tempted him. 33. who is our neighbour. 36. of Martha and Marie.

1 AFter these things, the Lord appointed A
Other seuentie also, and sent them two The Gospell
and two before his face, into euery citie on S. Luke
and place, whyther hee him selfe woulde the Euan-
come. gelist.

2 Therefore saide he vnto them, The harueſt is great, but the labourers are fewe: pray ye therefore the Lorde of the harueſt, to send "forth labourers into his harueſt. Mat.9.d. "or thrust forth. Mat.10.b.

3 Goe your wayes: beholde, I sende you forth as lambes among wolues.

4 Beare no wallet, neither scrippe, nor shoes, and salute (a) no man by the way. 4.Re.4.c. a. He willeth that they shuld dispatch this iourney with diligence and speede, and not occupie themselues about other duelies. 2.Reg.4.

5 Into what so euer house ye enter, first say, Peace be to this house.

6 And if the sonne (b) of peace be there, your peace shall rest vppon him: if not, it shall turne to you againe. b. Which loueth the doctrine of peace, that is, the Gospel.

7 And in the same house tary stil, eating and drinking suche thinges as they (haue) for the labourer is worthie of his reward. Goe not from house to house.

8 And into whatsoeuer citie ye enter, and they receiue you, eate such thinges as are set before you.

9 And heale the sicke that are therein, and say vnto them, The kingdome of God is come nigh vppon you.

10 But into what so euer citie ye enter, and they receiue you not, goe your wayes out into the streetes of the same, and say, Mark.10.a.

11 Euen the very dust of your citie whiche cleaueth on vs, wee doe wype off against you: notwithstanding, be ye sure of thys that the kingdome of GOD was come nigh vpon you.

12 I say vnto you, That it shal be easier in that day for Sodome, than for that citie.

13 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes had bene done in Tyre and Sidon, which haue bene done in you, they had a great while a goe repented, sitting in sackcloth and ashes. Mark.11.c.

14 Therefore, it shal be easier for Tyre and Sidon at the iudgement, than for you. C

15 And thou Capernaum, which art exalted to heauen, shalt be thrust down to hel.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: & he that despiseth me, despiseth him that sent me. Mat.10.b. Joh.13.c.

17 And the seuentie turned againe with ioy, saying, Lorde, euen the (very) deuils are subdued to vs through thy name.

18 And he saide vnto them, I sawe Satan (c) as it had bin lightning falling downe from heauen. Esai.14.c. c. The power of Satan is beaten down by preaching the Gospel.

19 Beholde, I giue vnto you power to tread Act.28.b.

treade on serpents and scorpions, and ouer all manner power of the enimie: and nothing shall by any meanes hurt you.

Phil.4.a. Apo.17.b. 20 But in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in the heauens.

D Mat.11.d. 21 The same houre Jesus reioyced in the spirite, and sayde, I confesse vnto thee father, Lorde of heauen and earth, that thou hast hid these things from the wise and prudent, & hast opened them vnto babes: euen so father, for so it pleased thee.

Mat.17.d. and.18.d. Mat.11.d. John.7.d. and.8.c. 22 All thinges are giuen me of my father: no man knoweth who the sonne is, but the father, and who the father is but the sonne, and he to whom the father will reueale him.

Mat.13.d. The Gospell on the.13. Sunday after Trinitie. 23 And he turned to his disciples, and said secretly, Happy are the eyes, whiche see the things that ye see.

24 For I tell you, That many prophetes and kings haue desired to see those things whiche ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

Mat.22.d. 25 And beholde, a certaine Lawyer stode vp, and tempted him, saying, Maister, what shall I doe to inherite eternal life? he saide vnto him.

26 What is written in the lawe? how readest thou?

Deut.6.a. Mat.22.d. Mark.12.c. 27 And he answering, saide, Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe.

E 28 And he saide vnto him, Thou hast answered right, this do and thou shalt liue.

29 But he, willing to iustifie him selfe, said vnto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certaine man descended from Jerusalem to Jericho, and fel among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And it befell, that there came downe a certaine priest that same way, and when he saw him, he passed by on the other side.

32 And likewise a Leuite, when he went nigh to the place, came and loked on him, and passed by on the other side.

33 But a certaine Samaritane as he iourneyed, came by him: and when he sawe him, he had compassion on him.

34 And went to him & bound vp his woundes, powring in oyle & wine, and set him on his owne beast, and brought him to a (common) Inne, & made prouision for him.

35 And on the morowe when he departed, he toke (d) out two pence, and gaue them to the hoast, and saide vnto him, Take cure of him: and what so euer thou spendest more, when I come againe, I will recompence thee.

F d. Which about. 9.d. sterling mo pey.

36 Whiche nowe of these three, thinkest thou, was neighbour vnto him that fel among the theeues?

37 And he saide, He that shewed mercie on him. Then saide Jesus vnto him, Go, and do thou likewise.

38 Nowe it came to passe as they went, that he entred into a certaine village: and a certaine woman named Martha, receiued him into hir house.

39 And this woman had a sister, called Marie, Which also sat at Jesus feete, and heard his word:

40 But Martha was cumbred about much seruing, and came to him, and said, Lord, doest thou not care that my sister hath left me to serue alone? Bid hir therefore that she help me.

41 And Jesus answered, and said vnto hir, Martha, Martha, thou art carefull, and troubled about many things:

42 Verily one is needefull, Marie hath chosen the good part, (e) whiche shall not be taken away from hir.

The.xi. Chapter.

Christ teacheth his disciples to pray, and to cõtinue in prayer. 14. he driueth out a dumbe deuil. 15. and rebuketh the blasphemous Pharisees. 28. VVho are blessed. 29. The Iewes aske a signe. 37. Christ vnwashed, eateth with the Pharisee. 39. and reproueth the outwarde shewe of holinesse in the Pharisees, scribes, and hipocrites.

1 AND so it was, that as he was praying in a certain place, when he ceassed, one of his disciples saide vnto him, Lorde, teache vs to pray, as John also taught his disciples. I

2 And he saide vnto them, When ye pray, saye, O our father whiche art in heauen, halowed be thy name. Thy kingdome come. Thy will be done, euen in earth also as it is in heauen. Mark.6.b.

3 Our dayly bread giue vs this day.

4 And forgiue vs our sinnes: for euen we forgiue euery man that trespasseth vs. And lead vs not into temptation, but deliuer vs from the euil.

5 And he sayde vnto them, Whiche of you shall

shall haue a frende, and shall goe vnto him at midnight, & say vnto him, Frend, lende me three loaues.

6 For a frend of mine is come out of the way to me, and I haue nothing to set before him.

7 And he from within shal answere, and say, Trouble me not, the dore is nowe shut, and my children are with me in bed I can not rise and giue thee.

8 I say vnto you, Though he will not rise, and giue him, bycause he is his friende: yet bycause of his importunitie, he will rise, & giue him as many as he needeth.

9 And I say vnto you, Aske, and it shal be giuen you: seeke, and ye shal finde: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh shal it be opened.

11 If the sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he aske fishe, will he for fishe giue him a serpent.

12 Or if he shall aske an egge, will he offer him a scorpion?

13 If ye then being euil, haue knowledge to giue good giftes vnto your children: howe muche more shall your father of heauen giue the holy Spirite to them that desire (it) of him?

14 And he was casting out a deuil, and the same was dumbe. And it came to passe, when the deuil was gone out, the dumbe spake: and the people wondred.

15 But some of them saide, He casteth out deuils, through Beelzebub the chiefe of the deuils.

16 And other tempting him, required of him a signe from heauen.

17 But he knowing their thoughtes, said vnto them, Euery kingdome diuided against it selfe, is desolate: and a house (diuided) against a house, falleth.

18 If Satan also be diuided against himselfe, howe shall his kingdome endure? Bycause yee say that I cast out deuils through Beelzebub.

19 If I by Beelzebub cast out deuils by whom doe your children cast them out? therefore shall they be your iudges.

20 But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you.

21 When the strong man armed, keepeth his palace, his goodes are in peace.

22 But when a stronger than he shal come vppon him, and ouercome him, he taketh from him all his harnesse wherein he trusted, and diuideth his spoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: and finding none, he saith, I will returne vnto mine house, whence I came out. Mar.12.c.

25 And when he commeth, he findeth it swept, and garnished.

26 Then goeth he, and taketh to him seuen other spirites worse than himselfe, and they enter in, and dwel there, and the last state of that man is worse than the first.

27 And it came to passe as he spake these things, a certaine woman of the company lift vp her voyce, and saide vnto him, Happy is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he said, Yea rather happy are they that heare the word of God, and keepe it.

29 When the people were gathered thicke together, he beganne to say, This is an euil nation: they seeke a signe: and there shal no signe be giuen them, but the signe of Jonas the prophete. Mat.12.c. Mar.8.b.

30 For as Jonas was a signe to the Ninuites, so shall also the sonne of man be to this nation. Jonas.3.d. Jonas.2.c.

31 The queene of the South shall rise in iudgement with the men of this nation, and condemne them: for she came from the vtmost partes of the earth, to heare the wisedome of Solomon: and beholde, a greater than Solomon is here. 3.Kin.10.a. 2.Par.9.a. Mat.12.d.

32 The men of Ninive shall rise in iudgement with this nation, & shal condemne them: for they repented at the preaching of Jonas, and beholde, a greater than Jonas is here.

33 No man when he hath lighted a candel, putteth it in a priuie place, neither vnder a bushel: but on a candelsticke, that they which come in, may see the light. Mat.5.b. Mark.4.b. Luke.8.c.

34 The (a) candel of the body, is the eye: therefore when thine eye is single, all thy body also is ful of light: but if thine eye be euil, al thy body also is full of darkenesse. Mat.6.c. a.That is, the light.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If al thy body therfore be cleare, hauing no part darke: the shal it all be ful of light, euen as when a candel doeth light thee with brightnesse.

37 And as he spake, a certaine Pharisee besought him to dine with him: And Jesus went in, and sate downe to meate.

38 When

38 When the Pharisee saw it, he marueled that he hadde not first washed before dinner.

Mat.23.c. 39 And the Lord sayde vnto him, Nowe doe ye Pharisees make cleane the out side of the cuppe, and the platter: but your inwarde parte is ful of rauening, and wickednesse.

40 Ye fooles, did not he that made that whiche is without, make that which is within also?

b. Christ requireth here two things. First, that we come truly by our meate: next, that we giue almes, for charitie is the perfection of the lawe.

41 But rather (b) giue almes of those thinges whiche are "within: and behold, al thinges are cleane vnto you.

"or presence.

42 But woe vnto you Pharisees, for ye tithe mynt, and rue, and al manner herbs, and passe ouer iudgement, & the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.

Mat.23.c. 43 Woe vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetinges in the markettes.

Mat.13.c. 44 Woe vnto you Scribes and Pharisees hypocrites: for ye are as graues whiche appeare not, and the menne that walke ouer them, are not ware of them.

Esai.10.a. Mat.23.b. 45 Then answered one of the Lawyers, and saide vnto him, Maister, thus saying, thou puttest vs to rebuke also.

Mat.13.d. 46 And he saide, Woe vnto you also yee Lawyers: for ye lade men with burdens greeuous to be borne, and ye your selues touche not the burdens with one of your fyngers.

47 Woe vnto you, for ye buylde the sepulchres of the prophetes, and your fathers killed them.

Mat.23.d. 48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they killed them, and ye buylde their sepulchres.

49 Therefore sayde the wisedome of God, I wil sende them prophetes and apostles, and (some) of them they shal slay and persecute:

Gen.4.b. 2.Par.24.f. 50 That the bloud of al ỹ prophetes, which was shed from the fundatiō of the world, may be required of this generation.

51 From the bloud of Abel, vnto the bloud of Zacharie, which perished betweene the aulter and the temple: Verily I say vnto you, it shall be requyred of this nation.

c. The pure doctrine, and true vnderstanding of the scriptures.

52 Woe vnto you Lawyers: for ye haue taken away the (c) key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the Lawyers and the Pharisees beganne to vrge (him) vehemently, and to prouoke him to speake many thinges:

54 Laying wayte for him, and seeking to catch some thing out of his mouth, whereby they might accuse him.

The.xij. Chapter.

1. The leauen of the Pharisees is to be auoyded. 5. VVho is to be feared. 8. To confesse Gods name, or to denie it. 10. Blasphemie against the spirite. 11. He comforteth the disciples against affliction. 15. and warneth them to beware of couetousnesse by the similitude of a riche man. 20. Against care of earthly thinges. 31. To giue our selues to righteousnesse, almes, watching, patience, wisedome, and concorde.

1 IN the meane time, when there were gathered together an innumerable multitude of people, (insomuch) that they trode one another, he began to say vnto his disciples, First of all beware of the leauen of the Pharisees, whiche is hypocrisie. A

2 For there is nothing couered, that shall not be vncouered, neither hid, that shal not be knowen. Mat. Luke Mat. Luke

3 Therefore, what so euer you haue spoken in darkenesse, shall be heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shall be preached (a) on the top of the houses. a. Open al men heare.

4 And I say vnto you my friendes, Be not afraide of them that kil the body, and after that, haue no more that they can doe. Mat.

5 But I will forwarne you whom you shall feare: feare him, whiche after he hath kylled, hath power to cast into hel, yea I say vnto you, Feare him.

6 Are not fiue sparowes solde for two farthinges, and not one of them is forgotten before God?

7 But, euen the very heares of your heade are numbred: feare not therefore, ye are more of value than many sparowes. B

8 Also I say vnto you, Who so euer shall confesse me before menne, him shall the sonne of man knowledge also before the angels of God.

9 But he that shall denie me before men, shall be denied before the angels of God. Mat. Mark. Mat. b. He

10 And whosoeuer shall speake a word against the sonne of man, it shal be forgiuē him: but vnto him that blaspheme th the holy (b) ghost, it shall not be forgiuen. resist the word god pe of mine gainst own ence.

11 And when they bring you vnto the synagogues, & vnto the rulers and officers, take

take yee no thoughte howe or what thing ye shal answerre, or what ye shall speake:
12 For the holy ghost shall teache you in same houre, what ye ought to say.
13 One of the company sayde vnto him, Maister, speake to my brother that he diuide the inheritance with me.
¶ 14 And hee sayde vnto him; Man, who made me a iudge, or a diuider ouer you?
15 And he sayde vnto them. Take heede, and beware of couetousnesse: for no mans life standeth in the aboundance of the things which he possesseth.
16 And he put forth a similitude vnto the, saying, The grounde of a certaine ryche man brought forth plentiful fruites.
17 And he thought within him selfe, saying, What shall I doe, because I haue no rome where to bestowe my fruites?
18 And he sayde, This will I doe, I will pul downe my barnes, and buylde greater, and therein will I gather all my fruites and my goodes.
19 And I will say to my soule, Soule, thou hast much goodes layde vp (in store,) for many yeeres, take thine ease, eate, drinke, and be merry.
20 But God sayde vnto him, Thou fole this night doe they require thy soule againe from thee, then whose shall those things be, which thou hast prouided?
21 So is he that gathereth riches to him selfe, and is not riche towarde God.
22 And he spake vnto his disciples, Therfore I say vnto you, take no thought for your life what ye shall eate, neither for the body what ye shall put on.
23 The life is more than meate, and the body is more than rayment.
24 Consider the Rauens, for they neither sowe nor reape, whiche neither haue storehouse nor barne, and (notwithstanding,) God feedeth them: howe muche more are ye better than the foules?
25 Whiche of you with taking thought, can adde to his stature one cubite?
26 If ye then be not able to doe that thing whiche is least: why take ye thought for the remnaunt?
27 Consider the Lillies, howe they growe they labour not, they spin not: and yet I say vnto you, That Solomon in all his royalty, was not clothed like one of these.
¶ 28 If God so cloth the grasse, which is to day in the field, and to morow is cast into the furnace: howe much more (will hee cloth) you, (O) ye of little faith?
29 And aske not ye, what ye shall eate, or what ye shall drinke, neither be ye of doubtful minde.
30 For all suth things doe the people of the world seeke for: and your father knoweth that yee haue neede of these things.
31 But rather seeke ye after the kingdome of God, and al these things shal be added vnto you. Mat.6.c... 1.Tim 6.b. Eccl.29.b. Prou.23.a.
32 Feare not, (O) little flocke, for it is your fathers good pleasure to giue you a kingdome.
33 Sel that ye haue, and gyue almes: and prepare you bagges which ware not old, (euen) a treasure that fayleth not in the heauens, where no theefe approcheth, neither moath corrupteth. Mat.19.c. Mark.10.c.
34 For where your treasure is, there wyll your hart be also.
35 Let your loynes be gyrte about, and (your) lightes burning. Ephe.6.c. 1.Pet.1.c.
36 And ye your selues (be) lyke vnto men that wayte for their Lorde, when he wyll returne from the wedding, that when he shal come and knocke, they may open vnto him immediately.
37 Happy are those seruantes, whom the Lord when he commeth, shall finde waking Verely I say vnto you, that he shal gyrde him selfe, and make them to sit downe to meate, and wil come forth, and minister vnto them.
38 And if he shal come in the second watch, yea, if he shall come in the thirde watche, and finde them so, happie are those seruantes.
39 This vnderstande ye, that if the good man of the house hadde knowen what houre the theefe would come, he would surely haue watched, and not haue suffered his house to be broken through.
40 Bee ye therefore ready also, for the son of man commeth at an houre when yee thinke not. Mat.24.d. Mark.13.d.
41 Then Peter said vnto him, Maister, tellest thou this similitude vnto vs, or to al? Mat.24.d. Mar.13.c.
42 And the Lorde saide, Who is a faithful and wise stewarde, whom his lorde shall make ruler ouer his houshold, to giue them their portion of meate in due seaso?
43 Happie is that seruant, whom his lorde when he commeth, shall finde so doing. Apo.16.c.
44 Of a truth, I say vnto you, That he wil make him ruler ouer al his substance.
45 But and if that seruant say in his hart, My lorde delayeth his comming: and shall beginne to smyte his seruantes and maydens, and to eate and drinke, and to be drunken. Mat.24.d.

46 The Lord of that ſeruant will come in a day when he loketh not for him, and at an houre when he is not ware, and will hewe him in peeces, and wil ſet him his portion with the vnbeleeuers.

Iacob.3.d.

47 And the ſeruant that knewe his maiſters will, and prepared not him ſelfe, neither did accordyng to his wil, ſhal be beaten with many (ſtrypes.)

c. Ignorance wil not excuſe

48 But he that knewe not, (c) and dyd commit thyngs worthie of ſtrypes, ſhall be beaten with fewe (ſtrypes.) For vnto whom ſo euer much is giuen, of him ſhall be much required: and to whom menne haue committed muche, of him will they aſke the more.

d. That is, the Goſpel, which is a vehemēt fire, and maketh a change of things, throwe all the worlde.

49 I am come to ſend fire (d) on the earth, and what is my deſire, (e) if it be already kindled?

e. That is, but that it be.

50 Not withſtanding, I muſt be baptiſed with a baptiſme, (f) and howe am I payned til it be ended?

f. He compareth affliction, and his death to baptiſme.

51 Suppoſe ye that I am come to ſende peace on earth? I tell you, Nay, but rather (g) diuiſion.

Mat. 10. d.

52 For from henceforth there ſhal be fiue in one houſe diuided, three againſt two, and two againſt three.

g. Chriſt is not the cauſe that there is deſtruction for the Goſpel, but the wickedneſſe of worldlings, which by malice contemning the Goſpel, be at variance with all that profeſſe it.

53 The father ſhall be diuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in lawe againſt hir daughter in lawe, and the daughter in lawe againſt hir mother in lawe.

54 He ſayde alſo to the people, When ye ſee a cloude riſe out of ẏ Weſt, ſtraightway ye ſay, There commeth a ſhowre: and ſo it is.

Mat. 16. a.

55 And when yee ſee the Southwinde blowe, ye ſay, It wil be whot: and it commeth to paſſe,

56 Ye hipocrites, ye can diſcerne the face of the ſkie, and of the earth: but howe is it that ye do not diſcerne this time?

57 Yea, and why iudge ye not of your ſelues what is right.

Mat. 5. d. Prou. 25. b.

58 When thou goeſt with thine aduerſarie to the ruler: as thou art in the way, giue diligence, that thou maieſt be deliuered from him, leaſt he drawe thee violently to the iudge, and the iudge deliuer thee to the ſargeant, and the ſargeant caſt thee into priſon.

59 I tel thee, Thou ſhalt not depart thence, till thou haue made good the vttermoſt myte.

The. xiij. Chapter.

1. Of the Galileans. 4. and thoſe that were oppreſſed at Siloe. 6. Of the fig tree that bare no fruite. 11. The woman hauing a ſpirite of infirmitie is healed. 15. The vſe of the Sabboth. 18. He declareth by diuers ſimilitudes what the kingdome of God is. 24. Fewe enter into the kingdome of Chriſt. 32. He reproueth Herode and Ieruſalem.

1 There were preſent at the ſame ſeaſon, certaine men, that shewed him of the Galileans, whoſe bloud (a) Pilate had mingled with their owne ſacrifice.

a. Pilate dered as the ſacrifi Acts.

2 And Ieſus anſwering, ſayde vnto them, Suppoſe ye that theſe Galileans were greater ſinners than al the other Galileans, becauſe they ſuffered ſuche puniſhment?

3 I tel you, Nay: but except ye repent ye ſhall al likewiſe periſhe.

4 Or thoſe eightiene, vppon whiche the towre in (b) Siloe fell, and ſlue them, thinke ye that they were ſinners aboue al men that dwelt in Ieruſalem?

b. Whi tower be the ſiloe or riuel am in Ie lem.

5 I tel you, Nay: but except ye repent, ye ſhall al likewiſe periſh.

6 He tolde alſo this ſimilitude, A certaine man had a figge tree, planted in his vineyarde, and he came and ſought fruit theron, and found none.

Mat.

7 Then ſayde he to the dreſſer of his vineyard, Beholde, this three yeeres I come ſeeking fruite in this figge tree, and finde none: cut it downe, why cumbreth it the ground?

B

8 And he anſwering, ſayd vnto him, Lord, let it alone this yeere alſo, til I ſhall dig rounde about it, and dung it:

9 And if it beare fruite, (thou mayeſt let it alone:) and if it beare not, then after that thou ſhalt cut it downe.

10 And he was teaching in one of their ſynagogues, on the Sabboth dayes.

11 And behold, there was a woman which had a ſpirite of infyrmitie eightiene yeeres, and was bowed together, and coulde in no wiſe lift vp (hir ſelfe.)

12 When Ieſus ſawe hir, he called hir to him, and ſayde vnto hir, Woman, thou art loſed from thy diſeaſe.

13 And he layde his handes on hir, and immediatly ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Ieſus

C

had

had healed on the Sabboth day, and said vnto the people, There are sixe dayes in whiche menne ought to worke: in them therefore come, that ye may be healed, and not on the Sabboth day.

15 But the Lord answered him, and sayd, Thou hypocrite, doth not eche one of you on the Sabboth day lowse his oxe or his asse from the stalle, and leade him to the water?

16 And ought not this daughter of Abraham, whom Satan hath bounde loe eightiene yeeres, be lowsed from this bonde on the Sabboth day?

17 And when he sayde these thinges, al his aduersaries were ashamed: and all the people reioyced for al the excellent deedes that were done by him.

18 Then saide (Iesus,) What is the kingdome of God like? Or whereto shall I compare it?

19 It is like a grayne of mustarde seede, which a man toke and sowed in his garden, and it grew, and waxed a great tree: and the foules of the ayre made nestes in the branches of it.

20 And againe he sayde, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman toke and hyd in three peckes of meale, tyll all was leauened.

22 And he went through all townes and villages, teaching, & iourneying towards Ierusalem.

23 Then saide one vnto him, Lorde, are there fewe that be saued? And he sayde vnto them,

24 Striue (c) to enter in at the straite gate for many, I say vnto you, wil seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye begin to stande without, and to knocke at the dore, saying, Lord, Lorde, open vnto vs, and he shall answere, and say vnto you, I knowe you not whence ye are:

26 Then shall ye begin to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

27 And he shal say, I tel you, I know you not whence ye are: depart from me, al ye that worke iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Iacob, and all the prophetes in the kingdome of GOD, and ye your selues thrust out.

29 And they (d) shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kyngdome of God.

30 And behold, there are last, which shal be (e) first, and there are first, whiche shall be (f) last.

31 The same day, came there certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herode will kil thee.

32 And he sayde vnto them, Goe ye and tel that fore, beholde, I cast out deuils, and I doe cures to day and to morow, and the thyrde day I shal be perfected.

33 Neuertheless, I must walke to day and to morowe, and the day folowing, for it can not be that a prophete periche out of Ierusalem.

34 O Ierusalem, Ierusalem, whiche kyllest prophetes, and stonest them that are sent vnto thee, howe often would I haue gathered thy children together, as a henne doth gather hir yong vnder hir wings, and ye would not?

35 Beholde, your (g) house is left vnto you desolate. Verily I say vnto you, ye shall not see me, vntil the time come that yee shall say, Blessed is he that commeth in the name of the Lord.

Mat.12.a. Mat.14.a.

Mat.16.d. Mar.4.c.

Mat.14.c. Mat.18.a.

c. We must endeuour to cut off al impedimentes that let vs. Math.7.b.

Mat.8.b. d. The Gentiles which then were stragers.

Mark.19.b. e. That is the Gentiles which beleeue the Gospel that were called after the Iewes. f. The Iewes which though they had the lawe, yet refusing the Gospel, are shut out.

Mat.23.b.

g. That is, the temple and Ierusalem should be destroyed. Mat.21.b.

The.xiiij. Chapter.

1. Christ eateth with the Pharisee. 4. Healeth the dropsie on the Sabboth. 8. Teacheth humilitie. 12. To feast the poore. 15. Of the great supper. 28. He warneth those that wil folowe him, to make their accompts before, by the parable of the sower. 34. The salt of the earth.

1 AND it came to passe, as he went into the house of one of the chiefe Pharisees to eate bread on the sabboth day, they were watching him.

The Gospell on the.17. Sunday after Trinitie.

2 And beholde, there was a certaine man before him which had the dropsie.

3 And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawful to heale on the sabboth day?

Mat.12.a. Mark.3.a. Luke.6.a.

4 And they held their peace. And hee toke him & healed him, and let him goe,

5 And answered them, saying, Whiche of you shal haue an asse or an oxe fallen into a pit, and will not straight way pul him out on the Sabboth day?

Exo.23.a. Deut.22.a. Mat.12.a.

6 And they could not answere him againe to these things.

7 Hee put forth also a similitude to the

ghestes, when he marked howe they chose out the chiefe romes, saying vnto them,

8 When thou art bidden of any man to a wedding, sit not downe in the highest rome: lest a more honorable man than thou be bidden of him.

9 And he that bad thee and him, come and say to thee, Giue this man rome: and thou then begin with shame to take the lowest rome.

10 But when thou art bidden, goe and sit in the lowest rome, that when he that bad thee cōmeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worshipe in the presence of them that sit at meate with thee.

Prou. 25. a.

Mat. 23. b. Luke. 18. c.

11 For whosoeuer exalteth him selfe, shall be brought lowe: and he that humbleth him selfe, shall be exalted.

12 Then sayde he also to him that bad him (to meate,) When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neyther thy kinsemen, nor thy riche neighbors: lest they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the maymed, the lame, & the blynd,

14 And thou shalt be happie, for they can not recompence thee: for thou shalt be recompenced at the resurrection of the iust men.

15 When one of them that sate at meate also hearde these things, he said vnto him, Happie is he that shal eate bread in the kyngdome of God.

The Gospell on the second Sūday after Trinitie.

16 Then said he vnto him, A certaine man ordeyned a great supper, and bad many:

Mat. 22. a. Apoc. 19. b.

17 And sent his seruant at supper time, to say to them that were bidden, Come, for al thinges are now ready.

18 And they all at once began to make excuse: The first sayde vnto him, I haue bought a peece of ground, & I must nedes goe & see it, I pray thee haue me excused.

19 And another sayde, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another saide, I haue marryed a wife: and therefore I can not come.

21 And the seruant returned, and shewed his maister these things. Then the good man of the house being angry, saide to his seruant, Goe out quickely into the broade streetes and lanes of the citie: and bring in hyther the poore, and the maymed, and the halt, and the blind.

22 And the seruant saide, Lorde, it is done as thou hast commaunded, and yet there is rome.

23 And the Lord sayde to the seruant, Goe out into the high wayes and hedges, and (a) compel thē to come in, that my house may be filled.

Gen. 19. a. By the power of the woorde preached. Act. 18. b.

24 For I say vnto you, that none of those men whiche were bidden, shal taste of my supper.

25 There went a great company with him: and he returned, & saide vnto them,

Mat. 10. Luk. 9. c.

26 If any man come to me, and hate (b) not his father and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he can not be my disciple.

b. We must cast away affectiō and fire that deth vs from Christ.

27 And who so euer bothe not beare his crosse, and come after me, can not be my disciple.

28 For whiche of you disposed to buylde a towre, sitteth not downe before, & counteth the coste whether he haue sufficient to perfourme it?

C

29 Lest at any time after he hath layde the foundation, and is not able to perfourme it, al that beholde it, begin to mocke him,

30 Saying, This man beganne to buylde, and was not able to make an ende.

31 Or what king going to make battel against another king, sitteth not downe first, and casteth in his minde whether he be able with ten thousande, to meete him that commeth against him with twentie thousande?

32 Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33 So likewise, who so euer he be of you, that forsaketh not al that he hath, he can not be my disciple.

Prou. 29

34 Salt is good, but if the salte haue lost ỹ saltnesse, wherein shall it be seasoned?

Math. 5. Mark. 9.

35 It is neyther good for the lande, nor yet for the dunghil: but men cast it out (at the doores.) He that hath eares to heare, let him heare.

The. xv. Chapter.

2. The Pharisees murmure, bycause Christ receiueth synners. 4. The great mercie of God is set forth in the parable of the lost sheepe. 8. and of the peece of siluer lost. 12. and of the prodigal sonne.

1 THen resorted vnto him al the Publicanes and sinners for to heare him.

I Mat. 9. b.

2 And the Pharisees & Scribes murmured, saying, He receiueth sinners, and eateth with them.

Mark. 2. b. Luk. 5. c.

3 But

3 But he put forth this parable vnto them, saying.

4 What man of you hauing an hundred sheepe, if he lose one of them, doth not leaue nientie and nine in the wildernesse, and goe after that which is lost, vntil hee finde it?

5 And when he hath founde it, he layeth it on his shoulders, reioycing:

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost.

B 7 I say vnto you, that likewise ioy shal be in heauen ouer one sinner that repenteth, more than ouer nientie and nine iust persons, whiche neede no repentance.

8 Either what woman hauing (a) tenne peeces of siluer, if she lose one peece, doth not light a candel, and sweepe the house, and seke diligently til she finde (it.)

9 And when she hath founde it, she calleth hir friendes and hir neighbours together saying, Reioyce with me: for I haue foūd the peece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the angels of God ouer one sinner that repenteth.

11 And he sayde, A certaine man had two sonnes:

12 And the yonger of them saide to his father, Father, giue (me) the portion of the substance that to me belongeth. And he diuided vnto them his liuing.

13 And not many dayes after, when the yonger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and there wasted his substance with riotous liuing.

C 14 And when he had spent all, there arose a great dearth in that land, and he began to lacke.

15 And going, he ioyned him selfe to a citizen of that countrey: and he sent him into his fieldes to feede swine.

16 And he would fayne haue fylled his belly with the coddes that the swine did eate: and no man gaue vnto him.

17 And when he came to him selfe, he said, Howe many hyred seruantes of my fathers haue breade ynough, and spare, and I perishe with hunger?

18 I will arise, and goe to my father, and will say vnto him, Father I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hyred seruantes.

20 And he arose, & came to his father. But when he was yet a great way off, his father sawe him, & had compassion, & ranne and fel on his necke, & al to kyssed him. Iob. 13. c. Psal. 32. a.

21 And the sonne saide vnto him, Father D I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

22 But the father saide to his seruantes, Bring forth the best garment, and put it on him, and put a ring on his hande, and shoes on his feete:

23 And bring (hyther) that fat Calfe, and kill it, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe, he was lost and is founde. And they beganne to be merry.

25 The elder brother was in the fielde: and when he came & drewe nigh to the house, he heard minstrelsie and dauncing,

26 And called one of his seruantes, and asked what those things ment.

27 And he saide vnto him. Thy brother is come, and thy father hath kylled the fatte Calfe, because he hath receiued him safe and sounde.

28 And (he) was angry, and would not E goe in: therefore came his father out, and entreated him.

29 He answering, saide to his father, Loe, these many yeeres doe I serue thee, neyther brake I at any time thy comaundement, & yet thou neuer gauest me a kyd, that I might make merry with my frienedes:

30 But as sone as this thy sonne was come, whiche hath deuoured thy liuing with harlottes, thou hast for his pleasure kylled that fat Calfe.

31 And he saide vnto him, Sonne, thou art euer with mee, and al that I haue is thine.

32 It was meete that we shoulde make merry and be glad: for this thy brother was dead, and is aliue againe: and was lost, and is founde.

The. xvi. Chapter.

1. Christ exhorteth to liberalitie, by the example of the stewarde. 10. VVho is a faithfull steward. 13. No man can serue two maisters. 14. He reproueth the hipocrisie of those that iustifie them selues before men. 16. The ende and force of the lawe. 18. The state of maryage. 19. Of the rich glutton, and Lazarus. 29. Moses and the prophetes to be heard.

The Gospell on the.9. Sunday after Trinitie.

1 AND he saide also vnto his disciples, There was a certain riche man which had a stewarde, and the same was accused vnto him ẏ he had wasted his goodes.

2 And when he had called him, he sayde vnto him, Howe is it that I heare this of thee? Giue accomptes of thy stewardshyp: for thou mayest be no longer stewarde.

3 The stewarde saide within him selfe, What shal I do, for my maister taketh away from me the stewardshyp? I can not digge, and to begge I am ashamed.

4 I wote what to doe, that when I am put out of the stewardshyp, they may receiue me into their houses.

5 So when he had called all his maisters debters together, he said vnto the first, howe much owest thou vnto my maister?

6 And he saide an hundred measures of oyle. And he sayde vnto him, Take thy bil, and sit downe quickely, & write fiftie.

B 7 Then saide he to another, Howe muche owest thou? And he saide, An hundred measures of wheate. He saide vnto him, Take thy bil, and write fourescore.

a. He speaketh after the common sorte, not that suche vntrueth is prayseworthy, but bycause it is thought wysedome in the eyes of the worlde.

8 And the Lorde cõmended (a) the vniust stewarde, bycause he had done wisely: for the children of this world, are in their nation wiser than the children of light.

b. Lay vp your treasure in heauen.

9 And I say vnto you, Make you (b) friends of the vnrighteous (c) Mammon, that when ye shall haue neede, they may receiue you into ẏ euerlasting (d) habitations.

c. Not that ryches ar euyll of them selues, but that for the most part they be occasions of euyll.

10 He that is faithfull in that whiche is least, is faithful also in much: and hee that is vnrighteous in the least, is vnrighteous also in muche.

11 So then, if ye haue not bin faythfull in the vnrighteous Mammõ, who shal trust you in the true (treasure?)

d. God for their cause shal receiue you vnto lyfe euerlasting, and reward your good doings not for the woorthynesse therof, but for his promise sake. Mark.6.c.

12 And if ye haue not bin faithfull in that whiche is another mans, who shall giue you that which is your owne?

13 No seruant can serue two maisters: for either he shal hate the one, and loue the other, or else shall leane to the one, and despise the other, ye can not serue God and Mammon.

14 All these things hearde the Pharisees also, which were couetous: and they mocked him greatly.

15 And he saide vnto them, Ye are they whiche iustifie your selues before men, but God knoweth your hartes: for that which is highly esteemed among men, is abhomination in the sight of God.

16 The lawe and the prophetes (raigned,) vntil Iohn, and since that time the glad tidyngs of the kingdome of God is preached, and euery man striueth to go in. Mat.11.

17 Easier it is for heauen & earth to passe away, than one title of the lawe to fayle. Esai.40 Mat.5. Math. Mar.10

18 Who so euer forsaketh his wife, & marryeth another, committeth adulterie: and he that marrieth hir that is diuorced frõ hir husbande, committeth aduitrie (also.)

19 There was a certaine riche man, which was clothed in purple and fine white, and fared very deliciously euery day. The Gospell on the Sũday Ermite

20 And there was a certaine begger named Lazarus, whiche was layde at his gate ful of sores:

21 And desiring to be refreshed with the crummes whiche fel from the riche mans borde (And no man gaue vnto him:) but the dogges came, and licked his sores.

c. The kingdome of heauen.

22 And it came to passe that the begger died, and was caryed by the angels into (c) Abrahames bosome: The riche man also dyed, and was buried.

23 And being in hel in tormentes, when he had lifted vp his eyes, he seeth Abraham a farre off, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of hys finger in water, and cole my tong: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and like wise Lazarus paynes: but nowe is he comforted, and thou art tormented. Galat.4.

26 Besides al this, betweene vs and you there is a great gulfe stedfastly set, so that they which would goe from hence to you, can not, neyther haue they passage to vs, that woulde come from thence.

27 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house.

28 For I haue fiue brethren, that he may E witnesse vnto them, lest they also come into this place of torment.

29 Abraham saith vnto him, They haue Moses and the prophetes, let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from ẏ dead, they will repent.

f. We must seke for truth in Gods word and not of the dead.

31 He saide vnto him, If they heare not Moses & the prophetes, (f) neither wil they beleeue though one rose from death.

The

The.xvij. Chapter.

2. Christ teacheth to auoyde offences. 3. One to forgiue another. 5. To pray for the increase of faith. 10. We are but vnprofitable seruantes, 12. Of the tenne lepres. 20. Of the comming of the kingdome of God. 23. Of false Christes. 30. the maner of Christes comming.

1 HE saide vnto the disciples, It can not be but offences will come, neuertheles wo vnto him thrugh whom they come.

2 It were better for him that a mylstone were hanged about his necke, and he cast into the sea than that he should (a) offende one of these little ones.

3 Take heede to your selues: If thy brother trespasse against thee, rebuke him, and if he repent, forgiue him.

4 And though he sinne against thee seuen times in a day, and seuen (b) times in a day turne againe to thee, saying, I repent: thou shalt forgiue him.

5 And the Apostles saide vnto the Lorde, Increase our faith.

6 And the Lord saide, If ye had faith (as muche) as a graine of mustarde seede, ye should say vnto this Sycamine tree, Be thou plucked vp by the rote, and be thou planted in the sea: and it should obey you.

7 But whiche of you hauing a seruant plowing, or feeding cattel, will say vnto him by and by when he were come from the fielde, Goe and sit downe at the table?

8 And wil not rather say vnto him, Dresse wherewith I may suppe, and gyrde vp thy selfe, and serue me till I haue eaten and dronken: and afterwarde thou shalt eate and drinke.

9 Doth he thanke that seruant because he did the thinges that were commaunded vnto him? I trowe not.

10 So likewise ye, when ye shal haue done al those things which are commaunded you, say, We are vnprofitable seruantes: we haue done that which was our duetie to doe.

11 And so it was, as he went to Ierusalē, that he passed through the middes of Samaria and Galilee.

12 And as he entred into a certain village, there met him tenne menne that were lepres, which stode a farre off,

13 And they put forth their voyces, and saide, Iesu maister, haue mercie on vs.

14 When he sawe (them) he said vnto thē Go shew your selues vnto the (c) priestes. And it came to passe, that as they went, they were cleansed.

15 And one of them when he sawe that he was healed, turned backe (againe) with a loude voyce, glorifying God:

16 And fell downe on his face at his feete, giuing him thankes: and the same was a Samaritane.

17 And Iesus answering, saide, Are there not tenne cleansed? but where are those nine?

18 There are not founde that returned againe to giue glory to God, saue (onlye) this stranger.

19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.

20 When he was demaunded of the Pharisees when the kingdome of God commeth: he answering them, saide, The kingdome of God commeth not with obseruation.

21 Neither shall they say, Loe here, or loe there: for beholde the kingdome of God is (d) within you.

22 And he saide vnto the disciples, The dayes will come when ye shall desire to see one (e) day of the sonne of manne, and ye not see it.

23 And they shall say to you, See here, see there: goe not after them, nor folowe them.

24 For as the lightening that lighteneth out of the (one) parte that is vnder heauen, shineth vnto the (other) part whiche is vnder heauen: so shall also the sonne of man be in his (f) day.

25 But first muste he suffer many things, and be disalowed of this nation.

26 And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man.

27 They did eate and drinke, they maryed wiues, and were maryed, euen vnto the same day that Noe went into the arke: and the floud came, and destroyed them all.

28 Likewise also as it was in the dayes of Lot: they did eate, they drake, they bought, they solde, they planted, they buylded.

29 But euen the same day that Lot went out of Sodome, it raigned fire & brimstone from heauen, and destroyed them all:

30 Euen thus shall it be in the day when the sonne of man is reuealed.

31 At that "day he whiche shall be on the house (toppe) and his stuffe in the house let him not come downe to take it out:

Leui.14.a. Mat.8.a.

c. That is, the priestes of Moyses lawe bothe that they might iudge of the leprosie. Leui.4.d & also for that they shoulde not murmure and grudge.

d. It can not be discerned by any outwarde shewe. e. Either bycause that gods word was preached among them, or els bycause that Christ was among them, who they thought was absent.

f. Meaning of his second cōming, when he shal come with glory.

Gene.7.b.

Gen.19.f.

Mat.24.b.

"or if any man.

and let not him that is in the field, turne backe againe likewise to the thinges that he left behinde.

Gene.19.f. 32 Remember Lots wife.

Mat.16.d. 33 Who so euer will goe about to saue his
Ioh.6.d. life, shall lose it: and who so euer shall
Luke.9.c. lose his life, shall quicken it.

Mat.24.d. 34 I tel you, in that night there shall bee two in one bedde, the one shal be receiued, the other shall be left alone.

Mat.24.d. 35 Two (women) shal be grinding together: the one shal be receiued, and the other left alone.

36 Two (men) shal be in the fielde: the one shal be receiued and the other forsaken.

g. That is, the faithful that beleue the gospel, wil repaire vnto him as rauening birdes to the carion.

37 And they answering, saide vnto him, Where Lord? He said vnto them, Where so euer the body shall be, thither will also the Egles (g) be gathered together.

The.xviij.Chapter.

Christ teacheth to continue in prayer by the example of the wicked Iudge and the wydowe. 10. the prayers of the Pharisee and the Publicane. 16. to children belongeth the kingdome of god. 18. of the way to saluation. 20. and what things hinder the reward promised to his seruantes. 31. he foreshewth his death. 35. he restoreth a blind ma to his sight.

1 AND he put forth a parable vnto them (to this end) that men ought alwayes to pray, and not to be (a) weerie:

a. The greeke word signifyeth, not to shrinke backe, as cowardes in warre, or in dangers.

2 Saying, There was in a certaine citie a certaine iudge, which feared not God, neither regarded man.

1. The.5.d. 3 And there was a certaine wydowe in the same citie, and she came vnto him, saying, Auenge me of mine aduersarie.

"Or do me iustice against my aduersarie.

4 And he would not for a while. But afterward he said within him selfe, Though I feare not God, nor care for man,

5 Yet because this widowe (much) troubleth me, I will auenge her, lest she come at the last, and make me weerie.

6 And the Lord saide, Heare what the vnrighteous iudge saith.

B 7 And shall not God auenge his elect, which crye day and night vnto him, yea though (b) he deferre them?

b. That is, although he seeme slowe in reuenging their enimies.

8 I tell you that he wil auenge them, and that quickely. Neuertheless when the son of man commeth, shall he finde faith on the earth?

The Gospell on.11. Sunday after trinitie.

9 And he tolde this parable vnto certaine which trusted in them selues, that they were righteous and dispised other:

10 Two men went vp into the temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stode and prayed thus with him selfe, God, I thanke thee that I am not as other men are, extorcioners, vniust, adulterers, or as this Publicane.

12 I fast twice in the weeke. I giue tithe of al that I possesse. Deut.14. Eccle.7.

13 And the Publicane standing a farre off, would not lift vp his eyes to heauen: but smote vpon his brest, saying, God be merciful to me a sinner.

14 I tell you, this man departed (home) to his house iustified rather than the other: For euery one that exalteth him self, shall be brought lowe: and he that humbleth him selfe, shal be exalted. Mat.23. Luke.14.

15 They brought vnto him also (c) infantes, that he shoulde touche them: when his disciples sawe, they rebuked them.

c. The greke signifyeth sucking babes. d. That is, those that be the babes.

16 But Iesus, when he had called (d) them vnto him, saide, Suffer little children to come vnto me and forbid them not: for to suche (c) belongeth the kingdome of God.

c. Both infantes in age and also in malicie and newnesse. f. Laying aside al malice and pride.

17 Verely I say vnto you, Who so euer shall not receiue the kingdome of God as a (f) little childe, shall in no wise enter therein.

18 And a certaine ruler asked him, saying, Good maister, what ought I to doe to possesse eternal life? Mat.18.d. Mark.10.b. Luke.10.b.

19 Iesus saide vnto him, Why callest thou me good? None is good, saue God only. Mat.19.b.

20 Thou knowest the commaundementes, Doe not commit adulterie, Doe not kyl, Doe not steale, Doe not beare false witnesse, Honour thy father & thy mother. Exo.20.d. Math.5.d. Mark.10. Deut.5.d.

21 And he saide, All these haue I kept from my youth vp.

22 When Iesus hearde that, he saide vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. Mat.19.d. Mar.10.d.

23 When he heard this, he was very sory: for he was very rich.

24 When Iesus sawe that he was very sory, he saide, Howe hardly shal they that haue money, enter into the kingdome of God. Mat.19.d. Mar.10.d.

25 For it is easier for a Cammel to go thorowe a needles eye, than for a riche man to enter into the kingdome of God.

26 And they that heard (it) said, And who then can be saued?

27 And he saide, The things whiche are vnpossible Zach.8.b.

vnpossible with men, are possible wyth God.

28 Then Peter saide, Loe, we haue forsaken all, and folowed thee.

29 He sayde vnto them, Verily I say vnto you, There is no man ỹ hath forsaken house, eyther parentes, either brethren, or wife, or children, for ỹ kingdome of Gods sake,

30 Which shal not receiue manyfold more in this world, and in the world to come life euerlasting.

31 Iesus toke vnto him the twelue, and saide vnto them, Beholde, we goe vp to Ierusalem, and all things shall be fulfilled to the sonne of man that are written by the prophetes.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged him, they will put him to death: and the thirde day he shall rise.

34 And they vnderstode none of all these things: and this saying was hid from them, so that they perceiued not the things which were spoken.

35 And it came to passe, that as he was come nigh vnto Iericho, a certaine blind man sate by the wayes side, begging.

36 And when he heard the people passe by, he asked what it ment.

37 And they saide vnto him, that Iesus of Nazareth passeth by.

38 And he cryed, saying, Iesu thou sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he shoulde holde his peace: but he cried so much the more, Thou sonne of Dauid haue mercie on me.

40 And Iesus staying, commaunded him to be brought vnto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall doe vnto thee? And he sayd, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 And immediatly he receiued his sight, and folowed him, glorifying God: and al the people whē they saw (it,) gaue prayse vnto God.

The.xix. Chapter.

1. Of Zacheus. 12. the tenne peeces of money deliuered to the seruantes. 28. Christ rydeth into Ierusalem, and weeping ouer it, foresheweth the distruction thereof. 45. he casteth byers and sellers out of the Temple.

1 AND (Iesus) entred in, & went through Iericho. A

2 And beholde, there was a man named Zacheus, which was the chiefe among the Publicanes, and was riche (also:)

3 And he sought (meanes) to see Iesus what he should be, and coulde not for the preasse, bycause he was little of stature.

4 And he ranne before, and climed vp into a wilde fig tree, to see him: for he was to come that way.

5 And when Iesus came to the place, hee loked vp, and sawe him, and saide vnto him, Zache, come downe at once: for to day I must abide at thy house.

6 And he came downe hastily, and receiued him ioyfully. Actes. 16. g.

7 And when they al sawe it, they murmured, saying that he was gonne in to tary with a man that is a sinner. B

8 And Zache stode forth, and sayde vnto the Lorde, Beholde Lord, the halfe of my goodes I giue to the poore, and if I haue taken from any man by forged (a) cauillation, I restore him fourefold.

9 Iesus said vnto him, This day is saluation come to this (a) house: bycause that he is also the child of (b) Abraham.

10 For the sonne of man is come to seeke, and to saue that which was lost.

11 And as they heard these things, he added and spake a parable, bycause he was nigh to Ierusalem, and bycause they thought that the kingdome of God should shortely appeare.

12 He saide therfore, A certaine nobleman went into a farre countrey, to receiue for him selfe a kingdome, and to come a gaine.

13 And when he had called his tenne seruantes, he deliuered them tenne " peeces of money, saying vnto them, Occupie (c) till I (d) come.

14 But his citizens hated him, and sent a message after him, saying, We will not haue this man to raigne ouer vs.

15 And it came to passe that when he had returned, receiuing his kingdome, then he commaunded these seruantes to be called vnto him, to whom he had giuen the money, that he might knowe how much euery man had gained in occupying.

16 Then came the first, saying, Lord, thy peece hath gained tenne peeces.

" or false accusation.

a. That is to say, Zacheus family, & that by the meanes of the league that god made to Abraham and his seede.

b. To be the child of Abraham, is to be freely elected, Rom. 9. & to continue in the steppes of Abrahams faith, Rom. 4. & to do the workes of Abraham, Iohn. 8. Mat. 20. b. Mar. 13. b.

" or pounds.

c. God wyll not haue his seruaunts idle, nor his graces idle in them.

d. That is, tyl his second comming, which shal be, when he commeth to iudgement.

Math.25.c. 17 And he sayde vnto him, Well thou good seruant, because thou hast bin faithfull in a very little thing, haue thou authoritie ouer tenne cities.

18 And the seconde came saying, Lorde, thy peece hath increased fiue peeces.

19 And to the same (he) saide, Be thou also (ruler) ouer fiue cities.

20 And another came saying, Lorde, beholde here is thy peece, which I haue layde vp in a napkin.

21 For I feared thee, because thou art a straite man: thou takest vp that thou laydest not down, and reapest that thou diddest not sowe.

2.Reg.1.c. Math.12.d. 22 (Then) hee saith vnto him, Of thine owne mouth will I iudge thee, thou euil seruant: Knewest thou that I am a straite man, taking vp that I layde not downe, and reaping that I did not sowe:

23 And wherefore gauest not thou my money into the banke, and at my comming I might haue requyred mine owne with vantage?

24 And he saide vnto them that stood by, Take from him that peece, and giue it to him that hath tenne peeces.

25 And they saide vnto him, Lord, he hath tenne peeces.

Mat.13.b. and.25.c. Mar.4.c. Luke.8.c. 26 For I say vnto you, that vnto euery one whiche hath, shal be giuen: and from him that hath not, shall be taken away euen that he hath.

27 Moreouer, those mine enimies whiche woulde not that I shoulde raigne ouer them, bring hyther, & slea them before me.

Mat.21.c. Mark.9.a. Mat.21.a. Mark.11.a. 28 And when he had thus spoken, he went forwarde, ascending vp to Jerusalem.

29 And it came to passe when he was come nighto Bethphage and Bethanie, before the mount which is called Oliuet, he sent two of his disciples.

30 Saying, Go ye into the town which is ouer against you, in the which at your entring, ye shall finde a colte tied, whereon yet neuer man sate: lose him, & bring him hither.

31 And if any man aske you, Why doe ye lose him? Thus shall ye say vnto him, Because the Lord hath nede of him.

32 They that were sent, went their way, and found euen as he had said vnto them.

33 And as they were a losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they saide, For the Lord hath nede of him.

35 And they brought him to Jesus: and their garmentes being cast on the colte, they set Jesus thereon.

36 And as he went, they spreade their clothes in the way.

37 And when he was nowe come nigh to the going downe of the mount Oliuet, the whole multitude of the disciples beganne reioycing to prayse God with a loude voyce, for all the myracles that they had seene.

38 Saying, Blessed be the king that commeth in the name of the Lorde, peace in (c) heauen, and glory in the highest.

39 And some of the Pharisees of the company saide vnto him, Maister, rebuke thy disciples.

40 He answering, saide vnto them, I tell you, that if these would hold their peace, then shal the stones crie immediatly.

41 And when he was come neare, he beholde the citie, and weapt on it,

42 Saying, If thou haddest knowen those things whiche (belong) vnto thy peace, euen in this thy daye: but nowe are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enimies also shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side,

44 And make thee euen with the ground, and thy children whiche are in thee, and they shal not leaue in thee one stone vpon another; because thou knowest not the time of thy visitation.

45 And he went into the temple, and beganne to cast out them that solde therein, and them that bought.

46 Saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues.

47 And he taught dayly in the temple. But the high priestes, and the Scribes, and the chiefe of the people, went about to destroy him,

48 And could not finde what to do: for all the people did hang of him, when they hearde him.

The xx. Chapter.

1. Christ stoppeth the Pharisees mouthes with an other question. 9. he sheweth their distruction by a parable of the vineyarde. 17. Christ the stone reproued. 19. the priestes seeke to kill him. 22. tribute to be payde. 25. giue to Cæsar, and to God, which to the belongeth. 27. he disputeth with the Saduces of the resurrection. 41. Christ the sonne of Dauid. 46. he describeth the Scribes.

1 And

A 1 AND it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the Gospell, the highe priestes and the Scribes came vpon him, with the elders,

Math.22.c. Mark.11.d. 2 And spake vnto him, saying, Tell vs, by what authoritie doest thou these things? Eyther who is he that gaue thee this authoritie?

3 He answering, sayde vnto them, I will also aske you one word, and answere me.

That is, the whole ministerie of Iohn. 4 The baptisme of (a) John, was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shall say from heauen, hee will say, Why then beleeued ye him not?

6 But and if we say of men, all the people will stone vs: for they be persuaded that John is a prophete.

B 7 And they answered, that they coulde not tell whence (it was).

8 And Jesus sayde vnto them, Neyther tell I you by what authoritie I doe these things.

Math.22.d. Mark.12.a. Esai.5.a. Gen.9.c. Jer.7.c. 9 Then beganne he to put forth to the people this parable. A certaine man planted a vineyarde, and let it forth to husbandmen, & went him selfe into a strange countrey for a great season.

10 And when the time was come, hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyarde. But they, when they had beaten him, sent him away emptie.

11 And agayne, (he) sent yet another seruant: but they, when they had beaten him also, and entreated him shamefully, sent him away emptie.

12 Agayne, he sent the thirde, and when they had wounded him also, they cast him out.

John.3.b. Rom.8.a. Gala.4.a. 13 Then sayde the Lorde of the vineyarde, What shall I doe? I will send my deare sonne: it may be they will reuerence him when they see him.

C Gen.37.c. Math.21.d. Mark.12.a. Psal.118.a. 14 But when the husbandmen sawe him, they reasoned within them selues, saying, This is the heyre, come, let vs kill him, that the inheritance may be ours.

15 And when they had cast him out of the vineyard, they killed him. What then shal the Lord of the vineyarde do vnto them?

16 He shall come and destroy these husbandmen, and shall let out his vineyarde to other. When they heard (this,) they sayde, God forbid.

17 And he beheld them, and sayde, What is this then that is written, The stone that (b) the builders disalowed, the same is become the head of the corner.

b. By the corner stone, hee meneth Christ him selfe, who was refused of the Iewes.

18 Who so euer shall stumble vpon that stone, shall be broken: but on whom so euer it shal fall, it wil grind him to pouder.

Math.21.d. Mark.11.a. Luke.19.g. 19 And the high priestes and the Scribes the same houre went about to lay handes on him, and they feared the people; for they perceyued that he had spoken this similitude against them.

Math.22.b. Mark.12.b. 20 And they watched him, and sent forth spyes which should fayne them selues righteous men, that they might take holde of his wordes, to deliuer him vnto the power and authoritie of the deputie.

D 21 And they asked him, saying, Maister, we knowe that thou sayest and teachest right, neyther considerest thou the outwarde appearance of any man, but teachest the way of God truely:

22 Is it lawfull for vs to giue tribute vnto Ceasar, or no?

Math.22.c. Mark.12.b. 23 When he had perceiued their craftinesse, he sayde vnto them, Why tempt ye me?

24 Shewe me a penny; whose image and superscription hath it? They answering, sayde, Ceasars.

25 And he sayde vnto them, Giue then vnto Ceasar the things which (belong) vnto Ceasar: and to God the things that pertayne vnto God.

26 And they coulde not reproue his sayings before the people; and they marueled at his answere, and held their peace.

E Math.22.c. Mark.12.b. Acts.23.b. Deut.25.b. 27 Then came to him certaine of the Sadducees, (which denie that there is any resurrection) and they asked him.

28 Saying, Maister, Moses wrote vnto vs, If any mans brother dye, hauing a wife, and he dye without children, that then his brother should take his wife, and rayse vp seede vnto his brother.

29 There were therfore seuen brethren, and the first, when hee had taken a wife, dyed without children.

30 And the seconde toke hir to wife, and he dyed childlesse.

31 And the thirde toke hir, and in likewise (the residue of) the seuen, and left no children behinde them, and dyed.

32 Last of all, the woman dyed also.

33 Nowe in the resurrection, whose wife of them is she? for seuen had hir to wife.

34 Jesus answering, sayde vnto them, The children of this (c) worlde marrie wyues, and are married;

c. That is, all that remayne in the worlde, and are abyding therein.

35 But they which shall be counted worthy to enioy that worlde, and the resurrection

from the dead, do not marrie wiues, neyther are married:

John.3.a. 1.Joh.1.b. 36 For neyther can they dye any more, for they are equall vnto the Angels, and are the sonnes of God, in as much as they are the children of the resurrection.

F 37 And that the dead be rayſed, Moſes alſo ſhewed beſides the bramble buſh, when he calleth the Lorde, the God of Abraham, & the God of Iſahac, & the God of Iacob.

Exod.3.c. Math.22.c. Mark.12.d. 38 For he is not a God of deade, but of lyuing: for all liue vnto him.

39 Then certayne of the Phariſees anſwering, ſaide, Maiſter, thou haſt well ſaide.

40 And after that, durſt they not aſke him any queſtion at all.

G 41 And he ſaide vnto them, Howe ſay they that Chriſt is Dauids ſonne,

Math.22.d. Mark.12.d. Pſal.110.a. 42 And Dauid him ſelfe ſayth in the booke of the Pſalmes, The Lorde ſaide to my Lord, ſit thou on my right hande,

43 Tyll I make thyne enimies thy foote-ſtoole.

44 Dauid therefore calleth him Lorde, and howe is he then his (d) ſonne?

d. For the ſonne is not Lord ouer his father, & therfore it foloweth that Chriſt is God.

45 Then in the audience of all the people, he ſaide vnto his diſciples,

Math.23.a. Mark.12.d. 46 Beware of the Scribes, whiche will goe in long robes, and loue greetings in the markets, and the higheſt ſeates in the ſynagogues, & the chiefe roomes at feaſtes.

47 Which deuour widowes houſes vnder colour of long prayers: the ſame ſhall receiue greater damnation.

The.xxi. Chapter.

2. The liberalitie of the poore widowe. 6. hee forewarneth of the deſtruction of Ieruſalem. 8. of falſe teachers. 9. of tokens and troubles to come. 27. of the ende of the worlde. 34. of ryot and drunkenneſſe. 36. he taught in the temple.

A Mark.12.d. 1 AND he loked vp, he ſawe the riche men, which caſt their gifts into the treſury.

2 Hee ſawe alſo a certaine poore widowe caſting in thyther two mites.

1.Cor.8.c. 3 And he ſayde, Of a truth I ſay vnto you, that this poore widowe hath put in more than they all.

4 For all theſe haue of their ſuperfluitie caſt into the offerings of God, but ſhe of hir penurie, hath caſt in all the liuing that ſhe had.

5 And vnto ſome that ſpake of the temple how it was garniſhed with goodly ſtones, and giftes, he ſaide,

Math.24.c Mark.13.a. 6 (As for) thoſe things which ye beholde, the dayes will come in the whiche there ſhall not be left one ſtone vpon another, that ſhall not be throwne downe.

B 7 And they aſked him, ſaying, Maiſter, when ſhal theſe things be? and what ſigne will there be, when theſe things ſhall come to paſſe?

Colos.2. Ephes.5. 1.Joh.4. 8 And he ſayde, Take heede that ye be not deceyued: for many ſhall comme in my name, ſaying, I am (Chriſte) and the time draweth neare: goe ye not therefore after them.

9 But when ye ſhall heare of warres and ſeditions, be not afrayde: for theſe things muſt firſt come to paſſe, but the ende foloweth not by and by.

Eſai.19.a. 4.Eſd.13. 10 Then ſayde he vnto them, Nation ſhall ryſe againſt nation, and kingdom againſt kingdome:

11 And great earthquakes ſhal be in diuers places, and hungers, and peſtilences, and fearefull things, and greate ſignes ſhall there be from heauen.

Math.10.d. Mark.13.b. Iohn.16.a. 12 But before all theſe, they ſhall lay their handes on you, and perſecute you, deliuering you vp to the Synagogues, and into priſons, and ſhall bring you vnto kinges and rulers, for my names ſake.

13 And it ſhal turn to you for a teſtimonial.

14 Be at a ſure poynte therefore in youre hearts, not to ſtudie before, what ye ſhall anſwere. C

Exod.4.b Math.10.d. 15 For I will giue you a mouth and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.

Actes.6.d. Mich.7.b. 16 Yea ye ſhal be betrayed alſo of your parentes, and brethren, and kinſfolke, and friendes, and (ſome) of you ſhall they put to death,

17 And hated ſhall ye be of all men for my names ſake.

18 And there ſhall in no caſe one hayre of your head periſhe.

19 Poſſeſſe ye your ſoules by your (a) patience.

a. Poſſeſſe their ſoules in patience vnto whome God giueth ioyfull mindes vnder the croſſe euen vnto the ende. D

20 And when ye ſhall ſee Ieruſalem beſieged with an hoaſt, then be ſure that the deſolation of the ſame is nigh.

21 Then let them whiche are in Iurie, flee to the mountaines, and let them which are in the middes of it, depart out, and let not them that are in other countreys enter therein.

22 For theſe be the dayes of vengeance, that all things whiche are written may be fulfilled.

23 But woe vnto them that are with child, and to them that giue ſucke in thoſe dayes, for there ſhal be great diſtreſſe in the land, and wrath ouer this people.

1.Theſſ.1.d.

24 And

24 And they shall fall through the edge of the swoorde, and shall be led away captiue into all nations, and Ierusalem shall be troden downe of the Gentiles, vntyll the time of the Gentiles be fulfilled.

25 And there shall be signes in the sunne, and in the moone, and in the starres: and vpon the earth trouble among the nations with perplexitie, the sea and the water roaring.

26 And mens harts fayling them for feare, and for lokyng after those things whiche are comming on the world: For the powers of heauen shall be shaken.

27 And then shal they see the sonne of man comming in a cloude, with power and great glory.

28 And when these thinges beginne to come to passe, then loke vp, and lyfte vp your heades, for your redemption draweth nygh.

29 And he shewed them a similitude, Behold the figge tree, and all the trees.

30 When they shoote forth (theyr buddes) ye beholding knowe of your owne selues, that sommer is then nigh at hande.

31 So likewise ye, when ye see these things come topasse, be ye sure that the kingdome of God is nigh.

32 Verily I say vnto you, this generation shall in no wise passe, till all be fulfilled.

33 Heauen and earth shall passe, but my wordes shall in no wise passe.

34 Take heede to your selues, least at any time your heartes be ouercome with surfetting, and drunkennesse, and cares of this life, and so that day come vpon you vnawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, at all times praying, that ye may be accounted worthy to escape all these things that shall come, and that ye may stand before the sonne of man.

37 In the day time he was teaching in the temple, and at nyght he went out, and abood in the mount that is called Oliuete.

38 And al the people came early in the morning to him in the temple, for to heare him.

The.xxij. Chapter.

4. Iudas selleth Christe. 7. they eate the Passouer. 19. the institution of the Lordes supper. 24. they striue who should be greatest. 31. Satan tempteth them. 42. Christe prayeth in the mount, and sweateth bloud. 47. Iudas betrayeth him with a kysse. 51. Christe setteth on Malchus eare. 69. Peter denyeth Christe thryce, and repenteth him. 67. Christ is mocked, and confesseth him selfe to be the sonne of God.

1 THE feast of sweete breade drew nigh, which is called the Passouer. A The Gospell on Wednesday next before Easter.

2 And the high priestes and Scribes sought howe they might kyll him, for they feared the people. Math.26.a.

3 Then entred Satan into Judas, whose surname was Iscariot, being of the number of the twelue. Mark.14.a. John.7.d. John.13.c.

4 And he went his waye, and communed with the high priests and captaines, howe he might betray him vnto them.

5 And they were glad, and promised to giue him money.

6 And he consented, and sought opportunitie to betraye him vnto them without tumult.

7 Then came the day of sweet bread, when (of necessitie) the Passouer must be killed. B Math.29.c.

8 And he sent Peter and John, saying, Goe and prepare vs the Passouer, that we may eate. Mark.14.b

9 They sayde vnto him, Where wilt thou that we should prepare (it?)

10 And he sayd vnto them, Beholde, when ye are entred into the citie, there shall a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in.

11 And ye shall say vnto the good man of the house, The Maister sayth vnto thee, Where is the ghest chamber, where I shall eate the Passouer with my disciples?

12 And hee shall shewe you a great vpper chamber prepared, there make readie.

13 And they went, and founde as hee had sayde vnto them, and they made readie the Passouer.

14 And when the houre was come, he sate down, and the twelue Apostles with him. C Math.26.b.

15 And he sayde vnto them, With (hearty) desire, I haue desired to eate this Passouer with you before that I suffer. Mark.14.c.

16 For I say vnto you, Henceforth I will not in any wise eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And when he had taken the cuppe, and giuen thankes, he sayde, Take this, and diuide it among you.

18 For I say vnto you, I will not in any wise drinke of the fruite of the vine, vntill the kingdome of God shall come.

19 And when he had taken breade, and giuen thankes, hee brake (it) and gaue vnto them, Math.26.c. Mark.14.c.

them, saying, This is my body whiche is
1. Cor. 6. c. giuen for you, this do in the remembrance of me.

20 Likewise also when hee had supped, hee toke the cuppe, saying, This cuppe is the newe Testament in my bloud, whiche is shed for you.

D 21 Yet beholde, the hand of him that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it is appoynted, but woe vnto that man by whom he is betrayed.

23 And they began to enquire among themselues, which of them it was that shoulde do this thing.

24 And there was a strife among them, which of them should seeme to be the greatest.

25 And he sayde vnto them, The kinges of nations be Lordes ouer them, and they that haue authoritie vpon them, are called benefactours.

Math. 20. d. 26 But ye shall not be so: but hee that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth ministre.

The Gospell on S. Bartholomew the Apostle, 27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

E 28 Ye are they which haue continually bidden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me,

Math. 19. d. 30 That ye may eate and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde, Satan hath earnestly desired to sift you, as it were wheate:

32 But I haue prayed for thee, that thy fayth should not fayle, and when thou arte conuerted, strength thy brethren.

Math. 26. c. Mark. 14. c 33 And he sayde vnto him, Lorde, I am readie to go with thee both into prison, and to death.

34 And he said, I tel thee Peter, The Cock shall in no wise crowe this daye, before that thou shalt thrice deny that thou knewest me.

John. 13. d. Math. 10. c. Mark. 6. b. Luke. 9. a. 35 And he sayde vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they sayde, No.

36 Then sayde he vnto them, But nowe he that hath a wallet, let him take it vp, and likewise his scrip: and he that hath none, let him sell his coate, and buy a swoorde.

37 For I say vnto you, that yet the same whiche is written must be perfourmed in me, whiche is, Euen among the wicked was he reputed: for those things whiche are written of me, haue an ende. Esaias. Math. 27. Mark. 15. John. 18.

38 And they sayde, Lorde, beholde heere are two swoordes. And he sayde vnto them, It is inough.

39 And he came out, and went as hee was wont to mount Oliuet, and his disciples folowed him. Math. 26. Mark. 14.

40 And when he came to the place, he sayd vnto them, Praye, least ye fall into temptation. Math. 26. Luke. 22.

41 And he was pulled away from them about a stones cast, and kneeled downe, and prayed, Math. 26.

42 Saying, Father, if thou wilte, remoue this cuppe from me, neuertheless, not my will, but thyne be done. John. 6. Math. 26. c. Mark. 14. c.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 And he was in an (a) agonie, and hee prayed more earnestly, and his sweat was like drops of bloud, trickling downe to the grounde. a. He felt horrour of Gods and iudgm against

45 And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heauinesse,

46 And sayde vnto them, Why sleepe ye? Rise, & pray, least ye fall into temptation.

47 While he yet spake, behold, (there came) a companie, and he that was called Iudas, one of the twelue, went before them, and preased nigh vnto Jesus to kisse him. Math. 26. Mark. 14.

48 But Jesus saide vnto him, Judas, betrayest thou the sonne of man with a kisse?

49 When they which were about him saw what would folowe, they saide vnto him, Lorde, shall we smite with swoorde?

50 And one of them smote the seruant of the high priest, & toke away his right eare.

51 Jesus answered, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him. Math. 26. Mark. 14. John. 18.

52 Then Jesus saide vnto the high priestes and "rulers of the temple, and the elders which were come to him, Be ye come out as vnto a theefe, with swoords and staues? "or, captains

53 When I was dayly with you in the temple, ye stretched forth no hands against me: But this is euen your verie houre, and the power of darknesse.

54 Then toke they him, and led him, and brought him to the high priestes house, and Peter folowed a farre off.

55 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat down among them. Math. 26. Mark. 14. John. 18.

56 But

56 But when a certaine wench beheld him as he sate by the fire, and earnestly looked vpon him, she sayd, This same felow was also with him.

57 And he denyed him, saying, Woman, I know him not.

58 And after a little whyle another sawe him, and sayde, Thou arte also of them: and Peter sayde, Man, I am not.

59 And about the space of an houre after, another affyrmed, saying, Verely this felow was with him also: for he is of Galilile.

60 And Peter said, Man, I wote not what thou sayest: and immediatly while he yet spake, the Cocke crewe.

61 And the Lorde turned backe, and loked vpon Peter: and Peter remembred the worde of the Lorde, howe he had sayd vnto him, Before the Cocke crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that helde Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him saying, Areede, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as sone as it was day, the Elders of the people, and the high priestes and the Scribes, came together, and led him into their counsell, saying,

67 Art thou very Christe, tell vs? And hee sayde vnto them, If I tell you, you will not beleeue in any wise.

68 And if I aske you, you will not in any wise answere me, nor let me goe.

69 Hereafter shall the sonne of man sit on the right hande of the power of God.

70 Then sayde they all, Arte thou then the sonne of God? He sayd, Ye say that I am.

71 And they sayd, What need we any further witnesse? For we our selues haue heard of his owne mouth.

The.xxiij. Chapter.

1. Iesus is accused before Pilate, and is sent to Herode: 8. Herode mocketh him. 25. Barrabas set at libertie, and Iesus giuen to be crucified. 26. Simon of Cyrene. 27. The women lament Christe crucified. 34. He prayeth for his enimies. 40. One of the theeues raileth on him. 41. and the other is saued by fayth. 46. Hee giueth vp the ghost, and is buried.

The Gospell on Tuesdaye next before Easter.

1 AND the whole multitude of them arose, and led him vnto Pilate.

2 And they beganne to accuse him, saying, We founde this felowe peruerting the people, and forbidding to gyue tribute to Ceasar, saying that he is Christe a king. Math. 26. a. Mark. 15. a. John. 18. c.

3 And Pilate asked him, saying, Arte thou the king of the Iewes? He answered him, and sayd, Thou sayest it.

4 Then sayde Pilate to the high priestes, and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He moueth the people, teaching throwout all Iurie, and beganne at Galilee, euen to this place.

6 When Pilate hearde (mention) of Galilee, he asked whether the man were of Galilee.

7 And as sone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem at that time. B Luke. 3. a.

8 And when Herode sawe Jesus, hee was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some myracle done by him.

9 Then hee questioned with him manye wordes, but he answered him nothing.

10 The highe priestes and Scribes stode forth, and accused him straightly.

11 And Herode with his men of warre despised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate.

12 And the same daye Pilate and Herode were made friends together, for before they were at variance betwene them selues. Actes. 4. a.

13 And Pilate, when hee had called together the highe priestes, and the rulers, and the people,

14 Sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I hauing examined him before you, haue found no fault in this man, of those things whereof ye accuse him. C

15 No, nor yet Herode: for I sent you to him, and loe, nothing worthy of death is done to him.

16 I will therefore chasten him, and let him lose.

17 For of necessitie hee must haue let one lose vnto them at the feast. Math. 27. d. Mark. 15. a.

18 And all the people cryed aloude, saying, Away with him, and deliuer to vs Barrabas: John. 18. a.

19 Which for a certayne insurrection made in the citie, and for murther, was cast in prison.

20 Pilate

20 Pilate therefore spake againe to them, willing to let Jesus lose.

D 21 But they cryed saying, Crucifie him, crucifie him.

22 Hee sayde vnto them the thirde time, What euill hath he done? I haue founde no cause of death in him, I will therefore chasten him, and let him goe.

Math.27.c Mark.15.a. Joh.19.a. 23 And they were instant with loude voyces, requiring that he might be crucified, and the voyces of them, and of the hyghe priestes, preuayled.

24 And Pilat gaue sentence, that it should be as they required.

Math.27.c. Mark.15.b. 25 And he let lose vnto them, him that for insurrection and murder was cast into prison, whome they had desired, and he deliuered Jesus to their will.

Math.27.c. Mark.15.b. 26 And as they led him away, they caught one Simon of Cyrene, comming out of the fielde, and on him layd they the crosse, that he might beare it after Jesus.

E 27 And there followed him a great companie of people and of women, whiche also bewayled and lamented him.

Luke.8.a. 28 But Jesus turning backe vnto them, sayd, (Ye) daughters of Jerusalem, weepe not for me, but weepe for your selues, and for your children.

Esai.54.a. Sapi.3.c. Gala.4.d. 29 For beholde, the dayes are comming, in the which they shall say, Happye are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, Fall on vs, and to the hilles, Couer vs.

31 For if they doe these things in a moyste tree, what shall be done in the drye?

32 And there were other two euill doers led with him, to be put to death.

Math.27.d Mark.15.c. Joh.19.d. 33 And after that they were come to the place which is called Caluarie, there they crucified him, and the euill doers, one on the right hande, and the other on the left.

Math.27.d Mark.15.c. Psal.22.d. 34 Then sayd Jesus, Father, forgiue them, for they wote not what they do: and they parted his rayment, and cast lots.

F 35 And the people stode, beholding, and the rulers mocked him with them, saying, He saued other (men) let him saue himselfe, if he be very Christe the chosen of God.

36 The souldiers also mocked him, comming to him, and offering him vineger,

37 And saying, If thou be the king of the Jewes, saue thy selfe.

Math.27.b. Joh.19.d. 38 And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrue, This is the king of the Iewes.

39 And one of the euill doers, which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs.

40 But the other answering, rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? Math.27 Mark.15

41 And we truely are righteously (punished) for we receiue according to our deedes, but this man hath done nothing amisse.

42 And he sayde vnto Jesus, Lord, remember me when thou commest into thy kingdome.

43 And Jesus sayde vnto him, Verily I say vnto thee: to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there was a darkenesse ouer all the earth, vntill the ninth houre. Math.27 Mark.15

45 And the Sunne was darkened, and the vaile of the temple was rent, euen through the middes. Math.27 Mark.15

46 And when Jesus had cryed with a loud voyce, he sayde, Father, into thy handes I will commende my spirite: and when hee thus had sayde, he gaue vp the ghost.

47 When the Centurion sawe what was done, hee glorified God, saying, Verely this was a righteous man. Math.27 Mark.15

48 And all the people that came together to that sight, when they sawe the things which were done, smote their breastes, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stode a farre off, beholding these things. Math.27 Mark.15

50 And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust, Math.27 Mark.15 John.19

51 (The same hadde not consented to the counsell and deede of them) which was of Arimathea, a citie of the Iewes, whiche same also waited for the kingdom of God.

52 Hee went vnto Pilate, and begged the body of Jesus.

53 And when hee had taken it downe, hee wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before was layde.

54 And that daye was the preparing of the Sabboth, and the Sabboth drewe on.

55 The women that followed after, whiche hadde come with him from Galilee, beholde the sepulchre, and how his body was layde.

56 And they returned, and prepared sweete odoures and oyntmentes, but rested the Sabboth day, according to the commaundement.

The

The.xxiiij. Chapter.

1. The women come to the sepulchre. 9. they shewe to the Apostles that which the Angels tolde them. 13. Christe appeareth to the two disciples that went to Emaus, and interpreteth the Scriptures. 36. Hee appeareth to the Apostles, and reproueth their incredulitie. 49. He promiseth the holie ghost. 61. He ascendeth into heauen.

A 1 BVt vpon the (d) first daye of the Sabbothes, very early in the morning, they came vnto the sepulchre, bringing the sweete odoures which they had prepared, and other women with them.

(d) That is, first day the weeke.

Math.28.a. Mark.16.a. Luk.20.a.

2 And they founde the stone rolled awaye from the sepulchre.

3 And they went in, but founde not the body of the Lorde Iesu.

4 And it came to passe as they were amazed thereat, behold, two men stoode by them in shining garments.

5 And as they were afrayde, and bowed downe their faces to the earth, they sayde vnto them, Why seeke ye the lyuing among the deade?

Math.28.a. Mark.16.a.

6 He is not heere, but is rysen: Remember howe he spake vnto you when he was yet in Galilee.

B 7 Saying, The sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the thirde day rise.

8 And they remembred his wordes,

9 And returned from the sepulchre, and told all these things vnto those eleuen, and to all the remnant.

10 It was Marie Magdalene, and Joanna, and Marie Iacobi, and other that were with them, which tolde these things vnto the Apostles.

Math.28.c. Mark.16.c.

11 And their wordes seemed vnto them fayned things, neither beleiued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and when hee had loked in, hee saw the linnen clothes laid by themselues, and departed, wondring in him selfe, at that which was come to passe.

13 And behold, two of them went that same daye, to a village called Emaus, whiche was from Jerusalem about three score (b) furlongs.

The Gospell in the Wonday in Easterweeke. Mark.16.c.

(b) That is, seuen myles and a halfe.

14 And they talked together of all these things that had come to passe.

C 15 And it came to passe, that whyle they communed together, and reasoned, Jesus him selfe drewe neare, and went with them.

16 But their eyes were holden, that they should not knowe him.

17 And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of them whose name was Cleophas, answering, sayde to him, Arte thou onely a stranger in Jerusalem, and hast not knowne the things whiche are come to passe there in these dayes?

19 He sayde vnto them, What things? And they sayde vnto him, Of Jesus of Nazareth, which was a Prophete, mightie in deede and worde before God and all the people.

20 And howe the highe priestes and our rulers deliuered him to be condemned to death, and haue crucified him.

D

21 But we trusted that it had bin he which should haue redeemed Israell: and as touching all these thinges, to day is euen the thirde day since they were done.

John.20.a.

22 Yea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre,

23 And when they founde not his bodye, they came, saying, that they had seene a vision of Angels, which say that hee was aliue.

24 And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but him they sawe not.

25 And he saide vnto them, O fooles, and slowe of heart to beleeue all that the Prophetes haue spoken:

26 Ought not Christe to haue suffered these things, and to enter into his glorie?

27 And he beganne at Moses, and all the prophetes, and throughly interpreted vnto them in all the scriptures, those things which were written of him selfe.

Math.26.f. Esai.53.c.

E

28 And they drewe nighe vnto the village which they went vnto, and hee made as though he would haue gone further.

29 And they constrayned him, saying, Abide with vs, for it draweth toward night, and the day is farre passed: and he went in, to tarie with them.

Gen.19.c. Luke.24.c.

30 And it came to passe, as he sate at meate with them, he toke breade, and (c) blessed it, and brake, and gaue to them.

Mark.15.b.

(c) This word blessed, signifieth here nothing else, but to giue thanks as appeareth by diuers places of scripture. Luke.22.

31 And their eyes were opened, & they knew him, and he vanished out of their sight.

32 And they saide one to another, Did not our heartes burne within vs, while he talked with vs by the way, and opened to vs the scriptures?

33 And

33 And they rose vp the same houre, and returned (againe) to Ierusalem, and founde the eleuen gathered together, and thē that were with them,

34 Saying, The Lord is ryſen in deed, and hath appeared to Simon.

F 35 And they tolde what things were done in the way, and howe he was knowne of them in the breaking of the breade.

John. 20. c. The Gospell on the Tuiſday in Easter weeke.

36 And as they thus spake, Iesus him selfe stode in the middes of them, and saith vnto them, Peace be vnto you.

37 But they were abashed, and afrayd, and supposed that they had seene a spirite.

38 And hee sayde vnto them, Why are ye troubled, and why doe thoughtes arise in your heartes?

39 Behold my handes and my feete, that it is euen I my selfe, handle me and see, for a spirite hath not fleshe and bones as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and his feete.

John. 21b.. 41 And while they yet beleeued not for ioy, and wondred, hee sayde vnto them, Haue ye heere any meate?

42 And they offered him a peece of a broyled fishe, and of an honny combe.

43 And he toke it, and did eate before thē.

44 And he sayde vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must (needes) be fulfilled which were written of me in the lawe of Moses, and in the prophetes, and in the Psalmes. Math. 4.

45 Then opened he their "wittes, that they might vnderstand the scriptures, Actes. 1. "or, mynde

46 And sayde vnto them, Thus it is written, and thus it behoued Christe to suffer, and to rise from death the thirde day.

47 And that repentance and remission of sinnes, should be preached in his name among all nations, and must beginne at Ierusalem.

48 And ye are witnesses of these things.

49 And beholde, I will sende the promise of my father vpon you: but tarie ye in the citie of Ierusalem, vntill ye be endued with power from an high. Actes. 2.

50 And hee led them out into Bethanie, and lyft vp his handes, and blessed them.

51 And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen. Actes. 1. Mark. 16.

52 And when they had worshipped him, they returned to Ierusalem, with great ioy:

53 And were continually in the temple, praysing and lauding God. Amen.

Heere endeth the Gospell by Saint Luke.

The

The Gospel by Saint Iohn.

¶ The first Chapter.

1. The diuinitie, humanitie, and office of Christe. 15. The Testimonie of Iohn. 39. The calling of Andrewe, Peter, Philip, and Nathaniel.

1 IN the beginning was the woꝛd, and the woꝛde was ẅ God, & " God was ẏ woꝛde.
2 The same was in the beginning ẅ God.
3 All things were made by it, and without (a) it was made nothing that was made.
4 In it was life, and the life was the light of men.
5 And the light shyned in the darkenesse, and the darkenesse comprehended it not.
6 There was a man sent from God, whose name was Iohn:
7 The same came foꝛ a witnesse, that hee should beare witnesse of the (b) light, that all men thꝛough him might beleeue.
8 Hee was not that light, but (was sent) to beare witnesse of the light.
9 That (lyght) was the true light, whiche lighteth euerie man that commeth into the woꝛlde.
10 He was in the woꝛlde, and the woꝛlde was made by him, and the woꝛlde knewe him not.
11 Hee came in to his owne, and his owne receyued him not.
12 But as many as receyued him, to them gaue he (c) powꝛer to be the sonnes of God, (euen to) them that beleeued on his name.
13 Which were boꝛne not of blond, noꝛ of the will of the flesh, noꝛ yet of the will of man, but of God.
14 And the same woꝛde " became (d) flesh, and dwelt among vs, (and we sawe the glozie of it, as the glozie of the only begotten sonne (that came) from the father) full of grace and trueth.
15 Iohn beareth witnesse of him, and cried, saying, This was he of whome I spake, He that commeth after me, is pꝛeferred befoꝛe me, foꝛ he was " befoꝛe me.
16 And of his fulnesse haue al we receyued, and grace (e) foꝛ grace.
17 Foꝛ the lawe was giuen by Moses, but grace and truth came by Iesus Christ.
18 No man hath seene God at any time, the only begotten sonne which is in the bosome of the father, he hath declared him.
19 And this is the recoꝛde of Iohn, when the Iewes sent pꝛiestes and Leuites from Ieruſalem to aske him, What art thou? The Gospell on the fourth Sunday in Douent.
20 And hee confessed, and denyed not, and sayde playnely, I am not that Christe. Iohn.5.d.
21 And they asked him, What then? Arte thou Elias? And he sayth, I am not, Art thou that Pꝛophete? And hee answered, No. D Math.11.b. Deut.18.c.
22 Then sayde they vnto him, What arte thou, that we may gyue an answere to them that sente vs? what sayest thou of thy selfe?
23 He sayd, I (am) the voice of a crier in the wilderneſſe: make straight the way of the Lozd, as sayd the Pꝛophete Esaias. Math.3.a. Mark.1.a. Luke.3.a.
24 And they which were sent, were of the Pharisees. Esai.40.a.
25 And they asked him, and sayd vnto him, Why baptisest thou then, if thou be not that Christe, noꝛ Elias, neyther " a Pꝛophete? Math.4.b. Mark.1.a. Luke.3.c. Actes.19.g.
26 Iohn answered them, saying, I baptise with water, but there standeth one among you, whome ye know not. " or, that pꝛophete.
27 He it is which though he came after me, was befoꝛe me, whose shoes latchet I am not woꝛthy to vnlose. E
28 These things were done in " Bethabara beyonde Iozdane, where Iohn was baptizing. Iohn.3.d. 4.10.d. "Some reade Bethania.
29 The next day, Iohn seeth Iesus comming vnto him, and sayth, Beholde the lambe of God, which taketh away the sinne of the woꝛlde. Esai.53.b. 1.Cor.5.b.
30 This is he of whome I sayde, After me commeth a man, which is pꝛeferred befoꝛe me: foꝛ he was befoꝛe me.
31 And I knew him not: but that he should be declared to Israell, therfoꝛe am I come baptizing with water.
32 And Iohn bare recoꝛde, saying, I sawe the spirite descending from heauen, like vnto a doue, and it abode vpon him. Matth.3.d. Mark.1.d. Luke.3.d.
33 And I knewe him not: but he that sent me to baptise with water, the same sayde vnto

G.

a. That is, without him was nothing made.
b. That is, of whiche which is the true light.
c. Meaning, priuiledge or dignitie.
d. That is to say, man.
e. That is, God doth fauour vs, and giueth grace to so many as beleeue in Christ, and are become his members, that God in his sonne is wel pleased.

vnto me. Vpon whome thou shalt see the spirite descending, and tarrying still on him, the same is he which baptiseth with the holie ghost.

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, John stode againe, and two of his disciples.

36 And when he beheld Jesus walking, he sayth, Beholde the lambe of God.

37 And the two disciples heard him speake, and they followed Jesus.

38 And Jesus, when he turned about, and sawe them following (him,) sayth vnto the, What seeke ye? they sayd vnto him, Rabbi (which is to say if one interpret it, Maister) where dwellest thou?

39 He sayth vnto them, Come, & see. They came, and sawe where he dwelte, and abode with him that day: for it was about the (f) tenth houre.

f. That was about two houres before night.

40 One of the two whiche hearde John speake, and followed him, was Andrewe, Simons Peters brother.

41 The same findeth his brother Simon first, and sayth vnto him, We haue founde the Messias, whiche is by interpretation, the "annoynted,

"or, the christ.

42 And brought him to Jesus. And when Jesus beheld him, he sayd, Thou art Simon the sonne of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

Math. 16. c.

43 The day following, Jesus would goe forth into Galilee, and findeth Philip, and saith vnto him, Followe me.

44 Philip was of Bethsaida, out of the citie of Andrewe and Peter.

John. 12. c.

45 Philip findeth Nathanael, and sayth vnto him, We haue founde (him) of whom Moses in the lawe and the prophetes did write, Jesus of Nazareth the sonne (g) of Joseph.

Gene. 4. c. & 22. c. Deut. 18. c.

g. He speaketh after the common opinion, for most men supposed him to be Iosephs sonne.

46 And Nathanael sayde vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see.

47 Jesus sawe Nathanael comming to him, and sayth of him, Behold a right Israelite, in whome is no guyle.

48 Nathanael sayth vnto him, Whence knowest thou me? Jesus answered, and sayde vnto him, Before that Philip called thee, being vnder the figge tree, I sawe thee.

49 Nathanael answered, and sayth vnto him, Rabbi, thou arte euen the (very) sonne of God: thou art the king of Israell.

50 Jesus answered, and sayde vnto him, Because I sayde vnto thee, I sawe thee vnder the figge tree, thou "beleuest: thou shalt see greater things than these.

"or, doest thou.

51 And he sayth vnto him, Verily, verily, I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascending and descending vppon the sonne of man.

The. ij. Chapter.

7. Christe beginneth to worke myracles, and turneth water into wine. 12. He goeth to Capernaum, and so ascendeth to Ierusalem. 14. He casteth the buyers and sellers out of the temple. 19. He forewarneth his death and resurrection. 23. And many beleeue in him, when they see his myracles.

1 AND the thirde day was there a marriage in Cana "(a citie) of Galilee, and the mother of Jesus was there.

"or, in Cana a citie of Galilee.

2 And both Jesus was called, and his disciples, vnto the marriage.

3 And when they wanted wine, the mother of Jesus sayth vnto him, They haue no wine.

4 Jesus sayth vnto hir, Woman, what haue I to doe with thee? myne houre is not yet come.

Luke. 2.

5 His mother sayth vnto the "ministers, Whatsoeuer he sayth vnto you, do it.

"or, seruants.

6 And there were set there fire water pots of stone, after the maner of the purifying of the Iewes, conteyning two or three "firkins a peece.

"or, measures.

7 Jesus sayth vnto them, Fyll the water pottes with water. And they filled them vp to the brimme.

8 And he sayth vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knewe not whence it was, but the ministers which drew the water knewe) the gouernour of the feast calleth the bridegrome,

10 And sayth vnto him, Euerie man at the beginning doth set forth good wine, and when the gheastes haue well dronke, then that which is worse: but thou hast kepte the good wine vntyll nowe.

11 This beginning of myracles did Jesus in Cana of Galilee, and shewed his glory: and his disciples beleeued on him.

12 After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

Math. 4. b. Mark. 1. b. Luke. 4. b.

13 And

13 And the Iewes Passouer was at hand, and Iesus went vp to Ierusalem,
14 And founde sitting in the temple those that solde oxen and sheepe, and doues, and changers of money.
15 And when he hadde made (as it were) a skourge of small cordes, he droue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables:
16 And sayde vnto them that solde doues, haue these things hence, and make not my fathers house an house of marchandize.
17 And his disciples remembred that it was written, The zeale of thyne house hath euen eaten me.
18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seeing that thou doest these things?
19 Iesus answered, and sayde vnto them, Destroy this temple, and in three dayes I will reare it vp.
20 Then sayde the Iewes, Fourtie and sixe yeeres was this temple a building, & wilt thou reare it vp in three dayes?
21 But he spake of the temple of his body.
22 When therfore he was risen from death, his disciples remembred that he thus had sayde: and they beleeued the scripture, and the wordes which Iesus had saide.
23 When hee was in Ierusalem at the Passouer, in the feast day, many beleeued on his name, when they sawe his myracles which he did.
24 But Iesus did not commit him self vnto them, because he knewe all men:
25 And needed not that any shoulde testifie of man: for he knewe what was in man.

The. iij. Chapter.

3. Christe teacheth Nichodemus. 15. Of fayth. 16. The loue of God towarde the world. 19. condemnation. 25. Iohn baptiseth. 27. Iohn teacheth his disciples.

1 THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:
2 The same came to Iesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man can do these myracles that thou doest, except God be with him.
3 Iesus answered, and sayd vnto him, Verily, verily, I say vnto thee, except a man be borne from aboue, hee can not see the kingdome of God.
4 Nicodemus sayth vnto him, Howe can a man be borne when hee is olde? can hee enter the seconde time into his mothers wombe, and be borne?
5 Iesus answered, Verely, verely, I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kingdome of God. John. 4. b. 6. 7. d. Titus. 3. a.
6 That which is borne of the flesshe, is flesh, and that whiche is borne of the spirite, is spirite. Rom. 8. a.
7 Marueil not thou that I sayde to thee, Ye must be borne from aboue. B
8 The winde bloweth where it lusteth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whyther it goeth: so is euerie one that is borne of the spirite. Eccle. 11. a.
9 Nicodemus answered, and said vnto him, Howe can these things be?
10 Iesus answered, and said vnto him, Art thou a maister of Israell, and knowest not these things?
11 Verily, verily, I say vnto thee, we speake that we doe knowe, and testifie that we haue seene: and ye receyue not oure witnesse.
12 If I haue tolde you earthly things, and ye beleeue not: howe shall ye beleeue if I tell you of heauenly things?
13 And no man hath ascended vp to (a) heauen, but hee that came downe from heauen, (euen) the sonne of man whiche is in (b) heauen.
14 And as Moses lift vp the serpent in the wyldernesse: euen so must the sonne of man be lift vp:
15 That whosoeuer beleeueth in him, shuld not perish, but haue eternall life.
16 *For God so loued the world, that he gaue his only begotten sonne: that who so euer beleeueth in him, shoulde not perishe, but haue euerlasting life.
17 For God sent not his sonne into the world to condemne the world, but that the world (c) thorow him might be saued.
18 Hee that beleeueth on him, is not condemned: but he that beleeueth not, is condemned alreadie, because he hath not beleeued in the name of the onely begotten sonne of God.
19 And this is the condemnation, that light is come into the worlde, and men loued darkenesse rather than light: because their deedes were euill.
20 For euerie one that euill doth, hateth the light: neyther commeth to the light, least his deedes should be reproued.
21 But hee that doth truth, commeth to the

a. No man by his owne wit can know the mysteries of Christes kingdome, but by Christe him selfe.
b. This is, spoken for the vnitie of person, and that which is proper to one nature, is transferred to the other in Act. 20. & 28. & so Christe was in heauen, according to his diuine nature.
* The gospell on the Munday in Whitsonweeke. Luke. 19. a.
c. That is, all sorts of people that beleeue, whether they be Iewes or Gentiles. John. 1. a. 8. 12. f. Ezec. 5. b.

light, that his deedes may be made manifest, that they are wrought in God.

22 After these things, came Jesus and his disciples into the lande of Jurie, and there he tarried with them, and (d) baptised.

John.4. d. Christ himselfe baptised not, but his disciples.

23 And John also was baptizing in Aenon, neare to Salim, bycause there was muche water there: and they came, and were baptized.

Mark.4.b. 24 For John was not yet cast into prison.

25 And there arose a question betweene Johns disciples and the Jewes, aboute purifying.

26 And they came vnto John, and sayde vnto him, Rabbi, he that was with thee beyonde Jordane, to whome thou barest witnesse, beholde, the same baptiseth, and all men come to him.

John.4.a.

℣ 27 John answered, and sayde, A man can receyue nothing, excepte it be gyuen him from heauen.

John.1.b. 28 Ye your selues are witnesses, howe that I sayde I am not that Christ, but am sent before him.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome, which standeth and heareth him, reioyceth greatly, bicause of the bridegromes voyce: this my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that commeth from an high, is aboue all: he that is of the earth: is earthly, and speaketh of the earth: he that commeth from heauen, is aboue all:

32 And what he hath seene and hearde, that hee testifieth: and no man receyueth his testimonie.

33 Hee that hath receyued his testimonie, hath set to his seale, that God is true.

Rom.3.a.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth not the spirite by measure (vnto him.)

Esai.61.a. Mark.11.d.

35 The father loueth the sonne, and hath giuen all things into his hande.

Luke.1.d.

36 He that beleeueth on the sonne, hath euerlasting life: he that beleeueth " not the sonne, shall not see life, but the wrath of God abydeth on him.

John.6.f. 1.Joh.5.b.

" or, he that obeyeth not the sonne.

The.iiij. Chapter.

7. Christe weried, asketh water of the woman of Samaria. 19. The liuely water. 24. He teacheth true worship. 26. He confesseth him selfe to be Messias. 29. The woman sheweth the citizens that Christe is come. 32. Christes meate. 39. The Samaritanes beleeue Christ. 45. Christ is receiued of the Galileans. 50. He healeth the rulers sonne.

1 After that the Lorde knewe howe the Pharisees had heard that Jesus made and baptized moe disciples than John: I

2 (Though that Jesus him selfe baptized not, but his disciples:)

3 He left Jurie, and departed agayne into Galilee. Math.4

4 For (it was so that) hee must needes goe through Samaria.

5 Then commeth he to a citie of Samaria, which is called Sichar, neare to the possession that Jacob gaue to his son Joseph. Gen.

6 And there was Jacobs well. Jesus then being weery of his journey, sat thus on the well: and it was about the (a) sixth houre. a. The twelue clocke. B

7 And there commeth a woman of Samaria to drawe water: Jesus sayth vnto hir, Giue me drinke.

8 For his disciples were gone away vnto the towne to buy meate.

9 Then sayth the woman of Samaria vnto him, How is it that thou being a Jew, askest drinke of me, which am a woman of Samaria? for the Jewes meddle not with the Samaritanes. 4.Re. John.4

10 Jesus answered, and sayde vnto hir, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke: thou wouldest haue asked of him, and he would haue giuen thee water of life. Jere. John.7

11 The woman sayth vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Arte thou greater than our father Jacob, whiche gaue vs the well, and hee him selfe dranke thereof, and his children, and his cattell?

13 Jesus answered, and sayde vnto hir, Who so euer drinketh of this water, shall thirst againe:

14 But who so euer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water springing vp into euerlasting life. ℭ

15 The woman sayth vnto him, Syr, giue me of that water, that I thirst not, neither come hither to drawe.

16 Jesus sayth vnto hir, Goe, call thy husbande, and come hither.

17 The woman answered, and sayde vnto him, I haue no husbande, Jesus sayde vnto hir, Thou hast well sayde, I haue no husbande.

18 For thou hast had fiue husbandes: and he whom thou nowe hast is not thy husband: in that saydest thou truely.

19 The

19 The woman sayth vnto him, Sir, I perceiue that thou art a prophete.

20 Our fathers worshipped in this mountayne, and ye say that in Ierusalem is the place where men ought to worship.

21 Iesus sayth vnto hir, Woman beleeue me, the houre commeth, when ye shall neither in this mountaine, nor yet at Ierusalem worship the father.

22 Ye worship ye wote not what, we know what we worship: for saluation commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers, shall worship the father in spirite, and in the trueth, for suche the father also requireth to worship him.

24 God is a spirite: and they that worship him, must worship him in spirite, and in the trueth.

25 The woman sayth vnto him, I wote that Messias commeth, whiche is called Christe: when hee is come, hee will tell vs all things.

26 Iesus sayth vnto hir, I that speake vnto thee, am (he.)

27 And immediatly came his disciples, and maruelled that he talked with the womã: yet no man sayde, What seekest thou, or why talkest thou with hir?

28 The woman then lefte hir water pot, and went hir way into the citie, and sayth to the men,

29 Come, see a mã which told me al things that euer I did: is not he that Christe?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his disciples prayed him, saying, Maister, eate.

32 He sayd vnto them, I haue meate to eate that ye wote not of.

33 Therfore said ỹ disciples one to another, hath any man brought him aught to eate?

34 Iesus sayth vnto them, My meate is that I do the will of him that sent me, and finishe his worke.

35 Say not ye, There are yet four monthes, and then commeth haruest? Behold, I say vnto you, Lifte vp your eyes, and loke on the regions: for they are whyte alreadie vnto haruest.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall: that both hee that soweth, and hee that reapeth, might reioyce together.

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men (a) laboured, and ye are entred into their labours.

39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified that he tolde me all that euer I did.

40 So, when the Samaritanes were come vnto him, they besought him that he would tarrie with them: and hee aboade there two dayes.

41 And many moe beleeued, because of his owne worde:

42 And sayde vnto the woman, Nowe we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is euen that Christe, the sauiour of the worlde.

43 After two dayes he departed thence, and went (away) into Galilee.

44 For Iesus himselfe testified, ỹ a prophet hath none honour in his owne countrey.

45 Then when he was come into Galilee, the Galileans receiued him, when they had seene all the things that he did at Ierusalem at the day of the feast: For they went also vnto the feast day.

46 So Iesus came agayne into Cana of Galilee, where he made the water wine. And there was a certayne ruler, whose sonne was sicke at Capernaum.

47 When the same heard that Iesus was come out of Iurie into Galilee, hee went vnto him, and besought him that he would come downe and heale his sonne: for hee was euen at the poynt of death.

48 Then sayde Iesus vnto him, Except ye see signes and wonders, ye will in no wise beleeue.

49 The ruler sayth vnto him, Sir, come downe or euer that my sonne dye.

50 Iesus sayth vnto him, Goe thy way, thy sonne liueth. And the man beleeued the worde that Iesus had spoken vnto him, and he went his way.

51 And as he was nowe going downe, the seruantes met him, and tolde him, saying, Thy sonne liueth.

52 Then enquired he of them the houre whe he began to amende: and they sayd vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knew, that it was (doone) the same houre, in the whiche Iesus sayde vnto him, Thy sonne liueth: and he beleeued, and all his housholde.

54 This is againe the second myracle that Iesus dyd, when he was come out of Iurie into Galilee.

a. Meaning the prophetes.

John.17.b.

Math.13.g. Mark.6.a. Luke.4.c.

John.2.a. Math.8.a. Luke.7.a.

The Gospell on the.xxi. sunday after Trinitie.

Iames.2.a.

The.v. Chapter.

5. Christe healeth on the Sabboth the man that was sicke eight and thirtie yeres. 10. the Pharisees accuse him. 19. Christe answereth for him selfe, and reproueth them. 32. shewing by the testimonie of his father. 33. of Iohn. 36. of his workes. 39. of the scriptures. 45. and of Moses, who he is.

I 1 AFter this was there a feast daye of the Iewes, and Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the sheepe (a)(market,) a pole, which is called in the Hebrue tong Bethelda, hauing fiue porches.

a. Where sheep were sold. Or else, by the sheepe poole: that is, where they washed sheepe or wher sheep dranke.

3 In whiche lay a great multitude of sicke folke, of blind, halt, and withered, wayting for the mouing of the water.

4 For an Angel went downe at a certaine season into the pole, and troubled the water: Who so euer then first after the troubling of the water stepped in, was made whole of what so euer disease he had.

5 And a certaine man was there, which had bin diseased thirtie and eyght yeres.

6 When Iesus saw him lye, and knew that he nowe long time had bene diseased, he saith vnto him, wilt thou be made whole?

B 7 The sicke man answered him, Sir, I haue no man when the water is troubled to put me into the pole: but in the meane time, while I am about to come, another steppeth downe before me.

8 Iesus sayth vnto him, Ryse, take vp thy bed, and walke.

Math.9.a. Mark.2.b. Luke.5.e. Acts.3.b. 5.9.k.

9 And immediately the man was made whole, and toke vp his bed, and walked: and on the same day was the Sabboth.

10 The Iewes therfore said vnto him that was made whole, It is the sabboth day, it is not lawfull for thee to carry thy bed.

11 Hee answered them, Hee that made me whole, sayde vnto me, Take vp thy bedde and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wist not who it was: for Iesus had gotten him selfe away, bycause that ther was preasse of people in that place.

C 14 Afterwarde, Iesus findeth him in the temple, and sayde vnto him, Behold, thou art made whole: sinne no more, leaste a worse thing come vnto thee.

John.8.a.

15 The man departed, and tolde the Iewes that it was Iesus whiche had made him whole.

16 And therefore did the Iewes persecute Iesus, and sought (the meanes) to slea him, bicause he had done these things on the Sabboth day.

17 Iesus answered them, My father worketh hitherto, and I worke. 1.Cor.12.

18 Therefore the Iewes sought the more to kill him, not onely bycause he had broken the Sabboth, but sayde also, that God was his father, and making him selfe equal with God. Math.26. Mark.14. Luke.22.

19 Then answered Iesus, and sayde vnto them, Verily, verily I say vnto you, The sonne can doe nothing of him selfe, but that he seeth the father doe: for what so euer hee doeth, that also doeth the sonne likewise. John.5.

20 For the father loueth the sonne, & sheweth him all things that he him selfe doth: and he will shewe him greater workes than these, bicause ye should maruell. John.5.8. 10.c.

21 For likewise as the father raiseth vp the deade, and quickeneth them: euen so the sonne quickeneth whom he will. D

22 Neyther iudgeth the father any man: but hath committed al iudgement vnto the sonne, Math.11. Luke.10. John.5.17.b. Act.18.c.

23 Bycause that all men should honour the sonne, euen as they honour the father. He that honoureth not the sonne (the same) honoureth not the father which hath sent him.

24 Verily, verily I say vnto you, He that heareth my worde, and beleeueth on him that sent me, hath euerlasting life, and shal not come into damnation: but is escaped from death vnto life. John.6.d. Luke.22.d

25 Verily, verily I say vnto you, The houre is comming, and now is, when the deade (b) shal heare the voice of the sonne of god: and they that heare, (c) shall liue. John.2.c. Math.9.d. 1.Thes.2. 1.Ioh.u.d.

b. Meaning those that are drowned in sinne.

c. That is, they that receiue it by fayth.

26 For as the father hath life in him selfe: so likewise hath he giuen to the sonne to haue life in him selfe. Ioh.11.a. Deut.18.

27 And hath giuen him power also to iudge, bicause he is the sonne of man.

28 Maruell not at this: for the houre is comming, in the which all that are in the graues, shal heare his voyce. E Math.25.d

29 And shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation.

30 I can of myne owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, bycause I seeke not myne owne will,

will, but the will of the father, which hath sent me.

31 If I beare witnesse of my selfe, my witnesse is not true.

32 There is another that beareth witnesse of me, and I am sure that the witnesse which he witnesseth of me is true.

33 Ye sent vnto Iohn, and he bare witnesse vnto the truth.

34 But I receiue not the recorde of man: neuertheless, these things I say, that ye might be saued.

35 He was a burning and a shyning light: and ye woulde for a season haue reioyced in his light.

36 But I haue greater witnesse than (the witnesse) of Iohn: for the workes which the father hath giuen me to finishe, the same workes that I doe, beare witnesse of me, that the father hath sent me.

37 And the father him selfe which hath sent me, hath borne witnesse of me. Ye haue not heard his voyce at any time, nor seene his shape,

38 And his worde haue ye not abyding in you: for whome he hath sent, him ye beleeue not.

39 Searche the Scriptures, for in them ye thinke ye haue eternall lyfe: and they are they which testifie of me:

40 And yet will ye not come to me, that ye might haue life.

41 I receiue not the prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my fathers name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 Howe can ye beleeue, which receiue honour one of another, and seeke not the honour that commeth of God only?

45 Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses in whome ye trust.

46 For had ye beleeued Moses, ye woulde haue beleeued me: for he wrote of me.

47 But if ye beleeue not his writings, howe shall ye beleeue my wordes?

The vi. Chapter.

10. Christe feedeth fiue thousand with fiue loaues and two fishes. 15. the people woulde haue made him king. 19. he walking on the sea, folowed the disciples which were troubled in a ship with a great tempest. 26. they seeke Christ, to be fed. 29. fayth is the worke of God. 30. they aske signes and wonders. 35. of the bread of life. 40. of fayth. 66. the carnal are offended at him. 67. some of his disciples offended, forsake him. 69. the Apostles confesse him to be the sonne of God. 71. Iudas is a deuill.

1 AFter these things, Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias:

2 And a great multitude folowed him, because they sawe his myracles which he did on them that were diseased.

3 And Iesus went vp into a mountaine, and there he sate with his disciples.

4 And the Passouer, a feaste of the Iewes, was nygh.

5 When Iesus then lifte vp his eyes, and sawe a great company come vnto him, he sayth vnto Philip, Whence shall we buye bread, that these may eate?

6 (This he sayde to proue him: for he him selfe knewe what he would do.)

7 Philip answered him, Two hundred (a) penyworth of breade are not sufficient for them, that euery man may take a litle.

8 One of his disciples, Andrewe, Simon Peters brothers, sayth vnto him,

9 There is a litle lad heere, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sitte downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande.

11 And Iesus toke the breade, and when he had giuen thankes, he distributed to the disciples: and the disciples to them that were set downe, and likewise of the fishes, as much as they woulde.

12 When they were filled, he sayde vnto his disciples, Gather vp the broken meate that remayneth, that nothing be lost.

13 And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, whiche (broken meate) remayned vnto them that hadde eaten.

14 Then those men, when they had seene the myracle that Iesus did, sayde, This is of a trueth the same prophete that shoulde come into the worlde.

15 When Iesus therfore perceiued that they woulde come and take him by force, to make him king, he departed againe into a mountaine him selfe alone.

16 And when euen was nowe come, his disciples went downe vnto the sea,

17 And gate vp into a ship, and went ouer

a. This sum amounteth to about 5 poũd sterling.

The Gospell on the .xxv. sunday after Trinitie.

the sea, towards Capernaum: and it was nowe darke, and Jesus was not come to them.

18 And the sea rose with a great winde that blewe.

19 So, when they had rowed aboute fyue and twentie, or thirtie furlongs, they saw Jesus walking on the sea, and drawing nighe vnto the shippe: and they were afraide.

20 But he sayth vnto them, It is I, be not afraide.

D 21 And they would haue receiued him into the shippe: and immediately the ship was at the lande whither they went.

22 The daye folowing, when the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one whereinto his disciples were entred, and that Jesus went not in with his disciples into the ship, but that his disciples were gone (away) alone:

23 Howbeit, there came other shippes from Tiberias, nigh vnto the place where they did eate breade, after that the Lorde had giuen thankes.

24 When the people therfore saw that Jesus was not there, neyther his disciples, they also toke shipping, and came to Capernaum, seeking for Jesus.

25 And when they had founde him on the otherside of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Jesus answered them, and saide, Verily verily I say vnto you, Ye seeke me, not bicause ye sawe the myracles, but bycause ye did eate of the loaues, and were filled.

27 Laboure not for the meate which perisheth, but for that meate which endureth vnto euerlasting life, whiche (meate) the sonne of man shall giue vnto you: for him hath God the father sealed.

E 28 Then sayde they vnto him, What shall we doe, that we might worke the workes of God?

29 Jesus answered, and sayde vnto them, this is the worke of God, that ye beleeue on him whome he hath sent.

Math.12.c. 30 They sayde therefore vnto him, What
E.16.A. signe shewest thou then, that we may see
Mark.8.b. and beleue thee? What dost thou worke?
Luke.11.D. 31 Our fathers did eate Manna in the de-
Exod.16.b sart, as it is written, He gaue them breade from heauen to eate.

32 Then Jesus sayd vnto them, Verily, ve-
Math.16.c. rily I say vnto you, Moses gaue you not that breade from heauen, but my father giueth you the true breade from heauen.

33 For the breade of God, is he which com- F
meth downe from heauen, and giueth life vnto the world.

34 Then sayde they vnto him, Lorde, euermore giue vs this bread.

35 And Jesus sayde vnto them, I am the breade of life: he that commeth to me, shal not hunger in any wise: and he that beleeueth on me, shall neuer thirst.

36 But I sayde vnto you that ye also haue seene me, and yet ye beleeue not.

37 All that the father giueth me, shall come to me, and him that commeth to me, I wil in no wise cast out.

38 For I came downe from heauen, not to Luke.22
doe myne owne will, but the will of him that sent me.

39 And this is the fathers will which hath sent me, that of all whiche he hath gyuen me, I shall lose nothing, but rayse it vp againe at the last day.

40 And this is the will of him that sent me, John.5.c
that euerie one whiche seeth the sonne, and beleeueth on him, may haue euerlasting life: and I will rayse him vp at the last day.

41 The Iewes then murmured at him, bycause hee sayde, I am the breade (of lyfe) which came downe from heauen.

42 And they sayde, Is not this Jesus, the Math.13
sonne of Joseph, whose father and mother Mark.6.d
we knowe? Howe is it then that he sayth, I came downe from heauen?

43 Jesus answered, and sayde vnto them, G
Murmure not among your selues.

44 No man can come to me, except the fa- John.7.d
ther, which hath sent me, drawe him: and I will rayse him vp at the last day.

45 It is written in the prophets, And they Esai.54.d
shall be all taught of God. Euerie man 1.John.2.b
therefore that hath heard and hath learned of the father, commeth vnto me.

46 Not that any man hath seene the fa- Exo.33.b
ther, saue he which is of God, the same hath Deut.4.d
seene the father. Judg.6.d

47 Verily, verily I say vnto you he ẏ put- E.13.D
teth his trust in me, hath euerlasting life.

48 I am that breade of life.

49 Your fathers did eate Manna in the wildernesse, and are deade.

50 This is that breade whiche commeth downe from heauen, that if any man eate thereof, (he) should not dye.

51 I am that liuing breade, whiche came downe from heauen. If any man eate of this breade, he shall liue for euer: and the Luke.22.d
bread that I will giue, is my flesh, which I will giue for the life of the worlde.

52 The

52 The Iewes therefore strouе among themselues, saying, Howe can this telow giue vs that flesh of his to eate?

53 Then Iesus saide vnto them, Verily verily I say vnto you, Except ye eate the flesh of the sonne of man, and drinke his bloud, ye haue no life in you.

54 Who so eateth my flesh, and drinketh my bloud, hath eternal lyfe, and I will rayse him vp at the last day.

55 For my flesh is meate in deede, and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

57 As the liuing father hath sente me, and I liue by the father: euen so, he that eateth me, shall liue by (the meanes of) me.

58 This is that bread, whiche came down from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue euer.

59 These things saide he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard (this,) saide, This is an hard saying, who can abide the hearing of it?

61 When Iesus knewe in him selfe that his disciples murmured at it, he saide vnto them, Doth this offende you?

62 (What) and if yee shal see the sonne of man ascende vp thyther where he was before?

63 It is the spirite that quickeneth, the flesh profiteth (a) nothing: The wordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not. For Iesus knew from the beginning, whiche they were that beleeued not, and who should betray him.

65 And he saide, Therefore saide I vnto you, that no man can come vnto me, except it were giuen vnto him of my father.

66 From that time many of his disciples went backe, and walked no more with him.

67 Then saide Iesus vnto the twelue, wil ye also goe away?

68 Then Simon Peter answered him, Lorde, to whom shall we goe? Thou hast the wordes of eternal life:

69 And we beleeue and are sure that thou art that Christe, the sonne of the liuing God.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 He spake of Iudas Iscariot (the sonne of Simon: for he it was that should betray him, being one of the twelue.

The.vij.Chapter.

1. Iesus fled the murmuring Iewes, 5. Christes kinsemen beleeued not in him. 7. why the worlde hateth Christ. 12. diuers opinions of Christ. 14. Christ teacheth, giuing all to his father. 20. the blasphemie of the Iewes. 23. of the Sabboth worke. 31. many of the people beleeue on him. 32. the Pharisees and Priestes sende to take him. 39. the holy ghost. 40. dissention among the people for Christ. 47. the Pharisees chide with the seruantes, bycause they haue not brought him. 52. they chide with Nichodemus.

1 AFter these things, Iesus went about A
in Galilee: for he woulde not goe about in Iurie bycause that the Iewes sought to kil him.

2 The Iewes feast of tabernacles (a) was Leui. 23. k.
at hande.

3 His brethren therefore saide vnto him, Get thee hence, and goe into Iurie, that thy disciples also may see thy workes that thou doest.

a. At this feast, they dwelled seuen dayes in their tentes.

4 For there is no man that doth any thing in secrete, and he him selfe seeketh to be knowen openly: If thou do suche thinges, shewe thy selfe to the worlde.

5 For neyther his brethren beleeued in him.

6 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The worlde can not hate you, but me it B
hateth, bycause I testifie of it, that the workes thereof are euil. John. 15. a.

8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my time is not yet full come.

9 When he hadde saide these wordes vnto them, he abode still in Galilee.

10 But when his brethren were gone vp, then went he vp also vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at ẏ feast, and saide, Where is he?

12 And muche murmuring of him was there among the people: for some saide, He is good: Other saide, Nay: but he deceiueth the people. John. 11. k. Mat. 21. d. John. 4. c. and. 6. c.

13 Howebeit, no man spake openly of him, for feare of the Iewes. John. 12. k.

14 Now when halfe of the feast was done, C
Iesus went vp into the temple, & taught.

a. To wit, if it be separate frō the spirite whereof it hath the force. For it commeth of the power of the spirite, that the flesh giueth vs lyfe, and feedeth vs. And therefore, that we may be truely fed and nourished with it, we must bring the spiritual mouth of faith to receiue it.

John. 7. c.

Mat. 16. c.
Mark. 8. c.
Luke. 9. c.
John. 11. c.
Luke. 22. a.
John. 13. c.

15 And the Iewes marueyled, saying, How knoweth he the scriptures, seeing that he neuer learned?

16 Iesus answered them, and saide, My doctrine is not mine, but his that sente me.

17 If any man will doe his wil, hee shall know of the doctrine, whether it be of god, or whether I speake of my selfe.

18 He that speaketh of him selfe, seketh his owne glory: But he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

Exo.20.a. Deut.5.a. 19 Did not Moses giue you the lawe, and (yet) none of you keepeth the lawe? Why goe ye about to kil me?

20 The people answered, and saide, Thou hast the deuill, who goeth about to kyll thee?

John.5.a. D 21 Iesus answered, and saide, vnto them, I haue donne one worke, and ye all marueyle.

Gen.17.b. 22 Moses therefore gaue vnto you the circumcision (not because it is of Moses, but of the fathers) and yet ye on the Sabboth day circumcise a man.

23 If a man on the Sabboth day receiue circumcision, without breaking of ŷ lawe of Moses: disdaine ye at me, because I haue made a man euery whit whole on the Sabboth day?

Deut.1.c. Leui.19.c. Prou.24.c. 24 Iudge not after the (vtter) appearance, but iudge with a righteous iudgement.

25 Then saide some of them of Ierusalem, Is not this he, whom they goe about to kil?

"or, openly. 26 But loe, he speaketh "boldly, and they say nothing vnto him: doe the rulers knowe in deede, that this is very Christ?

Mat.13.g. Mark.6.a. John.6.c. 27 Howebeit, we know this man whence he is: but when Christe commeth, no man knoweth whence he is.

E 28 Then cryed Iesus in the temple, as hee taught, saying, Ye both knowe me, and whence I am ye knowe, and I am not come of my selfe, but he that sente mee is true, whom ye knowe not.

29 But I know him, for I am of him, and he hath sent me.

Mark.11.c. Luk.19.g. John.8.d. 30 Then they sought to take him: but no man layde handes on him, because his houre was not yet come.

31 Many of the people beleeued on him, and saide, When Christ commeth, will he do moe myracles than these that this man hath done?

Mat.22.b. 32 The Pharisees hearde that the people murmured suche things concerning him: and the Pharisees and the high priestes sent seruantes to take him.

Mark.12. Luke.20. 33 Then saide Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

John.8.c. and,13.d F 34 Ye shal seke me, and shal not finde me: & where I am, thither can ye not come.

35 Then saide the Iewes among them selues, Whyther wil he goe, that we shal not finde him? Will hee goe vnto the dispearsed among the Grecians, and teache the Gentiles?

36 What (manner) of saying is this that he saide, Ye shall seeke me, and shall not finde me: and where I am, thyther can ye not come?

Esai.55.c 37 In the last day, that great day of the feast, Iesus stoode, and cryed, saying, If any man thirst, let him come vnto me and drinke:

38 He that beleeueth on me, as the scripture hath saide, out of his belly shall flowe riuers of water of life.

"or giuen, vnderstanding by the holy ghost the visible giftes of the holy ghost. 39 (But this spake he of the spirite which they that beleeue on him shoulde receiue. For the holy ghost was not yet" (there,) because ŷ Iesus was not yet glorified.)

Io.3.c.6.d. Luke.7.c. Math.21.b. 40 Many of the people therefore, when they heard this saying, saide, Of a truthe this is the prophete.

41 But other saide, This is Christe. But some saide, Shall Christ come out of Galilee?

Miche.5.a Mat.2.a. 42 Hath not the scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethelem, where Dauid was?

43 So was there dissention among the people, because of him.

G 44 And some of them woulde haue taken him, but no man layde handes on him.

45 Then came the seruantes to the hygh priestes and Pharisees, and they saide vnto them, Why haue ye not brought him?

46 The seruantes answered, Neuer man spake, as this man doth.

47 Then answered them the Pharisees, Are ye also deceiued?

48 Haue any of the rulers or of the Pharisees beleeued on him?

49 But this (common) people which know not the law, are cursed.

John.3.d. 50 Nicodemus saith vnto them, (He that came to Iesus by night, being one of them,)

51 Doth our lawe iudge any man before it heare him, and knowe what he doth?

52 They answered, and saide vnto him,

Art

Art thou also of Galilee, searche, & loke: for out of Galilee aryseth no prophete.

53 And euery man went vnto his owne house.

The.viij. Chapter.

2. Christ teacheth in the temple. 11. the sinnes of the woman taken in adulterie are forgiuen. 12. Christ the light of the world. 14. he sheweth from whence he came, and whyther he goeth. 32. who are free, and who are bond. 39. the children of Abraham. 44. the deuil the father of lyes. 45 who hateth God, and who hateth him not. 56. Abraham did see Christes day. 59. Christ persecuted, conueied him selfe away.

1 IEsus went vnto mount Oliuet:

A 2 And early in ỹ morning he came againe into the temple, and all the people came vnto him, and he sat downe, and taught them.

3 And ỹ Scribes and Pharisees brought vnto him a woman taken in adulterie, and when they had set hir in the middes,

4 They say vnto him, Maister, this woman was taken in adulterie, euen as the deede was a doing.

5 Moses in the lawe cõmaunded vs that suche shoulde be stoned: but what sayest thou?

6 This they saide, tempting him, that they myght accuse him. But Iesus stowped downe, and with his finger wrote on the ground, as though he heard them not.

B 7 So, when they continued asking hym, he lyft vp him selfe, and saide vnto them, Let hym that is among you without sin first cast the stone at hir.

8 And agayne he stowped downe, & wrote on the grounde.

9 And when they heard this, being accused of their owne consciences, they wet out one by one, beginnyng at the eldest, euen vnto the last: and Iesus was left alone, and the woman standyng in the middes.

10 When Iesus had lyft vp him selfe, and sawe no man but the woman, he sayde vnto hir, Woman, where are those thyne accusers? Hath no man condemned thee?

11 She saide, No man Lorde: And Iesus said, Neyther doe I condemne thee: Goe and sinne no more.

12 Then spake Iesus agayne vnto them, saying, I am the lyght of the worlde: He that followeth me, shall not in any wyse walke in darkenesse, but shal haue ỹ light of life.

13 The Pharisees therfore saide vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

14 Iesus answeared, and said vnto them. C Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whyther I goe: but ye can not tell whence I come, and whyther I goe.

15 Ye iudge after the flesh, I iudge no mã.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that sente me.

17 It is also written in your law, that the testimonie of two men is true. Nu. 35. d. Deut. 17. a.

18 I am one that beareth witnesse of my selfe, and the father that sent me, beareth witnesse of me. Mat. 18. c.

19 Then said they vnto him, Where is thy father? Iesus answered, Ye neither know me, nor yet my father: if ye hadde knowen me, ye shoulde haue knowen my father also.

20 These wordes spake Iesus in the treasurie, as he taught in the temple: and no man layde handes on him, for his houre was not yet come. Mat. 6. c.

21 Then saide Iesus againe vnto them, I goe my way, and ye shal seke me, and shal dye in your sinnes: Whyther I goe, thyther can ye not come. D John. 7. c. and. 13. d.

22 Then saide the Iewes, Wyl he kyl him selfe, because he sayth, Whyther I goe, thyther can ye not come?

23 And he saide vnto them, Ye are from beneath, I am from above: ye are of this worlde, I am not of this worlde.

24 I saide therefore vnto you, that ye shall dye in your sinnes. For if ye beleeue not that I am he, ye shall dye in your sinnes Mat. 16. d. John. 3. d.

25 Then saide they vnto him, who art thou? And Iesus sayth vnto them, Euen the very same thing that I saide vnto you from the beginning:

26 I haue many things to say, & to iudge of you: Yea, and he that sent me is true: and I speake to the worlde those things whiche I haue heard of him. John. 14. b.

27 Howebeit, they vnderstode not that he spake to them of his father. John. 13. d and. 14. b.

28 Then said Iesus vnto them, When ye haue lyft vp (an hygh) the sonne of man, then shall ye knowe that I am he, and that I do nothyng of my selfe: but as my father hath taught mee, euen so I speake these thynges.

29 And

29 And he that sent me, is with me, the father hath not left me alone: for I doe alwayes those things that please him.

30 As he spake those wordes, many beleeued on him.

John.7.d. 31 Then saide Iesus to those Iewes which beleeued on him, If ye continue in my worde, then are ye my very disciples.

32 And ye shall knowe the truth, and the truth shall make you free.

a. These were not those Iewes that beleeued, but mockers that beleeued not Rom.7.f. and,8.a. Rom.6,c. 2.Pet.2.d. 33 They (a) answered him, We be Abrahams seede, and were neuer bonde to any man: howe sayest thou then, Ye shall bee made free?

34 Iesus answered them, Verily, verily I say vnto you, That who so euer committeth sinne, is the seruant of sinne.

35 And the seruant abydeth not in ỳ house for euer: but the sonne abydeth euer.

36 If the sonne therfore shal make you free, then ye shal be free in deede.

F 37 I knowe that ye are Abrahams seede, but ye seeke (meanes) to kyll me, because my worde hath no place in you.

38 I speake that which I haue seene with my father: and ye doe that which ye haue seene with your father.

39 They answeared, and sayde vnto hym, Abraham is our father. Iesus sayth vnto them, If ye were Abrahams chyldren, ye woulde doe the workes of Abraham,

40 But now ye goe about to kill me, a man that hath tolde you ỳ trueth, which I haue heard of God: this dyd not Abraham.

41 Ye doe the deedes of your father. Then saide they vnto him, We be not borne of fornicatiõ, we haue one father, euen god.

42 Iesus saide vnto them, If God were your father, truely ye would loue me: for I proceeded forth, and came from God: Neither came I of my selfe, but he sente me.

43 Why do ye not knowe my speache? euen because ye can not heare my worde.

G 44 Ye are of your father the deuyl, & the lustes of your father will ye doe: he was a murderer from the beginning and abode not in the truth: because there is no truth in him. When he speaketh a lye, he speaketh of his owne: for he is a lyer, and the father of it.

Gene.2.a. 1.John.3.b

45 And because I tel you the trueth, therfore ye beleeue me not.

The Gospell on the fyfth sunday in Lent. John.10.c. 46 Which of you rebuketh me of sinne? if I say the trueth, why doe not ye beleeue me?

47 He that is of God, heareth God wordes, Ye therefore heare them not, because yee are not of God.

John.10. 48 Then answered the Iewes, and saide vnto him, say we not well that thou art a Samaritane, and hast a deuil?

49 Iesus answered, I haue not a deuill: but I honour my father, and ye do dishonour me.

50 I seeke not mine owne glory, there is one that seeketh, and iudgeth.

51 Verily, verily I say vnto you, If a mã keepe my saying, hee shall neuer see death.

52 Then said the Iewes vnto him, Now knowe we that thou hast a deuill. Abraham is dead, and the prophetes: and thou sayest, If a man keepe my saying, he shall neuer taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophetes are dead: whom makest thou thy selfe?

54 Iesus answered, If I glorifie my selfe, my glory is nothing: It is my father that glorifieth me, which ye say that he is your God.

55 And yet ye haue not knowen him, but I knowe him: and if I say that I know him not, I shall be a lyer like vnto you: but I knowe him, and keepe his saying.

Gene. 17.d. b. To see the comming of Christe in the flesh, which thing Abrahã did see a farre off, with the eyes of faith. Exod.3.d. John.10.f. Luke.4.b.

56 Your father Abraham (b) was glad to see my day: and he sawe it, and reioyced.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham?

58 Iesus saide vnto them, Verily, verily I say vnto you, Before Abraham was, I am.

59 Then toke they vp stones to cast at him: but Iesus was hidde, and went out of the temple.

The.ix. Chapter.

1. Christ restoreth sight on the Sabboth day, to him that was borne blinde. 13. the Pharisees reason with him that was blinde. 27. the Pharisees excommunicate those that beleeued in Christe. 34. they excommunicate him that was borne blinde. 35. Christe teacheth him and he beleeueth. 39. to what blinde menne Christ restored sight.

1 AND as Iesus passed by, he sawe a mã which was blind from his birth:

2 And his disciples asked him, saying, Maister, who did sinne, this man, or his parentes, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned,

sinned, nor yet his parentes: but that the workes of God should be made manyfest in him.

4 I must worke the workes of him that sent me, whyle it is (a) day: The night commeth when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he annoynted the clay vppon the eyes of the blinde,

B 7 And saide vnto him, Goe wash thee in the pole of Siloe (which by interpretation is, (as much to saye as) sent) He went his way therefore, and washed, and came (againe) seeing.

8 The neyghbours therefore, and they that had seene him before when he was blinde, saide, Is not this he that sate and begged?

9 Some saide, This is he: Other sayde He is like him. He him selfe saide, I am (euen) he.

10 Therefore saide they vnto him, Howe were thyne eyes opened?

11 He answered, and saide, The man that is called Iesus, made clay, and annoynted myne eyes and saide vnto me: Goe to the pole Siloe, and washe: And when I went and washed, I receiued (my) sight.

12 Then said they vnto him, Where is he? He saide I can not tell.

13 They brought to the Phatisees him, that a little before was blinde.

C 14 And it was the Sabboth day when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him howe he had receiued his sight? He saide vnto them, He put clay vppon mine eyes, and I washed, and doe see.

16 Therefore saide some of the Pharisees, This man is not of God, bycause he keepeth not the Sabboth day. Other saide, Howe can a man that is a sinner do suche myracles? And there was a "strife amõg them.

17 They say vnto the blinde man againe, What sayest thou of him bycause he hath opened thine eyes? He saide, He is a prophete.

18 But the Iewes did not beleeue the mã how that he had bin blinde, and receiued his sight, vntil they called the parentes of him that had receiued his sight.

19 And they asked them, saying, Is this your sonne whom yee say that hee was borne blinde? howe dothe hee nowe see then?

20 His parentes answered them, & saide, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we D can not tel, or who hath opened his eyes, can not we tel, he is of age, aske him, hee shall speake for him selfe.

22 Suche wordes spake his parentes, bycause they feared the Iewes: for the Iewes hadde agreed already, that if any John. 12. f. man did confesse that he was Christ, hee shoulde be excommunicate out of the synagoge.

23 Therefore saide his parentes, He is of age, aske him.

24 Then againe called they the man that was blinde, and sayde vnto him, Giue God the prayse, we knowe that this man is a sinner.

25 He answered, and saide, Whether hee be a sinner or no, I can not tel: one thing I am sure of, that whereas I was blind, nowe I see.

26 Then saide they to him againe, What did hee to thee? Howe opened he thine eyes?

27 He answered them, I tolde you yet while, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples?

28 Then rated they him, and sayde, Thou E art his disciple: we are Moses disciples.

29 We are sure that god spake vnto Moses: as for this felow, we knowe not from whence he is.

30 The man answered, and saide vnto them, This is a marueylous thing, that ye wote not from whence he is, and yet he hath opened mine eyes.

31 For we be sure that God heareth not sinners: but if any man be a worshipper of God, & doth his will, him heareth he.

32 Since the world beganne was it not hearde that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he coulde doe nothing.

34 They answered and saide vnto him, Thou art altogether borne in sinne, and doest thou teache vs? And they cast him out.

35 Iesus hearde that they had excommunicate him: and when he had founde him, he sayde vnto him, Doest thou beleeue on the sonne of God?

36 He answeared, and sayde, Who is he Lorde, that I might beleeue on him?

John.4.c. 37 And Jesus sayde vnto him, Thou hast both seene him, and it is he that talketh with thee.

b. He declared his faith by his outward profession. 38 And he sayde, Lorde, I beleeue: and he (b) worshipped him.

39 And Jesus saide vnto him, I am come vnto iudgement in this world, that they whiche see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, hearde these wordes, and sayde vnto him, Are we blind also?

John 15.d. 41 Jesus saide vnto them, If ye were blinde, ye shoulde haue no sinne, but now ye say, We see: therefore your sinne remayneth.

The.x. Chapter.

1. Christ the true shepheard and the doore. 4. Christes sheepe heare his voyce, and wil not heare a stranger. 10. 12. False shepheardes are hyrelings and theeues. 15. Christ willingly giueth his life for his sheepe. 16. The calling of the Gentiles. 19. Dissention among the Iewes about his words. 24. They aske if he be Christ. 26. Wherefore the Iewes beleeue not. 31. The Iewes woulde haue stoned him, and called his preaching blasphemie. 34. Princes called Gods. 37. Christes workes declared him to be God.

The Gospell on Tuesday after whitsunday. 1 VErily, verily I say vnto you, He that entreth not in by the doore, into the sheepefolde, but clymbeth vp some other way, the same is a theefe, and a robber.

2 But he that entreth in by the doore, is the shephearde of the sheepe.

Prou.10.d. 3 To him the Porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath put forth his owne sheepe, he goeth before them, & the sheepe folowe him: for they know his voyce.

5 A stranger will they in no wise folowe, but will flee from him, for they knowe not the voyce of strangers.

John.14.a. a. He meaneth al false prophetes, who led not men to Christ, but from him to others, or else preached theselues. 6 This prouerbe spake Jesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then saide Jesus vnto them againe, Verily verily I say vnto you, I am the doore of the sheepe.

8 All (a) euen as many as came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shal be safe, and shall goe in, and go out, and finde pasture.

10 The theefe commeth not, but for to steale, kil, and to destroy: I am come that they might haue life, and that they might haue it more abundantly.

11 I am the good shepheard, the good shepheard giueth his life for the sheepe. The Gospell on the second Sunday after Easter. Ezec.34.

12 An hyreling, and he which is not the shepheard, neither y sheepe are his owne, seeth the Wolfe comming, and leaueth the sheepe, and fleeth: and the Wolfe catcheth them, and scattereth the sheepe. Micha.2.

13 The hyreling fleeth, because hee is an hyreling, and careth not for the sheepe.

14 I am the good shepheard, and knowe my sheepe, and am knowen of mine. 1.Tim.1.

15 As the father knoweth me, euen so know I also the father: and I giue my lyfe for the sheepe. Math.11. Luke 10. Mark.10.

16 And other (b) sheepe I haue, which are not of this folde: them also I must bring and they shall heare my voyce, and there shall be one fold, (and) one shepheard. b. Towit, they among the Gentiles when they were strange from Gods churche.

17 Therefore dothe my father loue me, because I put my life (from me,) that I might take it againe.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it againe. This commaundement haue I receiued of my father.

19 There was a dissention therfore againe among the Iewes, for these sayings.

20 And many of them saide, He hath a deuil, and is mad, why heare ye him? Mat.9.b. and,12.b. Mark.3.b. Joh.10.d.

21 Other said, These are not the wordes of him that hath a deuill. Can a deuil open the eyes of the blinde?

22 And it was at Jerusalem the feaste of the dedication, and it was wynter:

23 And Jesus walked in the temple, euen in Solomons porche. 3.Re.6.i. Actes.3.b. and.5.c.

24 Then came the Iewes rounde about him, and saide vnto him, Howe long doest thou make vs to doubt? If thou be Christ, tel vs plainely.

25 Jesus answered them, I told you, & ye beleeue not: the workes that I doe in my fathers name, they beare witnesse of me.

26 But ye beleeue not, because ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I know them, and they folow me: John.8.f.

28 And I giue vnto them eternal lyfe, and they shal neuer perishe, neither shall any man

man plucke them out of my hande.

27 My father whiche gaue them me, is greater tha al: and no man is able to take them out of my fathers hande.

30 I and my father are one.

31 Then the Iewes toke vp stones, to stone him (withal.)

32 Iesus answered them, Many good workes haue I shewed you from my father, for which worke of them doe ye stone me?

33 The Iewes answered him saying, For a good worke we stone thee not, but for thy blasphemie, and bycause that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not writin in your lawe, I sayde, ye are Gods?

35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:

36 Say ye of him whom the father hath sanctified and sent into the world, Thou blasphemest: bycause I sayde, I am the sonne of God?

37 If I doe not the workes of my father, beleeue me not.

38 But if I doe, and if ye beleeue not me, beleeue the workes: that ye may knowe and beleeue that the father is in me, and I in him.

39 Againe they went about to take him: and he escaped out of their hande,

40 And went away againe beyonde Iordane, into the place where Iohn was first baptising: and there he abode.

41 And many resorted vnto him, and said, Iohn did no myracle: but al thinges that Iohn spake of this man, were true.

42 And many beleeued on him there.

The.xi. Chapter.

43. Christ rayseth Lazarus from death. 45. Certaine Iewes beleeue in Christ. 47. The Pharisees take counsel against him. 50. Caiaphas prophesieth that one muste dye for the people. 54. Christ fleeth the Pharisees. 57. The high priestes and the Pharisees commaunded Christ to be taken.

1 A Certaine man was sicke, named Lazarus, of Bethanie the towne of Marie and hir sister Martha.

2 (It was that Marie whiche annointed the Lorde with oyntment, and wiped his feete with hir heare, whose brother Lazarus was sicke.)

3 Therefore his sister sent vnto him, saying, Lorde, beholde, he whom thou louest is sicke.

4 When Iesus hearde that, he sayde, This infirmitie is not vnto death, but for the glorie of God: that the sonne of GOD might be glorified thereby. John.9.d.

5 Iesus loued Martha, and hir sister, and Lazarus.

6 When he had heard therfore that he was sicke, he abode two dayes still in the same place where he was.

7 Then after that, saith he to his disciples, Let vs goe into Iurie againe. B D

8 His disciples say vnto him, Maister, the Iewes lately sought to stone thee, and goest thou thyther againe? John.7.d.

9 Iesus answered, Are there not twelue houres of the day? If any man walke in the day, he stumbleth not bycause he seeth the light of this world.

10 But if a man walke in ỹ night, he stumbleth: bycause there is no light in him.

11 These thinges sayde he, and after that, he sayth vnto them, Our friend Lazarus sleepeth, but I goe that I may awake him out of sleepe. Mat.9.c. Luke.8.g. Mar.5.d.

12 Then saide his disciples, Lorde, if hee sleepe, he shal doe wel enough.

13 Howbeit Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe.

14 Then sayde Iesus vnto them plainly, Lazarus is dead: C

15 And I am glad for your sakes that I was not there, (bycause ye may beleeue:) Neuertheles, let vs goe vnto him. John.10.k.

16 Then saide Thomas, whiche is called Didymus, vnto his felowe disciples, Let vs also goe, that we may dye with him.

17 Then when Iesus came, he founde that he had lyen in his graue foure dayes alredy.

18 (Bethanie was nigh vnto Ierusalem, about (a) fiftiene furlongs off:)

a. Which is about two myles.

19 And many of the Iewes came to Martha & Marie, to comfort them ouer their brother.

20 Martha, as sone as she hearde that Iesus was comming, went and met him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bin here, my brother hadde not dyed. D John.11.d.

22 But euen nowe I knowe, that what soeuer thou wilt aske of God, God will giue it thee.

23 Iesus saith vnto hir, Thy brother shal rise

ryse againe.

24 Martha saith vnto him, I knowe that he shall ryse againe in the resurrection at the last day.

25 Iesus saide vnto hir, I am the resurrection, and the life: he that beleeueth on mee, yea, though hee were dead, yet shall he liue.

John.1.a. and.14.a. John.3.b. Rom.1.b. Ibac.2.a. Heb.10.g.

26 And who so euer liueth, & beleeueth on me, shal neuer dye. Beleeuest thou this?

27 She saith vnto him, Yea Lorde, I beleeue that thou art Christ the sonne of God, which should come into the worlde.

E 28 And when she had so saide, she went hir way, & called Marie hir sister secretly, saying, The Maister is come, and calleth for thee.

29 As soone as she hearde that, she ariseth quickly, and commeth vnto him.

30 Iesus was not yet come into ỳ towne: but was in that place where Martha met him.

31 The Iewes then which were with hir in the house, and comforted hir, when they sawe Marie that shee rose vp hastily, and went out, followed hir, saying, She goeth vnto the graue to weepe there.

John.11.c. 32 Then when Marie was come where Iesus was and sawe him, she fell downe at his feete, saying vnto him, Lorde, if thou haddest bin here, my brother hadde not bin dead.

33 When Iesus therefore sawe hir weeping, and the Iewes also weeping which came with hir, he groned (b) in the spirite and was troubled in him selfe.

b. For compassiō, feeling in him selfe our miseries.

34 And saide, Where haue ye layde him? They say vnto him, Lorde, come, and see.

Luke.19.k. 35 Iesus wept.

F 36 Then saide the Iewes, Beholde howe he loued him.

John.9.b. 37 And some of them said, Could not this man whiche opened the eyes of the blind, haue caused that this man also should not haue dyed.

38 Iesus therefore againe groning in him selfe, cōmeth to the graue: it was a caue, and a stone layde on it.

39 Iesus saide, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lorde, by this time he stynketh: for hee hath bin dead foure dayes.

40 Iesus saith vnto hir. Sayde I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glorie of God?

41 Then they toke away the stone from the place where the dead was layde. And Iesus lift vp his eyes, and saide, Father, I thanke thee that thou hast heard me.

42 Howbeit, I knowe that thou hearest me alwayes: but bycause of the people which stande by, I sayde it, that they may beleeue that thou hast sent me. John.11.

43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, come forth.

44 And he that was dead, came forth, bound hande & foote with graue clothes, and his face was bounde about with a napkin. Iesus saith vnto them, Lose him, and let him goe. John.11.

45 Then many of the Iewes which came to Marie, and hadde seene the thinges which Iesus did, beleeued on him. John.11.

46 But some of them went their wayes to the Pharisees, and tolde them what Iesus had done.

47 Then gathered the high priestes & the Pharisees a counsel, and sayde, What doe we? for this man doth many myracles. Mat.26. Mar.14. Luke.11. Acts.4.

48 If we let him scape thus, all men will beleeue on him, and the Romanes (c) shall come, and take away both our roome, and the people. c. By the first way that they thought to escape danger they fell into it.

49 And one of them named Caiaphas, being the high priest that same yeere, sayde vnto them, Ye perceiue nothing at al, Luke.7.k.

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50 Nor consider that it is expedient for vs, that one man shoulde dye for the people, and not that all the nation perish, John.11.

51 This spake he not of him selfe: but being high priest that same yeere, hee prophesied that Iesus shoulde dye for that nation.

52 And not for that nation onely, but that also he shoulde gather together in one the children of God that were scattered abrode.

53 Then from that day forth, they toke counsayle together for to put hym to death. Mat.26. Mar.14.

54 Iesus therfore walked no more openly among the Iewes: but wente his way thence vnto a countrey nigh to a wildernesse, into a citie whichis called Ephraim, & there continued with his disciples.

55 And the Iewes Easter was nigh at hande, and many went out of the countrey vp to Ierusalem before the Easter, to purifie them selues. Mat.26. John.11. Mar.14. Luke.22.

56 Then sought they for Iesus, and spake among them selues, as they stode in the temple, What thinke ye, seeing he cōmeth not to the feast day? John.7.b.

57 Both the high priestes and the Pharisees Mat.21. John.11. Mar.11.

sees had giuen a commaundement, that if any man knewe where he were, he should shewe it, that they might take him.

The xij. Chapter.

Christ supped with Martha and Lazarus. 3. Marie annointeth Iesus feete. 5. Couetous Iudas murmureth. 7. Christ excuseth Maries fact. 10. The chiefe prestes take counsel to kil Lazarus. 14. Iesus sitting on an Asse, rideth into Ierusalem. 20. The Gretians desire to see Christ. 23. The fruites of persecution. 27. The prayer of Christ. 28. A voyce from heauen. 36. Christe hideth him selfe from the Iewes. 37. Wherefore the Iewes beleeue not. 42. Diuers rulers that beleeued in him, feared to bee excommunicated. 48. Gods worde is iudge.

A 1 THen Iesus before sixe dayes of the Passeouer, came to Bethanie, where Lazarus was, which had bin dead, whom he raysed from death.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of oyntment, of Spike narde, very costly, and annoynted Iesus feete, and wyped his fete cleane with hir heare: and the house was fylled with the odour of the oyntment.

4 Then saith one of his disciples, Iudas Iscariot, Simons sonne, whiche shoulde betray him,

5 Why was not this ointment solde for three hundred pence, and giuen to the poore?

6 This he saide, not that he cared for the poore: but because he was a theefe, and had the (a) bagge, and bare what was giuen.

B 7 Then saide Iesus, Let hir alone, against the day of my burying hath shee kept this.

8 For the poore alwayes ye haue with you: but me haue ye not alwayes.

9 Muche people of the Iewes therefore had knowledge that he was there: and they came not for Iesus sake onely, but that they might see Lazarus also, whom he raysed from death.

10 But ỳ high priestes held a counsel, that they might put Lazarus to death also,

11 Because that for his sake, many of the Iewes went away, & beleeued on Iesus.

12 On the next day, muche people that were come to the feast, when they heard that Iesus commeth to Hierusalem,

13 Tooke braunches of Palme trees, and went foorth to meete hym, and cryed, (b) Holanna, blessed is he that commeth in the name of the Lord, kyng of Israel.

14 And Iesus when he had found a yong Asse, sate thereon, as it is written,

15 Feare not daughter of Sion: beholde, thy kyng commeth, sitting on an Asses colte.

16 These thynges vnderstoode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that such thinges were written of hym, and that suche thinges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out of his graue, and raysed hym from death, bare recorde.

18 Therefore met hym the people also because they heard that he had done suche a myracle.

19 The Pharisees therefore sayde among them selues, Perceyue ye howe ye preuayle nothing? Beholde, (all the whole) worlde is gone after hym.

20 There were certayne Greekes among them, that came vp to worship at ỳ feast:

21 The same came therfore to Philip, whiche (was) of Bethsaida, (a citie) of Galilee, and desyred hym, saying, Syr, we woulde (fayne) see Iesus.

22 Philip commeth and telleth Andrewe: and agayne Andrewe and Philip tolde Iesus.

23 And Iesus answeared them, saying, The houre is come that the sonne of man shoulde be glorified.

24 Verily, verily I say vnto you, Except the wheate corne fal into the ground, and dye, it abydeth alone: if it dye, it bringeth foorth muche fruite.

25 He that loueth his life shal lose it: and he that hateth his life in this worlde, shal keepe it vnto lyfe eternal.

26 If any man minister vnto me, let hym folowe me: and where I am, there shal also my minister be: If any man minister vnto me, hym wyl my father honour.

27 Nowe is my soule troubled, and what shal I saye? Father, saue me from this houre, but therefore came I into this houre.

C 28 Father, glorifie thy name, Then came there a voyce from heauen, (saying,) I haue both glorified it, and wil glorifie it agayne.

29 The people therefore that stoode by, and hearde it, sayde that it thundered: other

(a) That is, purse

(b) That is, saue I beseeche thee.

C

Esai. 62. d. Zach. 9. b. John. 12. c.

3. Reg. 8. c. Actes. 8. c. 2. Par. 6. f.

John. 13. d.

Esai. 53. d. 1. Cor. 15. c.

Mat. 10. d. and. 16. d. Mar. 8. d. Luke. 12. b. John. 13. a. and. 17. d.

C

saide, An angel spake to him.

30 Iesus answered, and saide this voice came not because of me, but for your sakes.

John.11. 31 Nowe is the iudgement of this worlde: nowe shal the prince of this worlde be cast out.

3 ohn.15.d. and. 16.b. 32 And I, if I were lyft vp from the earth, will draw al men vnto me.

33 (This he saide, signifying what death he should dye.

Psal.110.a Esai.9.b. Dan.7.d. Mich.5.a. 34 The people answered him, We haue heard out of the lawe, that Christ bydeth euer: and howe sayest thou, The sonne of man must be lift vp? Who is that sonne of man?

F

35 Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue light, least the darknesse come on you: for he that walketh in the darke, wotteth not whither he goeth.

Ephes.5.c. 36 While yee haue light, beleeue on the light, that ye may be the children of the light. These thinges spake Iesus, and departed, and was hid from them.

37 But though he had done so many myracles before them, yet beleeued not they on him:

Esai.53.a. Rom.10.c. 38 That the saying of Esaias the prophete might be fulfilled, which he spake, Lorde, who hath beleeued our saying? And to whom hath the arme of the Lord bin declared?

39 Therefore coulde they not beleeue, because that Esaias saide againe,

Esai.6.c. Mat.13.b. Mar.4.b. Luke.8.b. Actes.28.f. 40 He hath blinded their eyes, and hardened their hart, that they shoulde not see with their eyes, and lest they shoulde vnderstande with their hart, and shoulde be conuerted, and I shoulde heale them.

41 Suche things saide Esaias, when he sawe his glory, and spake of him.

John.9.c. 42 Neuertheles, among the chiefe rulers also many beleeued on him: but because of the Pharises they did not confesse him, lest they shoulde be put out of the synagogue.

John.5.g. 43 For they loued the prayse of men, more than the praise of God.

44 Iesus cryed, and saide, He that beleeueth on me, beleeueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

John.1.a. 3.c.8.b. 46 I am come a light into the worlde, that who so euer beleeueth on me, shoulde not bide in darknesse.

John.3.b. 47 And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, the same shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting, what so euer I speake therefore, euen as the father bade me, so I speake.

The.xiij. Chapter.

5 Christ washeth the Apostles feete. 8 Peter refuseth to be washed, but afterwarde consenteth. 10. The Apostles are cleane. 13. Christe, Lorde and Master. 14. Exhorting to humility & charity. 26. Christ sheweth who shall betray him. 27. Satan entreth into Iudas. 30. He goeth out to the Pharisees. 34. Christe exhorteth the disciples too loue. 35. Wherby Christes disciples are knowen. 38. He forewarneth Peters denial.

1 BEfore the feast of the Passeouer, whe Iesus knewe that his houre was come that he shoulde departe out of this worlde vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.

2 And when it was nowe supper, (after ỳ the deuil had put in ỳ hart of Iudas Iscariot Simons (sonne) to betray him,)

3 Iesus knowing that the father had giuen all things into his handes, and that he was come from GOD, and went to God:

4 He riseth from supper, and layeth aside his vpper garmentes: and when he had taken a towel, he gyrded him selfe.

5 After that he powreth water into a bason, & began to washe the disciples feete, and to wipe them cleane with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith vnto him, Lorde, doest thou washe my feete?

7 Iesus answered, and saide vnto him, What I doe, thou wotest not nowe: but thou shalt knowe hereafter.

8 Peter saith vnto him, Thou shalt neuer washe my feete. Iesus answeared him, If I washe thee not, thou hast no

part

part with me.

9 Simon Peter sayth vnto him, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus sayth to him, He that is washed, needeth not saue to washe his feete, but is cleane euery whit: and ye are cleane, but not al.

9.§. 11 For he knewe who it was that shoulde betray him: therefore saide he, Ye are not al cleane.

12 So after he had washed their feet, and receiued his clothes, and was set downe againe, he said vnto them, Wote ye what I haue done to you?

13 Ye cal me Maister and Lorde, and yee say wel: for so am I,

C 14 If I then your Lord and Maister haue washed your feete, ye also ought to wash one anothers feete.

rel.5.a. 15 For I haue giuen you an ensample, that
pet.2.d ye should do as I haue done to you.

16 Verely, verily I say vnto you, the ser-
uk.10.c. uant is not greater than his maister, nei-
ke.6.f. ther the messenger greater than he that
hn.15.c sent him.

ke.11.d 17 If ye knowe these things, happy are ye if ye do them.

18 I speake not of you al, I knowe whom I haue chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift vp his (a) heele against me.

al.41.b. (a) Vader prezoffried-, seeketh structiõ.

19 Nowe tel I you before it come, that
hn.14.d when it is come to passe, ye might beleeue
.16.a. that I am he.

th.10.d 20 Verely, verily I say vnto you, he that
ke.11.c receiueth whom so euer I send, receiueth
ark.9.c. me: and he that receiueth me, receiueth hym that sent me.

D 21 When Iesus had thus saide, he was
ath.29.b troubled in spirite, and testified, and said,
ark.14.c Verily verily I say vnto you, that one
ke.22.b. of you shall betray me.

22 Then the disciples loked one on ano-
ther, doubting of whom he spake.

ohn.19.c. 23 There was one of Iesus disciples lea-
.a.§.21.f ning on Iesus bosome (euen he) whom Iesus loued.

24 To him beckened Simon Peter there-
fore, that he should aske who it shoulde be of whom he spake.

ohn.12.a. 25 He then, when he leaned on Iesus brest, saide vnto him, Lorde, who is it?

26 Iesus answered, He it is to whom I shal giue a soppe, when I haue dipped it. And when he had dipped ỹ soppe he gaue it to Iudas Iscariot (the son) of Simon.

e had take. 27 And after the soppe, Satan entred into hym: then sayde Iesus vnto hym, That thou doest, doe quickly.

28 That wist no mã at the table, for what intent he spake vnto him. E

29 Some of them thought, because Iudas had the bagge, that Iesus had saide vnto him, Buy those things that we haue nede of against the feast: or that he should giue something to the poore. John.12.d.

30 Assone then as he had receiued ỹ soppe, he went immediatly out: & it was night.

31 Therefore, when he was gone out, Iesus saide, Nowe is the sonne of man glorified: and God is glorified in him. John.12.d. and.17.a.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straightway glorifie him.

33 Little children, yet a little while am I with you. Ye shall seke me: and as I said vnto the Iewes, whither I goe, (thyther) can ye not come: to you also say I nowe, John.7.c

34 A newe commaundement giue I vnto you, That ye loue together, as I haue loued you, that euen so ye loue one another. John.15.a.

35 By this shal al men knowe that ye are my disciples, if yee haue loue one to another. 1.John.2.d.

36 Simon Peter sayde vnto him, Lorde, whyther goest thou? Iesus answered him, Whyther I goe, thou canst not folowe me nowe: but thou shalt folow me afterwardes. John.11.c.

37 Peter saide vnto him, Lorde, why can not I folowe thee nowe? I will ieopard my life for thy sake. Acte.12.a. Math.26.c. Mark.14.c.

38 Iesus answered him, Wilt thou ieopard thy life for my sake? Verely, verily I say vnto thee, the Cocke shal not crow, til thou haue denied me thrise. Luke.22.b. John.18.c.

The.xiiij.Chapter.

1. He armeth his disciples with consolation against trouble. 2. Christes diuinitie. 6. Christ the way, the truth and the life. 9. Christ and the father one. 13. To aske of God in the name of Christ. 26. He promiseth the spirite to comfort them, of loue, & keping Christes commaundement, the spirite is our teacher. 27. He promiseth his peace.

1 AND he saide vnto his disciples,) Let not your hart be troubled: ye beleeue in God, beleeue also in me. I The Gospell on S. Philip and Iames day.

2 In my fathers house are many dwelling places: if it were not so, I would haue tolde you, I goe to prepare a place for you.

3 And if I goe and prepare a place for you, I wil come againe, and receiue you (vnto) vnto my selfe: that where I am there may ye be also.

John. 12. d. and. 7. d.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lord, we know not whither thou goest: and howe can we knowe the way?

6 Iesus saith vnto him, I am the way, and the truth, and the life: no man commeth vnto the father but by me.

John. 1. a. and. 11. c. Mat. 11 d. John 6. c.

7 If ye had knowen me, ye shoulde haue knowen my father also: and nowe ye knowe him and haue seene him.

8 Philip saith vnto him, Lorde, shewe vs the father, and it sufficeth vs.

9 Iesus saith vnto him, Haue I bin so long time with you, and yet hast thou not knowen me? Philip, he that hathe seene me, hath seene the father: and howe sayest thou then, Shewe vs the father.

John. 10. f.

10 Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

John. 16. a.

11 Beleeue me, that I am in the father, and the father in me: or else beleue me for the workes sake.

12 Verily, verily I say vnto you, he that beleeueth on me, the workes that I doe, the same shall he doe also, and greater workes than these shall he doe: because I goe vnto the father.

Mat. 17. a. and. 21. c. Mark. 11. d. Luke. 11. b.

13 And what so euer ye shall aske in my name, that will I doe: that the father may be glorified in the sonne.

14 If ye shal aske any thing in my name, I wil do it.

The Gospell on Whitsunday.

15 If ye loue me, keepe my commaundementes,

16 And I wil pray the father, and he shall giue you another comforter, that he may byde with you for euer.

17 (Euen) the spirite of truth, whom the world can not receiue, because the worlde seeth him not, neither knoweth him: but ye knowe him, for he dwelleth with you, and shal be in you.

Mat. 18. d.

18 I will not leaue you comfortlesse, I come to you.

19 Yet a little while, and the world seeth me no more: but ye see me, because I liue, and ye shall liue (also.)

20 That day shall ye knowe, that I am in my father and you in me, and I in you.

21 He that hath my commaundementes, and kepeth them, the same is he that loueth me: and he that loueth me, shall be loued of my father: and I will loue him, and will shewe mine owne selfe to him.

John. 15. 1. John. 2. John.

22 Judas saith vnto him, not (Iudas) Iscariot, Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the world?

Actes. 1.

23 Iesus answered and saide vnto him, If a man loue me, hee will keepe my sayings: and my father will loue him, and we will come vnto him, and make our dwelling with him.

24 He that loueth me not, keepeth not my sayings: and the worde whiche yee heare, is not mine, but the fathers whiche sent me.

25 These things haue I spoken vnto you, being yet present with you.

26 But the comforter (which is) the holy ghost, whome the father wil sende in my name, he shal teache you al things, and bring all things to your remembraunce, what so euer I haue saide vnto you.

John. 14. and. 16. Actes. 2.

27 Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you: let not your harte bee troubled, neither let it feare.

28 Ye haue heard howe I saide vnto you, I goe away, and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I said, I goe vnto the father: for the father is greater than I.

John. 14. and. 16.

29 And nowe haue I shewed you before it come to passe: that when it is come to passe, ye might beleeue.

30 Hereafter wil I not talke many wordes vnto you: for the (a) prince of this worlde commeth, and hath nought in (b) me.

2. Satan the prince of the world, because he exerciseth rule in this world and worldlings are subiect vnto him. b. Because Christe was without sin.

31 But that the world may knowe that I loue the father: and as the father gaue me commaundement, euen so doe I. Rise, let vs go hence.

The. xv. Chapter.

5. The consolation betweene Christ and his members, vnder the parable of the vine. 7. 16. We must pray in the name of Christ. 9. Christes loue towarde vs. 12. He exhorteth to mutual loue. 20. Of afflictions for Christs sake. 26. The office of the holy ghost when he commeth.

1 I Am the true vine, and my father is the husbandman.

The Gospell on Saint Markes day. Eccl. 24.

2 Euery branche that beareth not fruite

in

in me, he taketh away: and euery branche that beareth fruite, he purgeth, that it may bring forth more fruite.

3 Nowe are ye cleane through the worde which I haue spoken vnto you.

4 Bide in me, and I in you: As the branch can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye (a) abide in me.

5 I am the vine, ye are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man bide not in me, he is cast forth as a braunche, and withereth, and men gather them, and cast them into the fire, and they burne.

7 If ye byde in me, and my wordes abide in you, ye shall aske what ye will, and it shall be done for you.

8 Herein is my father glorified, that yee beare much fruite, & become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue ye in my (b) loue.

10 If ye keepe my commaundementes, ye shall abyde in my loue: euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thinges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy might be ful.

12 This is my commaundement, that ye loue together as I haue loued you.

13 Greater loue hath no man than this: y a man bestowe his life for his friendes.

14 Ye are my friendes, if ye doe what so euer I commaund you.

15 Henceforth cal I not you seruants, for the seruant knoweth not what his Lorde doth, but you haue I called friendes, for al (c) thinges that I haue heard of my father, haue I made known to you.

16 Ye haue not chosen me, but I haue chosen you, & ordeyned you, that you shoulde goe and bring forth fruite, and that your fruite shoulde remaine: that what so euer ye shall aske of the father in my name, he may giue it you.

17 This commaunde I you, that ye loue together.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If yee were of the worlde, the worlde would loue his owne: howebeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I saide vnto you, The seruaunt is not greater than the Lord: if they haue persecuted me, they wil also persecute you: if they haue kept my saying, they will keepe (d) yours also.

21 But all these thinges will they do vnto you for my names sake, because they haue not knowen him that sent me.

22 If I hadde not come, and spoken vnto them, they shoulde haue hadde no synne: but nowe haue they nothing to cloke their sinne withal.

23 He that hateth mee, hateth my father also.

24 If I hadde not done among them the workes which none other man did, they shoulde haue had no (e) sinne: but nowe haue they both seene, and hated both mee and my father.

25 But (this commeth to passe) that the worde might be fulfilled that is written in their lawe, They hated mee without a cause.

26 But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of truthe, whiche proceedeth of the father, he shall testifie of me.

27 And ye shal beare witnesse also, because ye haue bin with me from the beginning.

The. xvi. Chapter.

1. Christe comforteth the disciples, putting them in remembrance of affliction and trouble. 7. Of the holy ghost, and of his office. 17. Of Christes ascention. 23. To aske in the name of Christ. 33. Peace in Christ, afflictions in the world.

1 These thinges haue I saide vnto you, because ye should not be offended.

2 They shall put you out of their synagogue: yea, the time commeth, that who so euer killeth you, wil thinke that he doth God seruice.

3 And suche thinges will they doe vnto you: because they haue not knowen the father, neither yet me.

4 But these thinges haue I told you, that when the time shal come ye may remember then that I tolde you: these thinge saide I not vnto you at the beginning, because I was present with you.

5 But nowe I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

Mat. 10. c. Luke. 21. c. Mark. 10. c.

d. It is called their word, not that it doth disagree from Gods word, but because they preache it. 2. Cor. 4.

e. They are without al excuse, that follow not the word of God preached vnto them.

Psa. 35. c. and. 69. a. John. 14. d. and. 16. b. Acts. 12. a.

The Gospel on the Sunday after Ascention day.

A Mat. 10. b Mar. 13. d. Luke. 21. c.

Acts. 9. a. John. 15. d.

The Gospell on the. 4. sunday after Easter.

John.14.d. and.15.d. Actes.2.a.

6 But bycause I haue saide suche things vnto you, sorow hath filled your hartes.

7 Neuertheles I tel you the truthe, it is expedient for you that I goe away: for if I goe not away, that comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 And when he is come, he wil [a] rebuke the world of synne, and of righteousnesse, and of iudgement.

9 Of sin, bycause they beleeue not on me,

10 Of righteousnesse, bycause (a) I goe to my father, and ye see me no more:

11 Of iudgement, bycause ỳ prince of this world is iudged (alredy.)

12 I haue yet many things to say vnto you, but ye can not beare them away now.

13 Howbeit, when he is come (which is) the spirite of truth, he will leade you into all truth, he shall not speake of him self: but what soeuer he shall heare, that shall hee speake: and he wil shewe you things to come.

14 He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you.

15 All things that the father hath, are mine: therefore saide I (vnto you) that he taketh of mine, and shall shewe vnto you.

16 After a while, and ye shall not see me: and againe after a while, and ye shal see me: for I goe to the father.

Mat.11.d. and.28.d. Luke.10.d. John.3.d. The Gospel on the 3. Sunday after Easter.

17 Thē said (some) of his disciples betweene them selues, What is this that he saith vnto vs, After a while, & ye shal not see me, and againe, After a while, and ye shal see me: and, That I goe to the father?

John.7.d.

18 They saide therefore, What is this that he saith, After a while? we can not tell what he saith.

19 Iesus perceiued that they woulde aske him, and saide vnto them, Doe ye enquire among your selues of that I saide, After a while, and ye shall not see me: & againe, after a while, and ye shall see me?

20 Verily, verily, I say vnto you, that ye shall weepe and lament, the worlde shall reioyce: ye shall sorowe, but your sorow shall be turned to ioy.

John.20.c.

21 A woman, when she trauayleth, hath sorowe, bycause hir houre is come: but as sone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into the world.

22 And ye nowe therfore haue sorowe: but I wil see you (b) again, & your harts shall reioyce, and your ioy no man taketh from you.

23 And in that day shal ye aske me no question. Verily, verily I say vnto you, What so euer ye shall aske ỳ father in my name, he will giue it you.

24 Hitherto haue ye asked (c) nothing in my name: aske, and ye shal receiue, that your ioy may be ful.

25 These things haue I spoken vnto you by prouerbes: the time commeth when I shall no more speake vnto you by prouerbes, but I shal shewe you plainely of my father.

26 At that day shall ye aske in my name: and I say not vnto you that I will pray vnto my father for you:

27 For the father him selfe loueth you, bycause ye haue loued me, and haue beleeued that I came out from God.

28 I went out from the father, & came into the world: againe, I leaue the world, and go to the father.

29 His disciples say vnto him, Lo nowe talkest ỳ playnly, & speakest no prouerbe.

30 Now are we sure that thou knowest al things, & needest not that any man should aske thee (any question:) therfore beleeue we that thou camest from God.

John.21.d.

31 Iesus answered them, Do ye nowe beleeue?

32 Beholde the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the father is with me.

Zach.13.d. Mat.26.b. Mar.14.b. John.14.d.

33 These wordes haue I spoken vnto you, that in me ye might haue peace: for in the world ye haue tribulation: but be of good cheare, I haue ouercome the world.

The.xvij.Chapter.

1. Christ prayeth to his father, that their glorie might be made manifest. 9. he prayeth for his Apostles. 12. Iudas lost. 14. The Apostles hated of the worlde. 20. Christ prayeth for al those that receiue the truth.

1 These wordes spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee:

A John.17.b.

2 As thou hast giuen him power ouer all flesh, that he shoulde giue eternal life to as many as thou hast giuen him.

3 This is the life eternal, that they might know thee the onely true God, and Iesus Christ whom thou hast sent.

1.John.1.b. Galat.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest

John.17.b.

[a] Of conuince.

a. That when the world shal see after his ascention the power of his spirite, shewed vpon the apostles by hym, they shal bee compelled in conscience to cōfesse that he was iuste, and that he was not condemned of God for a blasphemer (as they had iudged) but approued & receiued. Actes.2.27.

C

b. By the power of the holy spirite, which I will send to you, whereby your hartes shall be comforted.

D

The Gospel on the.5. day after Easter.

c. They were not yet inducted to the certain knowledge, that he was the onely mediatour: therefore the whiche they asked being nothing in respecte that which they should aske, and vntayne by when they knowledge was grow and thanke was ascend

John.20.

uest me to doe.

5 And nowe glorifie thou me, O father with thine owne selfe, with the glory whiche I had with thee yer the worlde was.

6 I haue declared thy name vnto the men (a) which thou gauest me out of ỹ worlde: thine they were, & thou gauest them me, and they haue kept thy worde.

B 7 Nowe they haue knowen that al things what so euer thou hast giuen me, are of thee:

8 For I haue giuen vnto them the wordes whiche thou gauest me, and they haue receiued them, & haue knowen surely that I came out from thee, and they haue beleeued that thou diddest sende me.

9 I pray for them, I pray not for the (b) worlde: but for them which thou hast giuen me, for they are thine.

10 And al mine are thine, and thine are mine: and I am glorified in them.

11 And nowe am I not in the worlde, and they are in the worlde, & I come to thee. Holy father, keepe through thine owne name them, whiche thou hast giuen mee, that they may also be (c) one, as we are.

12 While I was with them in the worlde, I kept them in thy name: those ỹ thou gauest me, haue I kept, and none of them is lost, but that (d) lost child: that the scripture might be fulfilled.

13 Nowe come I to thee, and these wordes speake I in the worlde, that they might haue my ioy fulfilled in them selues.

C 14 I haue giuen them thy worde, and the worlde hath hated them, bycause they are not of the worlde, euen as I also am not of the worlde.

15 I pray not that thou shouldest take thē out of the worlde, but that thou shouldest keepe them from the euil.

16 They are not of the worlde, as I also am not of the worlde.

17 Sanctifie them through thy truth: thy worde is the truth.

18 As thou diddest send me into the worlde, euen so haue I also sent them into the worlde.

19 And for their sakes sanctifie I my selfe, that they also might be sanctified thorowe the truth.

20 (Neuertheless,) I pray not for them alone: but for them also whiche shal beleue on me through their preaching.

D 21 That they al may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleeue that thou hast sent me.

22 And the glory which thou gauest me, I haue giuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may knowe that thou hast sente me, and hast loued them, as thou hast loued me.

24 Father, I wil that they which thou hast giuen me, be (e) with me where I am: that they may see my glorie whiche thou hast giuen me, for thou louedst me before the foundation of the worlde.

25 O righteous father, the worlde also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, and will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The.xviij. Chapter.

3. Christe is betrayed by Iudas. 6. The souldiers fal backwarde. 10. Peter smyteth off Malchus eare. 13. Christ brought before Annas and Caiaphas. 15. Peter and Iohn folowed Iesus to Caiaphas house. 22. Christ stricken by a seruant 23. what he answered. 25. Peter denied him. 28. He is led before Pilate. 36. & telleth him what his kingdome is. 40. The Iewes aske Barrabas to be let loose.

1 WHen Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into ỹ which, he entred, and his disciples.

2 Iudas also which betrayed him knew ỹ place: for Iesus oft times resorted thither with his disciples.

3 Iudas then, after he had receiued a band of men, and officers of the high Priestes and Pharisees, commeth thither with lanternes, and torches, and weapons.

4 And Iesus knowing all things that shoulde come on him, went forth, & sayde vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus saith vnto them, I am (he.) Iudas also whiche betrayed him, stode with them.

6 As soone then as he had said vnto them, I am he: they went backward, and fel to the ground.

7 Then asked he them againe, Whom seeke ye? They sayde, Iesus of Nazareth. B

8 Iesus answered, I haue told you that

(a) That is, to the Apostles.

(b) That is, the reprobate, the seeke the worlde, and not Christe.

(c) That they may be ioyned together in loue, and vnitie of loue, faith and spirite.

(d) That is, Iudas Iscariot

John. 18. b

Psal. 109. a

John. 15. c. Sapi. 2. b.

Mat. 6. d. Luke. 11. a.

Galat. 3. d.

(e) That they may be where I am, that is, after they haue fulfilled their course in this lyfe, they may enioy eternal lyfe.

John 12. d

Mat. 11. d

Luke. 10. d

The Gospel on good Friday.

Mat. 26. d

Mar. 13. b.

Luk. 22. d.

a. The Apostles and disciples that are with me.

I am (he:) If ye seeke me therefore, let (a) these goe their way.

9 That the saying might be fulfilled whiche he spake, Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter hauing a sworde, drewe it, & smote the high priestes seruaunt, and cut off his right eare: The seruantes name was Malchus.

Iohn.17.b.

11 Therefore saide Iesus vnto Peter, Put vp thy sworde into the sheath: Shall I not drinke of the cup whiche my father hath giuen me?

Mat.26.c. Gene 9.a.

12 Then the companie, and the captaine, and officers of the Iewes, toke Iesus, and bounde him:

13 And led him away to Annas first (for he was father in law vnto Caiaphas,) whiche was the high priest that same yeere. (And Annas sente Christe bounde vnto Caiaphas the high priest.)

14 Caiaphas was he which gaue counsayle to the Iewes, that it was expedient that one man shoulde dye for the people.

C

Iohn.11.f.

15 And Simon Peter folowed Iesus, and so did another (b) disciple: That disciple was knowen vnto the high priest, and went in with Iesus into the pallace of the high priest.

Mat.26.f.

b. That is, Iohn.

16 But Peter stode at the dore without. Then went out that other disciple, which was knowen vnto the high priest, and spake vnto the damsel that kept the dore, and brought in Peter.

17 Then saith the damsell that kept the dore vnto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 The seruantes and officers stode there, whiche had made a fyre of coales (for it was cold) and they warmed them selues: Peter also was standing among them, warming him.

19 The high priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world, I euer taught in the synagogue and in the temple, whither all the Iewes resort, and in secrete haue I sayd nothing:

D

21 Why askest thou me? Aske them which hearde me what I haue saide vnto them: beholde they can tel what I saide.

22 When he had thus spoken, one of the officers whiche stode by, smote Iesus (with a rod) saying, Answerest thou the hygh priest so?

Act.22.d.

23 Iesus answered him, If I haue euyll spoken, beare witnesse of the euil: but if I haue wel spoken, why smitest thou me?

24 Nowe Annas had sent him bound vnto Caiaphas the high priest.

25 Simon Peter was standing, and warming him selfe: Then saide they vnto him, Art not thou also one of his disciples? He denyed it, and saide, I am not.

26 One of the seruantes of the high priestes (his cousin, whose eare Peter smote off) saith vnto him, Did not I see thee in the garden with him?

27 Peter therefore denied againe, and immediatly the cocke crewe.

John.a. Mat.26. E Mat.1. Luke.22.

28 Then led they Iesus from Caiaphas into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hall, lest they shoulde be defyled: but that they might eate the Passeouer.

29 Pilate then went out vnto them, & said, What accusation bring you against this man?

30 They answered, and sayde vnto him, If he were not an euill doer, we woulde not haue deliuered him vnto thee.

31 Then saide Pilate vnto them, Take ye him, & iudge him after your owne lawe. The Iewes therefore said vnto him, it is not lawful (c) for vs to kil any man.

c. By cause the Romanes take that authoritie from them.

32 That the wordes of Iesus might be fulfilled, whiche he spake, signifying what death he shoulde dye.

Mat.20.b. Mat.27.b. Mark.15.d. Luke.24.b.

33 Then Pilate entred into the iudgement hal againe, and called Iesus, & said vnto him, Art thou the king of the Iewes?

Path.27. Mark.15. Luke.23.

34 Iesu answered him, Sayest thou this thing of thy selfe, or did other tell it thee of me?

F

35 Pilate answered, Am I a Iewe? Thine owne nation & high priestes haue deliuered thee vnto me: what hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this worlde, then woulde my seruauntes surely fight, that I should not be deliuered to the Iewes: but nowe is my kingdome not from hence.

John.6.b.

37 Pilate therefore saide vnto him, Art thou a king then? Iesus answered, Thou saiest that I am a king: For this cause am I borne, & for this cause came I into the worlde, that I should beare witnesse vnto the truth, and all that are of the truth, heare my voyce.

38 Pilate saith vnto him, What is truthe And when he had saide this, he went out againe vnto the Iewes, and saith vnto them, I finde in him no faulte at all.

39 Ye

Math.27.c. Mark.15.a. Luke.23.c. Acts.3.c.

39 Ye haue a custome that I should deliuer you one lose at the Passouer: will ye that I lose vnto you the king of the Iewes?

40 Then cried they all againe, saying, not him, but Barrabas. This Barrabas was a robber.

The.xix. Chapter.

1. Christe is whipped, beaten, and crowned. 4. Pilate would haue deliuered him. 6. but the Iewes aske him to be crucified. 11. Al power of God. 16. Pilate deliuered Christ to be crucified. 19. The title set vpon the crosse. 23. Christes garments diuided. 27. He commendeth his mother to Iohn. 30. After Christe tasted the vineger he dyeth 34. Christes side pearsed with a speare. 38. Ioseph of Arimathea beggeth his body. 40. and he and Nicodemus burieth it.

A 1 Then Pilate toke Iesus therefore, and scourged him.

Math.27.c. Mark.15.d. 2 And the souldiers, whē they had wound a crown of thorns, they did put it on his hed, & they did cast about him a purple garmēt,

3 And sayde, Hayle king of the Iewes: and stroke him with roddes.

4 Pilate went forth againe, and sayde vnto them, Beholde, I bring him forth to you, that ye may knowe that I finde no fault in him.

5 Then came Iesus forth, wearing the crowne of thorne, and the robe of purple: and (Pilate) sayth vnto them, Beholde the man.

Math.27.c. Mark.15.a. Luke.23.d. 6 When the high priestes therefore and officers sawe him, they cryed, saying, Crucifie him, crucifie him. Pilate sayth vnto thē, Take ye him, and crucifie him: for I find no fault in him.

B 7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye: because he made him selfe the sonne of God.

Leui.23.c. Iohn.5.b. 8 When Pilate heard that saying, he was the more afrayde,

9 And went agayne into the iudgement hal, & saith vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then sayth Pilate vnto him, Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

Sapi.6.a. Iohn.3.d. Rom.13.a. Math.27.d Mark.15.c. Luke.23.c. 11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate (meanes) to lose him: but the Iewes cryed, saying, If thou let him go, thou art not Ceasars friende: For whosoeuer maketh him selfe a king, speaketh against Ceasar. Actes.17.b.

13 When Pilate hearde that saying, hee brought Iesus forth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrue tong, Gabbatha.

14 It was the preparing of the Passeouer, and about the sixth houre: and he sayth vnto the Iewes, Behold your king. C

15 They cryed, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shall I crucifie your king? The hygbe priestes answered, We haue no kyng but Ceasar.

16 Then deliuered hee him therefore vnto them to be crucified: and they toke Iesus, and led him away. Math.27.d Mark.15.c. Luke.23.c.

17 And (he) bearing his crosse, went forth into a place, which is called the place of a skull, but in the Hebrue Golgotha: Heb.13.c.

18 Where they crucified him: and two other with him, on eyther side one, and Iesus in the middes.

19 And Pilate wrote a title, and put it on the crosse, The writing was, Iesus of Nazareth, the king of the Iewes. Math.27.d Mark.15.c. Luke.23.c.

20 This title read many of the Iewes: for the place where Iesus was crucified, was nygh to the citie: And it was written in Hebrue, Greeke and Latine.

21 Then sayd the high priests of the Iewes to Pilate, Write not the king of ỹ Iewes: but that he sayde, I am king of ỹ Iewes. D

22 Pilate answered, What I haue writtē, that haue I written.

23 Then the souldiers, when they had crucified Iesus, toke his garmentes (& made foure partes, to euerie souldier a part) and also his coate: the coate was without seame, wouen from the top throughout. Math.27.d Mark.15.c. Luke.23.c.

24 They sayd therefore among them selues, Let vs not diuide it, but cast lottes for it whose it shal be. That the scripture might be fulfilled, saying, They parted my rayment among them, and for my coate dyd they cast lots. And the souldiers did suche things in deede. Psal.22.a.

25 There stode by the crosse of Iesus his mother, and his mothers sister, Marie (the wife) of Cleophas, and Mary Magdalene.

26 When Iesus therefore saw his mother, and the disciples standing by, whom he (a) loued, he sayth vnto his mother, Woman, beholde thy sonne. John.13.a. a. That is, Iohn.

27 Then sayth he to the disciple, Beholde thy mother. And from that houre the disciples

ciple toke hir vnto his owne (house.)

E 28 After these things, Iesus knowing that all things were nowe perfourmed, that the scripture might be fulfilled, he sayth, I thirste.

Psal.69.c.

Math.27.k. Mark.15.d. 29 So there stode a vessell by full of vineger: Therefore when they hadde filled a sponge with vineger, and put it vpon hysope, they offred it to his mouth.

John.17.a. b. The mysterie of mans redemption, and saluation, is perfected by the only sacrifice of Christ, the promise to the fathers fulfilled, the ceremonies of the law ended

30 When Iesus therefore had receyued the vineger, he said, It is (b) finished, and when he had bowed his heade, hee gaue vp the ghost.

31 The Iewes therfore, bicause it was the preparing (of the Sabboth,) that the bodies should not remayne vpon the crosse on the Sabboth day, (for that Sabboth day, was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

c. Bycause they were not yet deade, for that was their custome.

32 Then came the souldiers, and (c) brake the legges of the first, and of the other whiche was crucified with him.

33 But when they came to Iesus, and saw that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare thruste him into the side, and forthwith came there out bloud and water.

F 35 And he that sawe it bare recorde, and his recorde is true, and he knoweth that hee saith true, that ye might beleeue also.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Exo.12.g. Num.9.b.

37 And againe another scripture saith, They shall looke on him whom they pearsed.

Zach.12.c. Math.27.g Mark.15.d. Luke.23.g.

38 After this, Ioseph of Arimathea, (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus: and Pilate gaue him licence. He came therefore, and toke the body of Iesus.

39 And there came also Nicodemus (which at the beginning came to Iesus by nyght) and brought of Myrrhe and Aloes mingled together, about an hundred pounde (waight.)

40 Then toke they the bodie of Iesus, and wound it in linnin clothes with the odors, as the maner of the Iewes is to burie.

41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.

42 There layde they Iesus therfore, bicause of the preparing (of the Sabboth) of the Iewes, for the sepulchre was nigh at hand.

The.xx. Chapter.

1. Marie commeth to the sepulchre, and after tolde the disciples that hee was taken away. 3. Peter and Iohn run to see. 9. The Apostles were ignorant of the resurrection. 14. Iesus spake to Marie. 18. she sheweth the disciples. 19. Iesus appeared to the Apostles. 23. He gaue them the holie ghost, and sent thē to preach. 25. Thomas beleeued not that Christ was rysen. 26. Christ appeared againe. 28. Thomas who confessed Christ to be God.

1 THe first daye of the (a) Sabboth, commeth Marie Magdalene early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue.

A The Gospell on Easter day. a. That is of the week.

Math.27. Luke.24. Mark.16. John.19.

2 Then she runneth, and commeth to Simon Peter, and to the other disciples whō Iesus loued, and sayth vnto them, They haue taken awaye the Lorde out of the graue, and we can not tell where they haue laide him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 They ranne both together, and the other disciple did outrun Peter, and came firste to the sepulchre.

5 And when he had stouped downe, he saw ỳ linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie,

Luke.24.

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

B

8 Then wente in also that other disciple whiche came firste to the sepulchre, and hee sawe and beleeued.

9 For as yet they knewe not the scripture, that he should rise from death.

Psal.16.b. Actes.2.b.

10 Then the disciples went away agayne vnto their owne house.

11 Marie stode without at the sepulchre weeping: So as she wept, she bowed hir selfe into the sepulchre,

Luke.24.

12 And seeth two Angels clothed in white, sitting, the one at the head, and the other at ỳ feete, where the body of Iesus was laid.

13 They say vnto hir, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lorde, and I wote not where they haue layde him.

14 When she had thus saide, she turned hir selfe backe, and sawe Iesus standing, and knewe not that it was Iesus.

C

15 Iesus saith vnto hir, Woman, why weepest thou? Whom seekest thou? She supposing that he had bin the gardner, sayth vnto

vnto him: Syr, if thou haue borne him hence, tell me where thou hast layde him, and I will fetch him.

16 Iesus sayth vnto hir, Marie: She turned hir selfe, and sayde vnto him, Rabboni, which is to say, Maister.

17 Iesus sayth vnto hir, Touche (b) me not, for I am not yet ascended to my father, but go to my brethren, and say vnto them, I ascend vnto my father and your father, and to my God and your God.

18 Marie Magdalene commeth bringing tidings to the disciples that she had seene the Lorde, and that he had spoken suche things vnto hir.

19 The same day at night, whiche was the first day of the "sabbothes, when the doores were shut where the disciples were assembled together for feare of the Iewes, came Iesus, and stode in the (c) middes, and sayth vnto them, Peace be vnto you.

20 And when he had so sayde, he shewed vnto them his handes and his side. Then were the disciples glad, when they sawe the Lorde.

21 Then said Iesus to them againe, Peace be vnto you: As my father hath sent me, euen so sende I you also.

22 And when he had sayde those wordes, he breathed on them, and sayth vnto them, Receiue ye the holie ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto thē, and whosoeuers sinnes ye reteine, they are reteyned.

24 But Thomas, one of the twelue, which is called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayde vnto him, We haue seene the Lord. But he said vnto them. Except I shal see in his hands the print of the nayles, and put my finger into the print of ẏ nailes, & thrust my hand into his side, I will in no wise beleeue.

26 And after eyght dayes, againe his disciples were within, and Thomas with them: Then came Iesus, the doores being shut, and stode in the middes, and sayde, Peace be vnto you.

27 After that sayth he to Thomas, Bring thy finger hither, and see my handes, and reache hyther thy hande, and thrust it into my side, & be not faithlesse, but beleeuing.

28 Thomas answered, and sayd vnto him, My Lord, and my God.

29 Iesus sayth vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

30 And many other signes truly did Iesus before the eyes of his disciples, which are not written in this booke.

d. The scripture written is sufficient to cō firm our faith vnto saluation by Christ.

31 These are written, that ye might (d) beleeue that Iesus is Christ the sonne of God, and that in beleeuing, ye might haue life thorowe his name.

The .xxi. Chapter.

1. Christe appeared to his disciples when they were fishing. 6. they take a great multitude of fishes. 7. Peter leapeth into the water. 15. Christ restoreth Peter to his office, and commaundeth him to feede his sheepe. 19. Christ forewarneth Peter of his death and persecution. 20. Peter stayed looking at Iohn. 25. Of Christes manifolde miracles.

1 AFterward did Iesus shew himselfe a- A
gaine to his disciples at the sea of Tiberias, & on this wise shewed he him selfe.

2 There were together Simon Peter, and John.1.k.
Thomas, which is called Didymus, & Nathanaell of Cana in Galilee, & the sonnes of Zebedee, and two other of his disciples

3 Simon Peter saith vnto them, I goe a fishing. They say vnto him, We also goe with thee. They went their way and entred into a ship immediatly, and that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shoare: neuertheless, the disciples knew not that it was Iesus.

5 Iesus sayth vnto them, "Children, haue "or, Sirs.
ye any meate? They answered him. No.

6 And he saith vnto them, Cast out the net on the right side of the shippe, and ye shall finde. They cast out therefore, and anone they were not able to draw it for the multitude of fishes.

7 Then saide the disciple whom Iesus loued, vnto Peter, It is the Lorde: When Simon Peter heard that it was the lord, he gyrded his coate vnto him, (for he was naked) and did cast him selfe into the sea. B

8 The other disciples came in a litle shippe (for they were not farre from land, but as it were two hundred cubites) drawing the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fishe laid theron, and bread.

10 Iesus saith vnto them, Bring of the Luke.24.k.
fishe which ye haue now caught.

11 Simon Peter went vp, and drew the net to ẏ land, full of great fishes, an hundred and fiftie and three, and for all there were so many, yet was not the net broken.

12 Iesus saith vnto them, Come and dyne. And none of the disciples durst aske him,

Who

Who art thou? knowing that it was the Lorde.

13 Jesus then commeth, and taketh breade, and giueth them, and fishe likewise.

14 This is now the thirde time that Jesus appeared to his disciples, after that he was risen from death.

15 So when they had dyned, Jesus sayth to Simon Peter, Simon Joanna, louest thou me more than these? Hee sayth vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my lambes.

Or, Sonne of Jona.

16 Hee sayth vnto him agayne the seconde time, Simon Joanna, louest thou me? He sayth vnto him, Yea Lorde, thou knowest that I loue thee. Hee sayth vnto him, Feede my sheepe.

17 He sayde vnto him the thirde time, Simon Joanna, louest thou me? Peter was sorie, bycause he sayde vnto him the thirde time, Louest thou me? And he sayde vnto him, Lorde, thou knowest all things, thou knowest that I loue thee: Jesus sayth vnto him, Feede my sheepe.

John. 16. g.

18 Verily, verily I say vnto thee, when thou wast yonger, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but whē thou shalt be olde, thou shalt stretch forth thy handes, and another shall gyrde thee, and carie thee whither thou wouldest not.

John. 13. b. Acts. 12. b.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Folow me.

20 Peter turning about, seeth the disciple whome Jesus loued, folowing, which also leaned on his breast at supper, and sayde, Lorde, which is he that betrayeth thee?

John. 13. c. 19. b.

21 When Peter therfore sawe him, he saith to Jesus, Lord, what shall he doe?

22 Jesus sayth vnto him, If I will haue him to tarrie till I come, what is that to thee? Folowe thou me.

23 Then went this saying abroade among the brethren, that, that disciple should not die: Yet Jesus sayde not to him, He shall not die: but, If I wil that he tarrie till I come, what is that to thee?

24 The same disciple is he which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.

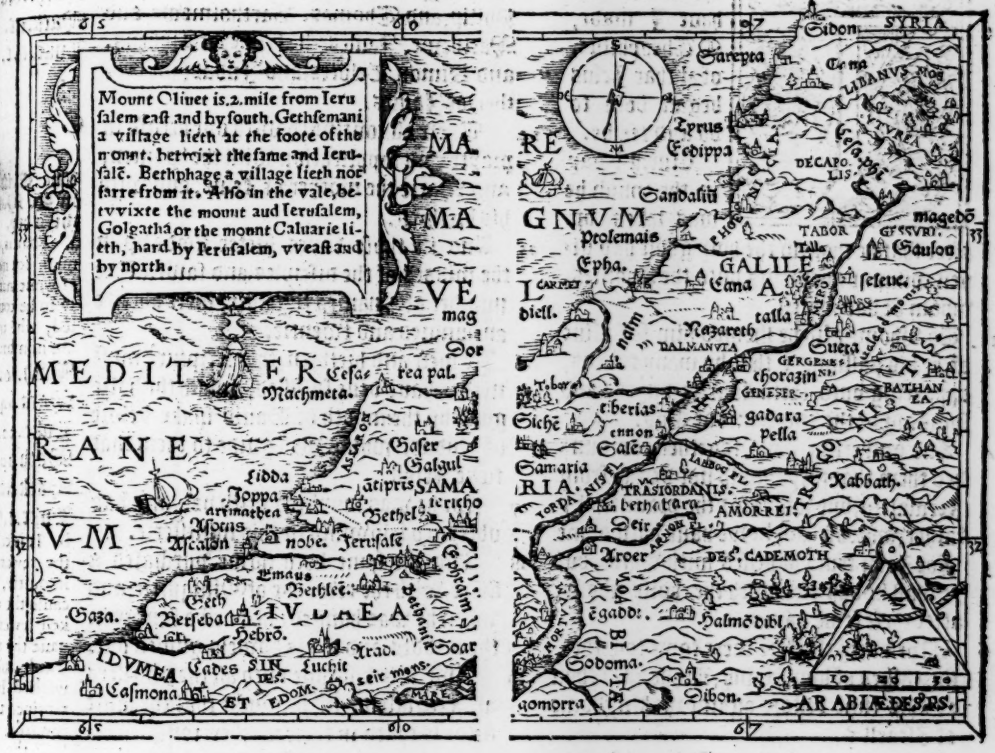
25 There are also many other things which Jesus did, the which if they should be written euerie one, I suppose the world coulde not conteyne the bookes that shoulde be written. Amen.

John. 20. f.

Here endeth the Gospell by Saint Iohn.

The

The discription of the lande of promise, called Palestina, Chanaan, or the holie lande, where Christ vvas borne, vvrought his myracles, and suffred death.



The Argument of the Actes of the Apostles.

In this booke, the Euangelist saint Luke doth declare and write vnto vs (if we will be Theophile, that is to say, vnfayned louers of God) what was doone and wrought for our singular comfort after the glorious resurrection and most triumphant ascention of our sauiour Iesus Christ. Howe that our Lorde Iesu did both promise, and also giue most aboundantly his holy spirit vnto all his disciples: and what this spirit did worke by the preaching of the worde both in the Iewes, and also in the Gentiles that beleued in Christ. This booke hath alwayes bin in so great estimation, and that most deseruingly. For the actes of the Apostles (saith Hierome) seeme to be but a bare historie, bycause in them onely the infancie of the Church (which then began to spring) is set forth: but if we consider that Luke the Phisition (whose praise is in the Gospell) hath written them, we shall also perceiue, that all his wordes are the philicke of a languishing and sicke soule. What other thing (I beseech you) is this sacred and heauenly historie, but one of the chiefest partes of the Gospell? For truly in the other bookes (which are intituled Gospels) the corne of wheate cast into the ground, is described: but here in this booke the selfe same corne is set forth, being alreadie sprong vp, and declaring most effectually his riches vnto the world. Againe, if we had not by Luke knowne after what maner Christ forsooke the earth, where, and in what place, howe, and after what fashion the promised comforter did come, what beginning the Church had, wherein it did flourish, and by what meanes it did encrease: should we not haue lacked a great part of the Gospell? Therefore Bede did write right well, saying: That Luke not onely made an historie vntill the resuerrection and assumption of the Lord, as the other did, but also did set forth by writing the doings of the Apostles, as much as he knew to be sufficient to edify ỹ faith of the readers or hearers, that only his boke (touching the Acts of the Apostles) was by the church thought worthy to be credited, al other which presumed to write of the same matter, being reiected & disappointed. Chrysostome also, to thē that did maruel why S. Luke had not written all the apostolicall historie vnto the ende, or that he had not described the actes of euery one of them seuerally in bookes by them selues, doth answere goodly, saying. These are sufficient vnto them that will apply their myndes, and take heede. Therefore leauing vnprofitable questions (why was not this written, or that written) let vs take heede vnto these wholesome sayings of the Euangelist, that so we may apply this most comfortabl. salue (ministred vnto vs by him) vnto our wounded soules.

The Actes of the Apostles.

¶ The first Chapter.

7. The wordes of Christe and his angels, to the apostles. 9. His ascention. 14. VVherein the Apostles are occupied, till the holy ghost be sent. 26. And of the election of Matthias.

A The Epistle on Ascention day.

1 THe former booke haue I made, O Theophilus, of al that Iesus began both to do and teache.

2 Untill ý day in the which he was taken vp, after that he thorow the holy ghost had giuen commaundements vnto the Apostles, whom he had chosen.

John.20.a. 3 To whome also he shewed him self aliue after his passion, & that by many tokens, appearing vnto them fourtie dayes, and speaking of the kingdome of God.

Luke.24.g. 4 And gathering (them) together, cõmaunded them that they should not depart from Ieruſalem, but waite for the promise of ý father, wherof (saith he) ye haue hard of me

John.4.d. 13.d.16.d.

John.1.c. 5 For Iohn truly baptised with water, but ye shall be baptised with the holie ghoste, after these fewe dayes.

6 When they therfore were come together, they asked of him, saying, Lorde, wilt thou at this time restore againe the kingdome of Israell?

B 7 And he sayd vnto them, It is not for you to knowe the times or the seasons, whiche the father hath put in his owne power.

Math.24.c.

Luke.24.g 8 But ye shall receiue power, after that the holie ghost is come vpon you, and ye shall be witnesses vnto me, both in Ieruſalem, and in all Iurie, and in Samaria, and euen vnto the worlds ende.

Actes.2.a. Actes.2.a. John.15.d.

Mark.16.d. 9 And when he had spoken these things, while they beheld, he was take vp an high, & a cloud receiued him vp out of their sight

Luke.24.g

10 And while they loked vp stedfastly toward heauen, as he went, behold, two men stode by them in white apparell.

11 Whiche also saide, Ye men of Galilee, why stand ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, shal so come euẽ as you haue seene him go into heauen.

Dani.7.d. Math.24.c. & 25.c. Mark.13.c. Luke.17.c. & 21.c. Apoc.1.b.

12 Then returned they vnto Ieruſalem, from the mount that is called Olyuete, which is from Ieruſalem a Sabboth dayes Journey.

13 And when they were come in, they went vp into a parlour, where abode both Peter and James, and John, and Andrewe, Philip, and Thomas, Bartholmewe, and Matthewe, James (the sonne) of Alpheus. and Simon Zelotes, and Judas (the brother) of James.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stode vp in the middes of the disciples, and saide, (The number of (a) names together, were aboute an hundred and twentie.

16 Ye men and brethren, this scripture must needes haue bene fulfilled, which the holie ghost by the mouth of Dauid spake before of Judas, which was guide to them that toke Iesus.

17 For he was numbred with vs, and had obteyned felowship in this ministerie.

18 And the same hath nowe purchased a fielde, with the rewarde of (b) iniquitie, and when he was hanged, he burst a sunder in the middes, and al his bowels gushed out.

19 And it is knowne vnto all the dwellers at Ieruſalem, in so muche that the same fielde is called in their mother tong Iceldema, that is to say, The fielde of bloud.

20 For it is written in the booke of Psalmes, Let his habitation be desart, and no man be dwelling therin: & his byshoprike let another take.

21 Wherefore of these men which haue cõpanied with vs all the time that the Lorde Iesus went in and out (c) among vs.

22 Beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordeined to be a witnesse with vs of his resurrection.

23 And they appoynted two, Joseph which is called Barsabas, whose sirname was Justus, and Matthias.

24 And whē they had prayed, they said, thou Lord, which knowest the harts of all men, shew whether of these two thou hast chosē,

25 That he may take the rome of this ministerie and Apostleship, from which Judas by trãsgression fell, that he might go to his owne place.

26 And they gaue forth their (d) lottes, and the lot fell vppon Matthias, and hee was counted with the eleuen Apostles.

The

Math.10.d. Mark.3.c. Luke.6.c.

C

The Epistle on S. Matthias day.

a. That is, men, for mar wont nam ly to be cou ted, whē the are numbred

Math.26.b. Mark.14.c. Luke.22.c. Math.10.d. Mark.1.c. Luke.3.c.

b. It is calle the reward iniquitie, b cause the wi ked Iewes gaue the re warde, and th wicked Iude receiued the rewarde, to shed the blo of Christe the innocẽt lamb

Psal.69.c. Psal.109.a.

D

c. That is to say, after the language of the Hebrues he had his cõuersation, an liued with vs.

1.Par.28.b. Psal.7.c.

d. Lots for chosing of officers, or diuiding of inheritance, grou or goods, are alowed of god as appeareth in the holy scriptures, lots stry strife, saith Solom6. But lots of diuination to know superstitiously of thigs to come, are disalowed of god, and vterly forbidde

The. ij. Chapter.

3. The holy ghost came vpon the Apostles in visible figures. 6. The hearers were astonied. 14. Peter preacheth, and stoppeth their mouthes 41. He baptiseth a great number. 42. The godly exercise of the faithfull.

1 AND when the day of Pentecost was fully come, they were all with one accorde in one place:

2 And sodenly there came a sounde from heauen, as it had bene the coming of a mighty winde, and it filled all the house where they were sitting.

3 And there appeared vnto them clouen tongs, like as they had bene of fire, and (it) sate vpon eache one of them.

4 And they were all filled with the holie ghost, and begaune to speake with other tongs, as the spirit gaue them vtterance.

5 There were dwelling at Ierusalem Iewes, deuout men, out of euerie nation of them that are vnder heauen.

6 When this was noysed about, the multitude came together, and were astonied, bicause that euerie man heard them speake in his owne language.

7 They wondred all, and marueiled, saying one to another, Beholde, are not all these which speake, of Galilee?

8 And howe heare we euerie man his owne (a) tong, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egipt, and in the parties of Lybia, whiche is beside Cyrene, and strangers of Rome, Iewes and (b) Proselytes,

11 Cretes and Arabians, we do heare them speake in our tongs, the wonderfull works of God.

12 They were all amazed, and were in a doubt, saying one to another, What meaneth this?

13 Other mocking, saide, These men are full of newe wine.

14 But Peter standing forthe with the eleuen, lift vp his voyce, and said vnto the, Ye men of Iurie, and all ye that dwell at Ierusalem, be this knowne vnto you, and heare my wordes,

15 For these are not dronken, as ye suppose, seeing it is but the (c) thirde houre of ý day.

16 But this is that whiche was spoken by the prophete Ioell,

17 And it shall be in the last dayes, sayth God) of my spirit I will powre out vpon all flesh: and your sonnes and your daughters shall prophesie, and your yong menne shall see visions, and your olde men shall dreame dreames. Ioel.2.g.

18 And on my seruantes, and on my handmaydens, I will powre out of my spirite in those dayes, and they shall prophesie:

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, bloud, and fire, and the vapour of smooke. Math.27.k. Luke.23.k.

20 The sunne shall be turned into darkenesse, and the mone into bloud, before that great and notable day of the Lord come.

21 And it shall come to passe, that who so euer shall call on the name of the Lorde, shall be saued. Rom.10.c.

22 Ye men of Israell, heare these wordes, Iesus of Nazareth, a man approued of God among you with myracles, wonders and signes, which God did by him in the midst of you, as ye your selues also know.

23 Him after that ye had taken by wicked hands, being deliuered by the determinate counsell and foreknowledge of God, haue ye crucified and slaine.

24 Whom God hath raysed vp, hauing lowsed the sorrowes of death, bicause it was impossible that he should be holden of it.

25 For Dauid speaketh of him, I sawe the Lorde alwayes set forth before my face, for he is on my right hande, that I should not be moued. Psal.16.f.

26 Therefore did my heart reioyce, and my tong was glad: Moreouer also, my flesh shall rest in hope.

27 Bicause thou wilte not leaue my soule in hell, neither wilt thou suffer thine holie one to see corruption.

28 Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenance.

29 Ye me and brethren, let me freely speake vnto you of the patriarch Dauid: for hee is both deade and buried, and his sepulchre is with vs vnto this day. 3.Re.2.b.

30 Therefore being a prophete, and knowing that God had sworne with an othe to him, that he would raise vp Christ, as concerning the flesh, of the fruite of his loyns, to sit on his seate.

31 He seeing this before, spake of the resurrection of Christe, that his soule was not left in hell, neyther his flesh did see corruption.

32 This Iesus hath God rayled vp, wherof we all are witnesses. Acts.1.a.

33 Then

(a) It is most likely that the miracle was both in the hearers and speakers in the hea. In the speakers, for they spea the Hebru tong, did well perceiue that strangers of di ers nations spake languages they vnderstād not: And in the hearers, for euerie mā heard sensibly his own coun trey language, as of the A postles, speaking in their mother tong. That is, faith as were conuerted to the Iewes reli gion, & whose ancestours were no Iews.

(b) The Iewes vse the third houre of the day, from sixe of the clocke in the mornig to six at night: therefore, the third hour after the Iewes computation, is our nyne of the clocke.

33 Then being by the right hande of God exalted, and hauing receiued of the father the promise of the holy ghost, he hath shed forth this, which ye nowe see and heare.

34 For Dauid is not ascended into the heauens, but he sayth him selfe, The Lorde saide vnto my Lorde, Sitte thou on my
Psal.110.a. Math.22.d. right hande,

35 Until I make thy foes thy footestoole.

36 Therfore let all ỹ house of Israel know for a suretie, that God hath made that same Iesus whom ye haue crucified, both Lord and Christ.

37 Nowe when they heard this, they were pricked in their heart, and saide vnto Peter, and to the other apostles, Ye men and
Luke.3.b. brethren, what shall we do?

38 Then Peter said vnto them, Repent ye, and let euerie one of you be baptised in the name of Iesus Christ, for the remission of sinnes, and ye shall receiue the gifte of the holie ghost.

39 For the promise was (made) vnto you and to your children, and to all that are a farre off, euen as many as the Lorde our God shall call.

40 And with many other wordes bare hee witnesse, and exhorted them, saying, Saue (your selues) from this vntowarde generation.

41 Then they that gladly receyued his worde, were baptised, and the same day there were added (vnto them) about three thousand soules.

42 And they continued stedfastly in the apostles doctrine and (d) felowship, and in breaking of breade, and in prayers.

43 And feare came vpon euerie soule, and many wonders and signes were done by the apostles.

44 And al that beleued were together, and had all things common.

45 And solde their possessions and goods, and parted them to all men, as euery man had neede.

46 And they continuing dayly with one accord in the temple, and breaking breade from house to house, did eate their meate together with gladnesse of heart,

47 Praysing God, and hauing fauor with all the people. And the Lord added to the Church dayly such as should be saued.

d. By felowship, is meant a godly companying together, in practising the works of charitie, in tendering and helping one an other, in disposing by almes, their goods to their needie neighbours. By breaking of breade, is meant the mysterie wherein our sauiour Christe doth communicate and distribute vnto vs his body and bloud, by his blessed sacramente of bread & wine, where is represented to the eyes of our faith, the breaking of Christes body, and the shedding of his bloud.

The.iij. Chapter.

1. The halt is restored to his feete. 12. Peter preacheth Christ vnto the people.

1 NOwe Peter and John went vp together into the temple at the ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe, was brought, whom they laide dayly at the gate of the temple which is called beautifull, to aske almes of them that entred into the temple.

3 Which seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes vpon him, with John, saide, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then saide Peter, Siluer and gold haue I none, but such as I haue, giue I thee: In the name of Iesus Christe of Nazareth, rise vp and walke.

7 And he toke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength.
Math.9.b

8 And he leaping vp, stood, and walked, and entred with them into the temple, walking, and leaping, and praysing God.

9 And all the people saw him walking and praysing God.

10 And they knewe him, that it was hee which sate for the almes at the beautifull gate of the temple, and they wondred, and were soare astonyed at that whiche had happened vnto him.

11 And as the lame which was healed held Peter and John, all the people ranne together greatly amazed vnto them in the porch, that is called Solomons.
3.Re.6.d. John.2.b Iues.5.d.

12 And when Peter sawe that, he answered vnto the people, Ye men of Israell, why marueil ye at this? or why looke ye so earnestly on vs, as though by our own power or (a) godlinesse we had made this man to walke.
a. He meaneth the abuse of men, which attribute to mās holynes that, which only appertayneth to God.

13 The God of Abraham, and of Isahac, & of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed and denyed in the presence of Pilate, whē he had iudged him to be losed.
Math.27.d. Mark.15.d. Luke.23.d.

14 But ye denyed the holie and iust, and desired a murtherer to be giuen you,

15 And killed the Lord of life, whom God hath raysed from the deade, of the whiche we are witnesses.
Math.27.c. John.16.b.

16 And his name, through the fayth in his name, hath made this man sound, whome ye see and knowe, and the faith whiche is by him, hath giuen to this man health in the presence of you all.

17 And nowe brethren, I wote that thorough ignorāce ye did it, as did also your rulers.

18 But those things which God before had shewed

ſhewed by the mouthe of all hys Prophetes, that Chriſte ſhoulde ſuffer, he hathe ſo fulfilled.

19 Repent ye therefore, and reuerte, that your ſinnes maye be blotted oute, when the tyme of (b) refreſhing ſhall come in the preſence of the Lorde.

20 And he ſhall ſende Jeſus Chriſte, whiche before was preached vnto you.

21 Whom the Heauen muſt receiue, vntill the time that all things be reſtored, which God hath ſpoken by the mouth of al his holy prophets ſince the worlde began.

22 For Moyſes truely ſayde vnto the fathers, A Prophete ſhal the Lorde your God rayſe vp vnto you of your brethren, like vnto me, him ſhall ye heare in all things whatſoeuer he ſhall ſay vnto you.

23 For the tyme will come, that "euery ſoule which will not heare that ſame prophet, ſhal be deſtroyed from among the people.

24 Al the Prophetes alſo from Samuell, and theſe that folowed in order, as many as haue ſpoken, haue lykewyſe tolde you before of theſe dayes.

25 Ye are the children of the (c) Prophets, and of the couenannte whiche God made vnto oure fathers, ſaying vnto Abraham, Euen in thy ſeede ſhall all the kinredes of the earth be bleſſed.

26 Vnto you fyrſte, God hauyng rayſed vp his ſon Jeſus, ſent hym to bleſſe you, in turning euery one of you from his iniquities.

The. iiij. Chapter.

The Apoſtles are brought before the counſell, 18. being forbidden to preach, they obey God rather than man. 24. They praye for good ſucceſſe. 32. The Churche encreaſeth in doctrine, and exerciſes of all godlineſſe.

1 AND as they ſpake vnto the people, the prieſtes, and the "ruler of the temple, and the Saducees, came vpon them,

2 Taking it grieuously that they taughte the people, and preached in Jeſus the reſurrection from the dead.

3 And they layde handes on them, and put them in holde vntill the next day: for it was nowe euentyde.

4 Howbeit, many of them whiche hearde the word, beleeued: and the number of the men was about fiue thouſande.

5 And it came to paſſe on the morrowe, that their rulers, and elders, and Scribes.

6 And Annas the chief Prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the high prieſts, were gathered together at Hieruſalem.

7 And when they had ſette them before them, they aſked, By what power, or in what name haue ye done this? Exod. 2. c. Math. 21. c.

8 Then Peter full of the holy Ghoſte ſayde vnto them, Yee rulers of the people and elders of Iſraell. Acts. 7. d.

9 If wee this daye bee examined of the good deed done to the ſicke man, by what meanes he is made whole.

10 Be it knowne vnto you all, and to all the people of Iſraell, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom GOD raiſed againe from the dead, euen by him doth this man ſtande here before you whole. Math. 1. e. Philip. 2. b.

11 This is the ſtone which was ſette nought by of you buylders, whyche is the head of the (a) corner,

12 Neither is there (b) ſaluation in any other, for among men vnder heauen, there is giuen none other name, wherein we muſte bee ſaued.

a. Chriſt is called the chiefe corner, or corner ſtone, becauſe the Iewes and the Gintiles are ioyned together, and builded vpon him by faith, and made one churche.

b. Neyther ſainte nor angell, nor workes, nor ought els can ſaue, but Chriſte alone.

13 Nowe when they ſaw the boldneſſe of Peter and John, and vnderſtode that they were vnlearned, and ignorant menne, they meruayled, and they knewe them that they had bin with Jeſu:

14 And beholdyng alſo the man whiche was healed ſtandyng with them, they could not ſay againſt it.

15 But when they had commaunded them to go ayde out of the counſell, they counſayled among themſelues.

16 Saying, What ſhal we doe to theſe men? for a manyfeſt ſigne is done by them, and is openlye knowen to all them that dwell in Hieruſalem, and we can not denie it. John. 11. k.

17 But that it bee noyſed no farther among the people, let vs threaten and charge them, that they ſpeake henceforth to no manne in this name.

18 And they called them, and commaunded them that in no wiſe they ſhould ſpeake nor teache in the name of Jeſu. Acts. 5. g.

19 But Peter and John anſwered and ſayde vnto them, Whether it be right in the ſighte of God, to hearken vnto you, more than to GOD, iudge ye.

20 For wee can not but ſpeake that, whiche we haue ſeene and hearde.

21 So when they had more ſharpely threatened them, they ſette them goe, fyndyng nothyng howe to punyſhe them, bicauſe of the people: for all men glorified God, bicauſe of that whiche was done. D

22 For the man was aboue fortie yeares old, on whome thys miracle of healyng was ſhewed. Acts. 3. b.

23 Then as ſoone as they were let goe, they came to their felowes, and ſhewed al that the

high Priests and elders, had said vnto them.
24 And when they heard that, they lift vp their voyces to God with one accorde, and sayde, Lorde, thou art God which hast made heauen and earth, the sea, and all that in them is.
Psalme.2.a. 25 Which by the mouth of thy seruant Dauid hast sayde, Why did the heathen rage, and the people imagine vayne things?
26 The kings of the earth stode vp, and the rulers came together against the Lorde, and agaynst his Christe.
27 For of a truth against thy holy child Iesus, whom thou hast annointed, both Herode & also Pontius Pylate, with the Gentiles, and the people of Israel, gathered them selues togither.
E 28 For to doe whatsoeuer thy hande and thy counsell determined before to be done.
29 And nowe Lorde, beholde their threatenings, & graunt vnto thy seruants, that with all boldnesse they may speake thy worde,
30 So that thou stretch forth thyne hand, that healing, and signes, and wonders, bee done by the name of thy holie childe Iesus.
Actes.16.k. 31 And assone as they had prayed, the place moued where they were assembled togither,
Actes.2.a. & .19.b. and they wer all filled with the holy ghoste, and they spake the word of God boldly.
Actes.2.g. & .5.b. 32 And the multitude of them that beleeued, were of one heart, and of one soule: neither sayd any of them, that ought of the thinges whiche he possessed was his owne, but they had all things common.
33 And with greate power gaue the Apostles witnesse of the resurrection of the Lord Iesu, and great grace was with them all.
34 Neither was there any among them that lacked: For as many as were possessoures of landes or houses, solde them, and brought the price of the things that were solde.
35 And layde it downe at the Apostles feete: And distribution was made vnto euery man according as he had neede.
Actes.1.d. 36 And Ioses, whiche was also called of the Apostles Barnabas (that is to say if ye interprete it, the sonne of consolation) being a Leuite, and of the countrey of Cypres.
37 Hauing land, sold it, and brought the money, and layd it downe at the Apostles feete.

The.v. Chapter.

12. Myracles are doone by the Apostles. 19. The angel of God bryngeth them out of prison. 26. They are broughte before the counsell. 34. The sentence of Gamaliel. 43. The apostles are beaten. 41. They reioyce in trouble.

1 BVt a certayne man named Ananias, A with Sapphira his wife, solde a possession,
2 And kept away (parte) of the price, his wife also being of counsell, and brought a certain part, and layd it downe at the Apostles feet.
3 But Peter sayde, Ananias, howe is it that Satan hath filled thyne hart, to lye vnto the holy ghoste, and keepe away (parte) of the price of the lande?
4 Whyles it remayned, was it not thyne owne? and after it was solde, was it not in thyne owne power? why hast thou conceyued this thyng in thyne hearte? thou hast not lyed vnto men, but vnto God.
5 Ananias hearing these wordes, fel downe, and gaue vp the ghost: And great feare came on all them that heard these things.
6 And the yong men rose vp, and put him aparte, and caried him out, and buried him.
7 And it came to passe, that as it were about B the space of three houres after, hys wyfe came in, not knowyng that whyche was done.
8 And Peter sayde vnto hir, Tell me, solde ye not the lande for so muche? And she said, Yea, for somuche.
9 Then Peter sayde vnto hir, Why haue ye agreed together, to tempte the spirite of the Lorde? beholde, the feete of them whiche haue buried thy husband, are at the dore, and shall carie thee out.
10 Then fell she downe straightwaye at his feet, and yelded vp the ghost: And the yong men came in, and found hir dead, and caried hir out, and buryed hir by hir husbande.
11 And great feare came vppon all the Churche, and vppon as manye as heard these thinges.
12 And by the hands of the apostles, were manie signes and wonders shewed among the people. (And they were al together wyth one accorde in Solomons porche.
13 And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them.
14 The number of them that beleeued in the Lorde, both of menne and women, grewe more and more.)
15 In so muche that they brought the sick into the streetes, and laide them on beddes and couches, that at the least way, the (a) shadow of Peter when he came by, might shadowe some of them.
16 There came also a multitude of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: and they were healed euery one.

17 Then

The E... on S. Bartholmewes ... Apostle. Actes.4. ... Math. 4. Pat. 27. 3. Reg. 6. By this ... speache, the ... meane tha ... they would ... charge the ... as giltie o ... Christes bl ... that was ... Actes.4.

2. God at the firste publishing of his gospel, wrought wonders by these things that seemed trifles to the worlde, which things as they were done for a time, so now the lyke must not be looked for.

17 Then the chiefe priest rose vp, & al they that were with hym, (which is the sect of the Saducees,) and were full of indignation,

Acts.4.a

18 And layde handes on the Apostles, and put them in the common prison.

Acts.12.a. 16.f.

19 But the angel of the Lorde by night opened the prison dores, & brought them forth, and sayde,

20 Go, and stande and speake in the temple to the people all the wordes of this lyfe.

D 21 And when they heard that, they entred into the temple early in the morning, and taught: but the chiefe priest came, and they that were with hym, and called a counsell together, and all the elders of the children of Israel, and sent to the prison to fetche them.

22 But when the officers came, and founde them not in the prison, they returned, and tolde,

23 Saying, The prison truely found we shut with all diligence, and the keepers standyng without before the dores, but when wee had opened, we founde no man within.

24 Then when the chiefe priest, and the captayne of the temple, & the hygh priestes heard these things, they doubted of them wherevnto this would growe.

25 Then came one and shewed them (saying,) Beholde, the menne that ye put in prison, are standyng in the temple, and teachyng the people.

26 Then went the captayne of the temple with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the counsel. And the chiefe priest asked them,

E 28 Saying, Did not wee straytely commaunde you that ye should not teach in this name? And beholde, ye haue filled Hierusalem with your doctrine, and intende to bring (b) this mans bloud vpon vs.

Acts.4.d

Mat.27.c

b. By this speache, they meane that they woulde charge them as guilty of Christes bloud that was shed.

29 Then Peter and the other Apostles answeared, and sayde, We ought more to obey God than men.

30 The God of our fathers rayled vp Jesus, whom ye slue, and hanged on tree.

31 Hym hath G O D lyfte vp with hys right hande, to be a prynce and a sauiour, for to gyue repentance to Israel, and forgiuenesse of sinnes.

Acts.5.d

32 And wee are recordes of these thynges whiche we say, and so is also the holy ghost, whom God hath giuen to them that obey hym.

33 When they heard that, they claue asunder, and sought meanes to slea them.

34 Then stode there vp one in the counsel, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among all the people, and commaunded to put the apostles forth a litle space,

Acts.22.a

35 And sayde vnto them, Ye men of Israell, take heede to your selues, what ye entend to do as touchyng these men.

F

36 For before these dayes rose vp one Theudas, reportyng himself to be some great mã, to whom a number of men, aboute a foure hundred, ioyned themselues: which was slayne, and they all which "beleeued him, were scattered abrode, and brought to nought.

"or, agreed vnto.

37 After this man arose vp one Judas of Galilee, in the dayes of tribute, and drewe away much people after hym: he also perished, and all, euen as many as obeyed hym, were scattered abrode.

Luke.13.a

38 And nowe I say vnto you, refrayne your selues from these men, and let them alone: for if this counsel or this worke be of men, it will come to nought.

39 But and if it be of God, ye can not destroy it, least happly ye be founde to stryue agaynst God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commaunded that they should not speake in the name of Jesu, and let them goe.

Acts.4.d

41 And they departed fro the face of the counsel, reioycing that they were counted worthie to suffer shame for hys name.

Mat.5.b

42 And dayly in the temple, and in euery house, they ceassed not to teache and preache Jesus Christe.

The.vi. Chapter.

3. Seuen deacons are ordeyned in the churche.
11. Steuen is accused.

1 AND in those dayes, when the number of the disciples grewe, there arose a grudge among the Grekes agaynst the Hebrues, because theyr widdowes were despised in the dayly ministerie.

I

2 Then the twelue called the multitude of the disciples together, and sayde, It is not good that we should leaue the word of God, and serue tables.

3 Wherefore brethren, looke ye out among you seuen men of honest reporte, and full of the holy ghost and wisedome, whom we may commit this businesse.

1.Tim.3.c

4 But we will giue our selues continually to prayer, and to the ministerie of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen, a man full of faith and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and

Apoc.2.b

and Permenas, and Nicholas a conuert of Antioche.

Num.27.d 1.Tim.4.d 2.Tim.1.b

6 These they set before the apostles: & when they had prayed, they layde theyr handes on them.

7 And the worde of God encreased, and the number of the disciples multiplied in Hierusalem greatly, and a great company of the priests were obedient to the fayth.

8 And Steuen full of fayth and power, dyd greate wonders and myracles among the people.

a. Or, Colledge. For in the citie of Hierusalem, there were erected many houses or schooles, wherin the youth of the Iewes & stragers were instructed: as now a dayes are vsed in our vniuersities.

9 Then there arose certayne of the (a) synagogue, which is called (the synagogue) of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputyng with Steuen:

10 And they coulde not resist the wisedome and the spirite by the which he spake.

b. The wicked setteth forth false witnesses, when they by reasonyng can not preuayle against the truth And thus malice seeketh false Christes, when the truth fayleth hyr.

11 Then they priuily prepared menne, whiche sayde, (b) We haue hearde hym speake blasphemous wordes agaynst Moses, & agaynst God.

12 And they moued the people, and the elders, and the scribes, & came vpon him, and caught hym, and brought hym to the counsell:

13 And brought forth false witnesses, whiche sayde, This man ceaseth not to speake blasphemous wordes agaynst this holy place, and the lawe.

14 For we heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ordinaces which Moses gaue vs.

15 And all that sate in the counsell, lokyng stedfastly on him, sawe his face as it had bene the face of an angel.

The.vij.Chapter.

2. Steuen maketh aunswere to his accusation, 51. rebuketh the hard necked Iewes, 58. and is stoned to death.

A 1 Then sayde the chiefe priestes, Are these things so?

2 And he sayde, Yee men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Gen.12.d 3 And sayde vnto hym, Get thee out of thy countrey, and from thy kynred, and come into the lande whiche I shall shewe thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran: and frō thence, when hys father was dead, hee brought him into this lande wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foote: and promysed that he would giue it to hym to possesse, and to his seede after hym, when as yet he had no chylde. Gen.12.b

6 God verily spake on this wise, that his seede should sojourne in a strange lande, and that they should keepe it in bondage, and entreate them euill foure hundred (a) yeeres. Gen.15.d Exod.12.f

a. This is not to be vnderstãde, that they should be euil entreated the whole foure hũdred yeeres but by euasion of speache called hypebole is signified they should be euil entreated within the space of foure hũdred yeres.

7 And the nation to whom they shall be in bondage, wyll I iudge, sayde God: and after that shall they come forth, and serue mee in this place.

8 And he gaue him the couenant of circumcision; and so (Abraham) begate Isahac, and circumcised him the eyght day: and Isahac (begate) Jacob, & Jacob (begate) the twelue patriarkes. Gen.17.f.

9 And the patriarkes moued with enuie, solde Joseph into Egypt, & God was with hym, Sapi.10.f

10 And deliuered hym out of all hys aduersities, and gaue hym fauour and wisedome in the sight of Pharao kyng of Egypt: and he made him gouernour ouer Egypt, and (ouer) all hys housholde. Gen.41.f

11 But there came a dearth ouer all the lande of Egypt and Chanaan, and great affliction: that our fathers found no sustenance. Gen.42.f

12 But when Jacob heard that there was corne in Egypt, he sent our fathers first.

13 And at the seconde (tyme) Joseph was knowen of his brethren, and Josephes kynrede was made knowen vnto Pharao. Gen.45.d

14 Then sent Joseph, and caused hys father Jacob to be brought, and all his kinne, threescore and fiftene soules. Gen.46.d Gen.49.d

15 And Jacob descended into Egipt, and died, bothe he, and our fathers,

16 And were caried ouer into Sichem, and layde in the sepulchre that Abraham bought for (b) money of the sonnes of Emor, the sonne of Sichem. Gen.23.d

b. Here appereth an error. For Abraham seemeth to be put in the text in the steade of Jacob. For Jacob bought the sepulchre of Emor, & not Abraham, who bought before a fielde of Ephron.

17 But when the tyme of the promise drewe nigh, whiche God had sworne to Abraham, the people grew and multiplied in Egypt:

18 Till another kyng arose, whiche knew not of Joseph.

19 The same dealte subtilly with our kinrede, and euyll entreated our fathers, and made them cast out theyr young children, that they should not remayne alyue.

20 The same tyme was Moses borne, & was acceptable vnto God, and nourished vp in his fathers house three monethes. Exod.2.a Heb.11.c

21 And when hee was caste out, Pharaos daughter toke him vp, and nourished him for hyr owne sonne. D

22 And Moses was learned in all manner of wisdome of the Egyptians, and was mightie in deedes and in wordes.

23 And

23 And when he was full foꝛtie yeares olde, it came into his heart to vi∫ite his bꝛethꝛen the childꝛen of Iſraell.

24 And when hee ſawe one of them ſuffer wꝛong, he defended him, and auenged his quarrel that had the harme done to him, and ſmote the Egyptian.

25 Foꝛ he ſuppoſed his bꝛethꝛen woulde haue vnderſtand, how that god by his hand ſhuld deliuer them, but they vnderſtode not.

26 And the next day he ſhewed himſelfe vnto them as they ſtroue, and woulde haue ſette them at one agayne, ſaying, Syꝛs, ye are bꝛethꝛen, why doe ye wꝛong one to an other?

Ga.19.b. 27 But he that didde his neighbour wꝛong, thꝛuſt him awaye, ſaying, Who made thee
Exod.2.c. a ruler, and a iudge ouer vs?
Matth.21.c.
Acts.3.b. 28 Wilte thou kill mee, as thou diddeſt the
E Egyptian yeſterday?
Exod.2.c. 29 Then fledde Moyſes at that ſaying, and was a ſtraunger in the lande of Madian, where he begate two ſonnes.

Exod.3.a. 30 And when foꝛtie yeares were expired, there
c. That is to ſay, Moſes. appered to him (c) in the wilderneſſe of moũt Sina, an Angell of the Lozde in a flame of fyze in a bꝛamble buſhe.

31 When Moyſes ſawe it, he wondꝛed at the ſight: and as he dꝛewe neare to beholde, the voyce of the Lozde came vnto him.

Exod.3.d. 32 (Saying) I (am) the God of thy fathers, the
Mat.22.c. God of Abꝛaham, and the God of Iſahac,
Marke.12.c. and the God of Jacob. Then Moſes tꝛem-
Luke.20.c. bled, and durſt not beholde.
Iosu.5.d. 33 Then ſayd the Lozde to him, Put off thy ſhoes from thy feete: foꝛ the place where thou ſtandeſt, is holy gꝛounde.

34 I haue ſeene, I haue ſeene the affliction of my people whiche is in Egypt, and I haue heaꝛde their gꝛoning, and am come downe to deliuer them: and now come, and I will ſende thee into Egypt.

Exod.2.c. 35 This Moyſes whom they foꝛſoke, ſaying, Who made thee a ruler & a iudge? the ſame did God ſende to be a ruler, and a deliuerer, by the handes of the angell whiche appeared to him in the bꝛamble buſhe.

36 Hee bꝛoughte them oute, after that he had ſhewed wonders and ſignes in Egypte, and in the reode ſea, and in the wylderneſſe foꝛtie yeares.

Deute.18.c. 37 This is that Moyſes, whiche ſayde vnto
Acts.3.d. the chyldꝛen of Iſraell, A pꝛophete ſhall the Lozd youꝛ God rayſe vp vnto you of youꝛe bꝛethꝛen lyke vnto me, him ſhall ye heaꝛe.

Exod.19. 38 This is he that was in the Churche in the
Gala.3.c. wilderneſſe with the Angell, whyche ſpake to him in the Mounte Sinai, and with our fathers: this man receyued the woꝛd of lyfe to giue vnto vs.

39 To whome our fathers woulde not obey, but thꝛuſt (him) from them, and in their haꝛtes turned backe againe into Egypt.

40 Saying vnto Aaron, Make vs goddes to goe befoꝛe vs. Foꝛ as foꝛ this Moyſes that bꝛought vs out of the land of Egypte, wee wote not what is become of him. Exod.32.a.

41 And they made a calfe in thoſe dayes, and offered ſacrifice vnto the idoll: and reioyced ouer the woꝛkes of their owne handes.

42 Then God turned himſelfe away, & gaue * them vp to woꝛſhip the hoſt of heauen, as it is wꝛitte in the booke of the pꝛophets, * O ye houſe of Iſraell, haue ye offered to mee (d) ſlaine beaſtes & ſacrifices by the ſpace of foꝛtie yeeres in the wilderneſſe. * Rom.1.c. * Amos.5.d. Iere.7.c.

d. God tooke their offrings to be abhominable, and vterlye none at all: partly for that they offered with a diſſembling heart, and a wicked lyfe, and partly bicauſe they mingled together the ſeruice deuiſed by man, with the true ſeruice of god

43 Yea, yee toke vnto you the Tabernacle of Moloch, and the ſtarre of youꝛ God Remphan, figures which ye made to woꝛſhip thẽ: & I wil carie you away beyond Babylon.

44 Oure fathers had the tabernacle of witneſſe in the wylderneſſe, as he had appoynted, ſpeaking vnto Moyſes, that he ſhoulde make it accoꝛding to the faſhion that he had ſeene: Exod.25.b. Acts.8. Iosu.3.a. Psal.89.c.

45 Whiche alſo our fathers that came after, bꝛought in with Jeſus into the poſſeſſion of the Gentiles, whom God dꝛaue out befoꝛe ỹ face of our fathers, vnto the dayes of Dauid: 3.Reg.6.a.

46 Whiche founde fauour befoꝛe God, and woulde fayne haue founde a tabernacle foꝛ the God of Jacob. Acts.17.f.

47 But Salomon buylt him an houſe.

48 Howebeit, he that is higheſt of all, dwelleth not in temples made with (e) handes, as ſayth the Pꝛophet.

e. Here is reproued the groſſe dulneſſe of the people, who vaynely fantaſied that Gods power was conteyned within the tẽple, which is the place of my reſt: not the houſe built with mens handes: but an humble and a quiet ſpirite, which trembleth at my holy worde.

49 Heauen is my ſeate, and earth is my foꝛtſtoole: What houſe will ye buylde foꝛ me ſayeth the Lozde? Oꝛ which is the place of my reſt?

50 Hath not my hand made all theſe things?

51 Ye ſtiffnecked and of vncircumciſed haꝛts and eares, ye do alwayes reſiſt the holy ghoſt, as youꝛ fathers did, (ſo) do ye. John.7.b. Acts.25.b.

52 Which of the Pꝛophets haue not youꝛ fathers perſecuted? And they haue ſlaine them whiche ſhewed befoꝛe of the commyng of that iuſte, of whom ye haue bin now the betrayers and murderers.

53 Which alſo haue receyued the lawe by the diſpoſition of angels, and haue not kept it.

54 When they heard theſe things, their haꝛts claue aſunder, & they gnaſhed on him with their teeth.

55 But he being full of the holy ghoſt, loked vp ſtedfaſtly into heauen, and ſawe the gloꝛy of God, and Jeſus ſtanding on the ryghte hand of God. The Epiſtle on S. Steuens day.

Psal.58.a. 3.Reg.21.d. f. He praied for himselfe standing: but praying for his enimies, he kneeled down, meaning thereby, first that theyr great iniquitie required a greater and a more feruente praier: secondly, he declareth his myghtie charitie, praying so earnestly for his enimies.

56 And sayde, Beholde, I see the heauens open, and the sonne of man standing on the right hande of God.

57 Then they gaue a shoute wyth a lowde voyce, and stopped their eares, and ran vpon him all at once,

58 And cast him out of the citie, & stoned him: and the witnesses layde downe their clothes at a yong mannes feete, whose name was Saul.

59 And they stoned Steuen, calling on, and saying, Lorde Iesu, receiue my spirite.

60 And he kneeled downe, (f) and cryed with a loude voyce, Lorde, lay not this synne to their charge. And when he had thus spoken, he fell a sleepe.

The.viij. Chapter.

3. Saule persecuteth the Christians. 4. The Apostles are scattered abroade. 5. Philip commeth to Samaria. 13. Simon Magus is baptised, and he dissembleth. 38. Philip baptiseth the Eunuch.

1 AND Saule was consentyng vnto his deathe: And at that tyme there was a greate persecution againste the churche which was at Hierusalem, and they were all scattered abroade throughoute the regions of Iurie and Samaria, excepte the Apostles.

A Actes. 22. d.

Mat. 10. c. Actes. 11. g.

2 And deuoute men caryed Steuen together to his buryall, and made great lamentation ouer him.

3 As for Saul, he made hauocke of the churche, entryng into euery house, and drawyng out bothe men and women, did putte them into prison.

Actes. 9. a. 1. Cor. 15. b. Galath. 1. c.

4 Therefore they that were scattered abrode, wente euery where preachyng the worde of GOD.

5 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those thinges whiche Philip spake, with one accorde, hearyng and seeyng the miracles whyche he did.

7 For vncleane spirites, crying with lowde voyce, came out of many that were possessed with them: & many taken with palsies, and many that halted, were healed.

B Matth. 16. d.

8 And there was great ioy in that citie.

9 But there was a certaine man called Simon, whiche before tyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that hee was a man that coulde do great thinges.

10 To whome they all gaue heede, from the least to the greatest saying, This man is the greate power of God.

11 And him they set muche by, bicause that of long time he had bewitcht them with sorceries.

12 But when they beleeued Philips preaching of the kingdome of God, and of the name of Iesus Christe, they were baptised, both men and women.

13 Then Simon himselfe beleeued also: and when hee was baptised, he continued with Philip, and wondred, beholdyng the miracles and signes whiche were done.

14 When the Apostles whiche were at Hierusalem heard say, that Samaria had receyued the worde of God, they sent vnto them Peter and John.

15 Whiche when they were come downe, prayed for them that they might receyue the holy ghost.

16 (For as yet he was come downe vppon none of them, but they were baptised (a) only in the name of Christ Iesu.)

17 Then layde they their hands on them, and they receyued the holy ghost.

18 And when Simon sawe that through laying on of the Apostles handes, the holy ghost was giuen, he offered them money,

19 Saying, Gyue me also thys power, that on whome so euer I put the hands, he may receyue the holy ghost.

20 But Peter sayde vnto him, Thy money perish with thee, bycause thou hast thoughte that the gift of God may be obteyned wyth money.

21 Thou hast neyther part nor felowship in this businesse: for thy hart is not ryght in the sight of God.

22 Repent therefore of this thy wickednesse, and praye God, if perhaps the thoughte of thyne heart may be forgiuen thee.

23 For I perceiue that thou art (b) in the gall of bitternesse, & in the bond of (c) iniquitie.

24 Then answerde Simon, and sayd, Praye ye to the Lorde for mee, that none of (these things) which ye haue spoken, fall on me.

25 And they, when they had testified and preached the word of the Lord, returned toward Hierusalem, and preached the Gospel in manie villages of the Samaritanes.

26 And the Angell of the Lorde spake vnto Philip, saying, Arise, & go toward the south, vnto the way that goeth downe from Hierusalem vnto Gaza, which is desert.

27 And he arose, & went: and behold a man of Ethiopia, an Eunuche, & of great authoritie with Candace, queene of the Ethiopians, and had the rule of al hir treasure, which came to Hierusalem for to worship.

3. Reg. 8. f. John. 11. f.

28 And as he returned home againe, sitting in his charet, he read Esaias the Prophet.

29 Then

C The Gos on tuis[day] the whole weeke.

a. They were baptised onely in the name of Christ, to doubte whether they receiued the holy ghost sufficientely without confirmation: but for further confirmatiō of christes religion, now newly set forth, the manifest and wonderfull gifts of the holy ghost appeared amongst the christians by laying on of the handes of the Apostles. Mathe. 10. b. Thou art filled with melancholy and enuie. Thou wouldest haue doings with the highest, otherwyse thou canst not be quiet.

c. Through desire of money & colourable couetousnes. Take hede ye symoniaks, that onlye for lining enter into the ministerie.

The E on the c[hurch] his o[f]. f. a. Saul b[egan] ched and [p]ut wit[h] and cruel gainst C[hrist] Church, declared[ing] vnto m[en] by his r[ule] zeale, b[e] he hath true kn[owledge] of God.

29 Then the spirite sayde vnto Philip, Come neare, and ioyne thy selfe to this charret.

30 And Philip ranne thyther to him, & hearde hym reade the prophete Esaias, and sayde, Vnderstandest thou what thou readest?

31 And he sayde, Howe can I, except some man shoulde guide me? And he desired Philip that he woulde come vp, and sitte with hym.

32 The tenour of the scripture which he read, was this, He was ledde as a sheepe to the slaughter, and like a lambe dumbe before the shearer, so openeth he not his mouth. Esai.53.c

33 In his humilitie, his iudgement is exalted: but who shall declare his generation? For his lyfe is taken from the earth.

34 And the Eunuche answeared Philip, and sayde, I pray thee, of whom speaketh the prophete this? of him selfe, or of some other man?

F 35 Then Philip opened his mouthe, and began at the same scripture, and preached vnto hym Jesus.

36 And as they went on their way, they came vnto a certayne water: and the Eunuche sayde, See, here is water, what doth let me to be baptised? Actes.10.g.

37 Philip sayde (vnto hym) If thou beleevest with al thyne hart, thou mayest. And he answeared, and sayde, I beleeve that Jesus Christe is the sonne of God.

38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip and also the Eunuche: and he baptised hym.

39 And assone as they were come out of the water, the spirite of the Lorde caught away Philip, that the Eunuche sawe him no more: and he went on his way reioysing.

40 But Philip was founde at Azotus: and he walked throughout the coūtrey, preaching in all the cities, till he came to Cesarea.

The.ix. Chapter.

3. The conuersion of Saul. 25. Paul escapeth the Iewes conspiracies, 26. he goeth vp to the Apostles. 34. Peter healeth Eneas, 40. and rayseth vp Tabitha.

The Epistle on the cōuersiō of S. Paul.

a. Saul breathed and blustred with rage and crueltie against Christes Church, which declareth wher vnto mā is led by his rashe zeale, before he hath the true knowledge of God.

1 AND Saul (a) yet breathyng out threatnyngs & slaughter agaynst the disciples of the lord, went vnto the high priest,

2 And desired of hym letters (to carie) to Damascus, to the synagogues: that if hee founde any of this way, whether they were men or women, he might bryng them bound vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was come nyghe to Damascus, sodenly there shyned rounde aboute hym a light from heauen.

4 And he fell to the earth, and heard a voyce saying vnto hym, Saul, Saul, why persecutest thou me? Actes.22.b

5 And he sayde, Who art thou Lorde? And the Lord sayd, I am Jesus whom thou persecutest: It is harde for thee to kicke against the prickes.

6 And he both tremblyng and astonied, sayd, Lorde, what wylt thou haue me to do? And the Lorde sayde vnto hym, Arise, and goe into the citie, and it shal be tolde thee what thou must do. Luke.3.b Actes.2.f.

7 The men also whiche iourneyed with him stoode amased, (b) hearyng a voyce, but seing no man. B

8 And Saul arose from the earth, and when his eyes were opened, he sawe no man: but they led hym by the hande, and brought hym into Damascus.

9 And he was three dayes without sight, and neyther dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: and to hym sayde the Lorde in a vision, Ananias. And he sayd, Behold, I (am here) Lorde.

11 And the Lorde sayde vnto hym, Arise, and goe into ỹ streate, which is called Strayght, and seeke in the house of Judas after one called Saul of Tarsus: for beholde he prayeth, Actes.21.g

12 And hath seene in a vision a man named Ananias commyng in to hym, and puttyng hys hands on hym, that he myght receyue his sight.

13 Then Ananias aunsweared, Lorde, I haue heard by many of this man, howe muche euyll he hath done to thy saynctes at Hierusalem: Actes.8.a 1.Cor.15.b Galat.1.c

14 And here he hath authoritie of the hyghe priests, to bynde all that cal on thy name. C

15 The Lorde sayd vnto hym, Goe thy way: for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kings, and the chyldren of Israel.

16 For I wyl shewe him howe great things he must suffer for my names sake. Actes.21.f 2.Cor.11.f

17 And Ananias went hys way, and entred into the house, and put his hands on him, and sayde, Brother Saul, the Lorde (euen Jesus that appeared vnto thee in the way as thou camest) hath sent me, that thou myghtest receyue thy sight, and be filled with the holy ghost. Actes.22.f

18 And immediatly there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptised.

19 And when hee had receyued meate, hee

b. No maruel though weake & corruptible flesh was amased at heauenly things, and at the talke of God, whereby it came to passe, that they heard a voyce, as here is written, and heard no voyce as is written in the 22. Chapt. For they hearde a voyce, and vnderstoode it not.

was comforted. Then was Saul certayne dayes with the disciples which were at Damascus.

20 And strayghtway he preached Christ in ỹ synagogues, that he is the sonne of God.

D 21 But all that hearde hym, were amased, and sayde, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that hee might bryng them bounde vnto the hyghe priests?

22 But Saul increased the more in strength, and confounded the Iewes whiche dwelt at Damascus, prouyng by conferryng (one scripture with another) that this is very Christe.

23 And after that many dayes were fulfilled, the Iewes toke counsel together to kill him.

24 But theyr laying awayte was knowen of Saul: and they watched the gates day and night to kill hym,

1.Cor.12.a 25 Then the disciples toke hym by night, and
1.Reg.19.k put him downe by the wall, and lette hym downe in a basket.

26 And when Saul was come to Hierusalem, he assayed to couple himselfe to the disciples: but they were all afrayde of him, and beleeued not that he was a disciple.

27 But Barnabas toke hym, and brought hym to the Apostles, and declared to them howe hee had seene the Lorde in the way, and that he had spoken to hym, and howe he had preached boldly at Damascus in the name of Iesus.

E 28 And he was with them commyng in, and goyng out at Hierusalem.

29 Speakyng boldely in the name of the Lorde Iesus, and he spake and disputed agaynst the Greekes: but they went about to slea hym.

Act.21.a 30 Whiche when the brethren knewe, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the sainctes whiche dwelt at Lydda.

33 And there hee founde a certayne man named Eneas, whiche had kept hys bedde eight yeeres, and was sicke of the paulsie.

F 34 And Peter sayde vnto him, Eneas, Iesus Christe maketh thee whole: aryse, and make thy bed. And he arose immediatly.

Mat.9.b. Marke.2.b Luke.5.c 35 And all that dwelt at Lydda and Saron sawe him, whiche turned to the Lorde.

36 There was also at Ioppa a certayne woman, a disciple, named Tabitha, whiche by interpretation is called (c) Dorcas: the same was full of good workes and almes deedes, whiche she dyd. John.5.b Actes.3.b c. Tabitha called Dorcas figureth a roe a beast of fight. Such one was Tabitha to this effect, that being on earth did behold heauenly & drue vnto heauen with good workes.

37 And it came to passe in those daies that she was sicke, and died: Whom when they had washed, they layde hir in an vpper chamber.

38 And for asmuche as Lydda was nygh to Ioppa, and the disciples had hearde that Peter was there, they sent vnto him two men, desiryng hym that he woulde not be greeued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought hym into the vpper chamber: and all the widdowes stode round about hym weeping, & shewing the coates and garmentes whiche Dorcas made whyle she was with them.

40 And Peter put them all forth, and kneeled downe, and prayed, and turned hym to the body, and sayde, Tabitha, aryse. And she opened hyr eyes, and when shee sawe Peter, she sate vp. 3.Reg.17. 4.Reg.4. Luke.7.

41 And (Peter) gaue hyr the hande, and lyft hyr vp: and when hee had called the saincts and widdowes, he deliuered hyr alyue.

42 And (it) was knowen throughout al Ioppa, and many beleeued in the Lorde.

43 And it came to passe, that he taried many dayes in Ioppa, with one Simon a tanner.

The.x. Chapter.

11. The vision that Peter sawe. 17. He was sent to Cornelius. 19. The Heathen receyue the spirite, and are baptised.

1 THere was a certayne man in Cesarea, A called Cornelius, a captaine of the bãde, called the Italian bande,

2 A deuoute man, and one that feared God with all his housholde, which gaue much almes to the people, and prayed God alway.

a. The prayers and almes of Cornelius pleased God, before he was baptised: but without faith God can not be pleased. Cornelius therfore (as Bede truely noteth) had faith, whereby his prayers and almes pleased God. For (faith he) he came not to fayth through workes, but to works through fayth.

3 The same sawe by a vision euidently, about the nienth houre of the day, an angel of God commyng in to hym, and saying vnto hym, Cornelius.

4 And when he loked on hym, he was afrayde, and sayde, What is it Lorde? And he said vnto him, Thy (a) prayers & thine almes are come vp into remẽbrãce before God.

5 And nowe send men to Ioppa, and cal for one Simon, whose sirname is Peter,

6 He lodgeth with one Simon a tanner, whose house is by the sea side: He shall tell thee what thou oughtest to do.

7 And when the Angel whiche spake vnto Cornelius was departed, he called twoo of hys housholde seruauntes, and a deuoute souldier

souldier of them that wayted on hym,
8 And tolde them all the matter, and sente them to Joppa.
9 On the morowe as they wente on theyr iourney, and drewe nigh vnto the citie, Peter went vp vnto the highest part of ỳ house to pray, about the syxth houre.
10 And when he wared hungry, hee woulde haue eaten: But whyle they made ready, he fell into a traunce,
11 And he seeth (b) heauen opened, and a certayne vessell come downe vnto him, as it had bene a greate sheete, knit at the four corners, and let downe to the earth:
12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes, & such as creepe, and foules of the ayre.
13 And there came a voyce to hym, Rise Peter, kyl, and eate.
14 But Peter sayd, Not so Lord: for I haue neuer eaten any thing that is common or vncleane.
15 And the voyce spake vnto him agayne the second tyme, What God hathe cleansed, that call not thou common.
16 This was done thrice: and the vessell was receyued vp agayne into heauen.
17 Nowe whyle Peter doubted in hym selfe what this vision which he had seene shoulde meane: beholde, the men which were sent frō Cornelius, had made enquirance for Simōs house, and stode before the dore,
18 And called, and asked whether Simon, whiche was surnamed Peter, were lodged there.
19 Whyle Peter thoughte on the vision, the spirite sayde vnto him, Beholde, three men seeke thee.
20 Arise therefore and geat thee downe, and goe with thē, doubting nothing: for I haue sent them.
21 Then Peter wente downe to the menne whyche were sent vnto hym from Cornelius, and sayde, Beholde, I am hee whome yee seeke: what is the cause wherefore ye are come?
22 And they sayde, Cornelius the Captayne, a iust man, and one that feareth God, and of good reporte among all the people of the Iewes, was warned by an holy angell, to sende for thee into his house, and to heare wordes of thee.
23 Then called he them in, and lodged them: And on the morowe Peter wente awaye with them, and certayne brethren from Joppa accompanied him.
24 And the third day after entred they into Cesarea: and Cornelius waited for them, and had called togeather his kinsemen and special frendes.
25 And it came to passe as Peter came in, Cornelius met hym, and fell downe (c) at his feete, and worshipped (him.)
26 But Peter toke hym vp, saying, Stande vp, I my selfe also am a man.
27 And as hee talked wyth him, he came in, and fyndeth many that were come togeather.
28 And he sayde vnto them, Ye knowe howe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hathe shewed mee, that I should not call any man common or vncleane.
29 Therefore came I vnto you without delay, assone as I was sent for: I aske therefore for what intent ye haue sent for me?
30 And Cornelius sayde, Foure dayes agoe vntill thys houre I was fasting, and at the ninth houre I prayed in my house, and beholde, a man stode before me in bright clothyng,
31 And sayde, Cornelius, thy prayer is hearde, and thine almes deedes are had in remembrance in the syght of God.
32 Sende therefore to Joppa, and cal for Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the sea syde, who when he commeth, shal speake vnto thee.
33 Then sent I for thee immediatly, and thou hast well done that thou art come. Nowe therefore are we all here present before God, to heare all thinges that are commaunded vnto thee of God.
34 Then Peter opened his mouth and sayde, Of a trueth I perceyue that God hathe no regarde of persons.
35 But in euery nation, he that feareth hym, and worketh righteousnesse, is accepted with him.
36 Touching the worde whiche God sente vnto the chyldren of Israell, preachyng peace by Jesus Christ (he is Lorde ouer all.)
37 Ye knowe howe the worde was published through all Jurie, beginning in Galilee after the baptime which John preached:
38 Howe God annoynted Jesus of Nazareth, with the holy ghost, and with power, who wente about doing good, and healing all that were oppressed of the deuyl: for god was with him.
39 And we are witnesse of all things whiche he did in the land of the Iewes, and at Jerusalem, whom they slew, when they hadde hanged him on a tree.
40 Hym God rayled vp the thirde daye, and shewed him openly.

I.v. 41 Not

(b) This vision doth teach ma ny holy mysteries. First, that the restraint of meates made vnto the Iewes is taken away, & hindereth not the christians. Secondly, nowe, to the cleane, all meates are clean. Secondly, the graces and gifts of God ar cōmon also to the hea then, who before this tyme were excluded: which thing is signified by the foure cornered sheete, which signifieth the foure coastes of the worlde. Nowe heauen is open to all that is inclosed in the sheete, whiche is the holy cōgregation of God.

(c) Cornelius did reuerence Peter more than he ought to haue done, supposing him eyther to be a God, either to be endued with suche power and vertue for the whiche he shoulde bee honoured as God. Deut.8.a.

The Epistle on Monday in whitson weeke. 2.Par.19.c. Rom.2.b. Ephes.6.b.

Mat.4.b. Esai.61.a. Luke.4.c.

41 Not to all the people, but vnto vs witnesses, chosen before of God, euen to vs whiche
Luke.23.d. did eate and drinke with hym after hee rose from the dead.
John.22.b 42 And hee commaunded vs to preache vnto
Mat.28.d. the people, and to testifye that it is he whyche was ordeyned of God to bee the iudge of quicke and dead.
Esai.53.d. 43 To hym giue all the prophets witnesse, ẏ throughe his name whosoeuer beleeueth in hym, shall receyue remission of sinnes.
G 44 Whyle Peter yet spake these wordes, the
Act.2.a. holy ghost fell on all them whiche hearde the worde.
45 And they of the circumcision whyche beleeued were astonied, as many as came with Peter, bycause that on the Gentiles also was powred out the gyft of the holy ghost.
46 For they hearde them speake with tongues, and magnifie God. Then answeared Peter.
Actes.8.f. 47 Can any man forbyd water, that these should not be baptised, which haue receyued the holy ghost aswel as we?
48 And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tarie certayne dayes.

The.xi. Chapter.

4. Peter sheweth the cause why he went to the Gentiles. 18. The Churche approueth it. 22. Barnabas and Paul preach at Antiochia. 28. Agabus prophesieth dearth to come.

A 1 AND the Apostles and brethren that were
in Iurie, heard that the Heathen had also receyued the worde of God.
2 And whē Peter was come vp to Hierusalem, they that were of the circumcision contended against hym,
Deut.7.a. 3 Saying, Thou wentest in to men vncircūcised, and diddest eate with them.
4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,
Act.10.b. 5 I was in the citie of Ioppa praying, and in a traunce I sawe a vision, a certayne vessell descend, as it had bin a great sheete, let down from heauen by ẏ foure corners, and it came euen vntill me.
Leuit.11.a. 6 Upon the which whē I had fastened mine
Deut.14.a. eyes, I consydered, and sawe foure footed beastes of the earthe, and wilde beastes, and such as creepe, and foules of the ayre.
B 7 And I hearde a voyce, saying vnto me, Arise Peter, slay, and eate.
8 But I sayde, Not so Lorde: for nothyng common or vncleane hathe at any tyme entred into my mouth.
9 But the voyce aunswear○ me agayne frō heauen, Do not thou make them (a) commō which God hath cleansed.
10 And thys was done three times: and all were taken vp agayne into heauen.
11 And beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.
12 And the spirite sayd vnto me, that I shuld goe with them, nothing doubting: Moreouer, these syxe brethren accompanied me, and we entred into the mans house:
13 And he shewed vs howe he had seene an angell in his house, which stode and sayde vnto him, Send men to Joppa, and call for Simon, whose surname is Peter:
14 He shall tell thee wordes, whereby both C
thou, and all thyne house shall be saued.
15 And as I began to speake, the holy ghost
Actes.2.c fell on them, as he did on vs at ẏ beginning.
16 Then remembred I the worde of the
John.1.b. Lorde, howe that he sayde, John baptised
Actes.1.a. with water, but ye shall be baptised with (b) the holy ghost.
17 Forasmuche then as God gaue them the lyke gifte as he did vnto vs when we beleeued on the Lord Jesus Christ: what was I that I should haue withstande God?
18 When they hearde these thyngs, they helde their peace, and glorified God, saying: Then hath God also to the Gentiles graunted repentance vnto lyfe.
19 They also whiche were scattered abroade
Actes.8.a. throughe the affliction ẏ arose about Steuen, walked throughout vnto Phenice, and Cypres, and Antioche, preaching the worde to no man, but vnto the Iewes onely.
20 And some of them were men of Cypres and Cyrene, which when they were come to Antioche, spake vnto the Grekes, and preached the Lord Jesus.
21 And the hand of the Lord was with them: D
and a greate number beleeued, and turned vnto the Lorde.
22 Then tydings of these thinges came vnto
The Epistle on S. Barnabe Apostle. the eares of the Church whiche was in Hierusalem: and they sent forth Barnabas, that he should goe vnto Antioche.
23 Whiche when hee came, and had seene the
Act.11.d. grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lorde.
24 For he was a good man, and full of the holy ghost, and of faythe: and muche people was added vnto the Lorde.
25 Then departed Barnabas to Tarsus, for to seeke Saul.
26 And when he had found him, he broughte him vnto Antioche. And it came to passe, that

(a) What meates soeuer the Iewes vsed contrary to the rule of Gods lawe, they called it commō or vncleane.

(b) To be baptised with the holy ghost, is to receyue the visible graces and gifftes of the holy ghost

that a whole yeere they had their conuersation with the Church there, and taught muche people: insomuch, that the disciples of Antioch were the (c) firste that were called Christians.

27 * And in those dayes came prophetes from Hierusalem vnto Antioche.

28 And there stode vp one of them, named Agabus, and signifyed (d) by the spirite, that there should be greate dearth throughout all the worlde: which came to passe in the dayes of Claudius Cesar.

29 Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie.

30 Whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

Not for that were the Christias, for that people of the & Gen- grewe in- one body, & more bold only to con- the fayth Christ.

The Epistle S. Iames Apostle.

By these Luke ith signifie the spirite God was the thour of prophecie, thereby might vnder- stand the knowl edge not to be geathered eyther of course of the starres, or any o ther natural causes.

The xij. Chapter.

Herode persecuteth the Christians, 2. kylleth Iames, and putteth Peter in prison, 7. whome the Lorde deliuereth by an angel. 21. The horrible death of Herode. 24. The Gospel florisheth. 25. Barnabas and Saul turnyng to Antiochia, take Iohn Marke with them.

1 AT the same tyme Herode the king stretched forth his handes to vexe certayne of the Church.

2 And he kylled Iames the brother of Iohn with the swoorde.

3 And because he sawe it pleased the Iewes, he proceded further, and toke Peter also. (Then were the dayes of swete bread.)

4 And when hee had caught him, he put him in prison also, and deliuered hym to foure (a) quaternions of souldiers to be kept, entending after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer was made without ceasling of the Churche vnto God for him.

6 And when Herode woulde haue brought him forthe vnto the people, the same nighte Peter was sleeping betweene two souldiers bounde with two chaynes, and the keepers before the doore kept the prison.

7 And beholde, the angell of the Lorde was there present, and a light shined in the prison: and he smote Peter on the syde, and stirred him vp, saying, Arise vp quickly. And hys chaynes fell off from his handes.

8 And the angell sayd vnto hym, Gyrde thy selfe, and bynde on thy sandales. And so hee dyd. And he sayeth vnto hym, Cast thy garment about thee, and followe me.

9 And (Peter) came out, and followed hym, and wist not that it was trueth whiche was done by the angell: but thought he had seene a vision.

10 When they were past the firste & the second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they wente out, and passed throughout one streete, and forthwith the angell departed from hym. Actes.5.d.

11 And when Peter was come to hym selfe, he said, Nowe I knowe of a suretie that the Lord hath sent his angel, and hath deliuered me out of the hande of Herode, and from all the wayting for, of the people of the Iewes.

12 And as he consydered the thing, he came to the house of Marie ỹ mother of Iohn, whose syname was Marke, where many were gathered togeather in prayer. Actes.1.b.

13 As Peter knocked at the entrie doore, a damsell came forthe to hearken, named Rhoda.

14 And when she knewe Peters voyce, shee opened not the doore for gladnesse, but ranne in, and tolde howe Peter stode before the doore.

15 And they sayde vnto hir, Thou art madde, But she affirmed that it was euen so. Then sayd they, It is his (b) angell.

16 But Peter continued knocking: and whē they had opened the doore, and sawe him, they were astonyed.

b. For they dyd knowe by Gods worde, that angels were appoynted to defende the faythfull, and also in those dayes they were accustomed to seesuch sights.

17 And when he had beckned vnto them with the hand, that they might holde their peace, he tolde them by what meanes the Lorde had brought him out of the prison: And hee sayde, Goe shewe these things vnto Iames, and to the brethren. And he departed, & went into another place.

18 Now as sone as it was day, there was no little a do among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and found him not, he examined the keepers, and commaunded them to be carried away. And he descended from Iurie to Cesarea, and there abode.

20 And Herode was displeased with them of Tyre and Sidon: but they came all with one accord to him, and made intercession vnto Blastus the kynges chamberlayne, and desyred peace, bycause their countrey was nourished by the kings countrey.

21 And vppon the day appoynted, Herode arayed him in royall apparell, and set hym in his seate, and made an oration vnto them.

22 And the people gaue a shoute, (saying,) It is the voyce of a God, and not of a man.

23 And immediately the angell of the Lorde smote

smote hym, bycause he gaue not God the honour: and he was eaten of (c) wormes, and gaue vp the ghost.

c. The vilenesse of the punishmente declareth here that God detesteth pride and tyrannie. His grandfather also was eaten of lyce.

24 And the word of God grewe and (d) multiplyed.

d. The more that tyrants goe about to suppresse Gods worde, the more dothe it increase and multiply.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and toke with them John, whose surname was Marke.

The. xiij. Chapter.

2. Paul and Barnabas are called to preache among the Gentiles. 7. Of Sergius Paulus, and Elimas the sorcerer. 13. The departure of Marke. 14. Paul preacheth at Antiochia. 26. The Iewes are reiected. 28. They that are ordeyned to life, beleeue.

A 1 THere was also in the Churche that was at Antioch, certayne prophetes and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Syrene, & Manaben, whiche had bene nourished vp wyth Herode the Tetrarche, and Saul.

a. The worde signifieth, to execute a publike office, as the Apostles was, so that here is shewed that they preached and prophecied, and did not offer a sacrifice, or say masse at Antioch, as some vntruely gather. Acts. 13. d.

2 As they ministred to the (a) Lorde, and fasted, the holy ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had fasted and prayed, and layde their handes on them they lette them goe.

4 And they, after they were sent forthe of the holy ghost, departed vnto Celeucia, & from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in ỹ synagogues of ỹ Iewes: and they had also John to their minister.

6 And when they had gone through the Ile vnto Paphos, they found a certayne sorcerer, a false prophete, a Iewe, whose name was Barieſu:

B 7 Whiche was with the deputie of the countrey, one Sergius Paulus a prudent man: the same, when he had called vnto him Barnabas and Saul, desyred to heare the worde of God.

Exod. 7. a. and. 8. b. Acts. 8. b.

8 But Elymas the sorcerer (for so is hys name by interpretation) withstode them, seekyng to turne the deputie away from the fayth.

9 Then Saule (whiche also is called Paul) being full of the holy ghost, set hys eyes on hym,

10 And sayde, O full of all subtilitie and all mischiefe, thou chylde of the Deuill, thou enimie of all righteousnesse, wylte thou not ceasse to peruerte the ryghte wayes of the Lorde?

11 And nowe beholde, the hande of the Lorde is vpon thee, and thou shalte be blynde, not seeing the sunne for a season. And immediately there fell on him a myste and a darkenesse, and he went about seeking (them) that should leade hym by the hande.

12 Then the deputie, when he sawe what was done, beleeued, and wondred at the doctrine of the Lorde. John. 6. b.

13 Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John, when he departed from them, returned to Hierusalem. Acts. 15.

14 But when they departed from Perga, they C came to Antioche in Pisidia, and wente into the synagogue on the Sabboth day, and sate downe.

15 And after the readyng of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethr, if ye haue any worde to exhorte the people, say on.

16 Then Paul stode vp, and when hee had beckened with the hande for silence, sayde, Men of Israel, and ye that feare God gyue audience. Acts. 13.

17 The God of the people of Israell, chose our fathers, and exalted the people, when they dwelte as strangers in the lande of Egypt, and with an hygh arme brought hee them out of it. Exod. 14. b.

18 And about the tyme of fortie yeeres, suffered he their maners in the wildernesse.

19 And when he had destroyed seuen nations in the land of Chanaan, he diuided their land to them by lot. Iosu. 13. d.

20 And afterwarde he gaue vnto them iudges about the space of foure hundred and fiftie yeeres, vnto the time of Samuel the prophete. Iudi. 1. a.

21 And afterwarde they desyred a kyng, and D God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fortie yeeres. 1. Reg. 8. a. 1. Reg. 10. a.

22 And when he had remoued him, he set vp Dauid to be their kyng, of whome he reported, saying, I haue found Dauid the sonne of Iesse, a man after myne owne harte, whyche shall fulfyll all my will. 1. Reg. 16. d. Psal. 89. c.

23 Of this mans seede hath God according to his promise, brought forth to Israell, the sauiour Iesus, Psal. 132. c. 1. Reg. 7. b.

24 When John had fyrst preached before hys comming, the baptisme of repentance to all the people of Israell. Mark. 1. a.

25 And when John had fulfylled his course, he sayde, Whome thynke ye that I am? I am Luke. 3. c. John. 1. d. Math. 3. b.

am not he. But beholde, there commeth one after me, whose shoes of his feete I am not worthy to lowse.

The Epistle on Tuesday in Easter weeke. Psalm.10.a.

26 Ye men and brethren, children of the generation of Abraham, and who so euer amõg you feareth God, to you is the word of thys salvation sent.

1.Cor.2.b.

27 For they that dwell at Hierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the prophets whiche are read euery Sabboth day, they haue fulfilled them in condemning hym.

E

28 And though they found no cause of deathe in hym, yet desyred they Pilate that he shuld be slayne.

Math.27.c. Luke.23. D.

29 And when they had fulfylled all that were written of hym, they toke hym downe from the tree, and put hym in a sepulchre.

30 But God rayled hym from the dead:

Actes.1.a.

31 And hee was seene many dayes of them whiche came vp with hym from Galilee to Hierusalem, whiche are hys witnesses vnto the people.

32 And we declare vnto you glad tidinges, how that the promise which was made vnto the fathers,

33 God hath fulfylled the same vnto vs theyr children, in that hee hathe rayled vp Iesus agayne, as it is also written in the seconde psalme: Thou art my sonne, this day haue I begotten thee.

Psal.2.a. Hebr.1.b.

34 And as concerning that he rayled hym vp from the dead, nowe no more to returne to corruption, he sayd on thys wise, I will giue you the holy thinges of Dauid, whiche are (b) faythfull,

Esai.55.b.

b. Meanyng that he woulde faythfully accomplish the promises which he made of his free mercy with the forefathers, that Christ shoulde be borne of the stocke of Dauid.

35 Wherefore he sayeth also in another place, Thou shalt not suffer thyne holy one to see corruption.

1.Reg.2.b. Luke.24.g.

36 For Dauid after he had serued hys tyme, by the will of God, fell on sleepe, and was layd vnto hys fathers, and sawe corruption:

37 But he whome God rayled agayne, sawe no corruption.

38 Be it knowen vnto you therefore, ye men and brethren, that thrugh this man is preached vnto you the forgiuenesse of synnes:

39 And by hym, all that beleeue, are iustified from all thyngs, from whiche yee coulde not be iustifyed by the lawe of Moses.

Ibac.1.a.

40 Beware therefore, least that fall on you which is spoken of in the prophetes,

41 Beholde yee despisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke whiche yee shall in no wise beleeue, though a man declare it to you playnely.

42 And when they were gone out of the synagogue of the Iewes, the Gentiles besought that these wordes myght be preached to them the next Sabboth.

43 Now when the congregation was broke vp, many of the Iewes and deuout Proselytes folowed Paul and Barnabas, which speaking to them, exhorted them to continue in the grace of God. Actes.11.D

44 And the next Sabboth day came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, they were full of indignation, and spake against those thinges whiche were spoken of Paul, speaking against, and rayling.

46 Then Paul and Barnabas waxed bold, and sayd, It was necessarie that the word of God shoulde first haue bin spoken to you: but seeing yee put it from you, and thynke your selues vnworthy of euerlasting life, loe, we turne to the Gentiles. Math.10.b. Esai.49.b. Luke.1.c.

47 For so hathe the Lorde commaunded vs, saying,) I haue made thee a lyghte of the Gentiles, that thou be the salvation vnto the ende of the worlde.

48 And when the Gentiles heard thys, they were glad, and glorifyed the worde of the Lord: and as many as were ordeyned to eternall lyfe, beleeued.

49 And the word of the Lord was published throughout all the region.

50 But the Iewes moued the deuout (c) and honest women, and the chiefe men of the citie, and rayled persecution against Paul & Barnabas, and expelled them out of theyr coastes.

c. These were wealthy and substanciall women, and yet superstitious, being led with a blinde zeale, whome the common people esteemed very godly, and therefore Luke speaketh here of these women as the world esteemed of them.

51 But they shooke off the dust of their (d) feete against them, & came vnto Iconium,

d. This they did according to the commaundemente of the Gospell, for a witnesse of their trauayle, that they came into their citie, and offered to them the doctrine of the Gospell, which they contemned, and thereby signifyed also that they so detested theyr company, for this their contempte, that they would not haue the dust of their citie hang vpon their shoes.

52 And the disciples were fylled with ioye, and with the holy ghost.

The.xiiij. Chapter.

1. God giueth successe to his word. 6. Paul and Barnabas preache at Iconium, and are persecuted. 13. At Lystra they woulde doe sacrifice to Barnabas and Paul. 19. Paul is stoned. 22. They confirme the disciples in fayth and patience. 23. They appoynt ministers.

1 AND it came to passe in Iconium, that they went both together into the synagogue of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes beleeued. A

2 But the vnbeleeuing Iewes stirred vp, and corrupted the minds of the Gentiles against the brethren.

3 Long tyme therefore abode they there, speaking

speaking boldely with the helpe of the Lorde, which gaue testimonie vnto the worde of hys grace, and graunted signes and wonders to be done by their handes.

4 But the multitude of the citie (a) was diuided: and part held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about.

7 And there were they preachyng the (b) Gospell.

8 And there sate a certayne man at Lystra weake in his feete, being a creeple from hys mothers wombe, and neuer had walked.

9 The same hearde Paul speake: whiche beholding him, and perceyuing that hee hadde fayth to be whole,

10 Sayde with a loude voyce, Stand vpryght on thy feete: and he start vp, & walked.

11 And when the people sawe what Paul had done, they lyft vp their voyces, saying in the speache of Lycaonia, The Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, bycause hee was the chiefe speaker.

13 Then Jupiters priest, whiche was before their citie, brought oxen and garlandes, vnto the dore, and would haue done sacrifice with the people.

14 Which when the Apostles, Barnabas and Paul heard of, they rent theyr clothes, & ranne in among the people, crying,

15 And saying, Syrs, why do ye these things? We also are mortall men like vnto you, and preach vnto you the Gospell, that ye shoulde turne from these vanities, vnto the lyuing God, whiche made heauen, and earthe, and the sea, and all things that are therein.

16 The which in times past suffered all nations to walke in their owne wayes.

17 Neuertheless, he left not him selfe without witnesse, in that he shewed his benefytes from heauen, in giuing vs raine, and fruitefull seasons, fylling our hartes with foode and gladnesse.

18 And with these sayings scarse refrayned they the people, that they had not done sacrifice vnto them.

19 Then thyther came certayne Iewes from Antioch and Iconium, which when they had perswaded the (c) people, & had stoned Paul, drewe him out of the citie, supposing he had bin dead.

20 Howbeit, when the disciples stood rounde about him, he rose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 And when they had preached the Gospell to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

22 And strengthed the disciples soules agayne, and exhorted them to continue in the fayth, and that we must through much tribulation enter into the kingdome of God.

23 And when they had ordeyned them elders by election in euery Church, and had prayed with (d) fasting, they commended them to the Lord, on whome they beleeued.

24 And whē they had gone throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the worde (of God) in Perga, they descended into Attalia.

26 And thence departed by ship to Antioche, from whence they were committed vnto the grace of God, to the worke whyche they fulfylled.

27 And when they were come, and had gathered the Churche together, they rehearsed all that God had done with them, and howe he had opened the dore of faith vnto ỹ Gentiles.

28 And there they abode long time with the disciples.

The.xv. Chapter.

1. The decree of the Apostles concerning circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preach in Antioche. 39. Paul & Barnabas falling at strife, breake company.

1 AND certayne men whiche came downe from Iurie taught the brethren, (and sayde,) Except yee be circumcised after the maner of Moses, ye can not be saued.

2 So when there was risen dissention and disputing, not a litle vnto Paul and Barnabas, agaynste them, they determined that Paul and Barnabas, and certayne other of them, shoulde goe vp to Hierusalem vnto the Apostles and elders, aboute thys question.

3 And after they were brought on theyr way by the Church, they passed through Phenice and Samaria, declaring the conuersation of the Gentiles: and they broughte greate ioye vnto all the brethren.

4 And when they were come to Hierusalem, they were receyued of the Churche, and of the Apostles, and elders, and they declared all thinges that GOD had done with

a. As it is a cursed vnitie the which do separate vs from God, so it is better an hundred times that a fewe depart from all the world, and to be at vnitie with God, than beyng at variance with him, to be in peace with the world

b. The persecution of the Gospel, is an occasion oftimes of further aduancement of the Gospell.

Esai.35.b. Mat.15.d. Luke.7.d. Actes.28.b.

Actes.10.d. Apoc.19.b. and 22.c. Gen.1.a. Psal.146.a. Apoc.14.b.

Acte.17.f. Rom.1.b.

c. They that a little before would haue worshipped Paul as God, now they are content that he should be stoned as a wicked man: suche inconstancie is in the ignorant multitude

d. How we learne, that when so euer we goe about any waygbie matter, we ought with abstinence prepare our mindes vnto prayer, that it may be the more eamel

Actes.11.c. 2.Tim.3.d.

Galath.2.b.

Galath.2.b.

with them.

5 Then rose vp certayne of the sect of ỹ Pharisees which did beleeue, saying that it was needefull to circumcise them, and to commaund to keepe the lawe of Moses.

6 And the Apostles and elders came togeather for to consyder of thys matter.

B 7 And when there had bin muche disputyng, Peter rose vp, and sayd vnto them, Yee men and brethren, yee knowe howe that a good whyle agoe God did chose among vs, that the Gentiles by my mouth shoulde heare the word of the Gospell, and beleeue.

8 And God whiche knoweth the hartes bare them witnesse, and gaue vnto them the holy Ghost, euen as he did vnto vs:

9 And put no difference betweene vs & them, purifying their hartes by fayth.

10 Nowe therefore why tempt yee God, to put on the disciples neckes the (a) yoke, which neyther oure fathers nor we were able to beare?

11 But we beleeue that through the grace of the Lorde Jesu Christ, we shall be saued, euen as they.

12 Then all the multitude kept silence, and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed among the Gentiles by them.

13 And when they held their peace, James answeared, saying, Men and brethren, hearken vnto me.

14 Simeon tolde howe God at the beginning did visite, to receyue of the Gentiles a people in his name.

15 And to thys agree the wordes of the prophets, as it is written,

16 After thys I will returne, and wyll build agayne the (b) tabernacle of Dauid, whyche is fallen downe: and that which is fallen in decay of it, will I build agayne, and I will set it vp:

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whome my name is called, sayth the Lorde, whyche doth all these thyngs.

18 Knowen vnto God are all his workes from the beginning of the worlde.

19 Wherefore my sentence is, that we trouble not them whiche from among the Gentiles are turned to God:

20 But that we write vnto them, that they abstayne them selues from fylthynesse of idols, and from fornication, and from strangled, and from bloud.

21 For Moses of olde tyme hath in euery citie them that preach him in the synagogues, whē he is read euery sabboth day.

22 Then pleased it the Apostles and elders, with the whole Churche, to send chosen men of their owne company to Antioche, wyth Paule and Barnabas: (That is,) Judas, whose synname was Barsabas, and Silas, whiche were chiefe menne among the brethren,

John. 14. a.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren, send greeting vnto the brethren whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 Forasmuch as we haue heard that certaine which departed from vs, haue troubled you with words, and combred your mindes, saying, Yee must be circumcised, and keepe the lawe, to whome we gaue no such commandement:

25 It seemed therefore to vs a good thing, when we were come togeather with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the name of our Lord Jesu Chriſte.

27 We haue sente therefore Judas and Silas, which shall also tel you the same thyngs by mouth.

28 For it seemed good to the holy ghost, and E to vs, to lay vppon you no greater burthen than these necessary thyngs.

29 (That is to say,) That yee abstayne from things offered to idols, and from blood, and from strangled, and from fornication: from whiche if ye keepe your selues, yee shall doe well. So fare ye well.

30 Now therefore, when they were departed, they came to Antioche: and when they had gathered the multitude togeather, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Judas and Silas beyng prophetes also them selues, exhorted the brethren wyth many words, and strengthed them:

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding, it pleased Silas to abyde there still.

35 Paul also and Barnabas continued in F Antioche, teaching and preaching the worde of the Lorde, with other many also.

36 But after a certayne space, Paul sayd vnto Barnabas, Let vs goe agayne and visite our brethren in euery citie where we haue vttered the worde of the Lorde, and knowe (and see) how they do.

37 And Barnabas gaue counsell to take wyth them John, whose synname was Marke.

38 But

(a) He meaneth the holy lawe, and not the ceremonies only, and calleth it a yoke not able to be borne, because woman, not the moste holiest and perfect that euer was, (Christ only excepted) was able to performe the same in all poyntes, both outwardly according to the letter, and inwardly according to the spirite.

(b) The prophet in this place, prophesied of Christes comming in the flesshe, whyche should buylde agayne the tabernacle of Dauid, which figured Gods Churche, but then vtterly defaced and brought to ruine, by the pharisaical and leweſſe superstitions.

Exod. 20. a.
Gen. 9. a.
Leuit. 7. c.

38 But Paul would not take him vnto theyr company, which departed from them from Pamphylia, and went not with them to the worke.

Actes.12.c.

c. God suffereth the most perfect to fall, and yet turne their infirmities to the setting foorth of his glory, as this breache of company, caused the Gospel to be preached in moe places.

39 And (c) the contention was so sharpe betweene them, that they departed asunder one from the other: so Barnabas toke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being committed of the brethren vnto ỹ grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

The.xvi. Chapter.

1. Paul circumciseth Timothie. 7. The spirite calleth them from one countrey to another. 24. Lydia is conuerted. 28. Paul and Silas imprisoned, conuert the iaylour, 37. and are deliuered bycause they be Romanes.

A 1 Then came he to Derbe, and to Lystra: and beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleeued: but hys father was a Greeke.

2 Whiche was well reported of the brethren that were at Lystra and Iconium.

3 Paul would that he should goe forth with him, and toke and circumcised him, bycause of the Jewes whyche were in those quarters: for they knewe all that his father was a Greeke.

4 And as they went through the cities, they deliuered them the decrees for to keepe, that were ordeyned of the Apostles and elders which were at Hierusalem.

Actes.15.c.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Nowe when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preache the worde in Asia,

Rom.1.c.

B 7 They comming to Mysia, sought to goe into Bithynia: but the spirite suffered them not.

8 And they passyng through Mysia, came downe to Troada.

Actes.18.c.

9 And a visiõ appeared to Paul in the night: There stode a mã of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, gatheryng by conference, that the Lord had called vs for to preach the Gospell vnto them.

11 Thẽ we being caryed from Troada, came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, whiche is the chiefe citie in the parties of Macedonia, and a free citie: and we were in that citie abyding certayne dayes.

13 And on the day of the Sabboths we went out of the citie beside a ryuer, where prayer was wont to be made: and we sate downe, and spake vnto the women whych resorted thyther.

14 And a certayne woman named Lydia, a C seller of purple, of the citie of the Thyatirians, whych worshipped God, gaue vs audience: whose hart the Lorde opened, that she attended vnto the thyngs which were spoke of Paul.

15 And when she was baptised and hir housholde, shee besought vs, saying, If yee haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she cõstrayned vs.

16 And it came to passe, as we went to prayer, a certayne damsell possessed with a spirite of (a) sothsaying, mette vs: whych brought hir maisters muche vantage with sothsaying.

a. Whyche couldest thynges and gesse thigs which ledge in things permit the Deu thys cast Augustin teth) that might be more mi deceyue that woul leeue hym. Math.7. Actes.19.

17 The same folowed Paul and vs, and cryed, saying, These men are the seruants of the most hygh God, whiche shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul not content, turned about, and sayde to the spirite, I commaunde thee in the name of Jesu Christ, that thou come out of hir. And he came out the same houre.

19 And when hir maisters sawe that ỹ hope of their gaynes was gone, they caught Paul and Silas, and drewe them into the market place, vnto the rulers,

20 And brought them to the officers, saying, These men beyng Jewes, doe exceedingly trouble our citie;

21 And preach ordinãces, which are not lawfull for vs to receyue, neyther to obserue, seeing we are Romanes.

D

22 And the people ranne against them, and the officers rent theyr clothes, and commaunded to beate them with roddes.

2.Cor.11. Math.8.

23 And when they had layde many strypes vppon them, they cast them into prison, commanding the iayler of the prison to keepe them diligently.

24 Whiche when hee hadde receyued suche commaundemente, thrust him into the inner prison, and made theyr feete fast in the stockes.

25 And at midnight, Paul and Silas prayed, and lauded God: and the prisoners heard them.

26 And

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and immediately all the doores opened, and euerie mans bandes were lowsed.

27 When the keeper of the prison waked out of his sleepe, and saw the prison doores open, he drewe out his swoorde, and would haue kylled him selfe, supposing that the prisoners had bene fled.

28 But Paule cryed with a loude voyce, saying, Doe thy selfe no harme, for we are all here.

29 Then hee called for a light, and sprang in, and came trembling, and fell downe before Paule and Silas,

30 And brought them out, and sayde, Syrs, what must I doe to be saued?

31 And they sayd, Beleeue on the Lord Jesus Christe, and thou shalt be saued, and thy household.

32 And they spake vnto him the word of the Lord, and to all that were in his house:

33 And he toke them the same houre of the nyght, and washed their woundes, and was baptised him selfe, and all they of his household straightway.

34 And when he had brought them into his house, he set meate before them, & ioyed ỳ he with all his household beleeued on God.

35 And when it was day, the officers sente the sergeantes saying, Let those men go.

36 And the keeper of the prison tolde this saying to Paule, The officers haue sent word to lowse you: now therefore get you hence, and goe in peace.

37 Then sayd Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, nowe do they thrust vs out priuily? May verily: but let them come them selues, and fetche vs out.

38 And the sergeantes tolde these wordes vnto the officers: and they feared when they heard that they were Romanes.

39 And they came and besought them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into (the house) of Lydia, and whē they had seene the brethren, they comforted them, and departed.

The. xvij. Chapter.

1. Paule commeth to Thessalonica, where the Iewes set the citie in an vprore. 15. Paul escapeth to Athens, where he preacheth the vnknowne God.

1 NOw they made their iourney through Amphypolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paule, as his manner was, went in vnto them, and three Sabboth dayes disputed with them out of the scriptures,

3 Opening and alledging that Christ must needes haue suffered and risen agayne from the dead: and that this is Christ Jesus which I preach vnto you.

4 And some of them beleeued, and ioyned with Paule and Silas, and of the deuout Greekes a great multitude, & of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, toke vnto them certayne bagabondes, and euil men, and gathered a companie, and set all the citie on a roare: and made assault vnto the house of Jason, and sought to bring them out to the people.

6 And when they founde them not, they drew Jason and certein brethren vnto the heads of the citie, crying, These that haue troubled the world, are come hither also.

7 Whome Jason hath receyued (priuily:) and these all do contrarie to the decrees of Ceasar, (a) saying that there is another king, (one) Jesus.

8 And they troubled the people, and the officers of the citie, when they heard these things.

9 And when they had taken sufficient suertie of Jason, and of the other, they let them goe.

10 And the brethren immediatly sent away Paul & Silas by night vnto Berea: whiche when they were come thyther, they entred into the synagogue of the Iewes.

11 These were the noblest of byrth among them of Thessalonica, which receyued the worde with all readynesse of mynde, and searched the scriptures dayly, whether those things were so.

12 Therefore many of them beleeued: also of honest women whiche were Greekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thyther, and moued the people.

14 And thē immediatly the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that guided Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus for to

A

Luke. 24. f

Acts. 28. f.

C

John. 19. f.

a. Like quarelpiking they vsed againste Christ: and these be the weapons whereby the worlde continually fighteth agaīst the members of Christ: treason & seditiō.

John. 5. g.

C

Acts. 18. b.

to come to him with speed, and went their way.

16 While Paul wayted for thē at Athens, his spirite was moued in him, when hee sawe the citie giuen to worshipping of idols.

17 Therefore disputed he in the synagogue with the Iewes, and with the deuout persons, and in the market dayly with them that came vnto him by chance.

18 Then certaine Philosophers of the (b) Epicures, and of the (c) Stoikes, disputed with him: and some sayde, What will this babbler say? Other some, He seemeth to be a setter forth of newe gods: bycause he preached vnto them Iesus, and the resurrection.

19 And they toke him, and brought him into the streete of Mars, saying, May we knowe what this newe doctrine whereof thou speakest, is?

20 For thou bringest certain strange things to our eares, we would knowe therefore what these things meane.

21 (For all the Athenians and strangers which were there, had leysure to nothing else, but eyther to tell or to heare some newe thing.)

22 Then Paule stode in the middes of the streete of Mars, and sayde, Ye men of Athens, I perceiue that in all things ye are too superstitions.

23 For as I passed by, and beheelde the maner howe ye worship your gods, I founde an aulter wherein was written, Vnto an vnknowne God. Whome ye then ignorantly worship, him shewe I vnto you.

24 God that made the worlde, and all that are in it, seeing that he is Lord of heauen and earth, dwelleth not in temples made with handes:

25 Neyther is worshipped with mennes hands, as though he needed of any thing, seeing he him selfe gyueth lyfe and breath to all euerie where:

26 And hath made of one bloud, al nations of men, for to dwell on all the face of the earth, and hath determined the times before appoynted, and also the bonds of their habitation:

27 That they should seeke the Lord, if perhaps they myght haue felte and founde him: though he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue oure beyng, as certayne of youre owne Poetes haue sayde, For we are also his offspring.

29 For as muche then as we are the (d) offspring of God, we ought not to think that the godhead is like vnto golde, siluer, or stone, grauen by art and mans deuice.

30 And the time of this ignorance GOD winked at, but nowe biddeth all men euerie where to repent:

31 Bycause he hath appoynted a day in the which he will iudge the worlde in righteousnesse, by that man whome he hath appoynted, and hath offred fayth to all men, in that he hath rayled him from the dead.

32 And when they hearde of the resurrection from the dead, some mocked: and other saide, We will heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit, certayne men claue vnto him, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The.xviij. Chapter.

3. Paule preacheth at Corinth. 19. Paule goeth againe into Syria, and commeth to Ephesus and Antioch. 24. Of Apollos. 26. Aquilla and Priscilla.

1 AFter these things, Paul departed from Athens, and came to Corinth,

2 And founde a certaine Iewe named Aquila, borne in Pontus, lately come from Italie with his wife Priscilla (bycause that Claudius had cōmaunded all Iewes to depart from Rome) & he came vnto thē.

3 And bycause he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent makers.)

4 And he disputed in the synagogue euerie Sabboth, and exhorted the Iewes and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paule was constrayned by the spirite to testifie to the Iewes, that Iesus was Christe.

6 And when they sayde contrary, and blasphemed, he shooke his rayment, and sayde vnto them. Your bloude be (a) vpon your owne heades: from hencefoorth will I go blamelesse vnto the Gentiles.

7 And he departed thence, and entred into a certayne mans house named Iustus, a worshipper of God, whose house ioyned harde to the synagogue,

8 And one Crispus, the chiefe ruler of the synagogue, beleeued on the Lord with al his houshold: and many of the Corinthians hearing, beleeued, and were baptised.

9 Then

b. The Epicures were a sect of learned mē, which (being without the knowlege of God) helde opinion, there was no life or ioy after this life, but that al mens felicitie did consist in the plesures of this world.

c. The Stoikes were another kind of lerned mē which like wise wanting the knowlege of God, affirmed that mās whole felicitie and happines did consist in the qualities and vertues of the mynde.

Gen.1.a. Actes.14.c. Psal.46.a. Apoc.14.b. Actes.7.f. Esai.66.a. 4.Reg.8.c. 1.Par.5.c. Gen.1.b.

d. The apostle tearmeth generation God, we be of substance nature of but because God hath ted vs, and his sonne fus christ redeemed and made his children adoption.

Rom.16. 2.Tim.4.

Actes.17.

Math.10. Mark.6. Actes.13.

a By this phrase speaking signifieth he that dyeth and perisheth shall perish through owne fault.

John.4.b.

9 Then spake the Lord to Paul in ỹ night by a vision, Be not afrayd, but speake, and holde not thy peace.

10 For I am with thee: and no man shall inuade thee to hurt thee: for I haue muche people in this citie.

11 And he continued there a yeere and sixe monethes, teaching the worde of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seate.

13 Saying, This felow counselleth men to worship God contrary to the law.

14 And when Paule nowe was about to open his mouth, Gallio sayde vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, reason woulde that I should beare with you:

15 But if it be a question of wordes and names, or of your law, looke to it your selues: for I wil be no iudge of such matters

16 And he draue them from the iudgement seate.

17 Then all the Greekes toke Sosthenes the chiefe ruler of the synagogue, and smote him before the iudgement seate: and Gallio cared for none of those things.

18 And Paule after this taryed (there) yet a good while, and then toke his leaue of the brethren, and sayled thence into Syria, (Aquila and Priscilla accõpanying him) and he shore his head in (b) Cenchrea: for he had a vowe.

19 And he came to Ephesus, and left them there: but he him selfe entred into the synagogue, and reasoned with the Iewes.

20 When they desired him to tarie longer time with them, he consented not:

21 But bade them farewell, saying, I must needes at this feaste that commeth, be in Ierusalem: but I wyll returne agayne vnto you if God will: and he sayled from Ephesus.

22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.

23 And when he had taryed there a whyle, he departed, and went ouer all the country of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mighty in the scriptures.

25 This same was enstructed in the way of the Lorde, and being feruent in the spirite, hee spake and taught diligently the things of the Lorde, knowing onely the baptisme of John.

26 And the same began to speake boldly in the synagogue: Whom when Aquilla and Priscilla had heard, they toke him vnto them, and (c) expounded vnto him the way of God perfectly.

27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: Which when he was come, helped them muche which had beleeued through grace.

28 For he ouercame the Iewes mightily, and that openly, shewing by the scriptures that Iesus was that Christ.

c. Apollo being a wittie & a learned man was not ashamed to be taught & instructed in the doctrine of Christ of a poore craftes man & his wife.

The.xix. Chapter.

3. Of baptisme. 6. Of the holy ghost giuen by Paules handes. 9. The Iewes blaspheme the doctrine of Paule. 13. The punishment of cõiurers. 24. Demetrius raiseth sedition. 41. God deliuereth his, and appeaseth the sedition.

1 AND it came to passe, that whyle Apollos was at Corinth, Paul passed thorowe the vpper coastes, and came to Ephesus, and found certayne disciples,

2 And sayde vnto them, Haue ye receyued the (a) holy ghoste since ye beleeued? And they sayde vnto him, We haue not heard whether there be any holy ghost or no.

3 And he sayde vnto them, vnto what then were ye baptized? And they sayde, Vnto (b) Johns baptisme.

4 Then sayde Paule, John verily baptised with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus.

5 When they heard this, they were baptised in (c) the name of the Lord Jesus.

6 And when Paule had layde his handes vpon them, the holy ghost came on them, & they spake with tongs, and prophesied.

7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldely for the space of three monethes, disputing and perswading those things that (appertayne) to the kingdome of God.

9 But when diuers waxed harde hearted, and beleeued not, but spake euyll of the way (of the Lord) and that before the multitude, he departed from them, and separated the disciples: and he disputed dayly in the schole of one called Tyrannus.

10 And this continued by the space of two yeeres, so that all they which dwelte in

a. By the holy ghost, here he meaneth the visible graces of the holy spirite.

b. By this place, Iohns baptisme signifieth Iohns doctrin, which therefore is so called, for that he sealed his doctrine with the seale of baptisme in them that beleeued.

c. They that were baptised, were not baptised with water, being before baptised of Iohn with water: but they were baptised with visible gifts of the holy ghost, which S. Luke declaring how it was, writeth that it was by the laying on of S. Paules handes.

Asia, heard the worde of the Lorde Jesus, both Jewes and Greekes.

Mark.16.d Actes.5.c. 11 And God wrought speciall myracles by the handes of Paul:

12 So that from his body were brought vnto the sicke, napkins, and partlets, and Math.16.d. the diseases departed from them, and the euill spirites went out of them.

13 Then certayne of the vagabond Jewes exorcistes, toke vpon them to call ouer the which had euill spirites, the name of the Lord Jesus, saying, We adiure you by Jesus whom Paul preacheth.

Math.7.c. 14 And there were seuen sonnes of one ℭ Sceua a Jewe, and chiefe of the priestes, which did so.

15 And the euill spirite answered, and sayd, Jesus I knowe, and Paule I knowe, but who are ye?

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

17 And this was knowne to all the Jewes and Greekes also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Jesus was magnified.

Mark.1.a. 18 And many that beleeued, came, and confessed, and shewed their workes.

19 Many also of them whiche vsed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand peeces of siluer.

20 So mightily grewe the worde of God, and preuayled.

ℭ 21 After these things were ended, Paule purposed in the spirite, when he had passed ouer Macedonia and Achaia, to go to Jerusalem, saying, After I haue bene there, I must also see Rome,

22 So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus, but he him selfe remained in Asia for a season.

23 And the same time there arose no little adoe about that way.

24 For a certaine man named Demetrius, a siluer smyth, which made syluer shrynes for Diana, ministred no small gayne vnto the craftesmen:

Actes.16.d. 25 Whome hee called together, with the workemen of lyke occupation, and sayde, Syrs, ye knowe that by this craft we haue aduantage.

26 Moreouer, ye see & heare, that not alone at Ephesus, but almost throughout all Asia, this Paule hath perswaded and turned away much people, saying that they be no gods which are made with handes. Psal.115.d.

27 So that not onely this our crafte commeth into perill to be set at nought: but also that the temple of the great Goddesse Diana should be despised, and hir magnificence should be destroyed, whome all Asia and the worlde worshippeth.

28 And when they heard these sayings, they ℭ were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And al the city was on a roare, and they rushed into the common hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Paules companions.

30 When Paul would haue entred in vnto the people, the disciples suffered him not.

31 But certayne of the chiefe of Asia, which were his friendes, sent vnto him, desiring him that he would not preasse into the cõmon hall.

32 Some therefore cryed one thing, and some another, and the assembly was al out of quiet, and the more parte knewe not wherefore they were come together.

33 And (certayne) of the people drewe Alexander out of the multitude, the Jewes thrusting him forwardes. And Alexander Actes.21.f beckened with the hande, and would haue made the people an answere.

34 But when they knewe that hee was a Jewe, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians. Actes.21. 1.Tim.

35 And when the towne clarke had pacified f the people, he sayde, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is " the temple keeper of the great Goddesse Diana, and of the (image) whiche came downe from Jupiter. "Some reade a worshipper.

36 Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye haue brought hyther these men, which are neyther robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius, and the crafts men which are with him, haue a matter against any man, the law is open, and there are deputies, let them accuse one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawfull assembly. 1.Re.17 4.Re. Luke.7 Actes.9

40 For we are in icopardie to be accused of this dayes vprore, for as muche as there is no cause whereby we may giue a reckoning of this concourse of people.

41 And

41 And when he had thus spoken, he let the assembly depart.

The.xx. Chapter.

1. Paul goeth into Macedonia and Grecia. 7. he celebrateth the Lordes supper, and preacheth. 9. At Troas he rayseth vp Eutichus from the deade. 17. At Ephesus he calleth the elders of the Church together, and committeth the keeping of Gods flocke to them. 29. warneth them of false teachers. 36. maketh his prayer with them. 38. and departeth by ship towardes Ierusalem.

1 AND after the vproze was ceassed, Paul called the disciples, and toke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer those partes, and had giuen them a long exhortation, he came into Greece,

3 And there aboade three monethes: and when the Iewes layde wayte for him, as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea: & of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus.

Actes.21.f. 5 These going before, tarryed vs at Troas:

1.Tim.4.d 6 And we sayled away from Philippos, after the dayes of sweete breade, and came vnto them to Troas in fiue dayes, where we aboade seuen dayes.

B 7 And vppon one of the Sabboth dayes, when the disciples came together for to breake breade, Paule reasoned with them, ready to depart on the morrowe, and continued the talke vnto midnight.

8 And there were many lightes in an vpper chamber where they were gathered together.

9 And there sate in a windowe a certayne yong man named Eutichus, being falne into a depe sleepe, and as Paule was long reasoning, hee was the more ouercome with sleepe, and fell downe from the third loft, and was taken vp dead.

10 But when Paul went downe, he fell on him, and imbraced him, and sayde, Make nothing a do: for his life is in him.

1.Re.17.D. 4.Re.4.f. Luke.7.c. Actes.9.g. 11 When he therfore was come vp againe, and had broken breade and eaten, and talked a long while, euen till the morning, so he departed.

12 And they brought the yong man aliue, and were not a litle comforted.

13 And we went afore to shippe, and sayled vnto Asson, there to receyue Paule: for so had hee appoynted, mynding him selfe to goe afote.

14 And when he was come to vs to Asson, we toke him in, and came to Mitylene. E

15 And we sayled thence, and came the next day ouer against Chios, and the next day we aryued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paule had determined to sayle ouer by Ephesus, because he would not spende the time in Asia: for he hasted, if it were possible for him, to be at Ierusalem the day of Pentecost.

17 And from Miletum he sent to Ephesus, and called the elders of the church.

18 Whiche when they were come to him, he sayde vnto them, Ye knowe from the firste daye that I came into Asia, after what manner I haue bene with you at all seasons.

19 Seruing the Lord with all humblenesse of mind, and with many teares and temptations, whiche came vnto me by the layings awaite of the Iewes:

20 And howe I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you openly, and throughout euery house:

21 Witnessing both to the Iewes and also to the Greekes, the repentance that is towarde God, and the fayth whiche is toward our Lord Iesus Christ. D Luke.24.f.

22 And nowe beholde, I goe bound(a) in the spirite vnto Ierusalem, not knowing the things that shall come vnto me:

23 But that the holy ghost witnesseth in euery citie, saying that bonds and troubles abyde me.

24 But none of these things moue me, neither count I my lyfe deare vnto my selfe, so that I might fulfill my course with ioy, and the ministerie which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God.

25 And now beholde, I am sure that hencefoorth ye all, among whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherfore I take you to record this day that I am pure from the bloud of al men.

27 For I haue kept nothing back, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, ouer the whiche the holie ghoste hath made you ouerseers, to E

a. That is to say, I go by the impulsion and commaundement of the holy ghoste, who draweth me as with a bonde. 2. Tim.2.b

rule the church of God, which he hath purchased(b) with his owne bloud.

b. That which appertayneth to Christes manhod (which is shedding of bloud) is here spoke of his godhead bicause of the communiō of the properties and vnion of two natures in one person.

29 For I knowe this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke.

30 Also of your owne selues shal men arise, speaking peruerse things, to(c) draw away disciples after them.

c. Through their ambitiō, which is mother of al sects and heresies.

31 Therfore watche, and remember that by the space of three yeeres I ceassed not to warne euery one night & day with teares.

32 And nowe brethren I commende you to God, and to the worde of his grace, which is able to builde further, and to giue you an inheritance among all them which are sanctified.

33 I haue desyred no mans siluer, or golde, or vesture.

1.Co.11.c. 34 Yea, ye your selues knowe, that these handes haue ministred vnto my necessities, and to them that were with me.

Gene.3.c. 1.Cor.9.c. 2.Thes.3.b. 35 I haue shewed you all things, howe that so labouring ye ought to helpe the weake, and to remember the wordes of the Lorde Iesu (howe that he saide) It is more blessed to giue, than to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

Actes.12.b. 37 And they all wept sore, & fell on Paules necke, and kissed him,

38 Sorrowing most of all for the wordes which he spake, that they should see his face no more: And they accompanied him vnto the ship.

The.xxi. Chapter.

1. Paules iourney by shippe. 8. Of Philip the Euangelist. 10. and Agabus the prophete. which warneth Paule not to goe to Ierusalem. 13. Hee remayned stedfast in his purpose, and is taken.

A 1 ND when it came to passe that we had blanched forth, and were daparted from them, we came with a straight course vnto Choos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And when we had founde a shippe sayling vnto Phenice, we went abroade, and set forth.

3 Nowe when Cyprus began to appeare (vnto vs) we left it on the lefte hande, and sayled into Syria, and came vnto Tyre: for there the ship vnladed the burthen,

4 And when we had founde disciples, we taryed there seuen dayes: who sayde to Paule through the spirite, that he shoulde not goe vp to Ierusalem.

Actes.20.c.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wiues and children, till we were come out of the citie: & we kneeled down in the shore, & prayed. Actes.20.g.

6 And when we had taken our leaue one of another, we toke ship, and they returned home agayne.

7 When we had ful ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and aboade with them one day. B

8 And the next day we that were of Pauls companie departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist (which was one of the seuen) and aboade with him. Actes.6.d. e.8.a.

9 And the same man had foure daughters virgins, which did prophesie. Joel.2.g.

10 And as we taryed there a good many of dayes, there came a certaine prophete from Iurie, named Agabus. Actes.14.

11 And when hee was come vnto vs, hee toke Paules girdle, and bounde his owne handes and feete, and sayde, Thus sayth the holy ghost, So shall the Iewes at Ierusalem bynde the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles. Actes.9.l. 2.Cor.11.l.

12 And when we hearde these things, both we, and other whiche were of the same place, besought him that he would not goe vp to Ierusalem.

13 Then Paule answered, what doe yee weeping and vexing myne heart? for I am ready, not to be bounde only, but also to dye at Ierusalem for the name of the Lord Iesus.

14 And when we could not turn his mind, we ceassed, saying, The will of the Lorde be fulfilled. C Math.6.b.

15 And after those dayes we toke vp our burthens, and went vp to Ierusalem.

16 There went with vs also (certaine) of the disciples of Cesarea, and brought with thē one Mnason of Cyprus, an olde disciple, with whome we should lodge. Actes.9.l.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And on the morrow Paul went in with vs vnto(a) Iames, and all the elders came together.

a. This Iames was the Lordes brother, the sonne of Mary which was the sister of the blessed virgin which Iames afterward was byshop of Ierusalem.

19 And when he had saluted them, he tolde by order all things that God had wrought among the Gentiles by his ministerie.

20 And when they heard (it) they glorified the Lorde, and sayde vnto him, Thou seest brother howe manye thousande Iewes there

there are whiche beleeue, and they are all earnest folowers of the law.

D 21 And they are enformed of thee, that thou teachest all the Iewes whiche are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walke (after) the customes.

22 What is it therfore? the multitude must needes come together: for they shall heare that thou art come.

Num.6.a. 23 Doe therefore this that we say to thee: We haue foure men whiche haue a vowe on them;

24 Them take, and purifie thy selfe with them, and doe cost on them, that they may shaue their heades: and all shall knowe that those things which they haue learde concerning thee, are nothing, but that thou thy selfe also walkest and keepest the lawe.

Acts.14.d. 25 As touching the Gentiles which beleeue, we haue written and concluded, that they obserue no such thing, saue only that they keepe them selues from things offered to idols, and from bloud, and from strangled, and from fornication.

26 Then Paule toke the men, and the next day purifying him selfe with them, entred into the temple, declaring the accomplishment of the dayes of the purification, until that an offering should be offered for euery one of them.

E 27 And when the seuen dayes were almost ended, the Iewes which were of Asia, whē they sawe him in the temple, moued all the people, and layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euerie where against the people, & the law, and this place: he hath also brought Greekes into the tēple, and hath polluted this holy place.

Acts.26.b. 1.Tim.4.d 29 (For they had seene before with him in the citie Trophimus an Ephesian, whome they supposed that Paule had brought into the temple.)

30 And al the citie was moued, and the people swarmed together: and they toke Paule, and drewe him out of the temple: and forthwith the dores were shut.

31 And as they went about to kill him, tydings came vnto the hyghe captayne of the souldiers, that all Ierusalem was in an vproze.

b. God often times appointeth his magistrates to deliuer his faithfull ministers from al daungers of their enimies.

32 Which (immediately) toke (b) souldiers, and vnder captaynes, and ranne downe vnto them: and when they sawe the chiefe captayne and the souldiers, they left smyting of Paule.

33 Then the chiefe captaine came neare, and toke him, and commaunded him to be bound with two chaynes, and demaunded who he was, and what he had done.

34 And some cryed one thing, some another, among the people: and when he could not knowe the certaynetie for the rage, hee commaunded him to be carryed into the castell.

35 And when he came vpon the stayres, it F was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And when Paul began to be caried into the castell, he saide vnto the high captayne, May I speake vnto thee: Who sayde, Canst thou speake Greeke?

38 Arte thou not that Egyptian which before these dayes madest an vproze, and leddest out into the wildernesse foure thousand men that were murtherers.

39 But Paule sayd, I am a man which am Acts.9.b. a Iewe of Tarsus, a citie in Cilicia, a citizen of no vile citie: and I beseeche thee suffer me to speake vnto the people. & 21.a.

40 And when hee had giuen him licence, Acts.21.f. Paule stode on the stayres, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tong, saying.

The.xxij. Chapter.

3. Paule rendereth an account of his lyfe and doctrine. 25. he escapeth the whip, by reason he was a citizen of Rome.

1 MEN, brethren, and fathers, heare ye A myne answere whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tong to them, they kept the the more silence: and he sayth,)

3 I am verely a man which am a Iewe, Acts.9.b borne in Tarsus (a citie) in Cilicia, & yet & 21.g. brought vp in this citie at the feete of Ga- Acts.5.f. maliel, and taught according to the perfect manner of the law of the fathers, and was zealous towarde God, as ye all are this same day.

4 And I persecuted this waye vnto the Acts.8.c. death, binding and deliuering into pry- 9.c.26.a. son both men and women. 1.Co.15.b.

5 As also the chiefe priest doth beare mee Galat.1.b. witnesse, and all the estate of the elders: of whome also I receyued letters vnto the brethren, and went to Damascus, to bring them whiche were there bounde vnto

Ierusalem for to be punished.

6 And it came to passe, that as I made my iourny, and was come nigh vnto Damascus about noone, sodenly there shone from heauen a great light round about me:

B 7 And I fell vnto the earth, and heard a voyce saying vnto me, Saule, Saule, why persecutest thou me?

Actes.9.a.

8 And I answered, Who art thou Lorde? And he sayd vnto me, I am Iesus of Nazareth(a) whom thou persecutest.

a. Iesus was now in heaue, and could not be persecuted of Paule: But the persecutiō which Paul exercised against the faithfull being his mēbers, Christe counted it as done to him selfe.

9 And they that were with me sawe verily the light, and were afrayd: but they heard not the voyce of him that spake to me.

10 And I saide, What shall I doe Lorde? And the Lorde sayde vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things which are appointed for thee to doe.

11 And when I sawe nothing for ỹ brightnesse of the light, being led by the hand of them that were with me, I came into Damascus.

Actes.9.c. 12 And one Ananias, a deuout man as pertaining to the lawe, hauing a good reporte of all the Iewes which there dwelt,

13 Came vnto me, and stode, and said vnto me, Brother Saule, receiue thy sight. And the same houre I looked vp vpō him.

C 14 And he said, The GOD of our fathers hath ordeined thee before, that thou shouldest knowe his will, and see that iust one, and shouldest heare the voyce of his mouth:

15 For thou shalte be his witnesse vnto all men (of those things) which thou hast seene and heard:

16 And nowe why taryest thou? Arise, and be baptised, and washe away thy sinnes, in calling on the name of the Lord,

Rom.10.c.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the temple, I was in a traunce.

18 And sawe him saying vnto me, Make hast, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 And I sayde, Lorde, they knowe that I prysoned, and beat in euerie Synagogue them that beleeued on thee.

Actes.7.a. 20 And when the bloud of thy witnesse Steuen was shed, I also was standing by, and consenting vnto his death, and kept the rayment of them that slue him.

D 21 And he sayde vnto me, Departe: for I will sende thee farre hence vnto the Gentiles.

Actes.13.d. Gala.1.d.

22 And they gaue him audience vnto this worde, and then lift vp their voyces, and sayde, Away with such (a felowe) from the earth: for it is no reason that he shoulde liue.

23 And as they cryed, and cast off their clothes, and threw dust into the ayre,

24 The chiefe captayne commaunded him to be brought into the castell, and bad that he should be skourged, and examined: that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thongs, Paule saide vnto the Centurion that stod by, Is it lawfull for you to skourge a man that is a(b) Romane, and vncondemned?

b. He was born at Rome but at Tarsus the citie whereof he had the priuiledge of the citie of Rome, and were counted as Romane.

26 When the Centurion heard that, hee went and tolde the chiefe captaine, saying, Take heede what thou dost: for this man is a Romane.

27 Then the chiefe captaine came, and sayd vnto him, Tell me, arte thou a Romane? He saide, Yea.

28 And the chiefe captaine answered, With a great summe obteyned I this freedome. And Paul saide, I was free borne.

29 Then straightway departed from hym they which should haue examined him: and the chiefe captaine also was afrayde after hee knewe that hee was a Romane, and bycause he had bound him.

30 On the morrowe, bicause he would haue knowne the certaintie wherefore he was accused of the Iewes, hee loosed him from his bandes, and commaunded the hyghe priestes and all the counsell to come together, and brought Paule forth, and set him before them.

Actes.23.b.

The.xxiij. Chapter.

1. Paule commeth before the counsell. 2. Ananias causeth him to be stricken. 10. the captaine deliuereth him. 11. God comforteth him. 23. he is sent to Cesarea.

1 AND Paule earnestly beholding the counsell, saide, Men and brethren, I haue liued in all good conscience before God vntill this day.

I Actes.24.d.

2 And the highe priest Ananias commaunded them that stode by to smite him on the mouth.

Deut.17.b.

3 Then saide Paule vnto him, God shall smite thee thou(a) painted wall: for sittest thou and iudgest me after the lawe, and commaundest me to be smitten contrarie to the lawe?

a. Paule doth not curse the high priest, but denounce sharply the punishment of God, which should light vpō him in the way of prophesying.

4 And they that stode by, I saide, Reuilest thou Gods high priest?

5 Then

5 Then saide Paule, I wist not brethrē (b) that he was ỳ high priest: For it is witten, Thou shalt not curse the ruler of thy people.

6 But when Paul perceiued that the one part were Saducees and the other Pharisees, he cryed out in the counsel, Menne and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead I am iudged.

7 And when he had so saide, there arose a debate betweene the Pharisees & the Saducees: and the multitude was diuided.

8 For the Saducees say that there is no resurrection, neither angel, nor spirite: but the Pharisees confesse both.

9 And there arose a great crye: And when the Scribes whiche were of the Pharisees part arose, they stroue, saying, We finde no euil in this man: but if a spirite, or an angel hath spoken to him, let vs not striue against God.

10 And when there arose a great debate, the chiefe captaine fearing least Paule should haue bin pluckt asunder of them, commaunded the souldiers to goe down, and to take him from among them, and to bring him into the castel.

11 And the night folowing: the Lord stood by him, and said, Be of good cheare Paul: for as thou hast testified of me in Jerusalem, so must thou beare witnesse also at Rome.

12 And when it was day, certaine of the Iewes gathered them selues together, and made a (c) vowe, saying that they woulde neither eate, nor drinke, till they had killed Paul.

13 And they were moe than fourtie (men) which had made this conspiracie.

14 And they came to the chiefe priestes and elders, & saide, We haue bound our selues with a vowe, that we will eate nothing vntil we haue slaine Paul.

15 Nowe therefore giue ye knowledge to the chiefe captaine, and to the counsel, that he bring him forth vnto you to morowe, as though ye woulde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kil him.

16 And when Pauls sisters sonne heard of their laying awayte, he went and entred into the castel and tolde Paul.

17 And Paul called one of the vnder captaines vnto him, and saide, Bring this yong man vnto the high captaine: for he hath a certaine thing to shewe him.

18 And he toke him, and brought him to the high captaine, and saide, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certaine matter to shewe thee.

19 Then the high captaine toke him by the hand, and went with him out of the way, and asked him, What is it that thou hast to tel me?

20 And he saide, The Iewes are determined to desire thee, that thou wouldst bring forth Paul to morowe into the counsell, as though they would enquire somewhat of him more perfectly.

21 But folowe not thou their mindes: for there lye in wayte for him of them moe than fourtie menne, whiche haue bounde them selues with a vowe, that they will neither eate nor drinke, til they haue killed him: and nowe are they ready, & loke for a promise from thee.

22 The chiefe captaine then let the young man depart, and charged him, See thou tell it out to no man, that thou hast shewed these things to me.

23 And he called vnto him two vnder captaines, saying, Make redy two hundred souldiers to go to Cesarea, and horsemen threescore and tenne, and spearemen two hundred, at the thirde houre of the night:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this manner:

26 Claudius Lysias, vnto the most mightie ruler Felix, sendeth greetings.

27 This man was taken of the Iewes, and should haue bin killed of them: Then came I with an armie and rescued him, and perceiued that he was a Romane: Acts.20.f.

28 And when I woulde haue knowen the cause wherfore they accused him, I brought him forth into their counsel. Acts.22.g.

29 Who I perceiued to be accused of questions of their lawe: but hauing nothing layde to his charge worthy of death, or of bondes. Acts.25.c.

30 And when it was shewed me how that the Iewes layd wayte for the man, I sent (him) straight way to thee, and gaue commaundement to his accusers, that the things whiche they haue against him, they should tel before thee. Fare wel.

31 Then the souldiers, as it was commaunded them, toke Paul, and brought him by night to Antipatrida.

32 On the morowe, they left the horsemen to goe with him, & returned vnto ỳ castel.

 33 Which

33 Which when they came to Cesarea, and deliuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputy had read (the letter) he asked of what prouince he was. And when he vnderstode that he was of Cilicia,

Deut.17.a. 35 I will heare thee, saide he, when thine accusers are come also. And he cõmaunded him to be kept in Herods iudgement hall.

The.xxiiij. Chapter.

10. Paul being accused, answereth for his lyfe and doctrine. 25. Felix gropeth him, thinking to haue a bribe. 28. and after leaueth him in prison.

A Actes.25.d. 1 AND after fiue dayes, Ananias the high priest descended, with the elders, and with a certaine Oratour, named Tertullus, whiche appeared before the deputie against Paul.

2 And when Paul was called forth, Tertullus beganne to accuse him, saying, Seeing that we haue (c) obtayned great quietnesse by ỹ meanes of thee, and that many good things are done vnto this nation through thy prouidence.

a. Felix by his diligence had taken Eleazarus the captaine of the murderers, & put the Egiptians to flight which raised vp tumultes in Iurie. For these the Oratour prayseth hym: otherwayes he was both cruel and couetous.

3 That alowe we euer, and in all places, most noble Felix, with all thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto al the Iewes in the whole world, and a mayntayner of the sect of the Nazarites.

Actes.21.c. 6 Which also hath gone about to pollute the temple: whom we toke, and woulde haue iudged according to our lawe.

B 7 But the high captaine Lysias came vpon vs, and with great violence toke him away out of our handes.

8 Commaunding his accusers to come vnto thee: of whom thou mayest, if thou wilt enquire, knowe the certaynte of all these things, wherof we accuse him.

9 And the Iewes like wise affirmed, saying that these things were so.

10 Then Paul, after that the deputie him selfe had beckened vnto him that he should speake, answered, With a more quiet mind do I answere for my self, forasmuch as I vnderstande, that thou hast beene of many yeeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, since I went vp to Ierusalem for to worship.

12 And they neither founde me in the temple disputing with any man, eyther raysing vp the people, neither in the synagogues, nor in the citie:

13 Neither can they proue the things whereof they accuse me.

14 But this I cõfesse vnto thee, that after the way whiche they cal (b) heresie, so worship I the God of my fathers, beleeuing all things whiche are written in the lawe and the prophetes.

C b. No maruayle though in our tyme Gods true religion be called heresie, in so it was counted of the wicked, euen the beginning of Christes kingdome. Actes.23.a.

15 And haue hope towardes God, that the resurrection of the dead, which they themselues looke for also, shall be both of the iust and vniust,

16 And herein studie I, to haue alway a cleare conscience towarde God, and towarde men.

Rom.15.f. Actes.11.b. 17 Nowe after many yeeres, I came and brought almes to my nation, and offerings:

18 In the whiche they found me purified in the temple, neither with multitude, nor yet with vnquietnesse.

19 Howebeit, there were certaine Iewes out of Asia,

20 Whiche ought to be here (c) present before thee, & accuse me, if they had ought against me.

1 c. These accusers spake but vpon false reports, which the bellowes of Satan had blowē abrod and durst not for shame appeare themselues. Actes.23.b

D 21 Or else let these same here say, if they haue founde any euil doing in me, while I stande here in the counsel.

22 Except it be for this one voice, that I cryed standing among them, That of the resurrection from the dead, am I iudged of you this day.

23 And when Felix hearde these things, he deferred them: for he knewe very well of that way, and saide, When Lysias the captaine is come downe, I will knowe the vttermost of your matter.

Iere.39.c. Actes.27.d. 24 And he commaunded an vnder captain to keepe Paule, and to let him haue rest, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, he called forth Paule, and hearde him of the faith whiche is toward Christ.

d. Such is the might and force of God heauely wordes, that it causeth the very wicked to tremble and quake

26 And as he reasoned of righteousnesse, temperance, and iudgement to come, Felix (d) trembled, and answered, Goe thy way for this time, when I haue a conue-

nient

nient season, I will sende for thee.

27 He hoped also that money should haue bin giuen him of Paul that he might loose him: wherefore he sente for him the oftener, and communed with him.

28 But after two yeeres, Porcius Festus came into Felix Rome: and Felix willing to shewe the Iewes a pleasure, left Paul bounde.

The.xxv.Chapter.

2. The Iewes accuse Paul before Festus. 8. He answeareth for him selfe. 11. and appealeth vnto the Emperour. 14. his matter is brought before Agrippa. 23. and hee is brought forth.

A 1 Then when Festus was come into the prouince, after three dayes he ascended from Cesarea vnto Ierusalem.

2 Then enfourmed him the high priest and the chiefe of the Iewes against Paul, and they besought him.

3 And desired fauour against him, that he would sende for him to Ierusalem, laying wayte in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he him selfe would shortly depart thither.

5 Let them therefore, saide he, which among you are able, come downe with vs, and accuse him, if there be any faulte in this man.

6 And when he had taried among them more than tenne dayes, he went downe vnto Cesarea, and the next day sate down in the iudgement seate, and commaunded Paul to be brought.

B 7 Who being come, the Iewes whiche were come from Ierusalem, stoode about (him) and laide many and greeuous complaintes against Paul, which they coulde not (a) proue.

8 While he answered (for him selfe) that neither against the lawe of the Iewes, neither against the temple, nor yet against Cesar, haue I offended any thing at all.

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and saide, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

10 Then saide Paule, I stande at Cesars iudgement seate, where I ought to bee iudged, to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I doe any wrong, or haue committed any thing worthie of death, I refuse not to die, but if there be none (of these things) whereof they accuse me, no man may deliuer me to them. I appeale vnto (b) Cesar.

12 Then spake Festus, with the counsell, and answered: Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, king Agrippa, and Bernice, came vnto Cesarea, to salute Festus.

14 And when they had bin there a good season, Festus rehearsed Pauls cause vnto the king, saying, There is a certaine man left in bondes of Felix,

15 About whom, when I came to Ierusalem, the high priestes and elders of the Iewes enfourmed me, and desired to haue iudgement against him.

16 To whom I answered, It is not the manner of the Romanes, for fauour to deliuer any man that he shoulde perishe, before that he whiche is accused haue the accusers face to face, and haue licence to answere for him selfe, concerning the crime layde against him.

17 Therefore when they were come hither, without any delay, on the morow I sate on the iudgement seate, and commaunded the man to be brought forth.

18 Against whom, when ỳ accusers stoode vp, they brought none accusation of suche things as I supposed: Acts.23.k.

19 But had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such manner of questions, I asked him whither he woulde goe to Ierusalem, and there be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept, tyl I might sende him to Cesar.

22 Then Agrippa saide vnto Festus, I woulde also heare the man my selfe. To morowe saide he, thou shalt heare him.

23 And on the morow when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house, with the chiefe captaines & chiefe men of the citie, at Festus commaundement was Paul brought forth.

24 And Festus saide, King Agrippa, and al men whiche are here present with vs, ye see this man, about whom all the multitude of ỳ Iewes haue entreated me, both

at

a. Whiles Paul liued vnder the lawe like other Iewes, his conuersation was perfect and notable, & after his conuersion vnto Christ, he became a more notable example of innocencie: but it is a common case, that the seruantes of God are euil spoken of, for their wel doing.

b. The iniquitie of the iudge, who contrary to equitie, willing to pleasure the Iewes, deuised howe to betray Paule, draue Paul to appeale, which is the vttermost remedie for such as by wrong iudgement are oppressed: and this appellation by Gods prouidence was a meane that Paule should testifie of Christ at Rome also.

at Ieruſalem, and alſo here crying that he ought not to liue any longer.

25 Yet founde I nothing worthy of death that he had committed: Neuertheleſſe, ſeing that he hath appealed to Auguſtus, I haue determined to ſende him:

26 Of whom I haue no certaine thing to write vnto my Lorde: Wherefore I haue brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might haue ſomewhat to write,

27 For me thinketh it vnreaſonable for to ſend a priſoner, and not to ſhewe the cauſes whiche are layde againſt him.

The.xxvi. Chapter.

1. Kyng Agrippa heareth Paule. 25. Paules modeſt anſwere againſt the iniurie of Feſtus.

1 THen Agrippa ſaide vnto Paul, Thou art permitted to ſpeake for thy ſelfe. Then Paul ſtretched forth the hande, and anſwered (for him ſelfe.)

2 I thinke my ſelfe happy, king Agrippa, becauſe I ſhall anſwere this day before thee, of all the things whereof I am accuſed of the Iewes:

3 Namely, becauſe thou art expert in all cuſtomes & queſtions whiche are among (a) the Iewes: Wherefore I beſeeche thee to heare me patiently.

4 My life that I haue ledde of a childe whiche was at ẏ firſt among mine owne nation at Ieruſalem, know al ẏ Iewes.

5 Which knew me from the beginning (if they woulde teſtifie) that after the moſt ſtraighteſt ſect of our (b) religion, I liued a Phariſee.

6 And nowe I ſtande, and am iudged for the hope of ẏ promiſe made of God vnto our fathers.

7 Vnto whiche promiſe our twelue tribes inſtantly ſeruing god day and night hope to come: For which hopes ſake, king Agrippa, I am accuſed of the Iewes.

8 Why ſhould it be thought a thing incredible vnto you, that God raiſeth ẏ dead?

9 I alſo verily thought in my ſelfe, that I ought to doe many contrary things, cleane againſt the name of Ieſus of Nazareth:

10 Which thing I alſo did in Ieruſalem, and many of the ſaintes did I ſhut vp in priſon, hauing receiued auctoritie of the high prieſtes, and when they were put to death, I gaue the ſentence.

11 And I puniſhed them oft in euery ſinagogue, & commpelled them to blaſpheme, and was yet more made vpon them, and perſecuted thē euen vnto ſtrange cities.

12 About which things as I went to Damaſcus, with auctoritie and commiſſion of the high prieſtes,

13 Euen at midday, O king, I ſawe in the way a light from heauen, aboue ẏ brightneſſe of the Sunne, ſhine rounde about me, and them which iourned with me.

14 And when they were al fallen to ẏ earth, I heard a voyce ſpeaking vnto me in the Hebrue tong, and ſaying, Saule, Saule, why perſecuteſt thou me? It is harde for thee to kicke againſt the prickes. Actes 9.d. & 22.c.

15 And I ſaid, Who art thou Lorde? And he ſaide, I am Ieſus whom thou perſecuteſt.

16 But riſe and ſtand vpon thy feete, for I haue appeared vnto thee for this purpoſe, to make thee a miniſter and a witneſſe, both of thoſe things which thou haſt ſene, and of thoſe things in the whiche I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom nowe I ſende thee,

18 To open their eyes, that they may bee turned from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance among them which are ſanctified by fayth that is in me.

19 Wherfore, O king Agrippa, I was not diſobedient vnto the heauenly viſion:

20 But ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and throughout al the coaſtes of Iurie, and then to the Gentiles, that they ſhould repent and turne to God, and doe ſuch workes as become thē that repent.

21 For this cauſe the Iewes caught me in the temple, and went about to kil me.

22 Seeing therfore that I haue obtayned helpe of God, I continue vnto this day, witneſſing both to ſmal & great, saying none other things than thoſe whiche the prophetes & Moſes did ſay ſhould come.

23 That Chriſt ſhould ſuffer, and that he ſhoulde be the firſt that ſhoulde riſe from the dead, and ſhould ſhewe light vnto the people, and to the Gentiles.

24 And as he thus ſpake for him ſelfe, Feſtus ſaide with a loude voyce, Paul thou art beſide thy (c) ſelf, much learning doth make thee mad,

25 But he ſaid, I am not mad moſt noble Feſtus, but ſpeake forth the wordes of truth

a. He knewe muche, but he fayled in the right applying of hys knowledge, as they doo which be wyſe in their owne conceiptes only, and haue the zeale of God, but not according to knowledge.

b. He taketh the ſect of the Phariſies to be perfecteſt, becauſe their doctrine was better than the other ſectes. The Saducees denied the reſurrection of the dead. The Eſſeis glorying in ſtraightnes of lyfe, litle regarded true doctrine.

Actes.8.a. 1.Co.15.b. Galat.2.c.

c. Feſtus being muche troubled with Paules declaration, and hauing nothing to ſay againſt it, yet would not yelde vnto it but clamorouſly condemned it as wicked & ſuperſticious, for worldlings are loth to be cumbred with godly matter, and count all ſuche folith that trouble themſelues therewith.

Col.4.a

Iere.39 Actes.24

26 For the king knoweth of these things, before whom also I speake freely, neyther beleeue I, that any of these thinges are hidden from him, for this thing was not donne in a corner.

27 Kyng Agrippa, beleeuest thou the prophetes, I wote wel that thou beleuest.

28 Then Agrippa said vnto Paul, Somewhat perswadest (d) me to be a christian.

29 And Paul saide, I would to God, that not only thou, but also all that heare me to day, were both some what, and also in a great deale suche as I am, except these bondes.

30 And when he had thus spoken, the king rose vp, & the Deputie, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betwene them selues, saying, This man doth nothing worthy of death, or of bondes.

32 Then saide Agrippa vnto Festus, This man might haue bin let lose, if he had not appealed vnto Cesar.

The .xxvij. Chapter.

1. Paul shippeth towardes Rome. 3. Iulius the captaine entreateth him curteously. 41. And at the last they suffer shipwracke.

1 AND when it was concluded that we should sayle into Italie, they deliuered both Paul & certaine other prisoners vnto one named Julius, an vnder captaine of Augustus bande.

Col. 4. a.

2 And we entred into a ship of Adramyttium, and losed from lande, appointed to sayle by the coastes of Asia, one Aristarchus out of Macedonia, of the countrey of Thessalonica, tarying stil with vs.

Ier. 39. c. Acts. 24. c.

3 And the next day we came to Sidon and Julius curteously entreated Paule, and gaue him liberty to go vnto his friendes, and to refreshe him selfe.

4 And when we had launched fro thence, we sayled harde by Cyprus, because the windes were contrary.

5 And when he had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) which is in Lycia.

6 And there the vnder captaine founde a ship of Alexandria, sayling into Italie, and he put vs therein.

B 7 And when he had sayled slowly many dayes, and scarce were come ouer against Gnidum, because the winde withstode vs, we sayled harde by " Candie, ouer against Salmone,

8 And with muche worke sayled beyond it: and came vnto a place whiche is called the Fayre hauens, nigh whereunto was the citie of Lasea.

9 When muche time was spent, and when sayling was now icopardous because also that the fast was now already past, Paul put them in remembrance,

10 And saide vnto them, Sirs, I perceiue that this voyage wyll be with hurt and muche damage, not of the ladyng & ship only, but also of our lyues.

11 Neuertheles, the vnder captaine beleeued the gouernour and the maister of the ship, more than those things whiche were spoken of Paul.

12 And because the hauen was not commodious to winter in, many toke counsel to depart thence, if by any meanes they might attaine to Phenice, and there to winter, whiche is an hauen of Candie, and lyeth towarde the Southwest, and Northwest winde.

13 And when the South winde blewe softly, they supposing that they had obtayned their purpose, losed vnto Asson, and sayled past Candie.

14 But not long after, there arose against C their purpose a flawe of winde, out of the Northeast, which is called Euroclydon.

15 And when the shippe was caught, and could not resist the winde, we let hir goe, and were driuen with the weather.

16 But we were carled into an Ile, which is called Clauda, and had muche worke to come by a boate,

17 Whiche they toke vp, and vsed helpe, and made fast the ship, fearing least they should fall into the Syrtes: and so they let downe " a vessel, and were tarryed.

" or, some read the sayles.

18 The next day whe we were tossed with an exceeding tempest, they lightned ỳ ship.

19 And the thirde day we cast out with our owne handes the tackling of the shippe.

20 And when neyther the Sunne nor Starres in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued was then taken away.

21 But after long abstinence, Paul stode forth in the middest of them, and saide, Sirs, ye should haue hearkened to me, and not to haue losed from Candie, & to haue gained vnto vs this harme & losse.

D 22 And nowe I exhort you to be of good cheare: for there shal be no losse of any mans lyfe among you, but of the ship.

23 For there stode by me this night the angel of God, whose I am, & whom I serue,

24 Saying,

He sawe a glyght, but was loone lyke vnto hie that he- e a Ser- on, are for e tyme well nded, but e returne heir olde ife.

Lites 9.a. .22.c. C

festus be- ruche oled with es decli- n, and la- nothing agilla ould no vaxe it ame coul- as via- super- for ngs wh d with name at all ish ble es h.

" or, Creta, whiche was an hygh hill of Candie.

Actes.25.

24 Saying, Feare not Paule, thou muste be brought before Cesar, and loe, GOD hath giuen thee (a) all them that saile with thee.

a. The graces and blessings whiche God giueth to his children, profite many times the enimies, whiche are vnworthy to receiue the fruit thereof.

25 Wherefore sirs be of good cheare, for I beleeue God that it shal be euen as it was tolde me.

26 Howebeit, wee muste be cast into a certaine Ilande.

27 But when the fourtienth night was come, as we were sailing in Idria about midnight, the shipmen deemed that they drewe neare to some countrey:

28 And sounded, and found it twentie fadomes: and when they had gone a little further, they soumded againe, and founde it fiftene fadomes.

29 Then fearing lest we shoulde haue fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the shippe, when thy had let downe the boate into the sea, vnder a colour as though thy woulde haue cast ankers out of the forepart,

31 Paule saide vnto the vnder captaine, & to the souldiers, Except these abyde in the ship, (b) ye can not be saued.

b. Paul would vse such meanes as god had ordeined, lest he should seeme to haue tempted him.

32 Then the souldiers cut off the rope of the boate, and let it fal away.

33 And when the day began to appeare, Paul besought them all to take meate, saying, This is the fourtienth day that ye haue taried and continued fasting, receiuing nothing at al.

34 Wherefore, I pray you to take meate, for this no doubte is for your healthe, for there shall not (c) an heare fall from the heade of any of you.

c. By this Hebrue speache is ment that they should be in al pointes safe & sound. 1. Tim. 4. &

35 And when he had thus spoken, he toke bread, and gaue thankes to God in presence of them all: and when he had broke it, he began to eate.

36 Then were they all of good cheare, and they also toke meate.

37 And we were altogether in the shippe, two hundred, threescore & sixtiene soules.

38 And when they had eaten ynough, they lighted the shippe and cast out ỹ wheate into the sea:

39 And when it was day, they knewe not the lande: but they spied a certaine hauen with a banke, into the whiche they were minded, if it were possible, to thrust in the shippe.

40 And when they had taken vp the ankers, they committed "(them selues) vnto the sea, and losed the rudder bandes, and

"or, the ship.

hoysed vp the mayne sayle to the winde, and drewe to lande.

41 And when they fel into a place which had the sea on both sides, they thrust in the ship, and the forepart stucke fast and moued not, but the hinder part brake with the violence of the waues.

42 And the souldiers counsell was to kil the prisoners, lest any of them when he had swomme out, should runne away.

43 But the vnder captaine willing to saue Paul, kept them from their purpose, and commaunded that they which could swim should cast them selues first into the sea, and scape to lande:

44 And the other, some on bordes, & some on broken peeces of the shippe: And so it came to passe, ỹ they escaped al safe to lãd.

The.xxviij. Chapter.

5. The Viper hurteth not Paules hand, 8. he healeth Publius father. 23. & precheth Christ at Rome.

1 AND when they were escaped, then they knewe that the Ile was called Melita. Actes.27.

2 And the barbarous people shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had gathered a bundle of stickes, and layde them on the fyre, there came a Viper out of the heate, & caught him by the hand.

4 And when the strangers sawe the beast hang on his hande, they said among them selues, No doubt this man is (a) a murderer, whom though he haue escaped the sea, yet vengeance suffereth not to liue.

a. Sucheth the perueise iudgement of men, that condemne whom they in any affli on.

5 And he shooke off the Viper into the fire, and (b) felt no harme.

b. By this my racle God fourmed his promise to his disciples, that neither Serpentes, nor poison, shoul hurt them, and also by the same, confirmed Gospel of Christ, Paul preach

6 Howebeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they hadde loked a greate whyle, and sawe no harme come to him, they changed their mindes, and said that he was a (c) God.

c. Behold the extremitie Infidels, after any and errour, they fal with into the contrary.

7 In the same quarters were possessions of the chiefe man of the Ile, whose name was Publius, whiche receiued vs, and lodged vs three days curteously.

8 And it came to passe that the father of Publius lay sicke of a Feuer, & of a bloudy flixe, to whom Paul entred in, & prayed and layd his handes on him, and healed him.

9 So when this was donne, other also whiche had diseases in the Ile, came, and

were

were healed:

10 Whiche also did vs great honour, and when we departed, they laded vs with such things as were necessarie:

11 And after three monethes we departed in a ship of Alexandria, whiche had wintred in the Ile, whose badge was (d) Castor and Pollux.

12 And when we came to Syracusa, we taried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the South winde blewe, and wee came the next day to Puteolus:

C 14 Where we found brethren, and were desired to tarie with them seuen dayes: and so we came towarde Rome.

15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, and at the three Taurnes: When Paul sawe them he thanked God and waxed bolde.

16 And when we came to Rome, the vnder captaine deliuered the prisoners to the chiefe captaine of the host: but Paul was suffered to dwel by him, selfe, with a souldier that kept him:

17 And it came to passe, that after three dayes, Paul called ỹ chiefe of the Iewes together. And when they were come together, he saide vnto them, Menne and brethren, though I haue committed nothing against the people or lawes of the fathers, yet was I deliuered prisoner frō Ierusalē into the hands of the Romanes.

18 Whiche when they had examined me, woulde haue let me goe, bycause there was no cause of death in me.

19 But when the Iewes spake contrary, I was costrained to appeale vnto Cesar not that I had ought to accuse my nation of.

20 For this cause then haue I called for you, euen to see (you,) and to speake with you: bycause that for the (e) hope of Israel I am bound with this chaine:

21 And they said vnto him, We neither receiued letters out of Iurie concerning thee, neither any of the brethren that came shewed or spake any harme of thee. D

22 But we will heare of thee what thou thinkest: for cōcerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the prophetes, euen frō morning to night. Luke.2.c.

24 And some were perswaded in the thinges whiche were spoken, and some beleeued not. Actes.17.a.

25 And whē they agreed not among them selues, they departed, after that Paule had spoken one worde, (that is to say,) Well spake the holy ghost by Esaias ỹ prophet, vnto our fathers,

26 Saying, Goe vnto this people, and say, With your eares shall ye heare, and shall not vnderstande, and with your eyes shal ye see, and not perceiue. Esai.6.c. Mat.13.b. Mar..4.b.

27 For the hart of this people is waxed grosse, and their eares are dul of hearing, and their eyes haue they closed: least they shoulde see with their eyes, and heare with their eares, and vnderstande with their hartes, and should be conuerted, and I should heale them. Luke.8.b. John.12.f.

E 28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shal heare it.

29 And when he had saide these wordes, the Iewes departed, and had great reasoning among them selues.

30 And Paule dwelt two yeeres ful in his owne hyred house, and receiued all that came in vnto him.

31 Preaching the kingdome of God, and teaching those things which concerne the Lorde Iesus Christ, with al confidence, no man forbidding him.

Here endeth the Actes of the Apostles.

R. E. Richard Cox. Bishop of Ely.

d. These the Paynims fayned to be Iupiters children, gods of the sea

Actes.23.c.

Actes.23.c.

Actes.23.b.

c. That is, for Iesus Christes sake, whom they had long loked for, to be the redeemer of the wordle.

HEre hast thou (gentle reader for thy better instruction) the discription of the iourney and Peregrination of Saint Paule, which is in this second booke of Saint Luke called the Actes of the Apostles, most intreated of. And for bycause thou readest oftentimes of Emperours, Kings, and Deputies, thou hast set forth to thee, the names, the yeeres, & howe long euery Emperour or King raigned, or Deputie gouerned, and vnder whom any of these Actes were done, euen vntil the death of S. Paul.

The order of times.

Herodes Antippas. Math. viii. Mar. 6. Luke. 9.

The yeeres of the Emperours of Rome.	The yeeres of the presidentes of Iewes.	The yeeres of the Herodians.	The yeeres of Christes incarnatiō.	The yeeres of S. Paul the Apostle.
Tiberius.	*Pilate.*	*Herode.*	*Christ.*	*Paule.*
xviii	vi	xviii	xxxiii	

In this yeare Christ suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Lord Christ, and do continue in prayer, and suffer persecution.

xix	vii	xix	xxxiiii	ii

Steuen was stoned this yeere. Eusebius, Carion.

Samaria doth receiue the doctrine of Christ. Saint Steuen was stoned. S. Paule is conuerted vnto Christ as he iourneyed towarde Damascus, and from thence he departed into Arabia, to preache the Gospel.

xx	viii	xx	xxxv	ii

Philip doth preache the Gospel vnto the cities by the sea side, and doth conuert a man of Ethiopia, an Eunuch, and of great authoritie with Candace Queene of the Ethiopians.

xxi	ix	xxi	xxxvi	iii

Pilate was President full ten yere. Iosephus.

The Gospel is preached to the Syrians, and Phenitians, of those that were dispersed and fledde from Ierusalem.

xxii	x	xxii	xxxvii	iiii

Saint Paul commeth to Ierusalem to see Peter, from thence hee goeth into Syria, Cilicia &c. Saint Peter commeth vnto Lidda. After that he was called of Cornelius to come vnto Cesarea, where he did baptise, and from thence he went to Ierusalem, giuing answere to eche one that entred in question with him.

xxiii	*Marcel.*	xxiii	xxxviii	v

Antioche in Syria is conuerted vnto Christe, the Apostles sende thither Barnabas, Barnabas bringeth Paul out of Tarsa to Antioche, whither also Agabus came, speaking of dearth that was to come. Paule and Barnabas did succour them of Ierusalem.

Caius.	*Agrippa.*	xxiiii	xxxix	vi

Paul and Barnabas by the cōmaundement of the holy ghost, were sent from Antioch, to preache the Gospel vnto the Heathen.

ii	ii	*Herode Agrippa*	xl	vii

(*) In this yere al things pertaining to this former Herode, was giue to this Herode Agrippa, of whom reade Actes the. 12. Iosephus, Eubius. In these yeeres were Cipres, Pamphylia, Pisidia, and Licaonia conuerted.

(*) Paul & Barnabas sailed from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioch, a Citie of Pisidia: From whence by a commotion stirred by ỳ Iewes, they were expelled out of their coastes.

iii	iii		xli	viii

Paul and Barnabas thus driuen from Antioche, come to Iconium, whre they abode a long time.

iiii	iiii	xlii		ix
Claudius.	v		xliii	x
ii	vi		xliiii	xi
iii	vii		xlv	xii

This yere was James the elder beheaded of Herode Agrippa, & Peter was cast in prison, and was deliuered by the angel of the Lord. This king also died in his seuenth yere.

iiii	*Fadus.*	dearth.	xlvi	xiii

Paul and Barnabas (after theyr preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v	ii	*Felix* about this	xlvii	xiiii
vi	iii	time came into	xlviii	xv
		Syria		

About the beginning of thys yeere, Paul and Barnabas toke their iourney through Phenitia and Samaria, vnto Hierusalem, to the synode or counsell. After that, they returned vnto Antioche, where they remayned a yeere, whyther commeth Peter, whom Paul rebuketh. Galath. 2. Then Paul goeth vnto Cilicia and Lycaonia.

vii	*Tiberius Alex.*		xlix	xvi
viii	ii		l	xvii

In these yeeres were conuerted the countreyes of Phrigia, Galatia, Mysia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Ippolonia, Amphipolis, Thessalonia, Athens.

ix	iii		li	xviii
x	*Cumanus.*	*Agrippa*ȳ yonger	lii	xix

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioch, from Antioch he visiteth the congregations of him in time past cõstituted in Galacia, and Phrygia.

xi	*Felix.*	ii	liii	xx
xii	ii	iii	liiii	xxi
xiii	iii	iiii	lv	xxii
xiiii	iiii	v	lvi	xxiii

Paul ferieth ouer into Grecia: From thence about Easter in his. xxii. yeere he goeth by sea into Syria, not a straight course, bycause of the Iewes, but fyrst vnto Philippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem, ther he is imprisoned of the Iewes, set at libertie immediatly of Claudius Lysia Tribunus, and is sent vnto Cesarea to Felix, is kept in custody of Felix two yeeres.

Nero.	v	vi	lvii	xxiiii

Festus commeth about May into Iudea, before whome he pleadeth hys matter: After that, before Festus and Agrippa the kyng. He is sente vnto Rome in Italie, the seconde yeere of Nero.

ii	*Festus Portius.*	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	*Albinus.*	xi	lxii	xxix
vii	ii	xii	lxiii	xxx (&c.)
viii	iii	xiii	lxiiii	xxxi
ix	iiii	xiiii	lxv	xxxii
x	*Florus.*	xv	lxvi	xxxiii
xi	ii	xvi	lxvii	xxxiiii
xii	iii	xvii	lxviii	xxxv
xiii	iiii	xviii	lxix	xxxvi
xiiii	*Vaspasianus Dux.*	xix	lxx	xxxvii

After that Saint Paul had preached the Gospell of Christ, both in the East and West, about. xxxvii. yeeres, he was in the last yeere of Nero the Emperour, beheaded at Rome wyth the swoorde.

L. The

¶ The Cart Cosmographie, of the Peregrination or iourney of Saint Paule.

The Epistle of the Apostle Saint Paul to the Romanes.

¶ The first Chapter.

1. Paul sheweth to whome and to what purpose he is called. 16. What the Gospell is. 18. The vengeance of God vpon the wicked. 20. The vse of the creatures. 24. The ingratitude and punishment of the wicked.

1 PAul the seruaunte of Jesus Christe, (a) called (to be) an Apostle, seuered into the Gospell of God,

2 Which he had promised afore by hys prophetes in the holy scriptures

3 Of his sonne, which was made of the seede of Dauid after the flesshe:

4 And hath bin declared to be the sonne of (b) God, with power after ỳ spirite that sanctifyeth, by the resurrection from the dead, of Jesus Christ our Lorde:

5 By whome we haue receyued grace and Apostleship, that obedience myght be gyuen vnto the fayth in hys name among all heathē

6 Among whome, yee are also the called of Jesus Christ:

7 To all that be in Rome, beloued of Gods saintes by calling: Grace to you, and peace from God our father, and the Lorde Jesus Christe. B

8 Firste verily, I thanke my God thorough Jesus Christ for you all, that your fayth is published throughout all the worlde.

9 For God is my witnesse, whome I serue with my spirite in the Gospell of his sonne, ỳ without ceassing I make mentiō of you: John. 4. 1. Cor. 1.

10 Praying alwayes in my prayers, that by some meane at the last, one time or other, I might take a prosperous iourney by the wyl of God, to come vnto you. Philip. 1. Colos. 1.

11 For I long to see you, that I might bestowe among you some spirituall gift, that ye might be stablished.

12 That is, that I myght haue consolation to-

a. By thys he declareth, that he came not into the office of the Apostleship by hys owne arrogancie, but by the calling of God, whereby he differeth from the false Apostles. Mat. 1. a.

b. Three maner of wayes Paul sheweth here Christ to be declared the sonne of God. First, by power and working of miracles. Secondly, by the holy ghost appearing in visible signes. Thyrdly, by hys resurrectiō from the dead. 1. Cor. 1. a. Gala. 1. a.

on togeather with you, eache with others fayth, yours and myne.

13 I would that ye shoulde knowe brethren, howe that I haue often times purposed to come vnto you (and haue bene let hytherto) that I might haue some fruite also among you, as among other of the Gentiles.

14 I am debter both to the Greekes, and to the (c) barbarous, both to the wise, and to the vnwyse.

15 So that as muche as in me is, I am ready to preach ỳ Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christ, bycause it is the power of God vnto saluation to all that beleeue, to the Iewe fyrst, and also to the Greeke.

17 For by it is ỳ ryghteousnesse of God opened from fayth to fayth. As it is written, The iust shall liue by fayth.

18 For the wrath of God (d) is reuealed from heauē, against all vngodlynesse and vnrighteousnesse of men, whiche (e) withholde the trueth in vnryghteousnesse.

19 For that that may be knowen of God, is manifest among them, bycause God hathe shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his workes, through the creation of the worlde, are seene, that is, both hys eternall power and godhead: so that they are without excuse.

21 Bycause that when they knewe God, (notwithstandyng) they glorifyed hym not as God, neyther were thankfull, but waxed full of vanities in theyr imaginations, and their foolish hart was blynded.

22 Whē they counted them selues wise, they became fooles.

23 And turned the glory of the incorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also, of byrdes and four footed beastes, and of creepyng beastes.

24 Wherefore God gaue them vp to vncleannesse, through the lustes of their owne harts, that theyr owne bodyes shoulde be defyled among them selues.

25 Which changed his (f) trueth for a lye, and worshipped and serued the creature, more than the creator, whiche is to be praysed for euer. Amen.

26 Wherfore God gaue thē vp vnto shamefull lustes: for euen theyr wome did change the naturall vse, into that which is agaynste nature.

27 And lykewise also, the men left the naturall vse of the woman, and brente in theyr lustes one with another, and men wyth men wroughte fylthynesse, and receyued in them selues the reward of theyr errour (as it was accordyng.)

28 And as they regarded not to know God: (euen so) God delyuered them vp vnto a lewde minde, that they shoulde doe those thyngs whiche were not comely: Acts.7.f.

29 Being full of all vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, full of enuie, murder, debate, deceyte, euil conditioned, whisperers,

30 Backbyters, haters of God, despitefull, proude, boasters, bryngers vp of euil thyngs, disobedient to father and mother:

31 Without vnderstanding, couenant breakers, without naturall affection, truice breakers, vnmercyfull.

32 The whiche knowing the righteousnesse of God, (how that they which commit such things, are worthy of death,) not onely doe the same, but also haue pleasure in them that do them. Deu.7.k.

The.ij. Chapter.

1. Gods iudgementes vppon the hypocrites. 12. Ignorance excuseth not. 13. All men are synners. 15. The Gentiles by their conscience, 17. The Iewes by their lawe.

1 Therefore art thou inexcusable, O man, whosoeuer thou be that (a) iudgest: for in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the selfe same thyngs. Math.7.k.

2 But we are sure that the iudgemēt of God is according to the trueth, against them which commit such thinges.

3 Thynkest thou this, O thou man that iudgest them whiche doe such things, and doest the same (thy selfe) that thou shalt escape the iudgement of God?

4 Eyther despisest thou the richesse of hys goodnesse, and pacience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance?

5 But thou after thy stubbernesse and harte that can not repente, heapest vnto thy selfe wrath, against the day of wrath and declaration of the righteous iudgement of God:

6 Whiche will reward euery man according to hys (b) deedes:

7 To them which by continuing in well doing seeke for glory, & honour, and immortalitie, eternall lyfe.

8 But vnto them that are contentious, and doe not obey the trueth, but obey vnrygh-

a. Saint Paul speaketh here against those men only who being them selues fylled with all wickednesse, and impietie, yet be of all other most busie and curious in noting and reprehending other mens faultes: not of any godly zeale, but to iustifye themselues, and to bryng other men into hatred & contēpt Esai.30.d. Acts.27.g. Math.16.d.

b. Not that our workes be of such merite that they deserue rewarde: but the scriptures vse thys kynd of speaking, that therby it maye prouoke and stirre vp men vnto good liuyng, whereby our fayth may the more appeare. Whiche good workes God of hys free grace doth rewarde.

ph.26.b. those that not Iews common wer called heathen. here they iuided in- Grekes and barous. By kes he vn- standeth se that wer ned, ciuile of good ngeing vp. barbarous, meaneth he & sauage ople, with om no man lde well e to do. Whiche ap- rance the lde know- nothing For in the ht of God mē are god- le, sinners, the childrē wrath: and ken they owe any yng of God, they bee ught, by- use they ney er thanke im, nor serue m, & there- re plagues re poured vp- n them from euen. They holde he trueth in nrighteous- es, the whiche derstand the ueth, and do ot expresse he same in heir deedes nd life. Psal.106.c. Ierc.2.c. Ezec.14.b. By his truth, here he vnder- standeth the glory of God, and his true religion: and a lye he cal- leth idolles, bycause the i- dolaters were about to take away from wood & stone that whiche they were, thinking them to be neyther wood nor stone but attributed to them that they were not, that is, diuine power and nature.

trousnesse (shall come) indignation and wrath:

9 Tribulatiō, and anguish, vpon euery soule of man that doeth euill, of the Iewe fyrste, and also of the Greeke:

10 But glory, and honour, and peace, to euery man that doeth good, to the Iewe fyrste, and also to the Greeke.

2.Par.19.c. Actes.10.c. Ephe.6.b. Colos.3.b.

11 For there is no respect of persons wyth God.

12 For who so euer hath sinned without law, shall also perish without lawe: and as many as haue synned in the lawe, shall be iudged by the lawe,

Iames.1.b.

13 (For in the syghte of God, the hearers of the lawe are not righteous: but the doers of the lawe shall be iustifyed.

14 For when the Gentiles whiche haue not the lawe, doe of nature the things conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

¶ 15 Whiche shewe the workes of the lawe written in theyr hartes, theyr conscience bearyng them witnesse, and their thoughtes accusing one another, or excusing.)

John.8.b.

16 At the day when God shall iudge the secretes of men by Iesus Chriſte, accordyng to (c) my Gospell.

17 Behold, thou arte called a Iewe, and (d) restest in the lawe, and makest thy boast of God,

18 And knowest (his) wyll, and alowest the thyngs that be excellente, informed by the lawe:

19 And beleuest that thou thy selfe arte a guyde of the blinde, a lyght of them (whych are) in darknesse,

20 An informer of them which lacke discretion, a teacher of the vnlearned: whyche hast the fourme of knowledge, and of the trueth in the lawe.

D

Math.7.a.

21 Thou therefore whiche teachest another, teachest not thy selfe? Thou preachest a mā should not steale, yet stealest thou?

22 Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest idolles, and yet committest sacrilege.

23 Thou that makest thy boast of the lawe, through breaking the lawe dishonourest thou God?

24 For the name of God is euill spoken of among the Gentiles, through you, as it is written,

Esai.52.a Ezec.36.g.

25 For circumcision verily auayleth, if thou keepe the lawe: but if thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore, if the (e) vncircumcision keepe the ordinances of the lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, if it keepe the lawe, iudge thee, which being vnder the letter and circumcision, dooest transgresse the lawe?

28 For he is not a Iewe, whiche is (a Iewe) "outwarde. Neyther is that circumcision, which is outward in the flesshe.

29 But he is a Iewe, which is one "inwardly, and the circumcision of the hart, whyche consisteth in the spirite, and not in the letter (is circumcision) whose prayse is not of mē, but of God.

e. By the word he meth all people, countrey nation they be, haue ne cyued figne of cumcis cording lawe or "or, ca "or, in

Ioh.1. Rom.2. Colos.2.

The.iij.Chapter.

1. The Iewes haue a prerogatiue. 10. The Iewes and Gentiles be both sinners. 24. All are iustifyed by grace through fayth, and not through workes.

1 What preferment then hath the Iewe? or what profite is there of Circumcision?

I

2 Much euery way. Firste, for byeause that vnto them were committed the wordes of God.

Rom.9.d.

3 What then though some of them did not beleeue? Shall theyr vnbeleefe make the (a) fayth of God without effect?

a. Whyche the performance of promise. Fayth is iuste after two sortes, both our beleefe, when we assure our selues that God will performe promise, and also for the stedfastnesse of Gods promise to the people. For though some of the Iewes did not beleeue, yet the trueth neuer fayled.

4 God forbyd: yea let God be true, and euery man a lyer, as it is writte, That thou mightest be iustifyed in thy sayings, and ouercome when thou art iudged.

5 But if our vnrighteousnesse setteth forthe the ryghteousnesse of GOD, what shall we say? Is God vnrighteous whiche taketh vengeance? (I speake after the manner of men,)

6 God forbyd: for how then shall God iudge the worlde?

7 For if the trueth of God hath more abounded thrugh my lye vnto hys glory, why am I as yet iudged as a sinner?

8 And not rather (as we bee slaunderously reported, and as some affirme that we saye) let vs do euill, that good may come thereof? whose damnation is iust.

9 What then, are we better (than they?) No, in no wise: for we haue before accused bothe Iewes and Gentiles, that they are all vnder synne:

Psal.14.d. and.52.d.

10 As it is written, There is none righteous, no not one:

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are all become vnprofitable: there is none that doeth good, no not one.

13 Their

13 Their throte is an open sepulchre, with their tongues they haue deceyued, the poyson of aspes is vnder their lyppes.

14 Whose mouth is full of cursing and bytternesse:

15 Their feete are swift to shed blood.

16 Hartes griefe and miserie are in theyr wayes.

17 And the way of peace haue they not knowen.

18 Ther is no feare of God before their eyes.

19 Nowe we knowe that what thynges so euer the law sayeth, it sayth it to them whych are vnder the lawe: that euery mouth maye be stopped, and that all the world may be indangered to God.

20 Bycause that by the deedes of the (b) law, there shall no flesshe be iustifyed in his sight: For by the lawe commeth the knowledge of synne.

21 But nowe is the righteousnesse of God declared without the lawe, being witnessed by the lawe and the prophets.

22 The righteousnesse of God (commeth) by the fayth of Iesus Christe, vnto all, and vpon all them that beleeue. There is no difference:

23 For all haue synned, and haue neede of the glory of God.

24 (But are) iustifyed freely by his grace, thorough the redemptiō that is in Christ Iesu:

25 Whome God hathe set forthe to be a (c) propitiation, through faythe in his blood, to declare hys righteousnesse, by the forgiuing of the sinnes that are past,

26 Whiche God did suffer, to shewe at thys tyme hys righteousnesse: that he might bee iust, and the iustifyer of hym which beleeueth on Iesus.

27 Where is then thy boasting? It is excluded. By what lawe? of workes? Nay: but by the lawe of fayth.

28 Therefore, we hold that a man is iustifyed by fayth, without the deedes of the lawe.

29 Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God which shall iustifie the circumcision by (d) fayth, and vncircumcision through fayth.

31 Doe we then destroy the lawe through fayth? God forbid: but we rather maynteyne the lawe.

The. iiij. Chapter.

7. Iustification is the free gyft of God, as it appeareth by Dauid and Abraham, 13. and also by the office of law and fayth.

1 What shall we say the that Abraham our father, as perteynyng to the flesshe, dyd fynde?

2 For if Abraham were iustifyed by workes, then hath he wherein to boast, but not before God.

3 For what sayeth the scripture? Abraham beleeued God, and it was counted vnto him for rygh teousnesse.

4 To him that worketh, is the reward not reckened of grace but of dutie.

5 To hym that worketh (a) not, but beleeueth on him that iustifyeth the (b) vngodly, hys fayth is counted for righteousnesse.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without workes:

7 (Saying,) Blessed are they whose vnrighteousnesse are forgiuen, and whose sinnes are couered.

8 Blessed is that man to whome the Lorde will not impute synne.

9 (Came) this blessednesse then vpon the circumcision only, or vppon the vncircumcision also? For we say that fayth was reckened to Abraham for righteousnesse.

10 How was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? Not in the circumcision, but in vncircumcision.

11 And he receyued the signe of circumcision, as the (c) seale of the righteousnesse of fayth, whiche he had yet being vncircumcised, that he shoulde be the father of all them that beleeue, though they be not circumcised, that righteousnesse myghte bee imputed vnto them also.

12 And that he might be father of circumcision, not vnto them onely whiche came of the circumcised: but vnto them also that walke in the steppes of the faith that was in our father Abraham, before the time of circumcision.

13 For the promise that he should be the heire of the world, (was) not to Abraham, or to his seede through the lawe, but thorough the righteousnesse of fayth.

14 For if they which are of the law be heyres, then is fayth but vayne, & the promise made of none effect:

15 Bycause the lawe causeth wrathe: For where no lawe is, there is no transgression.

16 Therefore by fayth (is the inheritance gyuen) that it might (be) by grace, that the promise myghte bee sure to all the seede, not to that only which is of the lawe, but to that also whiche is of the fayth of Abraham, whiche is the father of vs all.

17 (As it is written, I haue made thee a fa-

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13 a Gal.5.b.

14 Gal.5.b. Rom.3.b. Psal.59.b.

15 Psal.36.a.

19 Esa.2.c. a He includeth here the whole lawe, both the ceremoniall and morall, whose workes can not iustifie, bicause they be imperfect in al men.

20 Esai.53.d.

21 Rom.9.d.

22 John.2.c. c Whych is a pacifying of Gods displeasure. That whereas we wer sometime bondslaues to sinne, God made his only sonne Christ Iesus a sacrifice for our sinnes, to reconcile vs agayne by fayth into Gods fauour. Gala.2.c

23 d Meaning that the Iewe & the Gentile are both iustified by one meanes, which is by fayth.

1 Esai.9.a.

3 Gen.15.b. Gala.3.a. James.2.d.

5 a That is, which meaneth not to obteyne saluation through worthynesse of his workes. b God is sayd to iustifie the vngodly, bycause he pardoneth hys sinnes, and of a wicked man, maketh hym good.

7 Psal.32.a. The Epistle on Newe yeres day.

10 Gene.15.b.

11 Gen.17.b. c So was Abrahams circumcision called, bycause thereby was sealed the righteousnesse that through fayth was imputed to hym before his circumcision.

14 Galat.3.c.

17 Esai.51.a Gen.17.c.

ther of many nations) before God, whom he beleeued, which restoreth the dead vnto lyfe, and calleth those things whiche be not, as (d) though they were.

d. In the creation of the world this appeared: For when he commaunded any thing to be, foorthwith it was.

18 Who contrary to hope, (e) beleeued in hope, that he should be the father of many nations: according to that whiche was spoken, So shall thy seede be.

e. That is, whi che beleeued and hoped for those things which god did promise, whe as to mannes reason they were without hope.

19 And he fainted not in the fayth, nor considered his owne body nowe dead, when hee was almost an hundred yeeres olde, neyther yet the (f) deadnesse of Saraes wombe.

f. For that she was past chyld bearing.

20 He stackered not at the promise of God through vnbeleefe: but was strong in fayth, giuing glory to God:

21 And being full certified, that what he had promised, he was able also to performe.

22 And therefore was it reckened to him for ryghteousnesse.

Rom. 15. a.

23 Neuertheleſſe, it is not written for him onely, that it was reckened to him:

24 But also for vs, to whome it shal be reckened, so that we beleeue on him that raised vp Jesus our Lorde from the dead,

25 Which was deliuered for our sinnes, and was rayſed agayne for our iustification.

The. v. Chapter.

1. The fruite of fayth. 7. The loue of God, and obedience of Christe. 12. From whence commeth death, and from whence life.

John. 16. a.

1 Therefore beyng iustifyed by fayth, wee are at (a) peace with God, through our Lord Jesus Christ:

a. By peace which is the fruit of faithe, is met the incredible and moste constant ioy of mynde, our conscience beeing quiet, & establiſhed in gods grace

2 By whome also we haue had an entrance by fayth, vnto thys grace wherein we stand, and reioyce in hope of the glory of God.

Heb. 3. a.

3 Not that only: but also we reioyce in tribulations, knowing that tribulation worketh patience:

b. Both for that the hope of the godly is not disappoin ted of that whiche they hope for, and also for that they are not ashamed of any affliction in this world, as the worldly mynded be: but constantly abide without shame, whatsoeuer trouble god doeth send to them.

4 Patience proue, proue hope:

5 And hope maketh not (b) ashamed, because the loue of God is shed abroade in oure hartes by the holy ghoste, whiche is gyuen vnto vs.

6 For when we were yet weake, according to the time, Christ dyed for the vngodly.

7 Now scarse wil any man dye for the righteous: yet peraduenture for the good some man durst dye.

8 But God setteth out his loue towarde vs, seeing that whyle we were yet synners, Christ dyed for vs.

9 Much more then nowe, we that are iustified by his blood, shall be saued from wrath thorough hym.

John. 3. c. 1. John. 4. b.

10 For if when we were enimies, we wer reconciled to God by the death of hys sonne: much more, seeing we are reconciled, wee shall be saued by his lyfe.

11 Not only so, but we also ioy in God, thorough our Lorde Jesus Christ, by whome we haue nowe receyued the atonement.

12 Wherefore, as by one man sinne entred into the worlde, and deathe by synne: euen so, death entred into all men, insomuch as all haue synned.

Gen. 2. c. Rom. 6. b.

13 For vnto the law was sinne in the worlde: but sinne is not imputed when there is no lawe.

14 Neuertheleſſe, death raigned from Adam to Moses, ouer them also that had not sinned wyth lyke transgression as dyd Adam, whyche is the figure of him that was to come.

C.

15 But not as the synne, so is the free gyfte. For if through the synne of one many bee dead: muche more the grace of God, and the gift by grace, whiche (is) by one man Jesus Christ, hath abounded vnto many.

John. 1. b.

16 And not as by one that sinned (euen so) the gyft: for the sinne entred by one (offence) into condemnation: but the gift of (c) many sinnes into iustification.

c. For by christ we are not only deliuered from the sinne of Adam, but also from all such sinnes as we haue added thereunto.

17 For if by the synne of one deathe raigned by the meanes of one, muche more (they) whiche receyue abundance of grace and of the gyft of righteousnesse, shall raigne in life by the meanes of one, Jesus Christe.

18 Lykewise then, as by the sinne of one (sinne came) on all menne to condempnation: euen so, by the ryghteousnesse of one (good came) vpon all men, to the ryghteousnesse of life.

19 For as by one mans disobedience many became sinners: so by the obedience of one shall many be made righteous.

Gala. 3. b.

20 But the lawe in the meane time entred in, that synne shoulde encrease. But where sinne was plenteous, grace was more plenteous.

21 That as sinne hath raigned vnto deathe: euen so myght grace raigne thorough ryghteousnesse vnto eternall lyfe, by Jesus Christ our Lorde.

D

The. vi. Chapter.

5. Newenesse of life foloweth iustification, to the which he exhorteth.

1 What shall we say then? Shall we continue in sinne, that grace may abound? God forbid.

2. He dyeth to sinne, in whom the strength of sinne is broken by the power of Christ.

2 Howe shall we that are dead (a) to synne, liue any longer therein?

3 Knowe yee not, that all we whiche haue bin baptised into Jesus Christe, haue bene baptised

* The Epistle on the fyrst Sunday after trinitie.

baptised (b) into hys death?

4 We are buried then with them by baptisme into hys death, that lykewise as Chryst was rayſed vp from the dead by the glory of the father: euen ſo, we alſo ſhould walke in newneſſe of life.

5 For if we bee graft togeather by the lykeneſſe of hys death: euen ſo ſhall we be (partakers) of the reſurrection:

6 Knowing this, that our old man is crucifyed wyth him alſo, that the body of ſynne myghte vtterly be deſtroyed, that henceforwyth we ſhould not ſerue ſynne.

B 7 For he that is dead, is iuſtified from ſynne.

2. Tim. 3. g. 8 And if we be dead with Chriſte, we beleeue that we ſhall alſo lyue with hym:

Apoc. 1. b. 9 Knowing that Chriſt being rayſed from the dead, dyeth no more, death hathe no more power ouer hym.

10 For as touching that he died, he dyed concerning ſynne once: and as touching that hee lyueth, he lyueth vnto God.

11 Likewiſe reckon your ſelues to be dead vnto ſynne, but alyue vnto God, thorough Jeſus Chriſt our Lorde.

12 Let not ſynne raigne therefore in youre mortall body, that ye ſhould therevnto obey by the luſtes of it.

'or, weapons. 13 Neyther gyue yee your members" as inſtrumentes of vnryghteouſneſſe vnto ſinne: but gyue your ſelues vnto God, as they that are alyue from the dead, and your members "as inſtrumēts of righteouſneſſe vnto God.

14 For ſynne ſhall not haue power ouer you, bycauſe ye are not vnder the (c) lawe, but vnder grace.

15 What then? Shall we ſynne, bycauſe we are not vnder the lawe, but vnder grace? God forbyde.

16 Know ye not how that to whome ſo euer ye committe your ſelues as ſeruantes to obey, his ſeruants ye are to whome yee obey: whether it be of ſynne vnto death, or of obedience vnto righteouſneſſe?

17 But God be thanked, that ye were the ſeruantes of ſynne: but yee haue obeyed wyth hart the fourme of doctrine, into the whyche ye were brought vnto.

18 Being then made free from ſynne, ye are become the ſeruantes of righteouſneſſe.

19 I ſpeake after the (d) manner of men, bycauſe of the infirmitie of your fleſhe. For as ye haue giuen youre members ſeruantes to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo now gyue your members ſeruauntes to righteouſneſſe vnto holyneſſe.

20 For when ye were the ſeruants of ſinne, ye were free from righteouſneſſe.

D 21 What fruite had ye then in thoſe thyngs, whereof ye are nowe aſhamed? For the ende of thoſe things, is death.

22 But now yee being made free from ſinne, and made the ſeruauntes of God, haue youre fruite vnto holyneſſe, and the ende euerlaſting life.

23 For the rewarde of ſynne is death: but the gyft of God is eternall life, thorough Jeſus Chriſt our Lorde. Gen. 2. c. Rom. 5. c.

The. vij. Chapter.

1. 7. 12. The vſe of the lawe, 4. from the which Chriſt hath deliuered vs. 23. The fighte betweene the lawe of the fleſhe, and the lawe of the ſpirite.

1 KNowe yee not brethren (for I ſpeake to them that knowe the (a) lawe) (howe) that the lawe hathe power ouer a manne, as long as he lyueth?

2 For the woman whiche hath an husband, is bound by the lawe to hir husband, as long as he lyueth: but if the husband be dead, ſhe is loſed from the lawe of hir husbande.

3 So then if whyle hir husband lyueth, ſhee couple hir ſelfe with another man, ſhe ſhall be" counted a wedlocke breaker: but if hir husbande be dead, ſhe is free from the lawe: ſo that ſhe is no wedlocke breaker though ſhe couple hir ſelfe with another man.

4 Euen ſo ye alſo, my brethren, are dead concerning the lawe by the (b) body of Chriſte, that ye ſhould be coupled to another, who is rayſed from the dead, that we ſhoulde bryng forth fruite vnto God.

5 For when we were in the fleſhe, the luſtes of ſynne (which were) by the lawe wrought in our members, to bryng forthe fruite vnto deathe.

6 But nowe are we deliuered from the law, and dead vnto it wherevnto we were in bondage, that wee ſhoulde ſerue in newneſſe of ſpirite, and not in the oldneſſe of the letter.

7 What ſhall we ſay then? is the lawe ſinne? God forbidde. Neuertheleſſe, I knewe not ſinne, but by the lawe: for I had not knowen luſt, except the lawe had ſayde, Thou ſhalt not luſt.

8 But ſynne taking occaſion by the commandement, wrought in me all manner of concupiſcence. For without the lawe ſinne (was) dead.

9 I once lyued without lawe: but when the commaundement came, ſynne reuiued,

10 And I was dead: and the very ſame commaundement, whiche was (ordeyned) vnto lyfe, was found (to be) vnto me an occaſion of death.

L. iiij. 11 For

a. That is, that ſinne thorowe Chriſtes death, may be aboliſhed and dye in vs: and that we are made cleane outwardly wyth water in our baptiſme, ſo inwardly our ſynnes may be waſhed away, and clenſed by the bloud of Chriſte.

c. That is, vnder the curſſe of the lawe, whoſe office is to accuſe and cōdemne: but vnder grace, whereby we haue forgiueneſſe of our ſinnes, and are ſanctifyed by the holy ghoſt into the newneſſe of lyfe.

John. 8. d. Rom. 8. a.

d. Men vſe to ſpeake gentilly to theyr friendes, and not to exact ſo much, as they myght, but ſo farre foorth as reaſon requireth.

2. Before the commyng of Chriſt all men were maryed and bound to the law, which did them none other ſeruice, but diſcloſed their ſynne and wickednes, forcing them to ſeeke help for their ſinne els where. Now then, the lawe being aboliſhed for hir imperfection, and they cleanſed thorough Gods grace, are eſpouſed vnto Chriſt theyr newe husband, hym to ſerue in newneſſe of life.

"or, called.

b. Bycauſe the body of Chriſt is made an offering and a ſacrifice for our ſinnes, whereby God is pleaſed, and his wrath appeaſed: and for Chriſtes ſake the holy ghoſt is giuen to al beleeuers, whereby the power of ſinne is in vs dayly weakened: we are counted dead to the law, for that the lawe hath no dominion ouer vs. Rom. 5. c. Gala. 3. b. Exod. 20. c. Deut. 5. b.

11 For synne taking occasion by the commaundement, hath deceyued me, and by the same slue (me.)

12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good.

13 Was that then whiche was good, made death vnto me? God forbidde. But synne, that synne might appeare, by that whyche was good to worke deathe in me: that synne by the commaundemente might bee out of measure synfull.

C 14 For we knowe that the lawe is spiritual: but I am carnall, solde vnder (c) sinne.

Esai. 52. a.

15 For that whiche I doe, I alowe not: for what I would, that doe I not: but what I hate, that doe I.

16 If I do nowe that, which I woulde not, I consent vnto the lawe that it is good.

17 Now then it is not I that do it: but sinne that dwelleth in me.

18 For I know, that in me (that is to say in my flesche) dwelleth no good thing. For to will, is present with mee: but I fynde no meanes to performe that which is good.

19 For the good that I would, do I not: but the euil which I would not, that do I.

20 And if I do that I woulde not, then is it not I any longer that doeth it, but sinne that dwelleth in me.

D 21 I fynde then by the lawe, that when I would do good, euil is present with me.

22 For I delight in the lawe of God, after the inwarde man:

23 But I see another lawe in my members, rebelling agaynste the lawe of my mynde, and subduing mee vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: who shal deliuer me from the (d) body of this death?

25 I thanke God through Iesus Christe our Lorde. So then, with the minde I my selfe serue the lawe of God: but with the flesh, the lawe of synne.

c. Lyke as bondmen are violētly thrust, hurled, and turmoyled, as it pleaseth their cruell maister: so are we thorough heapes of sinnes drawen to many euill doyngs whiche we do neyther lyke nor alowe.

Gene. 6. a.

d. It is called the body of synne, for that it is an whole lump of sinne, tosing and tormenting the whole mā, and pluckyng hym frō God, wherby plages and miseries are heaped on, and man lyueth as he wer in the middest of death.

The. viij. Chapter.

1. The assurance of the faythfull. 6. The frutes of the holy Ghost. 13. The weakenesse of the lawe. 17. Of hope. 18. Of patience vnder the crosse. 29. Of the foreknowledge of God.

a. The lawe of the spirite, and the lawe of sin, is here taken improperly for the power and strength of the law and sinne: and it is called the spirite of life, bycause it quickeneth & gyueth life.

1 THere is then no damnation to them which are in Christ Iesu, whiche walk not after the flesh, but after the spirite.

2 For the lawe of the (a) spirite of life, thorough Iesus Christ, hath made me free from the lawe of synne and death.

3 For what the lawe coulde not do, in as muche as it was weake through the flesche, God hauing sente his owne sonne, in the similitude of sinfull flesche, euen by sinne, (b) condemned sinne in the flesche:

b. God, through the sacrifyce of his, which Christ hys only sonne offered vpon the crosse in hys flesshe, hath condemned & abolished sin, which raigned in our mortall flesche.

4 That the righteousnesse of the law, might be fulfylled in vs, whych walke not after the flesh, but after the spirite.

5 For they that are carnall, are (c) carnally minded: but they that are spiritual, are spiritually minded.

c. φρονοῦσι and φρόνημα greecke words do not only signifye wisdome and prudence, as affection, carefulnesse, and minding of any thyng.

6 To be carnally minded, is death: but to be spiritually minded, is life and peace:

7 Bycause that the fleshly minde is enmitie agaynste God: for it is not obedient to the lawe of God, neyther can be.

8 So then, they that are in the flesche, can not please God.

9 But yee are not in the flesche, but in the spirite, if so be that the spirite of God dwell in you. If any manne haue not the spirite of Christ, the same is none of his.

d. Albeit we haue a body which is dead to all goodnesse, by reason of synne, whych so fully raygneth in it, yet when we are grafted in Christ, his spirite of life giueth vs lyfe, & iustifyeth vs.

10 And if Christe be in you, the body is dead bycause of (d) sinne: but the spirite is life for righteousnesse sake.

11 But if the spirite of hym that rayled vp Iesus from the dead, dwell in you: euen hee that rayled vp Christ from the dead, shal also quicken your mortall bodies, bycause that his spirite dwelleth in you.

12 Therefore brethren, we are debters, not to the flesche, to liue after the flesche.

13 For if ye liue after the flesche, yee shall dye: but if yee through the spirite, do mortifie the deedes of the body, ye shall liue.

The Epistle on the eyght sunday after trinitie.

14 For as many as are ledde by the spirite of God, they are the sonnes of God. C

15 For yee haue not receyued the spirite of bondage agayne to feare: but ye haue receyued the spirite of adoption, whereby we crye, Abba, father.

Gala. 4. d. 1. Timo. 1. 2. Cor. 1. d. Ephes. 1. a.

16 The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

The Epistle on the fourth sunday after trinitie.

17 If we be sonnes, then are we also heires, the heyres of God, and coynt heyres wyth Christ: so that we suffer togeather, that wee may be also glorifyed togeather.

c. λογίζομαι sygnifyeth to way or to consyder. But bycause the matter was certaine, and saint Paul nothyng doubted thereof, it is thus made: I am perswaded.

18 For I am certainely (c) perswaded, that the afflictions of this time, are not worthy of the glory which shall be shewed vpon vs.

19 For the earnest expectation of the creature abydeth, loking when the sonnes of God shall appeare:

f. The creatures shall not be restored before Gods chyldren be broughte to theyr perfection. In the meane season, they desire, grone, and wayte.

20 Bycause the (f) creature is subiect to vanitie, not wylling, but for hym whiche hathe subdued the same in hope.

21 For the creature it selfe shall be made free from the bondage of corruption, into ỹ glorious libertie of the sonnes of God:

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne with

with vs, euen vnto this tyme.

23 Not onely (they,) but we also whiche haue the firſt fruytes of the ſpirite, & we our ſelues mourne in our ſelues, wayting for the adoption (euen) the deliuerance of our body.

24 For we are ſaued by hope: But hope that is ſeene, is no hope. For how can a man hope for that which he ſeeth?

25 But and if wee hope for that wee ſee not, then do we with patience abide for it.

26 Likewiſe, the ſpirite alſo helpeth our infirmities. For we knowe not what to deſire as we ought: but the ſpirite it ſelfe maketh great (g) interceſſion for vs, with gronings, whiche can not be expreſſed.

27 And he that ſearcheth the hartes, knoweth what is the meanyng of the ſpirite: for hee maketh interceſſion for the ſaincts according to the pleaſure of God.

28 For we knowe that all things worke for the beſte, vnto them that loue God, to them whiche alſo are called of purpoſe.

29 For thoſe whiche he knewe before, he alſo ordeined, that they ſhoulde bee lyke faſhioned vnto the ſhape of his ſonne, that he might be the firſte begotten among many brethren.

30 Moreouer, whom he did predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them he alſo glorified.

31 What ſhal we then ſay to theſe things? If God be on our ſide, who can be againſt vs?

32 Whiche ſpared not his owne ſonne, but gaue him for vs all: howe ſhall he not with him alſo gyue vs al things?

33 Who ſhall lay any thyng to the charge of Gods choſen? It is God that iuſtifieth:

34 Who is he that condemneth? It is Chriſte which died, yea rather which is raiſed again, which is alſo on the right hande of God, and maketh interceſſion for vs.

35 Who ſhall ſeparate vs from the loue of Chriſte? (Shall) tribulation, or anguiſhe, or perſecution, eyther hunger, eyther nakednelle, eyther peril, eyther ſworde?

36 (As it is written: For thy ſake are we killed all day long, and are counted as ſheepe for the ſlaughter.)

37 Neuertheleſſe, in all theſe thyngs we ouercome, through him that loued vs.

38 For I am ſure, that neyther death, neyther lyfe, neyther angels, nor rule, neyther power, neyther thyngs preſent, neyther thyngs to come.

39 Neyther heigth, nor deapth, neyther any other creature, ſhal be able to ſeparate vs from the loue of God, which is in Chriſte Jeſu our Lorde.

f. The right forme and affectiō of prayer, cōmeth by the holy ghoſt, who maketh interceſsiō for vs, not that he prayeth and mourneth: but that he ſo ſtirreth our harts, that wee lift them vp to beare earneſtly & feruently, which is the true prayer.

Num.14.b
Luke.20.b
John.3.b
Eſai.53.D

Pſalm.44.D

The.ix. Chapter.

1. Paul declareth his feruent loue towarde his nation, 11. he treateth of election, and reprobation, 24. alſo of the callyng of the Gentiles, 30. and of the caſting off, of the Iewes.

1 I Say the trueth in Chriſt, I lye not, (my conſcience alſo bearyng me witneſſe by the holy ghoſt,)

2 That I haue great heauineſſe, and continuall ſorowe in my hart.

3 For I haue wiſhed my ſelfe to be curſed from (a) Chriſt, for my brethren, my kinſmen as parteyneth to the fleſhe,

4 Whiche are the Iſraelites: to whome parteyneth the adoption, and the glory, and the couenantes, and the lawe that was gyuen, and the ſeruice of God, and the promiſſes:

5 Of whom are the fathers, and of whom as concernyng the fleſhe Chriſte (came) which is God, in all things to be prayſed for euer, Amen.

6 And it can not be, that the worde of God hath taken none effect. For they are not all Iſraelites, whiche are of Iſrael:

7 Neyther are they all children that are the ſeede of Abraham: but in Iſaac ſhall thy ſeede be called.

8 That is to ſay, They whiche are the children of the fleſhe, theſe are not the chyldren of God: but they whiche be the chyldren of promiſſe, are counted the ſeede.

9 For this is the worde of promiſe: About this tyme wyll I come, and Sara ſhall haue a ſonne.

10 Not onely thys, but alſo Rebecca was with chylde by one (euen) by our father Iſaac.

11 For yer the (chyldren) were borne, when they had neyther done good, neyther bad, (that the purpoſe of God by (b) election myght ſtande: not by the reaſon of workes, but by the caller,)

12 It was ſayd vnto her, The elder ſhal ſerue the yonger.

13 As it is written, Jacob haue I loued, but Eſau haue I hated.

14 What ſhall we ſay then? Is there any vnrighteouſneſſe with God? God forbid.

15 For he ſayth to Moſes, I wyll ſhewe mercie, to whom ſo euer I ſhewe mercie: and wyll haue compaſſion, on whom ſo euer I haue compaſſion.

16 So then (election) is not of the wyller, nor of the runner: but of God that taketh mercie.

17 For the Scripture ſayeth vnto Pharao,

a. He ſaw the loſſe and deſtructiō of his whole nation falling ſo farre from gods true religiō, he cōſidered how ſore God ſhuld be diſhonored, when his wonderful benefits and bleſsings beſtowed vpon his people, ſhould take none effect, but vtterly be defaced, whiche ſo mightily moued him, that he wiſhed rather to be cut off frō Chriſte, then thoſe things ſhoulde come to paſſe. Rom.2.D

Gen.21.b
John.8.D
Rom.2.D

Gen.18.b

b. The wil & purpoſe of God, is the cauſe of the election and reprobation. For his mercie and callyng through chriſt, are the meanes of ſaluatiō: and the withdrawing of his mercie, is the cauſe of damnation. Exo.33.D

Exod.9.b

Euen for this ſame purpoſe haue I ſtyrred thee vp, that I might ſhewe my power in thee, and that my name might be declared throughout all the worlde.

18 So hath he mercie on whom he will, and whom he wyll, he hardeneth.

19 Thou wylt ſay then vnto me, Why then blameth he (vs) yet? For who hath reſiſted hys will?

Eſai.45.b Eccl.33.b Ierem.18.a

20 But O man, what art thou whiche diſputeſt with God? Shall the worke ſay to the workeman, Why haſte thou made mee on this faſhion?

D 21 Hath not the potter power ouer the clay, euen of the ſame lumpe to make one veſſell vnto honour, and another vnto diſhonour?

22 What if GOD willing to ſhewe his wrath, and to make his power knowen, ſuffered with long patience the veſſels of wrath ordeyned to deſtruction:

23 To declare the richeſſe of hys glory on the veſſels of mercie, whiche he had prepared vnto glory?

24 Whom alſo he called, (I meane) vs, not of the Iewes onely, but alſo of the Gentiles.

Oſee.2.d 1.Pet.2.b

25 As he ſayth alſo in Oſee, I wyll call them my people, whiche were not my people: and hyr beloued, which was not beloued.

26 And it ſhal come to paſſe, that in the place where it was ſayde vnto them, Yee are not my people: there ſhal they be called the chyldren of the liuyng God.

c. The worde here is taken for a thyng or matter. The Lorde diminiſhed his people by ſundry plagues, perſecutions, and baniſhments, and brought them to a very fewe. Likewiſe meaneth ſaynt Paul, that a fewe of them ſhal be ſaued, whiche fewe notwithſtanding ſhal abound in righteouſneſſe to the glory of God.

27 And Eſaias cryeth concernyng Iſrael, (Though) the number of the chyldren of Iſrael be as the ſand of the ſea, yet (but) a remnant ſhal be ſaued.

28 For he finiſheth the (c) worde, and maketh it ſhort in righteouſneſſe: for a ſhort worde wyll the Lorde make on earth.

d. The ſeede is Chriſte Ieſus, ſowen abrode by his apoſtles and diſciples.

29 And as Eſaias ſayde before, Except the Lorde of Sabboth had left vs (d) ſeede, wee had bene made as Sodoma, and had bene lykened to Gomorrha.

Eſai.28.b

30 What ſhall wee ſay then? that the Gentiles whiche folowed not righteouſneſſe, haue obteyned ryghteouſneſſe: euen the righteouſneſſe (whiche commeth) of fayth:

c. Chriſt doth iuſtifie vs by fayth without workes, which thing the Iewes and iuſticiaries can not beleeue. Therefore they ſtumble at Chriſt, and are offended with him.

31 But Iſrael whiche folowed the lawe of righteouſneſſe, hath not atteyned to the lawe of righteouſneſſe.

32 Wherefore? Becauſe (they ſought it) not by fayth, but as it were by the workes of the lawe: For they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, Behold, I put in (e) Sion a ſtumbling ſtone, and a rocke of offence: and who ſo euer beleeueth on hym, ſhall not bee confounded.

The.x. Chapter.

3. Paul ſheweth the cauſe of the fall of the Iewes. 5. The difference betweene the iuſtice of the lawe, and fayth. 16. The caſtyng off, of the Iewes, and callyng of the Gentiles.

1 BRethren, my hartes deſire and prayer to God for Iſrael is, that they might be ſaued.

a. That is a certayne affection, but not after knowledge. For no zeale, nor no good intent can be acceptable vnto God, but only that whiche is grounded vpon fayth, and the knowledge of God.

2 For I beare them recorde, that they haue a (a) zeale of God, but not accordyng to knowledge.

b. It is called our own righteouſneſſe, whē we refuſe the righteouſneſſe whiche commeth by chriſt, and imagine another righteouſneſſe, which cōmeth by our owne workes and deuiſes.

3 For they beyng ignorant of Gods righteouſneſſe, and goyng about to ſtablith their (b) owne righteouſneſſe, haue not bene obedient vnto the righteouſneſſe of God.

4 For Chriſte is the ende of the lawe, (c) for righteouſneſſe to all that beleeue.

c. That is, Chriſte hath fulfilled the whole law, and therefore who ſo euer beleeueth in him, is counted iuſte before God, as wel as he had fulfilled the whole law him ſelfe.

5 For Moſes wryteth of the righteouſneſſe whiche (is) of the lawe, howe that the man whiche doth thoſe thyngs, ſhall lyue by them.

6 But the righteouſneſſe whiche is of fayth, ſpeaketh on this wiſe: Say not thou in thine hart, who ſhal aſcende into (d) heauen? That is, to fetche Chriſte downe from aboue.

d. For fayth teacheth vs, that Chriſt is aſcended vp into heauen to take vs with him, and hath deſcended into the depth of death, to deſtroy death, & to deliuer vs.

7 Eyther who ſhall deſcende into the deepe? That is, to fetche vp Chriſte agayne from the dead.

8 But what ſayth he, The worde is nyghe thee, euen in thy mouthe, and in thy harte. This ſame is the worde of fayth, whiche we preache.

9 For if thou ſhalte knowledge with thy mouth the Lorde Ieſus, and ſhalt beleeue in thyne harte that God rayſed hym from the dead, thou ſhalt be ſaued.

10 For with the harte man beleeueth vnto righteouſneſſe: and with the mouth confeſſion is made vnto ſaluation.

11 For the ſcripture ſayth, Who ſo euer beleeueth on hym, ſhal not be confounded.

12 There is no difference betweene the Iewe and the Greke: for the ſame Lorde ouer all, is riche vnto al that cal vpon hym.

Deut.30.c Eſai.28.d Joel.2.d Acts.2.c

13 For who ſo euer ſhall call on the name of the Lorde, ſhal be ſaued.

14 Howe then ſhall they call on hym, on whom they haue not beleeued? Howe ſhall they beleeue on hym, of whom they haue not hearde? Howe ſhall they heare, without a preacher?

15 And howe ſhall they preache, except they be ſent? As it is written: Howe beautifull are the feete of them whiche bryng good tidings of peace, and bryng good tidings of good things?

16 But

16 But they haue not all obeyed the Gospell for Esaias sayth, Lorde, who hath beleeued our sayings?

17 So then fayth commeth by hearing, and hearing commeth by the worde of God.

Esai.19.a.

18 But (I aske) haue they not heard? No doubte, their sounde went out into all landes, and their wordes into the endes of the worlde.

Deut.32.c.

19 But I demaunde whether Israell dyd know or not? First Moyses sayth, I wyll prouoke you to enuie by them that are no people: and by a folysshe nation I wyll anger you.

Esai.52.b.

20 And Esaias is bolde, and sayeth, I haue bin founde of them that sought me not: I I haue bene made manifest vnto them that asked not after me.

Esai.65.a.

21 But against Israel, he sayeth, All day long haue I stretched forthe myne handes vnto a people that beleeueth not, but speaketh agaynst me.

The.xi. Chapter.

1. God hathe his Churche, though it appeare not alway to the world. 8. God hathe forsaken the Iewes, and chosen the Gentiles. 18. whome yet hee warneth to humble themselues. 29. God repenteth him not of his giftes. 33. The depth of Gods iudgements.

1 I Say then, hathe God caste awaye his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people whiche he knew before. Wot ye not what the scripture sayth of Elias? howe he maketh intercession to God against Israel.

3 Saying, Lorde they haue killed thy Prophetes, and dygged downe thyne (a) Aultars: and I am lefte alone, and they seeke my lyfe.

4 But what sayth the answere of God vnto hym? I haue reserued vnto my selfe seuen thousande men, whiche haue not bowed the knee to (the image of) Baal.

5 Euen so at this tyme there is a remnant according to the election of grace.

6 If it be of grace, then is it not nowe of workes: for then grace is no more grace. But if it be of works, then is it now no grace, for then worke is no more worke.

7 What then? Israel hath not obteyned that whiche he seeketh for, but the election hathe obteyned it, the remnant haue bene "blynded,

8 (According as it is written, God hath gyuen them the spirite of (b) remorse: eyes that they should not see, and eares that they should not heare) euen vnto this daye.

9 And Dauid sayth, Let their table be made a snare, and a trap, and a stumbling stocke and a recompence vnto them.

10 Lette their eyes bee "blinded, that they see not, and bowe thou downe their backe alwaye.

11 I saye then, haue they therefore stumbled, that they should fall? God forbid: but thorough their fall, saluation (is come) vnto the (c) Gentiles, for to prouoke them withal.

12 Nowe if the fall of them be the richesse of the worlde, and the minishing of them, the richesse of the Gentiles: howe muche more their fulnesse?

13 For I speake to you Gentiles, in as muche as I am the Apostle of the Gentils, I magnifie myne office.

14 If by any meane I maye prouoke them whiche are my flesshe, and might saue some of them.

15 For if the casting away of them be the reconciling of the worlde: what shall the receiuing (of them) be, but life from the dead?

16 For if the firste fruites be holie, the whole lumpe also (is holy.) And if the rote be holie, the branches also.

17 And if some of the branches bee broken (d) of, and thou being a wild Olyue tree, wast graft in among them, and made partaker of the rote and fatnesse of the Olyue tree:

18 Boast not thy selfe against the braunches, For if thou boast thy selfe, thou bearest not the rote, but the rote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: bicause of vnbeleefe they were broken off, and thou stoodest stedfast in faith. Be not high mynded, but feare.

21 For seeing that God spared not the naturall branches, (take heed) least it come to passe, that he spare not thee.

22 Beholde therefore the kyndnesse and rigorousnesse of God: on them whiche fell, rigorousnesse: but towardes thee, kindnesse, if thou continue in kindnesse: or else thou also shalt be hewen off.

23 And they, if they byde not still in vnbeleefe, shall be grafted in: for God is of power to graffe them in againe.

24 For if thou were cut out of a natural wild Olyue tree, and were graffed contrarye to nature in a true olyue tree: how much more shall these which bee the naturall branches, be grafted in their owne Olyue tree?

25 For I would not brethren, that ye should bee ignorant of this mysterie, (leaste ye should be wyse in your owne conceits) that partly

2.Cor.3.b.

A
2.Kin.19.b. 2. Those aultars he meneth whereupon Abraham, Isahac and Iacob, did offer sacrifices in times paste, vpō the which it was laufull for the Iewes to do sacrifice, vntil the building of the temple.

B
"or, hardned. Esai.6.c. Math.13.b. b. That is, pricking and vnquietnes of conscience.

"or, darkned.

c. That is, for that the Iewes contemning the Gospell of christ, fel away from God, the preaching of the Gospell came vnto the Gentils, which is their saluation. Rom.1.a. 1.Tim.2.a. 2.Tim.1.c.

C

d. These broken branches, were the vnbeleeuyng Iewes, which for their vnbeleefe were cut off from the promise of God, in whose stede was the wylde Olyue, that is the Gentiles, grafted thorough fayth.

partly "blindnesse is happed in Israel, vntill the fulnesse of the Gentiles be come in.

Esai. 59. d. Psal. 14. c.

26 And so al Israel shal be saued, as it is writte: There shal come out of Sion he that doth deliuer, and shal turne away vngodlynesse from Jacob.

27 And this is my couenant vnto them when I shall take away their sinnes.

C

28 As concerning the Gospell, they are enimies for your sakes: but as touching the election, they are loued for the fathers (sakes.)

29 For the free giftes and calling of God are without repentance.

30 For as ye in tyme paste haue not beleeued God, yet haue ye now obteyned mercy thorough their vnbeleefe:

"or, obeyed.

31 Euen so now haue they not "beleeued the mercie (shewed) vnto you, that they also may obteyne mercie.

32 For God hathe shut vp all (nations) in vnbeleefe that he might haue mercie on all.

33 O the depenesse of the richesse both of the wisedome and knowledge of God: howe vnsearchable are his iudgementes, and his wayes past finding out?

Sapi. 9. b. Esai. 40. c.

34 For who hathe knowen the mynde of the Lord, or who hath bin his counsellour?

1. Cor. 2. d.

35 Either who hath giuen vnto him first, (e) and he shalbe recompenced agayne?

e. By this, the apostle declareth, that God by his free wil & electiō, doth giue saluation vnto me, without any deserts of their owne.

36 For of him, and thorough hym, and for him, are all thyngs: to whome bee glorye for euer. Amen.

The. xij. Chapter.

1. Of what conuersation they whiche professe Christe shoulde be of. 6. Howe euery man shoulde walke in his seuerall callyng. 19. No man to reuenge.

I

The Epistle on the fyrste sunday after the Epiphanie.

1 IBeseeche you therefore brethren, by the "mercyfulnesse of God, that ye "giue vp your bodies a quicke (a) sacrifice, holye, acceptable vnto God, (whiche is) your reasonable seruice.

"or, pitie. "or, present.

a. The Iewes in Moses lawe were cōmaunded to offer vp the deade carkases of beasts: but Christians shoulde exhibite their own liuely bodies for a sacrifice to god, in mortifying their carnall lustes, and framyng themselues by fayth, to godlynesse, and charitie.

2 And be not ye fashioned lyke vnto thys (b) worlde: but be ye chaunged in your shape, by the renuyng of your mynde, that ye may proue what is the good, and acceptable, and perfect will of God.

b. The world hath dyuers significations in the scriptures, but here is taken specially for the nature and disposition of men in the world, which liued after their lust & pleasures, & serued not God in holinesse of life, and godly conuersation.

3 For I saye, thorough the grace giuen vnto me, to euery man that is among you, that no man esteeme of hymselfe more than he ought to esteeme: but so esteeme (himselfe) that he behaue himselfe discretely, according as God hath dealt to euery man the measure of faith.

4 For as we haue many membersin one bodie, and all members haue not one office:

5 So, we being many, are one body in Christ, and euery one, membres one of an other.

6 Seeing that wee haue diuers giftes, according to the grace that is giuen vnto vs, eyther prophecie, after the measure of fayth,

Eccle. 3. c. 1. Cor. 12.

7 Eyther office, in administration: or he that teacheth, in teaching.

B 1. Pet. 4. c.

8 Or he that exhorteth, in exhorting: he that that giueth, in singlenesse: he that ruleth in diligence: hee that is mercyfull in chearefulnesse:

9 Loue, without dissimulation, hating euil, cleauing to good.

10 Affectioned one to an other with brotherly loue, in giuing honoure, going one before another.

1. Pet. 2. d. Eccl. 31. c.

11 Not lyther in businesse, feruent in spirite, seruing the Lorde.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessitie of saintes, giuen to hospitalitie.

Heb. 13. c. Matth. 5. b.

14 Blesse them whiche persecute you, blesse, and curse not.

C

15 Reioyce with them that doe reioyce, and wepe with them that weepe.

16 Being of lyke affection one towardes an other, being not high mynded: but making your selues equal to them of the lower sort. Be not wise in your owne opinions.

The Epist. on the third Sunday after the Epiphanie.

17 Recompencing to no man euill for euill. Prouiding afore hande thinges honest, (not onely before God, but also) in the syghte of all men.

18 If it be possible, as much as lyeth in you liue peaceably with all men.

19 Dearly beloued, auenge not your selues, but rather giue place vnto wrath: For it is written, Vengeaunce is myne, I wyll repay, sayth the Lorde.

Deut. 32. b.

20 Therfore if thyne enimie hunger, feed him: if he thirst, giue him drink. For in so doing, thou shalt heape (c) coales of fire on his head.

c. For eyther thou shalt win him with thy benefite, or els his conscience shal beare him witnesse that Gods burning wrath hangeth ouer him.

21 Bee not ouercome of euill, but ouercome euill with good.

The. xiij. Chapter.

1. Of obedience to the rulers, who beare not the sworde in vayne. 8. Charitie must measure all our doōings. 11. An exhortation to good lyfe.

I

The Epistle on the fourth Sunday after the Epiphanie.

1 LEt euery soule be subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeyned of God.

Sapi. 6. a. John. 3. d.

2 Whosoeuer therfore resisteth the power, resisteth the ordinaunce of God: and they that resist,

resist, shal receyue to themselues damnation.
3 For rulers are not fearefull to good workes, but to ẏ euyl. Wilt thou not feare ẏ power? Doo well, and thou shalt haue prayse of the same.
4 For he is the minister of GOD for thy wealth. But if thou doo euill, feare, for he beareth not the swoorde in vayne: For he is the minister of God, reuenger of wrath on him that doth euyl.
5 Wherefore ye muste needes be subiect, not ouely for feare of "punishment: but also bycause of (a) conscience.
6 And for this cause pay ye tribute, for they are Gods ministers, seruyng for the same purpose.
7 Gyue to euery man therfore his duetie, tribute to whom tribute (is due,) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.)
8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe.
9 For this, Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust: and if there be any other commandement, it is in fewe woordes comprehended in this saying, namely, Thou shalt loue thy neyghbour as thy selfe.
10 Charitie worketh no ill to his neyghbour, therfore the fulfilling of the law is charitie.)
11 And chiefly cõsidering the season, how that it is tyme that we shoulde nowe awake out of sleepe: For now is our saluation (b) nearer than when we beleeued.
12 The night is passed, the day is come nigh. Let vs therfore cast away ẏ deedes of darknesse, and let vs put on the armour of light.
13 Let vs walke honestly, as in the day, not in ryoting and dronkennesse, neither in chãbering and wantonnesse, neyther in stryfe and enuying.
14 But put yee on the Lorde Iesus Christe, and make not prouision for the flesh, to (fulfill) the lustes (thereof.)

"or, wrath.
a. For we are bounde in cõscience by the worde of God, to obey the higher powers, and in disobeying, we should hurt the consciẽces of others: through our euill example. Mat. 17. c The Epistle on the first sunday in Aduent. Exod. 20. c Deut. 5. a Mat. 5. d Luke. 18. d Leui. 19. d Mat. 21. d Mark. 12. c Galat. 5. b James. 2. b
b. The further we go, the nearer are we to the ende. Nowe therfore our perfect & ful saluatiõ, is nearer vnto vs, than when we firste began to beleeue. Luke. 21. f Eccl. 31. c. and. 38. d.

The. xiiij. Chapter.

1. The weake muste bee borne with. 10. No man ought to offende his neyghbours conscience. 15. One ought to beare with an others conscience in charitie.

A 1 Him that is weake in the fayth receyue, not to doubtfulnesse of (a) disputatiõs.

a. That is, not to this end, contentiously to dispute with him in matters of religion, wherevnto, through the weakenesse of fayth, he can not as yet attayne, least he shoulde depart with a greater scruple of conscience, or be offended with vncharitable reasoning.

2 One beleeueth that he may eate euery thing: another which is weake, eateth herbes.
3 Let not hym that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receyued him.
4 What art thou that iudgest another mans seruant? To hys owne mayster he standeth or falleth: Yea, he shal be holden vp, for God is able to make him stande. Jacob. 4. b
5 This man putteth difference betweene day & day. Another man counteth all dayes alike. Let euery man be fully perswaded in hys owne (b) minde.
6 He that esteemeth the day, esteemeth it vnto the Lorde: and he that esteemeth not the day, to the Lorde he doth not esteeme it. He that eateth, eateth to the Lorde, for he gyueth God thankes: and he that eateth not, eateth not to the Lorde, and gyueth GOD thankes.
7 For none of vs liueth to hymselfe, and no man dieth to himselfe.
8 For yf we lyue, we liue vnto the Lorde: and if we dye, we dye vnto the Lorde: Whether wee lyue therefore, or dye, wee are the Lordes. Acts. 2. k Philip. 2. b
9 For to this ende Christe bothe died, and rose, and reuyued, that he might be Lord both of dead and quicke.
10 But why doest thou then iudge thy brother? Eyther, why doest thou set at nought thy brother? wee shall all stande before the iudgement seate of Christe. Esai. 65. c Philip. 2. b
11 For it is written, I liue, sayth the Lorde, and all knees shall bowe to me, and all tongues shall giue prayse to God.
12 So shall euery one of vs gyue accompt of himselfe to God. Mat. 15. b Acts. 10. b 1. Tim. 4. b Mark. 7. d
13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumblyng blocke, or an occasion to fal in his brothers way.
14 For I knowe, and am perswaded by the Lorde Iesus, that there is nothyng common of it selfe: but vnto hym that iudgeth it to bee common, to hym it is common. C
15 But if thy brother bee greeued with thy meate, now walkest thou not charitably: destroy not hym with thy meate, for whom Christe dyed.
16 Let not your good be euill spoken off.
17 For the kyngdome of God is not meate and drinke: but righteousnesse and peace, and ioy in the holy ghost.
18 For hee that in these thyngs serueth Christe, pleaseth God, and is commended of men.

b. We muste be assured in our conscience by gods worde in al thing that we doo, that if we be strong, we may know what is our libertie: and if we be weake, we may learne, to profite dayly. B

19 Let

Titus.1.d

19 Let vs therfore folow those thynges which make for peace, and thinges wherewith one may edifie another.

20 Destroy not the worke of God for meats sake: all things are pure, but it is euyll for that man whych eateth with offence.

21 It is good neyther to eate flesshe, neyther to drynke wyne, neyther (any thing) whereby thy brother stumbleth, eyther is offended, or is made weake.

22 Hast thou (c) fayth? haue it with thy selfe before God. Happy is he that condemneth not hymselfe in that (thing whiche) hee alloweth.

23 For he that maketh conscience, is damned if hee eate, bycause (he eateth) not of fayth: for what so euer is not of fayth, is (d) sinne.

c. Fayth is here take for a ful perswasion of the christian libertie in things indifferent.

d. This sentece, both Augustine and Origene do take to be generally meant of al mens works what so euer they be, whiche proceede not of a right cõscience, & an vndoubted fayth, grounded vpõ the worde of God.

The.xv.Chapter.

1. VVee muste support one another after the example of Christe. 14. Paul sheweth his zeale toward them, 30. and requireth the like of them.

A 1 WE whiche are strong, ought to beare the frayletie of the weake, and not to stand in our owne conceyts.

Galat.6.a

2 Let euery man please hys neyghbour in that that is good to (a) edifying.

a. To edifie, signifieth to do al maner of dueties to our neighbour, eyther to bryng him to Christ, or if he be wonne that he may goe forwarde to vertue.

3 For Christe pleased not himselfe, but as it is written, The rebukes of them which rebuked thee, fell on me.

4 For whatsoeuer thynges haue bene written afore tyme, were written for our learnyng: that we through patience and comfort of the scriptures, might haue hope.

The Epistle on the second sunday in Aduent.

5 The God of pacience and consolation, graunt you to be lyke mynded one towards another, after the ensample of Christe Iesu:

Leui.19.d

6 That ye all agreeyng together, may with one mouth prayse God, and the father of our Lorde Iesus Christe.

B 7 Wherfore, receyue ye one another, as Christ receyued vs to the glory of God.

8 And I say, that Iesus Christe was a minister of the circumcision for the trueth of God, to confirme the promyses (made) vnto the fathers:

Deut.20.k
2.Reg.22.d
Psalm.18.g

9 And that the Gentiles might glorifie God for hys mercie, as it is written, For this cause I wyll prayse thee among the Gentiles, and sing vnto thy name.

Deut.32.k

10 And agayne hee sayth, Reioyce ye Gentiles with his people.

Psalm.117.a

11 And agayne, Prayse the Lorde all yee Gentiles, and laude him all yee people together.

Esai.11.a

12 And agayne Esaias sayth, There shall bee the rote of Iesse, and hee that shall ryse to raygne ouer the Gentiles, in hym shall the Gentiles trust.

13 The God of hope fill you with all ioy and peace in beleeuyng, that ye may be riche in hope, through the power of the holy ghost.

C 14 I my selfe am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, able also to exhort one another.

15 Neuertheless, brethren, I haue somewhat more boldly written vnto you, as puttyng you in remembrance through the grace that is gyuen to me of God,

16 That I shoulde be the minister of Iesus Christe to the Gentiles, "and shoulde minister the Gospel of God, that the offeryng of the (b) Gentiles might be acceptable, and sanctified by the holy ghost.

"or, sacrificing

b. He calleth here the offeryng of the Gentiles, the people of the Gentiles, whom he won to God by preachyng of the Gospel.

17 I haue therefore whereof I may reioyce through Christe Iesus, in those things which parteyne to God.

18 For I will not be bolde to speake of any of those thynges which Christ hath not wrought by me, to make the Gentiles obedient with worde and deede,

19 In mightie signes and wonders, by the power of the spirite of God, so that from Hierusalem, and the coastes round about vnto Illyricum, I haue fully preached the Gospel of Christe.

20 So haue I enforced my selfe to preach the Gospel, not where Christe was named, least I shoulde haue buylt vpon another mans (c) fundation.

c. An other mans fundation he calleth here the Churches that were taught and instructed of other Apostles.

D 21 But as it is written, To whom hee was not spoken off, they shall see: and they that hearde not, shal vnderstande.

22 For this cause I haue bene oft let, that I coulde not come vnto you.

23 But nowe hauyng no more to do in these countreys, & also hauyng a great desire many yeares to come vnto you:

24 When so euer I take my iourney into Spayne, I will come to you: for I trust to see you in my iourney, and to be brought on my way thytherwarde by you, after that I be somewhat filled with you.

25 But now goe I vnto Hierusalem, to minister vnto the (d) saynctes.

Actes.11.d

d. That is, to carry to the poore saynctes that liued at Hierusalem, the almes that he gathered for the among the Gentiles where he preached.

26 For it hath pleased them of Macedonia and Achaia, to make a certayne common gatheryng for the poore saynctes whiche are at Hierusalem.

27 It hath pleased them verely, and they are debters are they. For if the Gentiles bee made partakers of theyr spirituall things, their duetie is to minister vnto them in carnall things.

28 When

28 When I haue perfourmed this, and haue (c) sealed to them this fruite, I wil come by you into Spayne.

29 And I am sure that when I come vnto you, I shall come with aboundaunce of the blessing of the Gospell of Christe.

30 I beseeche you brethren for the Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe mee in my businesse with your prayers to God for me:

31 That I may be deliuered from them which beleeue not in Jurie, and that this my seruice which I haue at Hierusalem, maye bee accepted of the saintes.

32 That I may come vnto you with ioye by the will of GOD, and maye with you be refreshed.

33 The God of peace be with you all. Amen.

The.xvi. Chapter.

1. A number of salutations. 17. Paule willeth them to beware of false brethrē. 20. He praieth, and giueth thankes for them.

1 I Commende vnto you Phebe our sister, whiche is a minister of the (a) Churche of Cenchrea:

2 That ye receyue hir in the Lorde, as it becōmeth saints, and that ye assist hir in what soeuer businesse she hathe neede of you: for she hath succoured many, and my selfe also.

3 Greete Priscilla and Aquila, my helpers in Christe Jesu:

4 (Whiche haue for my lyfe layde downe their owne neckes: Unto whome, not only I giue thankes, but also all the Churches of the Gentiles:)

5 Lykewyse (greete) the Churche that is in their house. Salute my welbeloued Epenetus, whiche is the fyrste fruite of Achaia in Christe.

6 Greete Marie, whiche bestowed much labour on vs.

7 Salute Andronicus and Junia my cousins, and prisoners with mee also, which are well taken among the Apostles, and were in Christe before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urban, our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christe. Salute thē which are of Aristobulus household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lorde.

12 Salute Tryphena, and Tryphosa, whiche laboure in the Lorde. Salute the beloued Persis, which laboured muche in the Lorde.

12 Salute Ruphus, chosen in the Lorde, and his mother and myne.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren whiche are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saintes whiche are with them.

16 Salute one an other wyth an holye (b) kisse. The churches of Christ salute you.

17 Nowe I beseeche you brethren, (c) marke them whiche cause diuisions, and giue occasions of euil, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are such, serue not the Lord Jesus Christe, but their owne bellye, and with sweete and flattering wordes deceyue the heartes of innocentes.

19 For your obedience is gone abroade vnto all men. I am gladde therfore on your behalfe: but yet I would haue you wyse vnto that whyche is good, and simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortely. The grace of oure Lord Jesus Christ be with you Amen.

21 Timotheus my worke fellowe, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius which wrote this Epistle, salute you in the Lorde.

23 Gaius myne hoste, and of the whole churche saluteth you. Erastus the chamberlaine of the citie saluteth you, and Quartus his brother.

24 The grace of our Lorde Jesus Christ be with you all. Amen.

25 To him that is of power to stablish you, accordyng to my Gospell, and preachyng of Jesus Christe, by reuealing of the mysterie, whiche was kepte secrete since the worlde beganne.

26 But now is opened, and by the scriptures of the Prophets, at the commaundement of the euerlasting God, to the obedience of faith, among all nations published:

27 To (the same) God, wyse only, be glorie, through Jesus Christe, for euer. Amen.

This Epistle was written to the Romaines from Corinthus, (and sent) by Phebe the minister of the churche at Cenchrea.

E That is, whē shall faithfully deliuer you them, as were sealed vnto it surely. The fruite he speaketh almes which is the fruite of the faith of those whom had receiued the gospel

Cor. 14. k.

A In the primitiue church ancient wyues, and other vertuous women, were chosen and appointed to minister vnto the poore, & therefore called ministers: and not because they had any publike authoritie to preache in the congregation.

2. Cor. 12. c.

b. This was a signe of amitie among the Iewes, whiche Saint Paul wil leth to be holy that is, that it come from a minde full of godly charitie.

c. There are two marks to know the false Apostles by. The one is, whē they leaue Christ & serue their bely. The other, when they regarde not the holye scripture, but preache lyes, & their owne fantasies.

¶ The fyrſt Epiſtle of Saint Paule the Apoſtle to the Corinthians.

¶ *The firſt Chapter.*

1. He prayſeth the great graces of God ſhewed toward them. 10. exhorting them to concorde and humilitie. 19. He beateth downe all pryde and wyſedome whiche is not grounded vpon God. 26. Shewyng whome God hath choſen to confounde the wyſedome of the worlde.

A 1 PAule called (to be) an Apoſtle of Jeſus Chriſte, thrꝛough the will of god & bꝛother Soſthenes:

2 Unto ẏ churche of GOD, whiche is at Corinthus, to them that are ſanctified in Chriſte Jeſus, (a) ſaints by calling, with all that call on the name of our Lorꝛd Jeſus Chriſte in euery place, both of theirs and ours.

a. Made holie by the free mercie & calling of God.

Rom. 1. a. Gala. 1. a.

3 Grace be vnto you, and peace from God our father, and from the Lorꝛd Jeſus Chriſt.

4 I thanke my God always on your behalf, foꝛ the grace of God which is giuen you in Jeſus Chriſte:

The Epiſtle on the. xviii. Sunday after Trinitie.

5 That in all things ye are enriched in him, in all vtterance, and in all knowledge:

6 As the teſtimonie of Jeſus Chriſt was confirmed in you.

B 7 So that ye are deſtitute of no gifte, wayting foꝛ the appearing of oure Lorꝛde Jeſus Chriſte.

*or, confirme. b. For there is no condemnation to them that are grafted in Chriſte Ieſus.

8 Which ſhal alſo *ſtrengthe you vnto the ende, that ye may be (b) blameleſſe in the day of our Lorꝛde Jeſus Chriſt.

Num. 23. c. 1. Co. 10. c.

9 God is faythfull, by whom ye haue bin called vnto the felowſhippe of his ſonne Jeſus Chriſt our Lorꝛde.

10 Now I beſeech you bꝛethren by the name of our Lorꝛde Jeſus Chriſt, that ye al ſpeake one thing, and that there bee no diſſentions among you: but that ye be perfectly ioyned togyther in the ſame mynde, and in the ſame meaning.

11 Foꝛ it hath bene declared vnto me my bꝛethren of you, by them whyche are of the houſe of Cloe, that there are contentions among you.

Actes. 18. d. 1. Cor. 3. a. and. 16. c.

12 This I ſay, that euery one of you, ſayth, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Chriſte.

13 Is Chriſte diuided? was Paule crucified foꝛ you? either were ye baptiſed in the name of Paule?

14 I thanke God that I baptiſed none of you, C but Criſpus and Gaius:

15 Leſt any ſhoulde ſaye that I had baptiſed in myne owne name.

16 I baptiſed alſo the houſholde of Stephana: beſydes, I knowe not whether I baptiſed any other.

17 Foꝛ Chriſt ſente mee not to baptiſe, but to preache the Goſpell: not with wyſedome (c) of woꝛds, leaſt the croſſe of Chriſt ſhould be made of none effect.

c. When ſhoulde bute that eloquẽce che only geth in power of Rom. 1.

18 Foꝛ the preaching of the croſſe is to them that periſhe, fooliſhneſſe: but vnto vs which are ſaued, it is the power of God.

Eſai. 29.

19 Foꝛ it is written, I wyl deſtroy the wiſdome of the wiſe, and will caſte away the vnderſtanding of the prudent.

Eſai. 33.

20 Where is the wyſe? where is the ſcribe? where is the diſputer of this woꝛlde? Hath not God made the wiſedome of this woꝛld fooliſhe?

21 Foꝛ after that in the wiſedome of God, the woꝛlde thoꝛough their wiſedome knew not God, it pleaſed God thrꝛough fooliſhneſſe of preaching, to ſaue them that beleeue. D

22 Foꝛ the Iewes require a ſigne, & the Greekes ſeeke after wiſedome.

Matth. 16. Luke. 11. John. 6.

23 But we preache Chriſt crucified, vnto the Iewes a ſtumblyng blocke, and vnto the Greekes fooliſhneſſe:

24 But vnto them whiche are called, bothe Iewes and Greekes, Chriſte, the power of God, and the wiſedome of God.

25 Foꝛ the fooliſhneſſe of God is wyſer than men: and the weakneſſe of God is ſtronger than men.

26 Bꝛethren, ye ſee your calling, howe that not many wiſe men after the fleſhe, not manie mightie, not manie noble are (called.)

27 But God hath choſen the fooliſhe things of the woꝛlde, to confounde the wyſe: and GOD hathe choſen the weake things of the woꝛlde, to confounde the things whyche are mightie:

28 And vnnoble things of the woꝛlde, and E things which are deſpiſed, hath God choſen, (yea) and thinges whiche are not, to bꝛing to nought things that are:

29 That

29 That no fleshe shoulde glory in his presence.

30 And of him are ye in Christ Jesus, whiche of God is made vnto vs wisedome, & righteousnesse, and sanctification, and redemption:

31 That according as it is written, He that glorieth, let him glory in the Lorde.

The.ij. Chapter.

1. He putteth for example his manner of preaching, which was according to the tenor of the Gospel.8. which Gospell was contemptible, and hyd to the carnal. 10. & againe honorable and manifest to the spiritual.

1 AND I brethren, when I came to you, came not in "glorioussnesse of wordes, or of wisdome, shewing vnto you the (a) testimonie of God.

2 For I esteemed not to knowe any thing among you saue Jesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

4 And my wordes and my preaching was not with entysing wordes of mans wisedome, but in shewing of the spirite, and of power:

5 That your faith shoulde not stande in the wisdome of men, but in ỹ power of god.

6 And we speake wisedome among them that are perfect: not the wisedome of this world, neither of the princes of this world, whiche come to nought:

7 But we speake the wisedome of God in a misterie (euen) the hid (wisdome) which God ordeined before the world, vnto our glory.

8 Whiche none of the princes of this worlde knewe: for had they knowen it, they woulde not haue crucified the Lorde of glory.

9 But as it is written, The eye hath not seene, and the eare hath not heard, neither haue entred into the hart of man, ỹ thinges whiche God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his spirite: For the spirite searcheth al things, yea the deepe things of God.

11 For what man knoweth the things of a man, saue the (b) spirite of man whiche is in him? Euen so the things of God, knoweth no man, but the spirite of God.

12 And we haue not receiued the spirite of the worlde, but the spirite whiche is of God, that we might knowe the things that are giuen to vs of God.

13 Which things also we speake, not in the wordes whiche mans wisedome teacheth, but whiche the holy ghost teacheth: comparing spiritual things with spiritual things.

14 But the natural man perceiueth not the thinges of the spirite of God, for they are foolishnesse vnto him: neither can he knowe (them) bycause they are spiritually discerned.

15 But he that is spiritual, discerneth all thinges, yet he him selfe is iudged of no man.

16 For who hath knowen the minde of the Lorde, that he might instruct him? But we haue (c) the minde of Christ.

Rom.8.a. Esai.40.c.

c. That is, Christs spirit.

The.iij. Chapter.

3. Paul rebuketh the sectes and authors therof. 7. No man ought to atribute his saluation to the ministers, but to god. 10. That they beware of erroneous doctrines. 13 Christ is the foundation of the Church. 16. The dignitie & office both of the ministers, and also of al the faithful.

1 AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnal (euen) as vnto (a) babes in Christ.

2 I haue nourished you with mylke, and not with meate: for yee then were not strong, neither are ye as yet.

3 For ye are yet carnal: seeing then there is among you enuying, and strife, and sectes, are ye not carnal, & walke as men?

4 For while one saith, I am of Paul, & another, I (am) of Apollo, are ye not carnal?

5 For what is Paul? what is Apollo? But ministers by whom ye beleeued, euen as the Lord gaue to euery man.

6 I haue planted, Apollo watred: but God gaue the encrease.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giueth the encrease.

8 He that planteth, and he that watereth, are one: and euery man shal receiue his reward according to his labour.

9 For we together are Gods labourers, ye are Gods husbandry, ye are Gods building.

Ephe.2.d.

10 According to the grace of God whiche is giuen vnto me, as a wise maister builder, haue I layde the foundation, and another buildeth thereon. But let euery man (b) take heede howe he buyldeth vpon.

11 For other foundation can no man laye than

a. Being ingraffed in Christ by faith we beginne to moue by his spirite: and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, lest for mylke he giue poison. For milke he strong meate in effect are one, but onely differ in manner and fourme.

b. He reprooueth the ministers of Corinth, as teachers of curious doctrines & questions.

than that is layde, which is Jesus Christ.

Mat.16.c. 12 If any man buylde on this foundation, gold, siluer, prettious stones, tymber, hay, (or) stubble:

13 Euery mans worke shall be made manifest. The day shall declare it, bycause it shall be reuealed by the fyre, and the fyre shall trie euery mans worke what it is.

℄ 14 If any mans worke that he hath buylt vpon abyde, he shall receiue a rewarde.

15 If any mans worke burne, he shall suffer losse, but he shall be saue himselfe: yet as (it were) through fyre.

1.Co.6.d. 16 Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

or, destroy. 17 If any man "defile the temple of God, him shall God distroy: for the temple of God is holy, which (temple) ye are.

18 Let no man deceiue himselfe: If any man among you seeme (to himselfe) to be wise in this worlde, let him become a fole, that he may be wise.

19 For the wisedome of this world, is foolishnesse with God: for it is written, Hee compasseth the wise in (c) their owne craftinesse.

Job.5.b.

20 And againe, The Lorde knoweth the thoughtes of the wise, that they be vayne.

21 Therefore let no man glory in (d) men: for al things are yours.

22 Whether Paul, or Apollo, or Cephas, either the worlde, either life, or death, whether things present, or things to come, all are yours:

23 But ye are Christs, & Christ (is) Gods.

c. When they them selues are entangled in the same snares which they layde for others.

d. But in God, who worketh by his ministers to his owne glory, and the comfort of his Churche.

The.iiij.Chapter.

1. After that he had described the office of a true apostle, 3. seeing they did not acknowledge him suche one, 4. he appealeth to gods iudgement, 7. beating downe their glory, which hindred them to prayse that whiche they dispraysed in him. 16. He sheweth what he requireth on their part and what they ought to looke for of him at his returne.

A The Epistle on the third Sunday in Aduent. Deu.29.d.

1 LEt a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

2 Furthermore, it is required in the disposers, that a man be founde faithful.

3 With me it is but a very smal thing that I shoulde be iudged of you either of mās iudgement: yea, I iudge not (a) myne owne selfe.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me is the Lord.

a. Whither I haue great giftes or litle, few or many.

5 Therefore iudge nothing before the time, vntil the Lorde come, who wil lighten the hidden things of darknesse, and open the counsels of the hartes: and then shall euery man haue prayse of God.

6 And these things brethren I haue figuratiuely applyed vntomy selfe and to Apollos, for your sakes: that ye might learn by vs, not to be wise aboue that which is writte, that you swel not one against another for any mans cause.

7 For who (b) separateth thee? And what hast thou that thou hast not receiued? If thou haue receiued it, why doest thou glory as though thou haddest not receiued it?

b. To wit other man preferreth thee.

8 Nowe ye are ful, nowe yee are rich, yee haue raigned as kings without vs, and I would to God ye did raigne, that we also might raigne with you.

9 For me thinketh that God hath set forth vs whiche are the last apostles, as it were menne appointed to death. For we are made a gasing stocke vnto the world, and to angels, and to men.

Psal.64. Rom.8.

10 We (are) (c) fooles for Christs sake, but ye are wise in Christ, We (are) weake, but ye (are) strong: ye (are) honorable, but we (are) despised.

c. By this bitter taunting in abiecting him selfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.

11 Euen vnto this "time we both hunger and thyrst, & are naked, and are buffeted, and haue no certaine dwelling place,

"or, hour.

12 And labour working with our owne handes: being reuiled, wee bleste: being persecuted, we suffer it:

Acts.20.g. 1.Thes.2. 2.Thes.3.d.

13 Being defamed, we pray: wee are made as the fylthinesse of the worlde, (and are) ỹ offscouring of al things vnto this day.

14 I write not these things to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousande instructors in Christ, yet (haue ye) not many fathers: for in Christe Jesus I haue begotten you through the Gospel.

16 Wherefore I desire you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, whiche is my beloued sonne, and faithful in the Lord, who shall put you in remembrance of my wayes whiche be in Christe, as I teach euery where in all Churches.

18 Some are swollen as though I would come no more at you:

19 But I wil come to you shortly, if the Lord wil, & wil knowe, not the wordes of them which are swollen, but the power.

Acts.18.f. Hebr.6.a.

20 For the kingdome of GOD is not in worde,

(d) Of the holy ghost.

word, put in (d) power.

21 What wil ye? Shall I come vnto you with a rod, or in loue, and in the spirite of meekenesse?

The.v.Chapter.

1. He reproueth sharpely their negligence in punishing him that had committed incest. 3. willing them to excomunicate hym. 7. to imbrace puritie. 9. and flee wyckednesse.

1 THere goeth a common saying, that there is fornication among you, and suche fornication as is not named among the (a) Gentiles: that one should haue his fathers wife.

(a) Who would thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake of?

2 And yee are puffed vp, and haue not rather sorowed, that he that hath done this dede, might be taken away from among you.

3 For I verily as absent in body, but present in spirite, haue determined alredy as though I were present, that he that hathe so done this deede,

4 In the name of our Lord Jesus Christ, you being gathered together, and my spirite, with you, with the power of the Lorde Jesus Christ,

5 To deliuer suche (a one) vnto Satan for the destruction of the flesshe, that the spirite may be saued in the day of the Lorde Jesus.

1. Cor. 18. d.

6 Your glorying is not (b) good. Knowe ye not that a little leauen leaueneth the whole lumpe?

(b) Seeing you suffer such monstrous vices vnpunished.

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For (euen) Christ our passouer is " offered vp for vs.

" Or, is slaine.

8 Therfore let vs kepe holyday, not with old leauen, neither with the leauen of malicionsnesse & wickednesse: but with the vnleauened (bread) of purenesse and truth.

9 I wrote vnto you in an epistle, that yee should not companie with fornicatours.

10 (I did not meane) not at al with the fornicatours of this world, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the worlde.

2. Thes. 3. b

11 But nowe (this) I wrote vnto you, not to company together, if any that is called a brother be a fornicatour, or couetous, or a worshipper of idols, or a rayler, or a drunkard, or an extortioner: with him that is such, not to eate.

12 For what haue I to doe to iudge them that are without? do not ye iudge them that are within?

13 Them that are without, GOD shall iudge, And ye shal put away from among you that wicked person. Deut. 13. b.

The.vi.Chapter.

1. He rebuketh them for going too lawe together before the heathen. 7. Christians ought rather to suffer. 12. He reproueth the abusing of christian libertie. 15. and sheweth that we ought to serue God purely, both in body and in soule.

1 DAre any of you, hauing businesse " with another, be iudged vnder the (a) vniust, and not rather vnder the saintes?

" Or, against.

(a) He calleth them vniust, whosoeuer are not sanctified in Christ.

2 Doe ye not knowe that the saintes shall iudge the worlde? If the world shall be iudged by you, are ye vnworthy to iudge the smallest matters? Mat. 7. d.

3 Knowe ye not howe that we shall iudge the angels? Howe much more, things that pertaine to this life?

4 If then ye haue iudgement of things pertayning to this life, set vp them to iudge whiche are least esteemed in the Churche.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one that shall be able to iudge betweene his brethren?

6 But brother goeth to law with brother, and that vnder the vnbeleeuers?

7 Nowe therefore there is vtterly a " fault among you, bycause ye goe to lawe one with another: Why rather suffer yee not wrong: why rather suffer ye not harme?

" Or, want. B

8 Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Bee not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of the selues with mankinde, Gala. 5. d. Ephe. 5. a.

10 Nor theeues, nor couetous nor drunkardes, nor reuilers, nor " pillers, shall inherite the kingdome of God.

" Or, extortioners.

11 And some suche like you were: but yee are washed, but ye are sanctified, but yee are iustified in the name of the Lorde Jesus, and by the spirite of our God.

12 All thinges are lawful vnto me, but all things are not profitable: all things are lawfull vnto mee, but I will not bee brought vnder the (b) power of any. Eccl. 17. d. 1. Co. 10. f.

(b) For we are subiect to those things which we can not want.

13 Meates for the belly, and the belly for meates: but God shall destroy both it and them. Nowe the body (is) not for (c) fornication, but for the Lorde: and the Lord for the body.

14 And GOD both hath rayſed vp the Lorde, and also shall rayſe vs vp by his power.

15 Knowe ye not that your bodyes are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, knowe yee not that he which is coupled with an harlot, is one body? For two (saith he) shal be one flesshe. *

17 But he that is coupled vnto the Lorde, is one spirite.

18 Flee fornication: Euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his owne body.

19 What, knowe ye not that your body is the temple of the holy ghost (which is) in you, whom ye haue of God, and yee are not (d) your owne?

20 For yee are bought with a price: therefore glorifie God in your body, & in your spirite, which are gods.

c. They abused meates both in that they offended other thereby, and also prouoked their owne lustes to vncleanneſſe. 1. Cor. 3. c.

*With the harlot. Gen. 2. d. Math. 19. Mark. 10. a. Ephes. 5. g.

d. To liue after your owne wil, but after the wil of him that hath bought you.

The. vij. Chapter.

1. The apostle answereth to certaine questions whiche the Corinthians desired to knowe. 2. as of single life. 3. of the duetie of maryage. 11. of discordes and dissention in maryage, 13. of mariage betweene the faithfull and vnfaithfull. 18. of vncircumcising the vncircumcised. 21. of seruitude. 25. of virginitie, 39. and second maryage.

1 NOw as concerning the things whereof ye wrote vnto me: It is (a) good for a man not to touche a woman.

2 Neuertheleſſe, to auoyde fornication, let euery manne haue his owne wife, and let euery woman haue hir owne husbande.

3 Let the husbande giue vnto the wife due beneuolence: likewise also the wife vnto the husbande.

4 The wife hath not the power of hir owne body, but the husbande: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude you not the one the other, except (it be) with both your consentes for a time, that yee may giue your selues to fasting and prayer: and afterwarde come togither againe, that Satan tempt you not for your incontinencie.

a. Or expedient, by cause maryage throwe mans corruption, & not by Gods institution, bringeth cares and troubles.

Tobi. 6. d. Joel. 2. d.

6 This I say "of fauour, and (b) not of commaundement.

7 For I woulde that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this maner, another after that.

8 I say therefore to the vnmaryed and widowes, it is good for them if they abide euen as I:

9 But if they can not abſteine, let them marry: for it is better to marrye than to burne.

10 Unto the maryed commaunde, not I, but the Lorde, let not the wife departe from hir husbande:

11 But and if she depart, let hir remaine vnmaryed, or be reconciled to hir husbande (againe) and let not the husbande put away his wife.

12 But to the remnant speake I, not the Lorde, If any brother haue a wife that beleeueth not, & she consent to dwel with him, let him not put hir away.

13 And the woman which hath to hir husbande an infidel, and he consent to dwell with hir, let hir not put him away.

14 For the vnbeleeuing husbande is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane, but nowe are they (c) holy.

15 But if the vnbeleeuing depart, let him depart: A brother or a sister is not made subiect in suche (things:) but God hathe called vs in peace.

16 For howe knowest thou, O woman, whether thou shalt saue thy husbande? or how knowest thou, O manne, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath called euery one, so let him walke, and so ordeine I in all Churches. Ephe. 4. d.

18 Is any man called being circumcised? let him not adde (vncircumcision:) Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commaundementes of God.

20 Let euery man abyde in the same calling wherein he was called.

21 Art thou called a seruant? care not for it: neuertheleſſe, if thou mayest be made free, vse it rather. 1. Tim. 6. b.

22 For he that is called in the Lord (being) a seruant, is the lordes free man: likewise also he that is called (being) free is Chriſtes

"Or, by way of sufferance. b He sheweth that he commaundeth not precisely to marry, but that God hath graunted this remedy vnto them which can not liue chaſte. 1. Tim. 4. Mat. 5. f. and. 19. a.

c. They that are borne of eyther of the parentes faithfull, are also counted members of Christes Churche, because of the promise. Gen. 17. a. Psal. 90. a. 1. Pet. 3. b. Esai. 60. d. 1. John. 2. Mat. 6. d. Luke. 6. c.

ſtes ſeruant.
23 Ye are bought with a price, be not ye the ſeruantes of men.
24 Brethren, let euery man wherein he is called, therein abide with (d) God.
25 Nowe concerning virgins, I haue no commaundement of the Lorde: yet giue I counſel, as one that hath obtayned mercy of the Lorde to be faithfull.
26 I ſuppoſe therefore that it is good for the preſent neceſſitie, that (I ſay) it is good for a man ſo to be.
27 Art thou bound vnto a wife? ſeeke not to be loſed. Art thou loſed from a wife? ſeeke not a wife.
28 But and if thou marry, thou haſt not ſinned: & if a virgin marry, ſhee hath not ſinned: neuertheleſſe, ſuch ſhall haue trouble in the fleſh: but I "beare with you.
29 But this ſay I brethren, becauſe the time is ſhort: It remaineth that they alſo whiche haue wiues, be as though they had none:
30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buye, as though they poſſeſſed not:
31 And they that vſe this worlde, as not abuſing it: for the faſhion of this worlde goeth away.
32 I woulde haue you without care. He that is vnmaryed, careth for the things that belong to the Lorde, howe he may pleaſe the Lorde:
33 But he that hath maryed, careth for the things that are of the world, howe he may pleaſe his wife.
34 There is difference betweene a virgin and a wife: The vnmaryed woman careth for the things that are of the Lorde, that ſhe may be holy both in body & in ſpirite, but ſhee that is maryed, careth for the things that pertaine to the worlde, howe ſhe may pleaſe hir huſbande.
35 This ſpeake I for your profite, not that I may caſte a ſnare vppon you, but for comelineſſe ſake and ſitting fall vnto the Lorde without ſeparation.
36 But if any man thinke that it is vncomely for his virgin if ſhe paſſe the time of maryage, (e) and neede ſo requyre, let him doe what he will, he ſinneth not: let them be maryed.
37 Neuertheleſſe, he that ſtandeth ſtedfaſt in his hart, hauing no neede, but hath power ouer his owne will, and hath ſo decreed in his hart that he wil keepe his virgin, doth wel.
38 So then he that giueth in maryage, doth wel: but he that giueth not in maryage, doth better.
39 The wife is bound to the "law as long as hir huſbande liueth: but if hir huſbande be dead, ſhe is at libertie to be maryed to whom ſhe will, onely in the Lord. "Rom. 7. a. "or, by the law of maryage.
40 But ſhe is happyer if ſhe ſo abyde, after my iudgement: and I thinke verily that I haue the ſpirite of God.

The. viij. Chapter.

1. He rebuketh them that vſe their libertie to the ſclaunder of other, in going to the idolatrous ſacrifices. 9. And ſheweth howe men ought to behaue them towarde ſuche as be weake.

1 AS touching things offered vnto idols, I Acts. 3. c. we knowe that we all haue knowledge. Knowledge maketh a man ſwel: but charitie edifieth.
2 If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.
3 But if any man loue God, the ſame is "knowen of him. "or, taught.
4 As concerning therefore the eating of thoſe things that are offered in ſacrifice vnto idolles, we know that an idol is nothing in the world, and that there is none other God but one. 1. Co. 10. c.
5 And though there be that are called goddes, whither in heauen or in earth, (as there be goddes many, and (a) lordes many:)
6 Yet vnto vs is there but one God (whiche is) the father, of whom are all things, and we in him, and one Lorde Ieſus Chriſt, by whom are all things, and we by him.
7 But there is not in euery manne that knowledge: for ſome hauing conſcience of the idol vntill this houre, eate as a thing offered vnto idolles, and their conſcience being weake, is defyled. B 1. Cor. 8. g.
8 But meate doth not commende to God: For neither if wee eate, haue wee the more: neyther if wee eate not, haue wee the leſſe.
9 But take heede leſt by any meanes this libertie of yours become a ſtumbling to them that are weake.
10 For if any man ſee thee whiche haſte knowledge, ſit at meate in the tools temple: ſhall not the conſcience of him which

a. Which being idols, yet are eſteemed of men, as Lordes and Seignours.

d. Or, howere as in the preſence of God.

e. That is, that ſhe ſhould marry to auoid fornication.

b. By thyne example, with out any grouñ of doctrine.
c. Which eateth against his cõscience.

is weake, be (b) boldened to eate those thynges which are offered to idolles,
11 And through thy knowledge shall the (c) weake brother perysshe, for whome Christ dyed?
12 But when ye synne so agaynst the brethren, and wounde their weake conscience, ye synne agaynst Christ.
13 Wherfore if meate offende my brother, I wyll eate no flesshe while the worlde standeth, least I shoulde offende my brother.

Rom. 14. d

The. ix. Chapter.

1. He exhorteth them by his example to vse their libertie to the edification of other. 24. to runne on foorth in the course that they haue begunne.

I Actes. 11. a.

1 AM I not an apostle? am I not free? haue I not seene Iesus Christe our Lorde? Are not yee my worke in the Lord?
2 If I bee not an Apostle vnto other, yet doubtlesse am I vnto you: for the (a) seale of mine apostleship are yee in the Lorde.
3 Myne answere to them that aske me, is this,
4 Haue wee not power to eate and to drinke?
5 Haue we not power to leade about a (b) sister a woman, aswel as other apostles, and as the brethren of the Lord and Cephas.
6 Is the libertie of not labouring "taken from me and Barnabas onely?
7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, & eateth not of the mylke of the flocke?
8 Say I these things after the manner of men? or saith not the lawe the same also?
9 For it is writen in the lawe of Moyses, thou shalt not muzel the mouth of the ore that treadeth out the corne. Doth God take care for oxen?
10 Eyther saith he it not altogether for our sakes? For our sakes no doubte (this) is writen: that he whiche eareth, shoulde eare in hope: and that he whiche thresheth in hope, shoulde be partaker of his hope.
11 If we haue sowen vnto you spiritual things, is it a great thing if wee shall reape your carnal things.
12 If others be partakers of (their) power ouer you, (wherefore are) not we rather? Neuertheless, we haue not vsed this power: but suffer al thynges, lest we shoulde hinder the Gospel of Christ.
13 Doe yee not knowe that they whiche minister about holy things, eate of the things of the temple? and they whiche wayte at the aulter, are partakers with the aulter?
14 Euen so hath the Lorde ordeined, that they whiche preache the Gospel, shoulde liue of the Gospel.
15 But I haue vsed none of these things. Neuertheless, I wrote not these things, that it shoulde bee so done vnto me: for it were better for me to dye, than that any manne shoulde make my "reioycing vayne.
16 For if I preache the Gospel, I haue nothing to "reioyce of: for necessitie is layde vpon me. But wo is vnto me if I preache not the Gospel.
17 For if I do this thing with a good wil, I haue a rewarde: but if against my will, the (c) dispensation is committed vnto me.
18 What is my reward then? Verily that when I preache the Gospel, I may make the Gospel of Christ free, that I misuse not mine authoritie in the Gospel.
19 For though I be free, from al men, yet haue I made my selfe seruaunt vnto all men, that I might winne the more.
20 Unto the Iewes I become as a Iewe, that I might winne the Iewes: to them that are vnder the law, as vnder the law, that I might winne them that are vnder the lawe:
21 To them that are without law, as without law, (when I was not without lawe as pertayning to the law of god, but was in the law of Christ) that I might winne them that are without lawe.
22 To the weake became I as weake, that I might winne the weake: I am made all things to all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof.
24 Knowe ye not that they whiche runne in a race, runne all, but one receiueth the reward? So runne that ye may obtaine.
25 Euery man that proueth maisteries, absteyneth from al things: and they (doe it) to obtayne a corruptible crowne, but we (to obtaine) an incorruptible (crowne.)

a. I neede no further declaration, but the workes that I haue wrought among you.
b. Or a sister, a wife. Saint Paul vseth none other word to expresse a wife than γυνὴ. valla, what needeth it to adde a woman where was promised a sister? wherfore I thinke (saith he) it ought to be translated a wife, specially bycause it is expressed in the singular number γυναῖκα. The old translation printed, transposeth the wordes, saying, Mulierem Sororem, where the most olde written copies cõstantly haue Sororem Mulierem, as al the Greke copies. ἀδελφὴν γυναῖκα. "with the handes.

Deu. 25. d. 1. Tim. 5. f. Rom. 15. f. Gala. 6. b. Actes. 26. b.

C Mat. 10. b.

Actes. 20. g.

"or, boasting.

"or, boast of.

c. The greke worde, signifieth a guidage, bestowing, or distribution of things, as were to the profite of an household.

Actes. 16. d. Gala. 2. d.

1. Co. 10. f.

The Epistle on Septuagesima Sunday.

2. Tim. 4. d. 1. Pet. 5. b.

26 I therefore so runne, not as at an vncertayne thyng: so fight I, not as one that beateth the ayre:

27 But I tame my (d) body, and bryng it into subiection: lest by any meanes that when I haue preached to other, I my selfe should be a cast away.

d. Least he should be reproued of men when they should se him doe contrary, or contempne that thyng which he taught other to doe.

The.x. Chapter.

1. He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God: 14. Exhorting them to flee all idolatrie. 23. and offence of their neyghbour.

I The Epistle in the .xv. Sunday after trinitie.

1 BRethren, I would not that ye shold bee ignorant, howe that all our fathers were vnder the cloude, and all passed thorowe the sea:

2 And were all baptised " vnto Moses in the cloude, and in the sea:

* That is into Moses lawe, as some reade. "or, as Saint Augustine readeth, by Moses.

3 And did al eate of the same (a) spiritual meate:

4 And did all drinke of the same spiritual drinke: (for they dranke of that spiritual rocke that followed them: and that rocke was (b) Christ.)

a. That is, Manna, which was the outwarde signe or sacrament of the spiritual grace. Math. 16. c

b. That is, signified Christ, as al sacramentes doo.

5 But in many of them hadde God no delight: for they were ouerthrowen in the wildernesse.

B Exod. 32. d.

6 These things verily are our ensamples, that we shoulde not be lusters after euill things, as they also lusted.

7 Neither be ye idolaters, as (were) some of them, as it is written, the people sate downe to eate and drinke, and rose vp to play.

"or, dyd commit fornication. Num. 13. c. Num. 21. b

8 Neither let vs commit fornication, as some of them committed " fornication, and fell in one day three and twentie thousande.

9 Neyther let vs tempt Christ, as some of them tempted, and were distroyed of serpentes.

10 Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.

c. Howe God wil plague vs, if we be subiect to the like vices. Num. 14. c. 1. Cor. 1. b. 1. Thes. 5. d. 2. Pet. 2. d.

11 All these things happened vnto them for ensamples: but they are written (c) for our admonition vppon whom the endes of the worlde are come.

12 Wherfore let him that thinketh he stãdeth, take heede lest he fall.

13 There hath no temptation taken you but suche as followeth the nature of man: but God is faithful, which shall not suffer you to be tempted aboue that you are able: but shall with the temptation make away to escape, that yee may bee able to beare it.

C

14 Wherefore my dearely beloued, flee frō idolatrie.

15 I spake as vnto them whiche haue discretion: iudge ye what I say.

16 The cuppe of blessing whiche we blesse, is it not the partaking of the bloude of Christ? The bread whiche we breake, is it not the partaking of the bodye of Christ?

17 For we that are many, are one bread and one body, in as muche as we all are partakers of one bread.

18 Behold Israel (which is) after the flesh: are not they whiche eate of the sacrifices, partakers of the aulter?

1. Cor. 8. a.

19 What say I then? that the idol is any thing? or that it which is offered in sacrifice to idolles is any thing?

20 But (this I say) that the things which the Gentiles offer in sacrifice, they offer to deuils, and not to God: and I would not that ye should haue (d) felowship with the deuils.

d. Which is, to assemble in that company where idols are called vpon.

D

21 Ye can not drinke the cup of the Lord, and the cuppe of deuils: yee can not bee partakers of the Lordes table, and of the table of deuils.

22 Eyther doe we prouoke the Lord to anger? What, are we stronger than he?

23 Al thinges are lawful for me, but all thinges are not expedient, all thinges are lawful for me; but al things edifie not.

Eccl. 37. d.

24 Let no man seeke his owne: but euery man anothers (wealth.)

1. Cor. 13. b

25 What so euer is solde in " the market, that eate, asking no question for conscience sake.

"or, in the market of victuals.

26 For the earth is the Lordes, and the plentie thereof.

Psal. 24. a.

27 If any of them whiche beleeue not, byd you (to a feast) and ye be disposed to goe; what so euer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is offered in sacrifice vnto idolles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lordes, and the plentie thereof.

1. Cor. 8. b. e. We must take heede that throughout a buse, our libertie be not condemned.

29 Conscience I say, not of thine owne self, but of the other: for why is my (e) libertie iudged of another mans conscience?

1. Tim. 4. a Colo. 3. c.

30 For, if I by (Gods) benefite may bee partaker (of the gyftes of God,) why am

I euyl spoken of, for that wherfore I geue thankes?

31 Whether therefore ye eate or drynke, or what so euer ye doe, doe al to the glory of God:

32 See that ye geue none offence, neyther to the Iewes, nor yet to the Gretians, neyther to the Churche of God.

1. Cor. 9. d. 33 Euen as I please al men in all thyngs, not seekyng myne owne profite, but (the profite) of many, that they may be saued.

The. ix. Chapter.

1. He rebuketh the abuses whiche were crept into their Churche. 4. as touching prayer, prophesiyng. 18. and ministring the Lordes supper. 23. brynging them againe to the first institution thereof.

I 1 BE ye the folowers of me, euen as I (am) of Christ.

2 I commende you brethren, that ye remember al my "things, and keepe the ordinances, as I deliuered them to you.

"or, pleasa chings.

Gen. 2. d. Ephes. 5. c. 3 But I will that ye knowe, that Christ is the heade of euery man: and the man is the womans head, and God is Christes head.

4 Euery man praying or prophesying, hauing any thing on his head, shameth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonesteth hir head: for that is euen al one as if she were shauen.

Deut. 22. a. 6 If the woman be not couered, let hir also be shorne: if it be a shame for a woman to be shorne or shauen, let hir be couered.

B 7 A man ought not to couer his head, forasmuche as he is the image and glory of God: but the woman is the glory of the man.

Gene. 1. d. 8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man,

a. Some thing to couer hir head, in signe of subiection. 10 For this cause ought the woman to haue (a) power on hir head, for the angels sakes.

11 Neuertheless, neither is the man without the woman, neither ỹ woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man also by the woman, but all things of God.

13 Judge in your selues, whether it be comely that a woman pray vnto GOD bare headed?

14 Doeth not nature it selfe teache you, C that it is a shame for a man if he haue long heare?

15 But if a woman haue long heare, it is a prayse for hir: for hir heare is geuen hir for a couering.

16 If any man lust to striue, we haue no suche custome, neyther the Churches of God.

17 This I warne you of, and commende not that ye come togeather for the better, but for the worse. Epistle on Thursday next before Easter.

18 For first of al, when ye come togeather in the Churche, I heare that there be dissentions among you, and I partly beleeue it.

19 For there must be also heresies among you, that they which are "approued among you, myght be knowen. Mat. 18. a. "or, tryed.

20 When ye come togither therefore into one place, "you can not eate the Lordes supper. "or, this is not to eate.

21 For euery one preuenteth other, in eatyng his owne supper: and one is hungry and another is dronken. D

22 What, haue ye not houses to eate and to drynke in? Or dispyse ye the Churche of God, and shame them that haue not? What shal I say vnto you, shall I prayse you? in this I prayse you not.

23 That whiche I deliuered vnto you, I receyued of the Lorde, that the Lorde Iesus the same nyght in the which he was betrayed, toke bread:

24 And when he had gyuen thankes, he brake (it) and sayde, Take ye, eate ye, this is my body which is broken for you: this doe ye in the remembrance of me. Mat. 26. c. Mar. 14. b. Luke. 22. b.

25 After the same manner also (he tooke) the cuppe when he hadde supped, saying, This cuppe is the new Testament in my bloud: this doe ye as oft as ye drinke it, in remembrance of me.

26 For as often as ye eate this bread, and drinke this cuppe, ye doe shewe the Lords death til he come. Actes. 1. b. 1. Pet. 2. b.

27 Wherefore, who so euer shall eate this bread, and drinke this cuppe of the Lorde (b) vnworthyly, shall be gyltie of the body and bloud of the Lord. b. By peruerting the true and pure vse of the same.

28 But let a man examine him selfe, and so let him eate of this bread, and drinke of this cuppe. 2. Co. 11. b. Eccl. 18. c.

29 For he that eateth and drinketh vnworthyly, eateth and drinketh damnation vnto

vnto him (c)selfe, making no difference of the Lordes body.

30 For this cause many are weake and sicke among you, and many sleepe.

31 For if we woulde iudge our selues, we should not be "iudged.

32 But when wee are "iudged, wee are "chastened of the Lorde, that we should not be damned with the world.

33 Wherefore my brethren, when ye come together, to eate, tarrie one for another.

34 If any man hunger, let him eate at home, that ye come not together vnto condemnation. The rest will I set in order when I come.

a. But although these holy misteries of the Lordes body & bloud were common meats, so with out reuerence he commeth to them.
"or, punished
"or, punished
"or, instructed
Iohn.2.c.1.

The.xij. Chapter.

1. The diuersitie of the gifts of the holy ghost, ought to be vsed to the edifying of Christes Church. 12. as the members of mans body serue to the vse one of another.

A The Epistle on the fourth sunday after Trinitie.

1 COncerning spirituall (giftes) brethren, I would not haue you ignorant.

2 Ye know that ye were Gentiles, carryed away vnto dumbe idols, euen as ye were (a)led.

a. By Satans suggestion.

3 Wherefore I declare vnto you, that no man speaking by the spirite of God, "defieth Iesus: also no man can say "that Iesus is the Lord, but by the holy ghost.

"or, calleth Iesus accursed.
"Some reade the Lord Iesus
Rom.12.a.

4 There are diuersities of giftes, but it is the selfe same spirite.

5 And there are differences of administrations, but it is the selfe same Lord.

6 And there are diuers manners of operations, but it is the selfe same God, whiche worketh all in all.

B 8 The manifestation of the spirit, is giuen to euery man to profite withall:

Ephe.4.b.

9 For to one is giuen by the spirit the word of wisdom, to another the word of knowledge by the same spirite:

9 To another (is giuen) fayth by the same spirite: to another the gyftes of healing by the same spirite:

10 To another power to (doe) myracles, to another (b) prophesie, to another discerning of spirites, to another diuers kyndes of tongs, to another the interpretation of tongs.

b. Meaning the declaratiō of Gods mysteries.
1.Iohn.4.b

11 But these all worketh euen that one and the selfe same spirite, diuiding to euerie man seuerally euen as he will.

Rom.12.a. Ephes.4.b.

12 For as the body is one, and hath many members, and all the members of that one body being many, are one body: euen so is Christ also.

13 For by one spirite are we all baptized into one body, whether (we be) Iewes or Gentiles, whether (we be) bonde or free: and haue all drunke of one spirite.

Esai.55.a.

14 For the body is not one member, but many.

C

15 If the foote doe say, Because I am not the hande, I am not of the body: is it therefore not of the body?

16 And if the eare doe say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If al the body (were) an eye, where were then the hearing? If all (were) hearing, where were the smelling?

18 But nowe hath God set the members, euerie one of them seuerall in the body, as it hath pleased him.

19 If they were all one member, where were the body?

20 Now are there many members, yet but one body.

21 And the eye can not say vnto the hande, D
I haue no neede of thee: nor agayne the head to the feete, I haue no neede of you.

22 Yea rather a great deale those members of the body which seeme to be more (c) feeble, are necessarie,

c. Whose vse seemeth to be more vile.

23 And vpon those (members) of the bodye which we think to be lesse honourable, we owe (d) more honour: and our vncomely (partes) haue more comelynesse,

d. We are more carefull to couer them.

24 For our comely (members) neede it not: But God hath tempered the body together, hauing giuen the more honor to that (part) which lacked,

25 That there should be no strife in the body: but that the members should haue the same care one for another.

26 And if one member suffer, all the members suffer with it. If one member be honoured, all the members reioyce with it.

27 Ye are the body of Christ, and members (e) in part.

E

e. That is, euery one is a meber of the body of christ for his part.
Math.10.a. Luke.11.a. Ephes.4.c.

28 And God hathe ordeyned some in the Churche, first Apostles, secondarily Prophetes, thirdly Teachers, then them that do myracles: after that, the gyftes of healing, helpers, gouernours, "diuersities of tongs.

"or, kindes.

29 Are all, Apostles? are all, Prophetes? are all, Teachers? are all doers of myracles?

30 Haue all the giftes of healing? Doe all speake with tongs? Doe all interprete?

31 Couet after the best gifts: And yet shew I vnto you a more excellent way.

The.xiij. Chapter.

By cause loue is the fountaine and rule of edifying the Church, he setteth foorth the nature, office, and prayse thereof.

A The Epistle ex quinquagesima sunday.

1 Though * I speake with the tongs of men and of (a) angels, and haue not charitie, I am (as) sounding brasse, or (as) a tinckling Cymball.

a. If the angels had tonges, & I had the vse therof, & did not bestowe them to profite my neighbour, it were nothing but vain babbling. Luke.17.a.

2 And though I haue prophesie, and vnderstand all secrets, and all knowledge: Yea, if I haue all fayth, so that I can remoue mountaynes, and haue not charitie, I am nothing.

3 And though I bestowe all my goodes to feede the poze, and though I giue my body that I should be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is curteous: Charitie enuieth not, charitie doth not frowardly, " swelleth not,

" or, is not puft vp. 1 Cor.10.c. Philip.2.a.

5 Dealeth not dishonestly, seeketh not hir owne, is not bitter, thinketh not euill,

6 Reioyceth not in iniquitie, but reioyceth in the truth:

B 7 Suffereth al things, believeth al things, hopeth all things, endureth all things.

8 Though that prophesying fayle, either tongs cease, or knowledge vanish away, (yet) charitie falleth neuer away.

9 For our knowledge is " vnperfecte, and our prophesying is vnperfect:

" or, in part.

10 But when that which is perfect is come, then that which is vnperfect shall be done away.

11 When I was a child, I spake as a child, I vnderstoode as a childe, I imagined as a childe: but as sone as I was a man, I put away childishnesse.

b. The mysteries of God

12 Nowe we see in a (b) glasse, euen in a darke speaking: but then (shall we see) face to face. Now I know vnperfectly: but then shall I know, euen as I am knowne.

13 Now abydeth fayth, hope, and charitie, these three, but the chief of these is charitie.

The.xiiij. Chapter.

1. He exhorteth to charitie, commendeth the gift of tongs, and other spirituall giftes. 5. But chiefly prophesying. 34. He commaundeth women to keepe silence in the Church. 40. And sheweth what good order ought to be obserued in the Church.

A 1 Followe after charitie, and couet spirituall (giftes:) but most chiefly that ye may prophesie.

2 For he that speaketh with (an vnknowne) tong, speaketh not vnto men, but vnto God: For no man (a) heareth (him:) Howbeit, in the spirite he speaketh mysteries.

a. Vnderstandeth him.

3 But hee that prophesieth, speaketh vnto men to edifying, and exhortation, and comfort.

4 Hee that speaketh with (an vnknowne) tong, edifieth him selfe: but he that prophesieth, edifieth the Church.

Rom.12.d. Num.11.g.

5 I would that ye al spake with (b) tongs, but rather that ye prophesyed: For greater is hee that prophesyeth, than hee that speaketh with tongues, except hee expounde it, that the Churche may receyue edifying.

b. Tong in this place and such like, signifieth not the instrumēt that we speak with but prophesie of some language that the hearer vnderstandeth not, without an interpreter.

6 Now brethren, if I come vnto you speaking with tongs, what shall I profite you, except I shall speake to you either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 And euen things without lyfe giuing sound, Whether (it be) a Pipe or an Harp, except they giue a distinction in the soundes, howe shall it be knowne what is pyped or harped?

B

8 For if the trumpe giue an vncertain sound, who shall be prepared to the warre?

9 So likewise you, except ye vtter wordes by the tong easie to be vnderstoode, howe shall it be knowne what is spoken? For ye shall speake into the (c) ayre.

c. Your words shal be lost, for ye shal neither glorifie God thereby, nor profite man.

10 There are happyly so many kyndes of voyces in the worlde, and none (of them) are without signification.

11 Therefore if I knowe not the meaning of the voyce, I shal be vnto him that speaketh an aliant, and hee that speaketh shall be an aliant vnto me.

12 Euen so ye, for as much as ye couet spirituall (giftes) seeke that ye may excell, vnto the edifying of the Church.

13 Wherefore, let him that speaketh with tong, pray that he may interprete.

14 For if I pray with (an vnknowne) tong, my spirite prayeth, but my vnderstanding is vnfruitfull.

C

15 What is it then? I will praye with the spirite, and will pray with the vnderstanding also: I will (d) sing with the spirite, & will sing with the vnderstanding also.

d. Or, giue thankes by singing.

16 For when thou shalt blesse with the spirit, how shall he that " occupyeth the rome of the vnlearned say Amen, at thy giuing of thankes, seeing hee vnderstandeth not what thou sayest?

" or, fylleth.

17 Thou veryly giuest thankes well: but the other is not edified.

18 I

18 I thanke my God, I speake with tongs more than ye all.

19 Yet had I rather in the Church to speak fiue wordes with my vnderstanding, that by my voyce I may teach other also, than tenne thousande wordes in (an vnknowne) tong.

20 Brethren, be not children in vnderstanding: howbe it, as concerning naughtinesse be ye children, but in vnderstanding be perfect.

Esai.28.c. 21 In the lawe it is written, With (men of) sundry tongs and sundry lippes will I speake vnto this people: and yet for all that will they not heare me, sayth the Lorde.

22 Wherefore tongs are for a signe, not to them that beleeue, but to them that beleeue not: But prophesying (serueth) not for them that beleeue not, but for them whiche beleeue.

23 If therefore all the Churche be come together into one place, and all speake with tongs, and there come in they that are vnlearned, or they which beleeue not, will they not say that ye are madde?

24 But if all prophesie, and there come in one y beleeueth not, or one vnlearned: he is rebuked of all men, he is iudged of al men.

25 And so are the secretes of his heart made manifest, and so hauing falne down on his face, he will worshippe God, saying that God is in you of a truth.

26 How is it then brethren? When ye come together, euery one of you hath a Psalme, hath a doctrine, hath a tong, hath a reuelation, hath interpretation: Let all things be done vnto edifying.

E 27 If any man speake with tong, let it be by two, or at the most by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Churche, and let hym speake to him selfe, and to God.

29 Let the Prophetes speake two or three, and let the other iudge.

30 If any reuelation be made to another that sitteth by, let the first holde his peace.

1.John.4.a 31 For ye may all prophesie one by one, that al may learne, and all may be comforted.

d. That is, the doctrine that they do bring, as being put in mynde by the spirite of God. 32 And the (d) spirites of the prophetes are subiect to the prophetes.

Rom.15.g. 33 For God is not (the authour) of confusion, but of peace, as in all Churches of the Saintes.

1.Tim.2.a. 34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, as also sayth the lawe.

Gene.3.c. 35 If they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

1.Cor.11.a. 36 Spring the worde of God from you? eyther came it vnto you only?

37 If any man thinke him selfe to be a prophete, eyther spirituall, let him know that the things that I write vnto you, are the commaundements of the Lord. F

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake with tongs.

40 Let all things be done honestly, and in order.

The.xv. Chapter.

1. Hee proueth the resurrection of the deade. 3. and first that Christ is risen. 12. then, that we shall rise. 52. and the manner how.

1 MOreouer brethren, I declare vnto you, the Gospell whiche I preached vnto you, which also ye haue receyued, and wherein ye haue "continued, I "or, stande.

2 By the which also ye are saued, if ye kepe the doctrine whiche I preached vnto you, except ye haue beleeued in vayne.

3 For I deliuered vnto you first of all, that which also I (a) receyued, how that Christ died for our sinnes, according to the scriptures: a. He meeneth that nothing ought to be taught, which we haue not learned by Gods word.

4 And that he was buryed, and that he arose the third day according to the scriptures: Mat.28.b.

5 And that he was seene of Cephas, then of the twelue: John.20.a.

6 After that he was seene of more than fiue hundred brethren at once: of whiche, the more part remayne vnto this daye, and some are falne asleepe. Luke.24.b.

7 And after that he was seene of James, B
then of all the Apostles.

8 And last of all he was seene of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not worthie to bee called an Apostle, bicause I persecuted the Church of God. Actes.3.a. Gala.2.c.

10 But by the grace of God, I am that I am, and his grace which is in me, was not vayne: But I laboured more abundantly than they all, yet not I, but the grace of God which is with me.

11 Therefore, whether it were I or they, so we preach, and so haue ye beleeued.

12 If

12 If Christe be preached how that he arose from the dead: how say some among you, that there is no resurrection of the dead?

13 If there be no rysing of the dead, then is Christ not rysen.

14 If Christ be not rysen, then is our preaching vaine, & your faith is also (b) vaine.

15 Yea, and we are founde false witnesses of God, because we have testified of God, how that he rayled vp Christe: whom he raised not vp, if so be that the dead rise not.

16 For if the deade ryse not, then is not Christ rysen.

17 If it be so that Christ is not rysen, then is your faith vayne, ye are yet in youre sinnes.

18 But also they which are fallen a sleepe in Christe, are perished.

19 If in this life onely we have hope in Christe, then are we of all men most myserable.

20 But now is Christ rysen from the dead, he is become the first (c) fruits of them that slept.

21 For since by man came death, euen so by man came the resurrection of the deade.

22 For as "by Adam all dye, euen so "by Christ shall all (a) be made alive,

23 But euerie man in his own order. The first fruites (is) Christ, afterward, they that are Christes at his comming.

24 Then (commeth) the ende, when he shall have deliuered vp the kingdome to God the father, when he shall have put downe all rule, and all authoritie, and power.

25 For he must raigne tyll he shall have put all his enimies vnder his feete.

26 The last enimie that shall be destroyed, (is) death.

27 For he hath put downe all things vnder his feete: But when he sayth, All things are put vnder him, it is manifest that he is accepted whiche did put all things vnder him.

28 When all things shall be subdued vnto him, then shall the sonne also him selfe be subiect vnto him that put all things vnder him, that God may be all in all.

29 Else what shall they doe which are baptized for the deade, if the deade ryse not at all? Why are they then baptized for the deade?

30 And why stande we in iespardie euerie houre?

31 (I protest) by our reioycing which I have in Christ Jesus our Lord, I dye dayly.

32 If I have fought with beastes at Ephesus after the (e) manner of men, what aduantageth it me, if the deade ryse not? Let vs eate and drinke, for to morrow we dye.

33 Be ye not deceyued: Euill words corrupt good maners.

34 Awake to righteousnesse, and sinne not: for some have not the knowledge of God, I speake this to your shame.

35 But some man will say, Howe are the dead raised vp? With what body do they come?

36 Thou fowle, that which thou sowest, is not quickened, except it dye.

37 And that which thou sowest, thou sowest not that bodye that shall be, but bare corne, it may chance of wheate, or of some other (corne.)

38 But God gyueth it a bodie, as it hath pleased him, and to euerie seede his owne body.

39 All flesh, is not "the same flesh, but there is one (manner of) flesh of men, another flesh of beastes, another of fishes, and another of byrdes.

40 There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and (the glorie) of the terrestriall another.

41 There is one glory of the (f) Sunne, and another glory of the Mone, and another glory of the Starres: For (one) starre differeth from (another) starre in glorie.

42 So is the resurrection of the deade, it is sowen in corruption, it ryseth in incorruption.

43 It is sowen in (g) dishonour, is ryseth in honour. It is sowen in weakenesse, it ryseth in power.

44 It is sowen a naturall body, it ryseth a spirituall body: There is a naturall body, and there is a spirituall body.

45 And so it is also written: The first man Adam was made a lyuing soule, and the last Adã was made a quickning spirit.

46 Howbeit, that is not first which is spirituall, but that (which is) naturall, and then that (which is) spirituall.

47 The first man (is) of the earth, earthy: the second man (is) the Lord from heauen.

48 As is the earthy, such (are) they that are earthy: And as is the heauenly, such (are) they also that are heauenly.

49 And as we have borne the image of the earthy, we shall also beare the image of the heauenly.

50 This say I brethren, that flesh and bloud can not inherite the kingdome of God: neyther dothe corruption inherite incorruption.

51 Beholde, I shewe you a mysterie. We shall

Colos. 1. c.

b. For if christ be swalowed vp of death, there remayneth no hope of life any more.

c. As by the offering of the first fruite, the whole fruit is sanctified: so by Christe which is the first that is rayled, al have assurance of the resurrection.

"or, in Adam.

"or, in Christ.

d. To wit, the faythfull.

D

Psal. 110. a. Math. 22. d. Hebr. 1. c. Psal. 8. b. Hebr. 2. d.

E

e. That is, hauing regarde to this present life, and no. to Gods glory, & to life euerlasting.

f. Euen as the Sunne and the Moone being of one substace, differ in dignitie: so in the resurrection, our bodies shall have more excellet qualities than thei have now.

g. For what is more vile to looke vnto, than the deade carkasse.

1. Joh. 12. b

"or, mad mi.

"or, one maner of flesche.

F

Phil. 3. d.

Gen. 2. b.

1. The. 4. d

Phil.3.d. shall not all slepe, but we shall all be changed.

52 In a moment, in the twinckling of an eye, at the last trumpe, (for the trumpe shal blowe) and the deade shall ryse incorruptible, and we shall be changed.

G 53 For this corruptible must put on incorruption, and this mortall (must) put on immortalitie.

Clai.5.c. Dict.13.b. 54 When this corruptible shal haue put on incorruption, and this mortall shall haue put on immortalitie, then shall be brought to passe the saying that is written, Death is swalowed vp into victorie.

55 O Death where is thy sting? O "Hell where is thy victorie?

"or, graue.

56 The sting of death (is) sinne, and the (h) strength of sinne is the lawe.

h. Sinne first brought in death, and geueth it power ouer vs: & strength of sinne is the lawe because it doth reueale the iudgement of god against vs: or elles the chief cause of our destruction is in our selues.

57 But thankes be vnto God, which giueth vs the victorie through our Lorde Iesus Christe.

1.Ioh.5.d.

58 Therefore my beloued brethren, bee yee stedfast, vnmoueable, alwayes abounding in the worke of the Lorde, for as muche as ye know that your labour is not in (i) vaine in the Lorde.

i. The hope of resurrection, causeth the faithful to surmount all difficulties.

The.xvi.Chapter.

1. He putteth them in remembrance of the collection for the poore brethren at Ierusalem. 13. We must persever in fayth, in the loue of Christe, and of our neighbour. 15. After his commendations, he wisheth to them al prosperitie.

1 CONcerning the collection for ỹ saints as I haue ordeyned in the Churches of Galatia, euen so do ye.

Acts.11.d. Rom.15.f. 1.Cor.8.a.

2 "Upon some Sabboth day, let euerie one of you put aside by him selfe, laying vp as God hath prospered him, that then there be no gatherings when I come.

"or, euery first day of the weeke.

3 When I am come, whom so euer ye shal alow by (your) letters, them will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 I will come vnto you, after I shall haue gone ouer Macedonia, (for I doe nowe passe through Macedonia.)

Acts.19.d. 2.Cor.1.c.

6 And it may be that I will abyde, yea, or winter with you, that ye may bring me on my way, whether so euer I goe.

7 For I will not see you nowe in my passage, but I trust to abyde a while with you, if the Lord suffer me. B

8 I will tarie at Ephesus vntill Whitsontyde:

9 For a great doore and effectuall is opened vnto me, and there are many aduersaries. 1.Cor.15.c.

10 If Timotheus come, see that he may be without feare with you: for hee worketh the worke of the Lord, as I doe. Acts.19.d.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I loke for him with the brethren.

12 As touching (our) brother Apollo, I greatly desired him to come vnto you with the brethren, but his will was not at all to come at this time: But hee will come when he shall haue conuenient time. Acts.18.c. 1.Cor.1.b.

13 (a) Watche ye, stand ye fast in the fayth, quite you like men, be strong.

a. Least Satan steal vpon you, as vvaivares.

14 Let al your things be don with charitie.

C

15 I beseech you brethren (ye knowe the house of Stephana, that it is the (b) firste fruites of Achaia, and that they haue addicted them selues to the ministerie of the saintes:)

1.Cor.1.c.

b. That is, the first, which imbraced the gospell.

16 That ye be also obedient vnto suche, and to all that helpe with vs, and labour.

17 I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that which was lacking (vnto me) on your (c) part, they haue supplyed.

c. The griefe that I tooke for your absence, vvas greatly asswaged by their presence.

18 For they haue comforted my spirite and yours: therefore knowe ye them that are suche.

19 The Churches of Asia salute you: Aquila and Priscilla salute you muche in the Lorde, with the Churche that is in theyr house.

20 All the brethren greete you: greet ye one another with an holy kysse. Rom.16.c.

21 The salutation of (me) Paul, with mine owne hande. D

22 If any man loue not the Lorde Iesus Christe, the same be Anathema (d) maranatha.

d. A vvorde vvherevvith the accursed or vile person in the extremest degree is signified

23 The grace of our Lorde Iesus Christe (be) with you.

24 My loue be with you all in Christe Iesus, Amen.

The first Epistle to the Corinthians, was written from Philippos by Stephana, and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of Saint Paule the Apostle, to the Corinthians.

¶ The first Chapter.

4. He declareth the great profit that commeth to the faythfull by their afflictions. 15. 17. And bycause they should not impute to lightnesse that he deferred his comming contrary to his promise, he proueth his constancie, both by the sincerities of his preaching, and also by the immutable truth of the Gospell, 21. which truth is grounded on Christ, and sealed in our hearts by the holy ghost.

A 1 PAule an Apostle of Iesu Christe, by the will of God, and brother Timotheus, vnto the Churche of God, which is at Corinthus, with all the saintes which are in all Achaia:

2 Grace (be) with you, and peace from god the father, and from the Lorde Iesus Christe.

Rom.1.a. 3 Blessed be God the father of our Lorde
1.Cor.1.a. Iesus Christ, (which is) the father of mer-
Gala.1.a. cies, and the God of all comfort:
Ephes.1.a. 4 Which comforteth vs in all our tribula-
1.Pet.1.a. tiō, that we may be able to comfort them which are in all manner trouble, with the comfort wherewith we out selues are cōforted of God.

Colos.1.c. 5 For as the (a) afflictions of Christe are
a. Which I suffer for Christ, or which Christ sufferreth in me, plenteous in vs: euen so is our consolation plenteous by Christ.

6 Whether we be troubled, (it is) for your consolation and saluation, which (saluation) is wrought by the suffring of the same afflictions which we also suffer: or whether we be comforted (it is) for your consolation and saluation, and our hope of you is stedfast:

B 7 Knowing that as ye are partakers of the afflictions, so (ye shall be partakers) also of the consolation.

8 For we would not, brethren, haue you ignorant of our trouble which came vnto vs
Acts.19.f. in Asia: that we were grieued out of measure, passing strength, in so muche that we were in great doubt, euen of life.

9 But we receiued the sentence of death,
1.Reg.2.d. in our selues, that we shoulde not put our
Deut.8.d. trust in our selues, but in God, which raiseth the dead:

10 Who deliuered vs from so great a death, and doth deliuer: in whome we trust that hereafter also he will deliuer (vs:)

11 You also helping together by prayer for vs, that for the benefits (bestowed) vpon vs by the meanes of many persons, thankes may be giuen of many on our behalfe.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureness, not with fleshely wisdom, (b) but by the grace of God, we haue had our conuersation in the worlde, and most of all to you wards. 2.Cor.4.d.

13 For we write none other things vnto you than that ye reade, or also that ye acknowledge: and I trust ye shall acknowledge vnto the end. b. Vsing the wisdom which God gaue me from heauen.

14 Euē as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are (c) ours, in ỳ (d) day of the Lord Iesus. C 1.Thes.2.f. c. Because we haue won you to Christ.

15 And in this confidence was I mynded first to haue come vnto you, that ye might haue had " one pleasure more: 1.Cor.16.d. d. Which shal abolishe all worldly glory "or, the second benefite.

16 And to passe by you into Macedonia, and to come agayn out of Macedonia vnto you, & to be led forth of you into Iury.

17 When I therfore was thus minded, did I vse lightnesse? or minde I (e) carnally those things which I minde, that with me should be yea yea, and nay nay? e. Now to affirm onething and the to deny it, which is a signe of inconstancie.

18 Yea (f) God is faithfull, for our preaching to you, was not yea and nay. f. He taketh God to witnesse, that he preacheth the truth.

19 For Gods sonne Iesus Christe whiche was preached among you by vs, euen by me and Syluanus, and Timotheus, was not yea and nay, but in him it was yea.

20 (For all the promises of God in him are yea, and are in him, Amen,) vnto the glory of God thrugh vs. D Rom.8.a. Ephe.4.f.

21 And he which stablisheth vs with you in Christ, and hath annoynted vs (is) God.

22 Which hath also sealed vs, and hath giuen the earnest of the spirit in our hearts.

23 I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. 1.Pet.5.b.

24 Not that we be Lords ouer your faith, but are helpers of your ioy: for by fayth ye stande.

The.ij. Chapter.

1. He sheweth his loue towards thē.7. requiring likewise that they would be fauourable to the incestuous adulterer, seing he did repent. 14. he also reioyceth in God for the efficacie of his doctrine. 17. confuting therby such quarell pickers,

kers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

I 1 BVt I determined this in my self, that I would not come agayne to you in heauinesse.

2 For if I make you sory, who is he that maketh me gladde, but the same whiche is made (a) sory by me?

a. Which was giuen to Satan, but nowe doth repent.

3 And I wrote this same vnto you, leaste when I came, I should take heauinesse of them of whom I ought to reioyce, hauing confidence in you all, that my ioy, is (the ioy) of you all.

4 For in great affliction and anguishe of hart, I wrote vnto you with many teares: not that ye shoulde be made sorry, but that ye might perceiue the loue whiche I haue most aboundantly vnto you.

5 But if any man hath caused sorrowe, the same hath not made me sory, but partly, leaste I should ouer greeue you all.

1. Cor. 5. b. 6 It is sufficient vnto the same man that he was rebuked of many.

B 7 So that nowe contrariwise ye ought rather to forgiue him, and comfort him, leaste that same (person) should be swalowed vp with ouermuch heauinesse.

8 Wherefore, I pray you that you woulde confirme your loue towardes him.

9 For to this ende also did I write, that I might knowe the proufe of you, whether ye be obedient in all things.

10 To whome ye forgiue any thing, I (forgiue) also: For if I forgaue any thing to whom I forgaue it, for your sakes (forgaue I it) in the (b) sight of Christ,

b. That is, truly and from myne heart, euen as in the presence of Christ.

11 Leste we should be circumuented of Satan: For we are not ignorant of his deuices.

12 Furthermore, when I came to Troada, to (preach) Christes Gospell, and a dore was opened vnto me of the Lord,

13 I had no rest in my spirite, because I founde not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

C 14 Nowe thankes be vnto God, which alwayes causeth vs to triumph (c) in Christe, and openeth the sauour of his knowledge by vs in euery place.

c. In working mightily by vs, he maketh vs partakers of his victorie and triumph.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them which perish.

Luke. 2. c. 16 To the one (are we) the sauour of death, vnto death: and vnto the other, the sauour of life, vnto life: And who is meete vnto these things?

12 For we are not as many are, which chop and change with the worde of God: but as of purenesse, but as of God in the sight of God, speake we " in Christ.

" or, of Christ.

The. iij. Chapter.

1. He taketh for example the fayth of the Corinthians for a probation of the truth which he preached. 6. and to exalt his apostleship against the braggers of the false apostles. 7. 13. he maketh comparison betwixt the lawe and the Gospell.

1 DOe wee beginne to commende our selues againe: Or neede we, as some (other) Epistles of commendation vnto you? or (letters) of comendation from you?

I

2 Ye are our Epistle written in our hearts, " vnderstoode and read of all men:

" or, knowne.

3 For as much as ye are manifestly declared that ye are the Epistle of Christe ministred by vs, written not with yncke, but with the spirite of the lyuing God, not in stonie tables, but in fleshely tables of the heart.

Exod. 24. d Deut. 5. d. Iere. 31. d. The Epistle on the. xii. sunday after trinitie. Phil. 2. b.

4 Suche trust haue we through Christe to Godward.

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie (is) of God:

6 Whiche hath made vs able ministers of the new testament, not of the letter, but of the spirite: For the letter killeth, but the (a) spirit giueth life.

1. Cor. 4. b.

a. Meaning the spirituall doctrine which is in our harts.

7 But if the ministration of death in letters figured in stones, was with glorie, so that the children of Israell could not stedfastly beholde the face of Moses, for (b) the glorie of the countenance, which (glory) is done away:

B

b. After that god had spoken with him, and giuen him the lawe.

8 Howe shall not the ministration of the spirite be much more in glory?

9 For if the ministration of condemnation, be glorie: muche more doth the ministration of ryghteousnesse exceede in glorie.

10 For euen that which was glorified, was not glorifyed in this behalfe, because of the exceeding glory.

11 For if that which is put away was glorious: much more that which remayneth, is glorious.

12 Seeing then that we haue such hope, we vse great boldnesse of speach:

13 And not as Moses, which put (c) a vayle ouer his face, that the children of Israell should not stedfastly looke into the ende of that which is abolished.

c. Moses shewed the lawe as it was couered with shadowes, so that the Iewes eyes were not lightned, but blinded, and so could not come to Christ, who was the ende thereof. Again, the Gospell setteth foorth the glory of God clearely, not couering our eyes, but dryuing the darknesse away frō them.

14 But

" or, hardened

14 But their mindes were blinded: for vntill this day remaineth ẏ same vaile vntakē away in the reading of the olde Testament, which (vaile) is put away in Christ.

15 But euen vnto this day when Moses is read, the vayle is layde vpon their heart.

16 Neuertheleſſe, when it ſhall turne to the Lorde, the vaile ſhall be taken away.

17 The Lorde is the ſpirite: and where the ſpirite of the Lord (is) there is libertie.

John.4.c.

18 But we all beholding (as) in a (d) myrrour the glorie of the Lorde, with his face open, are chaunged vnto the ſame image from glorie to glorie, euen as of the ſpirite of the Lorde.

d. In Christ who is God manifeſt in the fleſh, we ſee God the father as in a moſt cleare glaſſe.

The.iiij. Chapter.

1. He declareth his diligence, and roundneſſe in his office. 8. and that which his enimies tooke for his diſaduantage, to wit, the croſſe and affliction which he endured, he turned it to his great aduantage. 11. 17. ſhewing what profit commeth therby.

A The Epiſtle on S. Matthewe the Apoſtle.

1 THerefore, ſeeing that we haue ſuche a miniſterie, as we haue receyued mercie, we faint not

2 But haue caſt from vs the cloakes of vnhoneſtie, walking not in craftineſſe, neyther handling the worde of God deceitfully, but in opening of the truth, commending our ſelues to euery mans conſcience, in the ſight of God.

3 If our Goſpell be hidde, it is hid in them that are loſt:

John.12.c.

4 In whom the (a) God of this worlde hath blinded the myndes of them which beleue not, leaſt the light of the Goſpell of the glorie of Chriſte ſhould ſhine vnto them, (which is the image of God.)

a. To wit, Satan.

Luke.8.f. John.12.f.

5 For we preach not our ſelues, but Chriſte Jeſus the Lorde, and our ſelues your ſeruants for Jeſus ſake.

Gene.1.a. 2.Pet.1.d.

6 For it is God that commaunded ẏ light to ſhyne out of darkneſſe, who hath ſhyned in our heartes, for (to giue) the light of the knowledge of the glorie of God, in the face of Jeſus Chriſt.

B 2.Cor.5.a.

7 But wee haue this treaſure in earthen veſſels, that the excellencie of the power may be Gods, and not of vs.

8 Wee are troubled on euerie ſyde, yet are we not " without ſhift: We are in pouertie, but not in extreme pouertie.

" or, driuen into a narrow corner.

9 We are perſecuted, but are not forſaken therein: We are caſt downe, but we periſhe not:

Gala.6.d.

10 We alwayes beare about in the body the dying of the Lord Jeſus, that the lyfe of Jeſus might alſo be made manifeſt in our body.

11 For we which liue, are alwayes deliuered vnto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortall fleſhe. Rom.8.f.

12 So then, death worketh in vs, but lyfe in you.

13 Seeing then that we haue the ſame ſpirit of fayth, (according as it is written, I beleeued, and therefore haue I ſpoken:) We alſo beleeue, and therfore ſpeake: Pſal.116.b.

14 Knowing that hee, which rayſed vp the Lorde Jeſus, ſhall raiſe vp vs alſo by the meanes of Jeſus, & ſhall ſet vs with you.

15 For al things " (do I) for your (ſakes,) that the plenteous grace by thankes giuing of many, may redound to the prayſe of God. " or, are done 1.Cor.1.8.

16 Wherefore we are not weeryed: but though our outwarde man periſhe, yet the inward man is renued day by day.

17 For the momentanie (b) lightneſſe of our tribulation, prepareth an exceeding, and an eternall wayght of glorie vnto vs: Pſal.30.b. Rom.8.d.

18 While we looke not on the things which are ſeene, but on the things which are not ſeene: For the things which are ſeene, are tempozall: but the things whiche are not ſeene, are eternall. b. Which is ſo called, in reſpect of the euerlaſting life.

The.v. Chapter.

1. Paule proceedeth to declare the vtilitie that commeth by the croſſe. 4. how we ought to prepare our ſelues vnto it. 5. by whom. 9. and for what end. 14. 19. He ſetteth foorth the grace of Chriſt. 20. and the office of miniſters and all the faythfull.

1 FOR we knowe that if our earthly (a) houſe of this tabernacle were deſtroyed, we haue a building of God, (euen) an habition not made with handes, but eternall in heauen. a. After this body ſhal be diſſolued, it ſhal be made incorruptible and immortall Rom.8.d.

2 For therefore ſigh we, deſiring (vpon our clothing) to be further clothed with our houſe which is from heauen:

3 If ſo be that we being clothed, ſhall not be found naked.

4 For we that are in this tabernable, ſygh being burthened, becauſe we would not put off our clothing, but vpon the ſame put on more, that mortalitie might be ſwalowed vp of lyfe. 1.Pet.1.c. Apoc.3.d.

5 Hee that hath ordeyned vs for the ſelfe ſame thing, (is) God which hath alſo giuen vnto vs the earneſt of the ſpirite. Rom.8.c. 2.Cor.1.d.

6 Therfore we are alway of good cheare, & knowe that as long as we are at home in the body, we are abſent from the Lord.

7 (For

7 For we walke by fayth, not after outwarde appearance.)

8 Neuertheleſſe, we are of good comfort, and had rather to be abſent from the bodye, and to be preſent with the Lorde.

9 Wherefore, whether we be at home, or from home, wee endeuour oure ſelues to bee accepted vnto him.

10 For we muſt all appeare before the iudgement ſeate of Chriſte, that euery man may receyue the workes of his bodie, according to that he hathe done, whether it bee good or badde.

11 Knowing therfore the feare of the Lorde, wee perſwade men, for wee are (b) knowen well inough vnto God: I truſte alſo that we are knowne in your conſciences.

12 For we commende not our ſelues againe vnto you, but giue you an occaſion to glorie on our behalfe, that ye maye haue ſomewhat againſt them which glorie in the face, and not in the heart.

13 For (c) if we be to feruent, to God are we (to feruent:) Or if wee keepe meaſure, for your cauſe (kepe we meaſure.)

14 For the loue of Chriſte conſtrayneth vs, bicauſe we thus iudge, that if one dyed for all, then were all dead.

15 And he dyed for all, that they which liue, ſhould not henceforth liue vnto themſelues, but vnto hym whiche dyed for them, and roſe againe.

16 Wherfore henceforth know we no man after the (d) fleſhe: inſomuche though we haue knowne Chriſt after the fleſh, now yet henceforth knowe we him no more.

17 Therfore if any man (be) in Chriſte, he is a newe creature: Olde things are paſſed away, behold, all things are become newe.

18 And all things are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſte, and hathe giuen to vs the miniſterie of reconciliation.

19 For God was in Chriſte, reconciling the worlde to himſelfe not imputing their ſinnes vnto them, and hathe committed to vs the preaching of the attonement.

20 Now then are we meſſengers for Chriſte, euen as though god did beſeech you through vs: (ſo) pray we you in Chriſts ſtede, that ye be reconciled vnto God.

21 For he hath made hym to be ſynne for vs, whiche knewe no ſinne, that we ſhoulde be made the righteouſneſſe of God in him.

The.vi. Chapter.

1. An exhortation to chriſtian lyfe. 11. and to beare hym lyke affection as hee doeth them. 16. alſo to keepe themſelues from pollution of idolatrie both in body and ſoule, and to haue none acquaintaunce with the heathen.

1 WE alſo as helpers (to him) exhorte you, that ye receyue not the grace of God in vayne.

2 (For he ſayth, I haue hearde thee in a tyme accepted, and in the daye of ſaluation haue I ſuccoured thee: Behold, now is that (a) accepted tyme, behold, now is that daye of ſaluation,)

3 Giuing no offence in any thing, that the miniſterie be not blamed:

4 But in all things behauing our ſelues as the miniſters of God, in muche patience, in afflictions, in neceſſities, in anguiſches.

5 In ſtripes, in priſonmentes, in ſtryfes, in labours, in watchings, in faſtings.

6 By pureneſſe, by knowledge, by long ſuffering, by kyndneſſe, by the holy ghoſte, by loue vnfaigned:

7 By the worde of truthe, by the power of God, by the armour of righteouſneſſe, of the right hande and on the left.

8 By honoure and diſhonour, by euill reporte and good reporte, as deceyuers, and (yet) true.

9 As vnknowen, and (yet) knowen: as dying, and beholde we liue: as chaſtened, and not killed:

10 As ſorrowing, and yet alway merie: as poore, and yet making many riche: as hauing nothing, and yet poſſeſſing all things.

11 O ye Corinthians, our (b) mouth is open vnto you, our hearte is enlarged.

12 Ye are not preſſed into a narow rowme in vs, but are preſſed into a narrowe rowme in your owne bowels.

13 Nowe for the ſame recompence, (I ſpeake as vnto (my) children) be ye (c) alſo enlarged.

14 And "beare not ye the yoke together with the vnbeleeuers. For what fellowſhippe hathe ryghteouſneſſe wyth vnryghteouſneſſe? or what communion hath light with darkneſſe?

15 Or what concorde hath Chriſte with Beliall? either what parte hath he that beleeueth with an infidell?

16 Or what agreemente the temple of God with idolls? For yee are the temple of the liuing God, as ſayde God, I will dwell in them, and walke (in them,) and will bee their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparated (from them) (ſayeth the Lord) and touche none vncleane thing, and I will receyue you.

A The Epiſtle on the tyrſte Sunday in Lent.

Eſai. 49. c.

a. To wit, gods free mercie, wherein he hath poured foorth his infinite loue.

1. Cor. 4. a.

B

b. Signifying his moſte vehement affection.

c. Shewe like affection towards me.

C

Deut. 7. a.

"or, be not ye vnequally yoked.

Math. 8. d.

1. Cor. 3. b.

Exod. 19. g.

Leuit. 19. b.

Eſai. 52. c.

18 And will be a father vnto you, and ye shal be my sonnes and daughters, sayth the Lord almightie.

The. vij. Chapter.

1. He exhorteth them by the promyse of God to kepe themselues pure. 3.7. Assuryng them of his loue. 8.13. and doeth not excuse his seueritie towarde them, but reioyceth therof, considering what profite came thereby. 10. Of two sorts of sorrow.

1 HAuing therfore these promyses, (dearely beloued) let vs clense our selues from all filthynesse of the flesshe and (a) spirite, perfitting holinesse in the feare of God.

a. That is, of body & soule.

2 "Receyue (b) vs: wee haue wronged no man, we haue corrupted no man, wee haue defrauded no man.

"or, vnderstād b. To preache the Gospell vnto you.

3 I speake not thys to condemne (you:) for I haue shewed you before, that ye are in our heartes to dye and lyue with you.

4 I vse great boldnesse of speache towardes you, I glorie greatly in you: I am filled with comforte, and am exceeding ioyous in all our tribulation.

Acres. 16. c.

5 For when we were come into Macedonia, our flesshe hadde no reste, but we were troubled on euery side: without were fightings, within were feares.

2. Cor. 1. a.

6 Neuertheless, God that comforteth the humble, comforted vs by the commyng of Titus.

B 7 And not by his comming onely, but also by the consolation which he receiued of you, when he told vs your vehement desyre, your weeping, your feruent mynde toward me: so that I reioyced the more.

4 For though I made you sorie with a letter, I repent not, though I did repent: for I perceyue that the same Epistle made you sorie, though it were but for a season.

9 I now reioyce: not that ye were made sorie, but that ye were made sory to repentāce: for ye were made sorie to Godward, that in nothing ye might be hurt by vs.

10 For godly sorow, causeth repentance vnto saluation, not to be repented of: but the sorowe of the worlde causeth death.

Eccl. 30. c.

11 For beholde this selfe same thyng that ye were made sorie to Godward, howe mucbe carefulnesse it hathe wroughte in you: yea (what) (c) clering of your selues, yea (what) indignation, yea, (what) feare, yea (what) vehement desyre, yea (what) zeale, yea (what) punishmente? For in all thinges yee haue shewed youre selues that ye were cleare in that matter.

c. In asking God forgiuenesse.

12 Wherfore, thoughe I wrote vnto you (I did it) not for his cause that had done the hurte, neyther for his cause that was hurt: "but that youre good mynde to vs warde might appere amōg you in the sight of god.

"or, but that our care ward you appeare you. Codex plurentific brosius, Theophile tus, and readeth the old transl and the latiō of phanus.

13 Therefore we are comforted in your comfort: yea and exceedingly the more ioyed we for the ioye of Titus, bycause his spirite was refreshed by you all.

14 But if I haue boasted any thing vnto him of you: I haue not bin shamed (therin) for as we spake all thyngs vnto you in truthe, euen so our boastyng whiche I made vnto Titus, is found a truth.

15 And his "inwarde affection is more abundant toward you, while he remembreth the obedience of you all, howe with feare and trembling ye receyued him.

"or, his bowels are.

16 I reioyce that I haue confidence in you in all thyngs.

The. viij. Chapter.

1. By the example of the Macedonians, 9. and Christe, he exhorteth them to continue in releeuyng the poore saincles, commendyng theyr good beginning. 23. After he commendeth Titus and his fellowes vnto them.

A 1 MOreouer we doe you to wit brethren, of the grace of God, whiche was giuen in the churches of Macedonia.

2 Howe that in muche triall of affliction their ioy abounded, & their depe powertie abounded into the riches of their liberalitie.

3 For to their power (I beare them recorde) yea and beyonde their powers, they (were) willing of themselues:

4 Praying vs with great instance, that wee wold receiue this (a) grace and societie of the ministerie which is toward the Saintes,

a. Grace here signifyeth beneuolence or almes.

5 (And this they did) not as wee looked for: but gaue their own selues first to the Lord, and (after) vnto vs by the will of God.

6 That we should desire Titus to accomplish the same grace among you also, euen as he had begunne.

B 7 Now therfore as you are plenteous in all things, in faith, and in word, and in knowledge, and in all feruentnesse, and in loue whiche ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but bicause of the feruentnesse of "other, and proning the vnfaynednesse of your loue.

"or, reader, by thyough the feruentnesse of other, prouoking also the perfection of your loue. Rom. 10. d.

9 For ye knowe the grace of our Lord Iesus Christ, that though he was rich, yet for your sakes hee became powre, that ye thorowe his powertie, might be made riche.

10 And

10 And I giue counsel herein: for this is expedient for you, which haue begun not to dw onely, but also to wyll a yeere agoe.

11 Nowe therefore perfourme to dw(it) also: that as there (appeared in you) a readynesse to will, euen so there may appeare a readines to perfourme, of that which ye haue.

12 For if there be first a willyng minde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

13 Truly, not that other be set at ease, and you burdened:

14 But of lyke condition nowe at this tyme your abundance (supplieth) their wante, that their abundãce also may supply your want, that there may be equalitie:

15 As it is writen, He that (had gathered) much, had nothyng ouer, and he that (had gathered) litle, had no lacke.

16 Thanks be vnto God, which put the same earnest care for you in the hart of Titus,

17 Because he accepted the exhortation: and beyng the more carefull, came of his owne accorde vnto you.

18 We haue sent with hym that brother (b) whose prayse is in the Gospell thorowout al the Churches:

19 (And not that onely, but hee was also chosen of the Churches to be a felowe with vs in our iourney, concernyng this "grace, that is ministred by vs vnto the glory of the same Lorde, and (declaration) of your ready minde,)

20 Eschewyng this, that any man should rebuke vs in this plentrous distribution that is ministred by vs:

21 Makyng prouision for (c) honest thyngs, not onely in the sight of the Lorde, but also in the sight of men.

22 We haue sent with them a brother of ours, whom we haue oftentymes proued diligent in many thyngs, but now much more diligent, for the great confidence "(whiche I haue) in you:

23 Whether (any do enquyre) of Titus, he is my felow and helper concernyng you: or of other whiche are our brethren, they are the messengers of the Churches, (and) the glory of Chryst.

24 Wherfore, shewe ye vnto them the proofe of your loue, and of our boastyng on your behalf in the sight of the churches.

The.ix. Chapter.

3. The cause of Titus and his companions coming to them. 6. He exhorteth to gyue almes cheerefully, 7. shewyng what fruytes will come therof.

1 For of the ministring to the saints, it is superfluous for me to write vnto you:

2 For I know the readinesse of your mind, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and "your zeale hath prouoked many.

3 Yet haue I sent the brethren, lest our boasting of you should be in vaine in this behalf, that (as I haue sayde) ye may be prepared.

4 Least happily if they of Macedonia come with me, and finde you vnprepared, we (I will not say you) shoulde be ashamed in this boldenesse of boastyng.

5 Therefore I thought it necessarie to exhort the brethren, that they would come before vnto you, and prepare your forepromysed beneficence, that it might be ready as a beneficence, and (a) not as an extortion.

6 This yet (I say) he which sowed sparingly, shall reape sparingly: and he that sowyth bountifully, shall reape bountifully.

7 Euery man accordyng as hee purposeth in hys hart, so let hym gyue, not grudgingly, or of necessitie: for God loueth a chearefull gyuer.

8 God is able to make you plentifull in all grace, that ye in all thyngs hauyng alwayes sufficient vnto the vttermost, may be plentifull in euery good worke:

9 As it is written, He hath (b) dispersed abrode, he hath giuen to the poore, hys righteousnesse remayneth for euer.

10 Moreouer (I beseech him) that ministreth seede vnto the sower, to minister bread also for foode, and to multiply your seede, and to encrease the fruites of your righteousnesse:

11 That in all thyngs ye may be made ryche vnto all bountifulnesse, which causeth through vs thanks giuing vnto God.

12 For the administration of thys seruice, not onely supplieth the want of the saints: but also is abundant by the thanks gyuing of many vnto God,

13 (Whyles by the experiment of this ministration, they glorifie God for the obedience of your confessyng to the Gospell of Chryst, and for your liberal distribution to them, and to all men:)

14 And by their prayers for you, which "long after you for the abundant grace of God in you.

15 Thanks be vnto God, for his vnspeakeable gifte.

a. That is, as a thyng extorted or violently wrung from you.

b. In preachyng the Gospel Some vnderstand Luke, Other, Barnabas.

"or, beneficence.

c. His wel doyng is approued before God and man.

"or, whiche he hath.

"or, are greatly affectioned towarde you.

The.x. Chapter.

1. He toucheth the false apostles, and defendeth hys authoritie, exhortyng them to

obedience: 11. and sheweth what his power is, 13. and how he vseth it.

I 1 I Paul my self beseche you by the meekenesse and gentlenesse of Christ, which in presence am lowely among you: but am bolde towardes you beyng absent.

2 I beseeche you that I may not (neede) to be bolde when I am present, with that same boldenesse, wherewith " I am supposed to haue bene bolde agaynst some, whiche repute vs as though we walked accordyng to the flesshe.

" Or, wherewith I meane to be bolde.

3 For walking in the flesshe, yet we do not warre accordyng to the flesshe.

Ephes. 6. c

4 (For the weapons of our warfare are not carnal, but mightie through God, to the ouerthrowyng of strong holdes,)

5 Wherewith wee ouerthrowe counsels, and euery hygh thyng that is exalted against the knowledge of God, and bryng into captiuitie all imagination to the obedience of Christe:

6 And hauing in a readinesse wherewith to take vengeance on all disobedience, when your obedience is fulfilled.

B 7 Loke ye on things after the vtter appearance? If any man trust in himselfe that he is Christes, let him consider this agayne of himselfe, that as he (is) of Christ, euen so (are) we of Christ.

8 For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen to vs for edification, and not for your destruction, I should not be ashamed.

2. Cor. 13. c

9 Least I shoulde seeme as it were to make you afrayde by letters.

a. Meanyng a certaine man among them, whiche thus spake of Paul.

10 For the letters (a) (sayth he) are sore and strong: but (his) bodily presence is weake, and his speache nothyng worth.

11 Let hym that is suche a one, thynke on this wise, that as we are in word by letters when we are absent, such also are we in deede when we are present.

12 For we dare not number or compare our selues with certayne whiche prayse themselues: neuertheless, whyle they measure themselues with themselues, and compare themselues with themselues, they vnderstand not.

13 But wee wyll not boast aboue measure: but accordyng to the (b) measure of the rule which God hath distributed vnto vs, a measure to reache euen vnto you.

b. That is, the giftes and vocatiō which God had giuen him to winne others by.

14 For we stretche not out our selues beyond measure, as though wee reached not vnto you: For euen to you also haue wee come with the Gospel of Christ:

C

15 Not boasting our selues out of measure in other mens labours: but hoping when your fayth is encreased, to be magnified amōg you according to our measure abundantly,

16 That I may preache the Gospell in those (regions) which (are) beyonde you: and not glory of those things which by another mās measure are prepared already.

17 But lette him that glorieth, glory in the Lorde.

18 For he that commendeth himselfe, is not alowed, but whom the Lord commendeth.

The. xi. Chapter.

2. He declareth his affection towarde them. 5. The excellencie of his ministerie, 9. and his diligence in the same. 13. The fetches of the false Apostles. 16. The peruerse iudgement of the Corinthians. 22. And his owne prayses.

I 1 WOuld to God ye coulde suffer a litle (my) foolishnesse, & in deede suffer me.

2 For I am gealous ouer you with godly gealousie: For I haue coupled you to one man, to present (you) a chaste virgin vnto Christ.

3 But I feare least by any meanes, that as the serpent beguyled Eue through his subtiltie, euen so your myndes shoulde be corrupted from the singlenesse that is towarde Christ.

Gen. 3. d

4 For if he that commeth, preacheth another (a) Iesus, whom we haue not preached: or if ye receyue another spirite whom yee haue not receyued: eyther another Gospel which ye haue not receyued, you would well haue suffered (him.)

a. That is more perfect doctrine concerning Christ Iesus.

5 Verily, I suppose that I was not behinde the chiefe Apostles.

6 But though (I be) rude in speakyng, yet not in knowledge: but in al thyngs among you we haue bene well knowen to the vttermost.

7 Haue I committed an offence because I submitted my selfe, that ye might be exalted, because I preached to you the Gospel of God freely?

B

8 I robbed other Churches, takyng wages of them, to do you service.

9 And when I was present with you, and had neede, I was chargeable to no man by my idlenesse: for that whiche was lackyng vnto me, the brethren which came from Macedonia supplied: and in all things I haue kept my selfe not chargeable to you, and (so) will I keepe my selfe.

Actes. 20. f
2. Cor. 11. b

10 (b) The trueth of Christ is in me, that this boasting shall not be shut vp against me in the regions of Achaia.

b. Let not truth of Christ be thought to be in me, if I suffer my glory to be shut vp, whiche I haue conceyued of Greece.

11 Wher-

11 Wherfore? bycause I love not you? God knoweth.

12 But what I do, that will I do, that I may cut away occasion from them which desyre occasion: that they myght bee founde lyke vnto vs in that wherein they glorie.

13 For suche false Apostles, are deceytful workers, transfourmed into the Apostles of Christe.

14 And no maruayle: for Satan himselfe is transformed into an angell of lyght.

15 Therfore it is no greate thing if that his ministers also be transformed as the ministers of righteousnesse: whose ende shall be according to their workes.

16 I say agayne, Let no man thinke that I am foolishe: or else euen nowe take ye mee as a foole, that I also maye boaste my selfe a little.

17 That I speake, I speake it not after the (c) Lorde: but as it were foolishly in this boldnesse of boasting.

18 Seing that many glorie after the flesshe, I will glorie also.

19 For ye suffer fooles gladly, seeing ye your selues are wyse.

20 For ye suffer, if a manne bring you into bondage, if a man deuoure, if a man take, if a man exalte himselfe, if a man smyte you on the face.

21 I speake concerning reproche as thoughe we had bin weake: howbeit, wherin soeuer any man is bolde (I speake foolishly) I am bolde also.

22 They are Hebrues, euen so (am) I: they are Israelites, euen so (am) I: they are the seede of Abraham, euen so (am) I:

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundantly, in stripes aboue measure, in prison more plentuously, in deaths (d) oft.

24 Of the Iewes fiue tymes receyued I forty (stripes) saue one.

25 Thrice was I beaten with roddes, once stoned, thrice I suffered shipwracke, a night and a day haue I bin in the deapth.

26 In iourneying often, in perils of waters, in perilles of robbers, in perilles of myne owne nation, in perils among the heathen, in perils in the citie, in perilles in the wyldernesse, in perils in the sea, in perils among false brethren.

27 In labour and trauaile, in watchings often, in hunger and thirste, in fastings often, in colde and nakednesse,

28 Beside the thinges whiche outwardely (come) vnto me: the trouble which priuily conspireth against me dayly (is) the care of al the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not? 1. Cor. 9. d.

30 If I must needes glorie, I will glorie of things that concerne mine infirmities.

31 The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In (the citie of) Damascus the gouernour of the people appointed by king Aretas, layde wayte in the citie of the Damascens, desyrous to haue caught me.

33 And at a windowe was I lette downe in a basket thorough the wall, and escaped his handes. Actes. 9. d.

The. xij. Chapter.

1. Hee reioyceth in preferment, 5. but chiefly in his humblenesse. 11. and layeth the cause of his boasting vppon the Corinthians. 14. Hee sheweth what good will hee beareth them. 20. and promyseth to come vnto them.

1 IT is not expedient doubtlesse for mee I to glorie, I will come to visions and reuelations of the Lorde.

2 For I knowe a man in (e) Christe aboue fourteene yeares ago, (whether in the body I can not tell: or whether out of the body I can not tell, God knoweth) taken vp into the third (f) heauen:

3 And I knowe the same man, (whether in the body, or out of the body, I can not tel, God knoweth.)

4 How that he was taken vp into (g) paradise, and heard vnspeakable wordes, which is not lawfull for man to vtter.

5 Of suche (a man) will I glorie, yet of my selfe will I not glorye, but in myne infirmities.

6 For though I would desire to glorie (of them) I shall not be a foole, for I will saye the trueth: but I nowe refrayne, least any man should thinke of me aboue (that) which he seeth me (to be) or (that) he heareth of me.

7 And least I should be exalted out of measure thorough the abundance of the reuelations, there was giuen vnto me a pricke to the flesshe, the messenger of Satan to buffet me, bycause I should not be exalted out of measure. B John. 2. b.

8 For thys thyng beoughte I the Lorde thrice, that it myght departe from me.

9 And he sayde vnto mee, My grace is sufficient for thee: for my strength is made perfecte in weaknesse. Most gladly therfore I will rather glorie in my infirmities, that the power of Christ might dwell in mee.

10 Therefore haue I delectation in infirmi-

N.iij. mities,

e. In this earth he had respect vnto the lord: but this fashion of boasting seemed according to men, whervnto they compelled him.

D

Philip. 3. a.

d. In the present danger of death.

Deut. 25. a.
Acts. 16. c.
Acts. 13. c.
Acts. 27. g.

Acts. 10. d.

E

a. That is, christian, or, I speake in Christe.

b. That is to saye, into the hyghest heauen.

c. Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.

Or, thing.

mities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for
10 when I am weake, then am I strong.
1. Cor. 9. a. 11 I am become a fole in glorying, Ye haue compelled me: for I ought to haue bin cõmended of you. For nothing was I inferiour vnto the chiefe Apostles, though I be nothing.
12 Truely the signes of an Apostle, were wrought among you, in al patience, in signs, and wonders, and mightie deedes.
13 For what is it wherein ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you by my idlenesse? forgiue me this wrong.
C 14 Beholde, nowe the thirde tyme I am ready to come vnto you, and yet will I not be chargeable vnto you, by my idlenesse: for
Acts. 20. g. 2. Cor. 11. c. Eccl. 46. c. I seeke not yours, but you. For the children ought not to lay vp for the parentes, but the parentes for the children.
1. Reg. 12. a. 15 I will verie gladly spende, and will bee spente for youre soules, though be the more aboundauntly I loue you, the lesse I be loued agayne.
d. Thus sayde his aduersaries that though he toke it not by himselfe, yet he did it by the meanes of others. 16 But be it (that) I was not chargeable vnto you: (d) Neuertheles, being craftie, I caught you with guile.
17 Did I pill you by any of them whome I sente vnto you?
18 I desyred Titus, and with him I sente a brother: Did Titus defraude you of anye thing? Haue we not walked in the same spirite? not in the same steppes?
19 Agayne, thinke you that wee excuse oure selues vnto you? We speake in Christe in the syght of God: but (we do) all thinges dearly beloued for your edifying.
20 For I feare leaste when I come, I shall not fynde you suche as I would, and that I shall be founde vnto you such as ye wold not: leaste there be debates, enuyings, wrathes, strifes, backbytings, whisperings, swellings, and seditions:
Gala. 5. d. 21 And that when I come againe, my God bring me lowe among you, and I shal bewaple many of them which haue synned alreadie, and haue not repented of the vncleanesse, and fornication, and wantonnesse whiche they haue committed.
1. Cor. 5. a.

The xiij. Chapter.

1. He threatneth the obstinate. 5. and declareth what his power is, by their owne testimonie. Also he sheweth what is the effect of this Epistle. 11. After hauing exhorted them to their dutie, he wysheth them all prosperitie.

1 NOwe come I the third tyme vnto you. A In the mouth of two or three witnesses shall euery worde be stablished.
Deut. 19. Math. 18.
2 I tolde you before, and tell you before, as though I had bin present (with you) the seconde tyme, so write I nowe being absent, to them whiche in tyme passe haue sinned, and to all other: that if I come agayne, I will not spare.
John. 8. Hebr. 10.
3 Seeing that ye seeke experience of Christe which speaketh in me, which to you ward is not weake, but is mighty in you.
Math. 10.
4 For though he was crucified of weakenesse, yet lyueth he of the power of God: and wee also are weake in him: but wee shall lyue wyth him by the myght of God towarde you.
5 Examine youre selues whether you are in the Faythe: proue youre owne selues. Knowe ye not your owne selues how that Jesus Christ is in you? except ye be reprobates.
1. Cor. 11. Eccle. 18. Rom. 1. 1. Cor. 1. 2. Cor. 1. 1. Which the corru of mã w Christ.
6 But I truste that ye shall knowe that wee are not reprobates.
7 Truly I praye to God that ye doe none euill, not that we shoulde seeme approued, but that ye should do that whiche is honest, though we be as (a) reprobates. B
a. In that h humbled hi selfe, & took vpon hym the forme of a s uant. Iohn. 1
8 For we can do nothing against the truth, but for the truth.
9 For wee are glad when we are weake, and ye are strong. Truely this also we wishe, euen your perfection.
10 Therefore write I these thynges being absent, least beeyng present, I shoulde vse sharpnesse, according to the power whiche the Lorde hath giuen me to edification, and not to destruction.
2. Cor. 10.
11 Fynally brethren, farewell, be perfect, bee of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shall be with you.
John. 1. 2. Cor. 16.
12 Greete one an other in an holy kisse.
13 All the saintes salute you.
14 The grace of "our Lorde Jesus Christ, and the loue of GOD, and the "Communion of the holy Ghoste, bee wyth you all. Amen.
"or, the Lord "or, fellowship

The second Epistle to the Corinthians, was written from Philippos (a citie) of Macedonia, by Titus and Lucas.

¶ The Epiſtle of the Apoſtle Saint Paul, to the Galathians.

¶ *The firſt Chapter.*

6. Paul rebuketh their inconſtancie, which ſuffered themſelues to be ſeduced by the falſe apoſtles, who preached that the obſeruation of the ceremonies of the law were neceſſary to ſaluatiō. 8. and deteſteth them that preach any otherwyſe than Chriſt purely. 13. He ſheweth his owne conuerſation, magnifieth his office and apoſtleſhyp, and declareth himſelf to be equal with the chiefe apoſtles.

A 1 Aule an Apoſtle not of men, neyther by man, but by Jeſus Chriſte, and by God the father, whiche rayſed hym vp from the dead:

2 And al the brethren whiche are with mee, vnto the Churches of Galatia.

Rom.1.a 3 Grace (be) with you, and peace from God
1.Cor.1.a the father, and from our Lord Jeſus Chriſt:
2.Cor.1.a 4 Whiche gaue hymſelfe for our ſinnes,
a. Which is the corrupt life of mā without Chriſt. to delyuer vs from this (a) preſente euyll worlde, accordyng to the will of God, and our father:

5 To whom (be) glory for euer and euer, Amen,

6 I marueyle that yee are ſo ſone turned from hym that had called you in the grace of Chriſte, vnto another Goſpel:

B 7 Whiche is not another (Goſpel) but that
Actes.15.g there be ſome which trouble you, and intende to peruert the Goſpel of Chriſte.

8 Neuertheleſſe though wee, or an Angel from heauen, preache any other Goſpel vnto you, than that which we haue preached vnto you, let hym be accurſed.

9 As we ſayd before, ſo ſay I now againe, If any man preache any other Goſpel vnto you, than (that) ye haue receyued, let him be accurſed.

John.13.d 10 Do I nowe perſwade men, or God? eyther do I ſeeke to pleaſe menne? For if I yet pleaſed menne, I ſhoulde not be the ſeruant of Chriſt.

11 I certifie you brethren, that the Goſpel whiche was preached of mee, is not after man.

12 For I neyther receyued it of man, neyther was I taught (it:) but by the reuelation of Jeſus Chriſt.

13 For ye haue heard of my conuerſation in tyme paſt, in the Jewes religion, (how) that beyonde meaſure I perſecuted the Churche
Actes.8.a of God, and ſpoyled it:

14 And profited in the Jewes religion aboue many of my "companions in myne owne nation, beyng a very feruent maynteyner of the (b) traditions of my fathers.

15 But when it pleaſed God, whiche ſeparated me from my mothers wombe, and called (me) by his grace,

16 To reueale his ſonne by me, that I ſhould by the Goſpel preache hym among the Heathen: immediatly I communed not with (c) fleſhe and bloud:

17 Neyther went I vp to Hieruſalem, to them which (were) Apoſtles before me: but went my wayes into Arabia, and came agayne vnto Damaſcus.

18 Then after three yeeres, I went vp to Hieruſalem to ſee Peter, and abode with hym fiftiene dayes.

19 But other of the Apoſtles ſawe I none, ſaue James the Lordes brother.

20 The thynges therefore whiche I write vnto you, beholde, before God I lie not.

21 Afterward I came into the coaſtes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Jurie whiche were in Chriſt:

22 But they had heard onely, that he whiche perſecuted vs in tymes paſt, nowe preacheth the (d) fayth, which before he deſtroyed.

23 And they glorified God in me.

C "or, mine age.

1.Cor.15.b Philip.3.a b. That is, of the lawe of God, whiche was giuen to the ancient fathers.

Actes.9.c c. That is, with any man, as though I had neede of his counſel to approue my doctrine.

Mat.16.c

D Actes.22.d

d. That is, the Goſpel, whiche is the doctrine of fayth.

The.ij. Chapter.

1. Confirmyng his apoſtleſhip to be of God, 3. he ſheweth why Titus was not circumciſed, 6. and that he is nothyng inferiour to other apoſtles, 11. yea, and that he hath reproued Peter, the Apoſtle of the Iewes. 16. After, he commeth to the principall ſcope, which is, to prooue that iuſtification only commeth of the grace of God by fayth in Ieſus Chriſt, and not by the woorkes of the law.

1 THen fourtiene yeeres after, I went vp agayne to Hieruſalem with Bar- Actes.15.a

nabas, and toke Titus with me.

2 I went vp by reuelation, and I declared vnto them the Gospel whiche I preache among the Gentiles: but priuately with them whiche were esteemed the chiefe: least by any meanes I should runne, or had runne in vayne.

3 But neyther Titus whiche was with me, beyng a Greeke, was compelled to be circumcised:

4 And that bycause of incommers, beyng false brethren, whiche came in priuily to spie out our libertie which we haue in Christ Jesu, that they might bryng vs into bondage.

"or, moment. 5 To whom, no not for an "houre, we gaue place by subiection, that the trueth of the Gospel might continue with you.

a. Albeit thy had bene conuersant with Christ afore-time. b. That is, they taught me not: but approued my doctrine perfect in all poynts. 6 Of them whiche seemed to be somewhat (what they (a) were in times passed it maketh no matter to me, God accepteth no mans person:) for they which seemed chiefe, (b) added nothyng (to me.)

B 7 But contrarywise, when they sawe that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter:

8 (For he that was mightie in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:

9 When they perceyued the grace that was gyuen vnto me, (then) James, Cephas, and John, whiche seemed to be pyllers, gaue to mee and Barnabas the ryght handes of felowshyp: that wee (shoulde be Apostles) vnto the Heathen, and they vnto the circumcision.

"they admonished. Actes. 11. d 2. Cor. 9. a 10 Onely "that wee shoulde remember the poore: wherein also I was diligent to dw the same.

c. Meaning, before al men. 11 But when Peter was come to Antioche, I withstode hym (c) to the face, bycause he was to be blamed.

12 For before that certayne came frō James, he did eate with the Gentils: but when they were come, he withdrew, and separated hym selfe, fearyng them (whiche were) of the circumcision.

13 And the other Jewes dissembled likewise with hym: in so muche that Barnabas also was brought into theyr simulation.

C 14 But when I sawe that they went not the ryght way to the trueth of the Gospell, I sayde vnto Peter before them all, If thou beyng a Jewe, lyuest after the maner of the Gentiles, and not as dw the Jewes: Why compellest thou the Gentiles to lyue as dw the Jewes?

Philip. 3. a d. For so the Iewes called the Gentiles in reproche. 15 We (whiche are) Jewes by nature, and not (d) sinners of the Gentiles,

16 Knowe that a man is not iustified by the deedes of the lawe, but by the fayth of Jesus Christe: and wee haue beleeued on Jesus Christ, that we might be iustified by the faith of Christe, and not by the deedes of the lawe, bycause by the deedes of the lawe no flesshe shal be iustified. Rom. 3. d

17 If then, whyle we seeke to be made righteous by Christ, we our selues also are found sinners: is therefore Christe the minister of sinne? God forbyd.

18 For if I buylde agayne the thyngs whiche I destroyed, then make I my selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I might lyue vnto God: I am crucified with Christ.

20 Neuertheles, I lyue: yet nowe not I, but Christe lyueth in me: and the lyfe whiche I nowe lyue in the flesshe, I lyue by the faith of the sonne of God, whiche loued me, and gaue himselfe for me. Ephes. 5. c

21 I reiect not the grace of God: for if righteousnesse (come) of the lawe, then Christ is dead in vayne. Rom. 4. c

The. iij. Chapter.

1. He rebuketh them sharply, 2. and prooueth by dyuers reasons, that iustification is by fayth. 6. as appeareth by the example of Abraham. 10. 19. 24. and by the office and the end both of the law, 11. 25. and of fayth.

1 O Foolish Galathians, who hath bewitched you, that ye shoulde not obey the truth: to whom Jesus Christ was before (a) described before the eyes, and among you crucified? A

a. To whom Christ was liuely preached, as if he were set before your eyes, & els, had ben crucified among you.

2 This onely would I learne of you, whether ye receyued the spirite by the deedes of the lawe, or by the hearyng of the fayth?

3 Are yee suche fooles, that after yee haue begun in the spirite, ye woulde now end in the flesshe?

4 Haue ye suffered so great things in vaine? If it be yet in vayne.

5 He therefore that ministreth to you the spirite, and worketh myracles among you, doth he it through the deedes of the law, or by hearyng of the fayth?

6 Euen as Abraham beleeued God, and it was alcrybed to hym for righteousnesse. Gen. 15. d Rom. 4. a

7 Knowe ye therfore, that they whiche are of fayth, the same are the children of Abraham. James. 2. d B

8 For the Scripture seyng afore hande that God woulde iustifie the Heathen through fayth, shewed before hande glad tydings vnto Abraham, (saying,) In thee shall all nations Gen. 12. a. and. 22. b.

nations be blessed.

9 So then, they whiche be of fayth, are blessed with the faithfull Abraham.

10 For as many as are of the (b) deedes of the lawe, are vnder the curse: for it is written, Cursed is euery one that continueth not in all things whiche are written in the booke of the lawe to doe them.

11 But that no man is iustified by the law in the syght of God, it is euident: for the iust shall liue by faith.

12 And the lawe is not of faith: but the man that doeth them, shall liue in them.

13 Christ hath redeemed vs from the curse of the lawe, being made a curse for vs: for it is written, Cursed is euery one that hangeth on tree:

14 That the blessing of Abraham myght come on the Gentiles thorow Iesus Christ, that wee might receyue the promise of the spirite through fayth.

15 Brethren, (c) I speake after the manner of men, though it be but a mans testament, yet if it be alowed, no man reiecteth it, or addeth thereto.

16 *To Abraham and his seede were the promises made. He sayeth not, To the seedes, as of many: but, To thy seede, as of one, which is Christ.

17 This I say, that the lawe which beganne afterwarde beyond foure hundred and thirtie yeeres, doeth not disanul the testamente that was confirmed afore of GOD vnto Christwarde, to make the promise of none effect.

18 For if the inheritance be of the lawe, then not now of promise. But God gaue (the inheritance) vnto Abraham by promise.

19 Wherefore then (serueth) the lawe? It" was added because of transgressions, till the seede shoulde come to whome the promise was made: and it was ordeyned by angels in the hand of a mediatour.

20 A mediatour, is not (a mediatour) of one, but God is (d) one.

21 Is the lawe then against the promise of God? God forbyd. For if there had bene a lawe gyuen which could haue gyuen life, then no doubt righteousnesse shoulde haue bin by the lawe.

22 But the scripture hath concluded all vnder synne, that the promise by the fayth of Iesus Christ shoulde be gyuen vnto them that beleeue.

23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the lawe was our scolemaister vnto Christ, that we should be iustifyed by fayth.

25 But after that fayth is come, we are no longer vnder a scolemaister.

26 For ye are all the children of God by fayth in Christ Iesus.

27 For" all ye that are baptised, haue put on Christ.

28 There is no Iewe, neyther Greeke, there is neyther bonde, nor free, there is neyther male, nor female: for ye are all one in Christ Iesus.

29 If (ye be) Christes, then are yee Abrahams seede, and heyres according to the promise.

The.iiij. Chapter.

1. He sheweth wherefore the ceremonies were ordeyned, which being shadowes, must ende when Christe the trueth commeth. 9. Hee moueth them by certayne exhortations.

1 AND I say, That the heyre as long as he is a childe, differeth nothing from a seruaunt, though he be Lord of all:

2 But is vnder tutours and gouernours, vntill the time appoynted of the father.

3 Euen so we, when we were children, were in bondage vnder the (a) rudimentes of the worlde:

4 But when the fulnesse of the tyme was come, God sent his sonne made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the lawe, that we might receyue the adoption of children.

6 Because yee are sonnes, God hathe sente forth the (b) spirite of his sonne into your hartes, crying (c) Abba, father.

7 Wherefore thou art no more a seruaunte, but a sonne: if thou be a sonne, thou art also an heyre of God, through Christ.

8 Notwithstanding, when (d) ye knewe not God, ye dyd seruice vnto them which by nature are no Gods.

9 But now after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudiments, whereunto agayne ye desyre a fresh to be in bondage?

10 Yee obserue dayes, and monethes, & times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vayne.

12 Brethren, I beseeche you, be as I (am) for I (am) as yee are: Ye haue not iniuried me at all.

13 Ye knowe howe through infirmitie of the flesshe, I preached the Gospell vnto you at the fyrst.

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2. Whyche thynke to be iustifyed by them.
Deut. 27. d.
Hab. 2. a.
Rom. 20. c.
Ezech. 10. g.
Leuit. 28. a.
Ezec. 20. b.
Rom. 10. a.

Deut. 21. d.

C

c. I will vse a common example, that you may be ashamed to attribute lesse vnto God, than to such couenauntes, which one man maketh to another.

*The Epistle on the .xiii. Sunday after Trinitie.
Gen. 15. d.
Exod. 12. f.
Iudi. 5. b.
Acts. 7. a.
Rom. 4. c.
Rom. 5. c.

"the lawe.

Acts. 7. g.

d. Constante, and alwayes lyke him selfe.

D
Rom. 7. c.
1. Tim. 1. b.

A
The Epistle on the second Sunday after Trinitie.

a. That is, the lawe, whiche before he called a scoolemaister.
Luke. 20. b.
John. 3. b.
Rom. 8. a.

Rom. 8. c.

b. For our adoption vnto Christ, is sealed by him.

c. He instructeth both Iewes and Gentiles, to call God their father in euery language, so that none are excepted.

d. When yee receyued the Gospell, ye were idolaters, therfore it is shame for you to refuse libertie, and become seruaunts, yea, and seeing the Iewes desire to be out of their fellowship.

C 14 (e) And my temptation which was in my flesh ye despised not, neyther abhorred: but receyued me as an Angell of God, euen as Christ Iesus.

e. That is, the troubles and vexations which god sent to trie mee whyle I was among you.

15 What is then youre felicitie? for I beare you recorde, that if it had bin possible, yee woulde haue plucked out youre owne eyes, and haue gyuen them to me.

16 Am I therefore become your enimie, bycause I tell you the trueth.

17 They are gelous ouer you (f) amisse: Yea, they intende to exclude (g) you, that ye should be feruent to themwarde.

f. For they are but ambitious

g. They wold turne you frō me, that you mighte folow them.

18 It is good alwayes to be zelous in a good thyng, and not onely when I am presente with you.

19 My little children, of whome I trauaile in byrth agayne, vntill Christ be (h) fashioned in you.

h. And imprinted so in your hartes, that ye loue none other.

20 But I desire to be present with you now, and to change my voyce: for I stande in doubt of you.

21 Tell me, ye that delyre to be vnder ỹ law, do ye not heare the lawe?

Gen. 16. a.
Gen. 21. a.
Hebr. 11. a.
The Epistle on the fourth Sunday after Trinitie.

22 For it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman.

23 But hee whiche was of the bond woman, was borne after the flesshe: but hee whyche was of the free woman, (was borne) by promise.

i. By an allegorie, that is, another thyng is meant.

24 Which thinges are spoken by (i) an allegorie. For these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar:

"or reade, for Sina is a mount in Arabia.

25 For "Agar is the mount Sina in Arabia, and bordereth vpon the citie which (is) nowe (called) Hierusalem, and is in bondage with hir children.

Apoc. 21. a.

26 But Hierusalem which is aboue, is fre, which is the mother of vs all.

Esai. 54. a.

27 For it is written, Reioyce thou barren, that bearest no children, breake forth and cry, thou that trauaylest not: For the desolate hath many moe children than she which hath an husbande.

E 28 But brethren, we are after Isahac the children of promise.

29 But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so is it nowe.

Gen. 21. b.

30 Neuertheless, what sayeth the scripture? Put away the bondwoman and hir sonne: for the sonne of the bondwoman shall in no wyse bee heyre wyth the sonne of the free woman.

31 So then brethren, wee are not children of the bond woman, but of the free.

The. v. Chapter.

2. He laboureth to draw them away from circumcision, 17. and sheweth them the battell betwixte the spirite and the flesshe, and the fruites of them bothe.

1 STand fast therefore in ỹ libertie wherwith Christ hath made vs free, and bee not intangled "agayne with the yoke of bondage.

"or, contrarywyse.

Esai. 9. a.
Actes. 25. a. For we are of the Church of Christ, which is our mother: and not of the synagogue, which is seruaunt vnder the law.

2 Beholde, I Paul say vnto you, that if yee be (a) circumcised, Christe shall profyte you nothyng.

3 For I testifye agayne to euery man whiche is circumcised, that he is a debter to doe the whole lawe.

4 Christ is become but vayn to you, as many of you as are iustifyed by the lawe, are fallen from grace.

5 For we through the spirite, waite for the hope of righteousnesse by fayth.

6 For in Iesus Christ, neither is circumcision any thing worth, neyther yet vncircumcisiō: but fayth, which worketh by loue.

Gala. 6. a.
1. Cor. 7. b

7 Ye did run well, who was a let vnto you, that ye should not obey the trueth?

8 This perswasion commeth not of him that calleth you.

9 A little leauen leaueneth the whole lumpe of dowe.

1. Cor. 5. a.

10 I haue trust toward you in the Lord, that ye will be none otherwise mynded: but hee that troubleth you, shall beare iudgemente, whatsoeuer he be.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? then is the slaunder of the crosse ceassed.

12 I would to God they were cut off whyche trouble you.

13 For brethren, yee haue bin called vnto libertie: only let not libertie be an occasion to the flesshe, but by loue serue one another.

Rom. 13. a.
1. Cor. 8. b.
C
Math. 22. b.
Mark. 12. b.
Leui. 19. b.

14 For all the lawe is fulfylled in one worde (which is this) Thou shalte loue thy neyghbour as thy selfe.

Rom. 13. c.

15 If yee bite and deuoure one another, take heede lest ye be consumed one of another.

Iacob. 2. b.

16 Then I saye, walke in the spirite, and yee shall not fulfyll the lust of the flesshe.

* The Epistle on the .xiii. Sunday after Trinitie.

17 For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to the other, so that yee can not do what ye woulde.

Math. 26. b.

18 But and if yee be ledde of the spirite, then are ye not vnder the lawe.

19 The deedes of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, wantonnesse,

20 Wor-

20 Worshipping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sectes,

21 Enuyings, murders, dronkennesse, glutonies, and suche lyke, of the whiche I tell you before, as I haue tolde you in tyme past, that (euen) they whyche doe suche things, shall not inherite the kyngdome of God.

22 But the fruite of the spirite is, loue, ioy, peace, long suffering, gentlenesse, goodnesse, fayth,

23 Meekenesse, temperance: against such there is no lawe.

24 They truely that (are) Christes, (b) haue crucifyed the flesshe, with the affections and lustes.

25 If we liue in the spirite, let vs also walke in the spirite.

26 Let vs not bee desyrous of vayne glory, prouoking one another, enuying one another.

The.vi. Chapter.

1. Hee exhorteth them to vse gentlenesse toward the weake, 2. and to shewe their brotherly loue and modestie, 14. to reioyce in the Crosse of Christ, 15. to newnesse of lyfe.

1 BRethren, if a man be preuented in anye fault, yee whiche are spirituall, restore such a one in the spirite of meekenesse, consydering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfyl the lawe of Christe.

3 For if any man seeme to hym selfe that hee is somewhat, when he is nothing, the same deceyueth him selfe in his owne fantasie.

4 But let euery man proue his owne worke: and then shall hee haue (a) reioycing onely in his owne selfe, and not in another.

5 For euery man shall beare his owne burden.

6 Let him that is taught in the worde, minister vnto hym that teacheth hym, in all good thyngs.

7 Be not deceyued, God is not mocked, for whatsoeuer a man soweth, that shall he also reape.

8 For he that soweth in his flesshe, shall of the flesshe reape corruption: but hee that soweth into the spirite, shall of the spirite reape lyfe euerlasting.

9 Let vs not be weery in well doing: for in due season we shall reape, if we faint not.

10 Whyle we haue therefore time, let vs doe good vnto all men, specially vnto the whych are of the housholde of faith.

11 Ye see howe large a letter I haue written vnto you with mine owne hande.

12 As many as desire with outwarde appearance to please " carnally, the same constrayne you to bee circumcised, onely leaste they shoulde suffer persecution for the crosse of Christe.

13 For they them selues whiche are circumcised kepe not the lawe: but desyre to haue you circumcised, that they myghte glorye in your flesshe.

14 God forbid that I shoulde glory, but in the crosse of our Lord Jesus Christ: whereby the (b) world is crucified vnto me, and I vnto the worlde.

15 For in Christe Jesu neyther circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke accordyng to thys rule, peace be on them and mercy, and vppon the (c) Israell (that is) of God.

17 From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesus.

18 Brethren, the grace of our Lorde Jesus Christ be with your spirite, Amen.

Rom.15.k. 1.Cor.9.b.

B John.4.b.

2.Thes.3.b.

The Epistle on the xvi. sonday after Trinitie.

" or, in the flesshe.

C

b. By the world, he meaneth all outward pompes, ceremonies, and thyngs which pleasemes fantasies. Galat.5.a.

c. That is, vpō the Iewes, as Rom.2.

1.Cor.4.c.

a. For hys reioycing is a testimonie of a good cōscience. Rom.14.c.

The Epistle vnto the Galathians was written from Rome.

¶ The Epistle of the Apostle Saint Paul, vnto the Ephesians.

¶ The first Chapter.

1. After his saluation. 4. he sheweth that the chiefe cause of theyr saluation standeth in the free election of God through Christ, 16. he declareth his good will towarde them, giuing thankes, and praying God for theyr fayth. 21. The maiestie of Christ.

Paule

A 1 PAule an Apostle of Jesus Christ by ỹ wil of God, to the saintes whyche are at Ephesus, and to the faithfull in Christe Jesus,

Rom.1.a. 1.Cor.1.a. 2 Grace (be) with you, and peace from God our father, and (from) the Lord Jesus Christ.

1.Pet.1.a. Galat.1.a. 3 Blessed be God the father of our Lorde Jesus Christ, whiche hathe blessed vs in all spirituall blessyng in heauenly thyngs by Christe:

4 Accordyng as he had chosen vs in hym, before the foundation of the worlde, that wee shoulde bee holy, and without blame before him through loue.

5 Who hathe predestinated vs into the adoption of (a) chyldren by Jesus Christe vnto hym selfe, accordyng to the good pleasure of his wyll:

a. Whereas we were not the naturall children, he receiued vs by grace, & made vs hys childrē.

6 To the prayse of the glory of hys grace, wherein he hath made vs accepted in the beloued.

B 7 In whome we haue redemption through his bloud, the forgiuenesse of sinnes, accordyng to the riches of his grace,

Colos.1.b. 8 Wherein he hathe abounded towarde vs in all wisedome and prudence.

9 And hath opened vnto vs the misterie of his wyll, accordyng to his good pleasure whyche he had purposed in hym selfe:

Galat.4.a. 10 That in the dispensation of the fulnesse of the times, he might gather togeather in one all things in Christe, both whiche are in heauens, and which are in earth. in him.

11 In whome also we are chosen, being predestinate, accordyng to the purpose of hym who worketh all things after the counsell of hys owne wyll:

12 That we shoulde be vnto the prayse of hys glory, which before beleeued in Christ.

b. Though we be redemed from the bondage of sinne by the death of Christe, Rom.6. yet we hope for thys seconde redemption, which shall be when we shall possesse our inheritance in the heauens, whereof wee haue the holy ghost for a gage as Cap.4

13 In whome also yee (hoped) after that yee hearde the worde of trueth, the Gospell of your saluation: wherein ye also after that ye beleeued, were sealed with the holy spirite of promise,

14 Whiche is the earnest of our inheritance, vnto the (b) redemption of the purchased possession, vnto the prayse of his glory.

15 Wherefore I also, after that I hearde of the fayth which ye haue in the Lorde Jesus, and loue vnto all the saynctes,

16 Cease not to gyue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the father of glory, may gyue vnto you the spirite of wisedome and reuelation, in the knowledge of hym,

Rom.15.d. 18 The eyes of your mindes being lightned: that yee maye know what the hope is of hys calling, and what the richesse of the glory of his inheritance (is) in the saintes:

Phil.3.a Colos.2 19 And what is the exceeding greatnesse of hys power to vs warde whiche beleeue, accordyng to the working of his mightie power,

Psal.110.d 20 Whiche hee wrought in Christe, when he raysed hym from the dead, and set hym on hys ryght hand in heauenly (places,)

D Dani.7.d. 21 Far aboue all rule, and power, and might, and dominion, and euery name that is named, not onely in this world, but also in the world to come.

Psal.8.b. Hebr.2.d. 1.Cor.15.b Ephes.5.d. Colos.1.c. 22 And hath put all things vnder hys feete, and gaue him (to be) the head ouer al things to the Churche,

23 Whiche is his body, the fulnesse of hym that fylleth all in all.

The.ij. Chapter.

5. To magnifie the grace of Christ, whiche is the onely cause of saluation, 11. hee sheweth them what maner of people they were before theyr conuersion, 18. and what they are nowe in Christe.

1 AND (he quickened) you that were dead in trespasses and sinnes:

Rom.5.a. Colos.1.c. 2 In the whiche in time passed yee walked, accordyng to the course of thys worlde, after the gouernour that ruleth in the ayre, the spirite that now worketh in the chyldren of disobedience.

Colos.3.a. 3 Among whome we all had our conuersation also in tyme past in the lustes of oure flesshe, fulfylling the wyll of the flesshe and of the mynde, and (a) were by nature ỹ chyldren of wrath, euen as other.

a. Not by creation, but by Adams transgression, and so by byrth.

4 But God whiche is rich in mercy, for hys great loue wherewith he loued vs,

5 Euen when we were dead by synnes, hath quickened vs togeather vñ Christ, by (whose) grace ye are saued,

Esai.25.d.

6 And hath raysed (vs) vp togeather, & made (vs) sitte togeather in heauenly thyngs in Christ Jesus:

B 7 That in ages to come he might shewe the exceeding riches of his grace, in (his) kyndnesse to vs ward through Christ Jesus.

8 For by grace are yee made safe through fayth, and that not of your selues: it is the gyft of God,

9 Not of workes, lest any man should boast hym selfe.

10 For

Titus.1.d.

10 For we are his workmanship, created in Christ Iesus vnto good workes, which God hath before ordeyned that we should walke in them.

11 Wherefore remember that yee beeyng in time passed Gentiles in the flesh, called vncircumcision of that which is called circumcision in the flesh, made by handes:

Phil.3.a. Colos.2.b.

12 That at that time ye were without Christ, being aliants from the common wealth of Israell, and strangers from the testamentes of promise, hauing no hope, and wythoute God in this worlde.

13 But nowe in Christ Iesus, ye which somtime were far off, are made nigh by ỹ bloud of Christe.

C

14 For he is our peace, which hath made both one: and hath broken downe the (b) middle wall that was a stop betweene vs,

b. That is, the cause of the division that was betweene the Iewes and the Gentiles.

15 Taking awaye in hys flesshe the hatred (euen) the lawe of commaundements (conteyned) in ordinãces, for to make of twayne one newe man in him selfe, so making peace:

16 And that hee might reconcile both vnto God in one body through (his) crosse, and slue hatred thereby:

17 And came and preached the glad tydyngs of peace to you (which were) a farre off, and to them that were nygh.

18 For through hym wee haue both an entrance in one spirit vnto the father.

*The Epistle on Saincte Thomas day.

19 Nowe therefore, ye are no more strangers and forreyners: but folow citizens wyth the saints, and of the household of God,

1.Cor.3.b. Esai.28.d. Rom.9.f. Psal.118.c.

20 And are built vppon the fundation of the Apostles and prophetes, Iesus Christe hym selfe being the head corner stone,

21 In whom all the building coupled together, groweth vnto an holy temple in the Lorde.

D

22 In whom also ye are buylded togeather for an habitation of God through the spirite.

The.iij. Chapter.

1. He sheweth the cause of his imprisonment, 13. desyreth them not to faint bycause of hys trouble, 14. and prayeth God to make them stedfast in his spirite.

A

The Epistle on the Epiphanie. Actes.13.a. Gala.1.b.

1 For this cause I Paul (am) a prisoner of Iesus Christ for you heathen:

2 If ye haue hearde of the dispensation of the grace of God, which is gyue me to youward

3 For by reuelation shewed (God) the (a) mysterie vnto mee (as I wrote afore in fewe wordes,

4 Wherby when ye reade, ye may vnderstãd my knowledge in the misterie of Christ.)

5 Which (mysterie) in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy Apostles and prophetes by the spirite:

6 (That) the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospell:

B

7 Wherefore I was made a minister, according to the gift of the grace of God, whiche is gyuen vnto me after the working of hys power.

8 Unto me whiche am lesse than the least of all saints is this grace gyuen, that I should preache among the Gentiles the vnsearcheable ryches of Christe,

Colos.1.d.

9 And bring to light to all men what the felowship of the mysterie is, whiche from the beginning of ỹ world hath bin hid in God, whyche made all thyngs through Iesus Christe:

10 To the intente that nowe vnto the rulers and powers in heauenly (things) might be knowen by the (b) Churche, the very manyfolde wisdome of God,

b. The church being gathered of so many kyndes of people is an example or a glasse for the angels to behold the wysedome of God in, who hath turned theyr particular discords, into an vniuersal concord, and of the synagoge of bondage, hath made the Churche of freedome.

11 According to the eternall purpose whyche he wrought in Christe Iesus our Lorde:

1.Cor.15.a. The Epistle on the.xvi. Sunday after Trinitie.

12 By whome wee haue boldnesse and entrance in the confidence by fayth of hym.

13 Wherefore I desyre that yee faynt not for my tribulations for you, whyche is youre glory.

14 For this cause I bowe my knees vnto the father of our Lord Iesus Christe,

15 Of whome all the family in heauen and earth is named:

16 That he would graunt you, according to the riches of his glory, to be strengthed wyth myght by his spirite in the inner man,

17 That Christ maye dwell in your hartes by fayth: that ye being rooted and grounded in loue,

18 Myght be able to comprehende wyth all saintes, what is the breadth, and length, and depth, and heygth:

19 And to knowe the loue of Christ, whyche excelleth (all) knowledge, that ye myght be fylled with all fulnesse of God.

20 Unto him that is able to doe exceedyng abundantly aboue all that we aske, or think, according to the power that worketh in vs,

D

21 Be glory in the Churche by Christ Iesus through out all ages worlde without ende, Amen.

The.iiij. Chapter.

1. He exhorteth them vnto meekenesse, long suffering, and vnto loue and peace, 3. euery one to serue and edifie another wyth the gift that

that God hathe giuen him, 14. to beware of strange doctrine, 22. to lay asyde the old conuersation of greedy lustes, and to walke in a new life.

A
* or, for the Lordes cause. 1. Cor. 7. d.

1 THerefore a prisoner * in the Lorde exhort you, that yee walke worthy of the vocation wherewith ye are called,
2 With all lowlinesse and meekenesse, with long suffering, forbearing one another in loue,
3 Endeuouring to keepe the vnitie of ỹ spirite in the bond of peace.
a. So that ye cannot dissent one from another, seeyng the spirite which ioyneth you in one body, cannot dissent from him selfe.
4 One body, and one (a) spirite, euen as yee are called in one hope of your calling.
5 One Lorde, one faith, one baptisme.
6 One God and father of all, whiche is aboue all, and through all, and in you all.
7 But vnto euery one of vs is giuen grace, according to the measure of the gifte of Christe.
* The Epistle on S. Markes day. Rom. 12. b. 2. Cor. 12. a. Psal. 68. d.
8 Wherefore he sayth, When he went vp on hygh, he ledde captiuitie captiue, and gaue gyftes vnto men.
9 (But that he ascended, what is it but that he also descended fyrste into the lower partes of the earth?
John. 3. b.
10 Hee that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfyll all things.)
1. Cor. 12. b. Math. 10. a. Luke. 9. a.
11 And he gaue some Apostles, and some Prophetes, & some Euangelistes, and some shepheards, and teachers.
12 To the gathering togeather of the saintes, into the worke of ministration, into the edifying of the body of Christe:
13 Till we all meete togeather into the vnitie of faythe and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe:

C
Colos. 2. b.
14 That we henceforth be no more children, wauering & caryed about with euery winde of doctrine, and in the wylynesse of men, in craftinesse to the laying (b) wayte of deceite.
b. Whereby they laye in wayte to deceyue. Ephes. 1. d. Colos. 1. c.
15 But following truth in loue, let vs growe vp into him in all things whiche is the head (euen) Christ:
16 In whome all the body beyng conueniently coupled, and knit togeather by euery ioynt, yeelding nourishment according to the effectuall power in the measure of (c) euery part, maketh increase of the body, vnto the edifying of it selfe in loue.
c. That is, wherewith one ministreth to another.
17 This I say therefore, and testifie in ỹ Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde:
The Epistle on the .xix. Sunday after Trinitie. Rom. 1. c. 1. Pet. 4. a.
18 Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them by the * blindnesse of theyr hartes.
* or, hardnesse
19 Whiche being past (d) feeling, haue gyuen them selues ouer vnto wantonnesse, to worke all vncleannesse with greedynesse.
d. The Greke word doth signifie such as be obdurate, hart, and haue lost the feeling of repentance.
20 But ye haue not so learned Christe.
21 If so be that yee haue hearde hym, and haue bin taught in hym, as the trueth is in Iesus,
22 To lay downe, according to the former conuersation, the (e) olde man, which is corrupt according to the lustes of errour:
e. That is, the naturall corruptiō that is in vs. Rom. 6. a. Colos. 3. a.
23 To be renued in the spirit of your mynde.
24 And to put on that newe man which after God is shapen, in righteousnesse and holynesse of trueth.
Leui. 19. c.
25 Wherefore, putting away lying, speake euery man trueth vnto his neyghbour: forasmuch as we are members one of another.
26 Be ye (f) angry, and sinne not: let not the sunne goe downe vpon your wrath.
Psal. 4. a.
f. If so be that ye be angry, moderate your affectiō, that it burst not out into a euill worke, but be soone appeased. 2. Thes. 3.
27 Neyther gyue place to the deuyll.
28 Let him that stole, steale no more: but let hym rather labour, working with his handes the thing whiche is good, that hee may gyue vnto him that needeth.
29 Let no fylthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it maye minister grace vnto the heaters.
30 And (g) greeue not the holy spirite of God, by whome yee are sealed vnto the day of redemption.
g. So behaue your selues, that the holy ghost maye willingly dwell in you, & geue him no occasion to departe in sorow, by your abusing of Gods graces.
31 Let all bitternesse, and fiercenesse, & wrath, and crying, and euill speaking, be put away from you, with all noughtinesse.
32 Be ye curteous one to another, mercifull, forgyuing one another, euen as GOD for Christes sake hath forgyuen you.

The .v. Chapter.

2. He exhorteth them to loue, 3. warneth them to beware of vncleannesse, couetousnesse, foolyshe talkyng, and false doctrine, 17. to bee circumspect, 18. to auoyde drunkennesse, 19. to reioyce, and to bee thankefull toward God, 21. to submit them selues one to another.

A
1. Pet. 2. d. John. 13. b. Galath. 2. b. Exod. 23. b.
1 BE yee therefore followers of God, as deare children:
2 And walke ye in loue, euen as Christe hath loued vs, and hath giuen him selfe for vs an offering and a sacrifice of a sweete smelling sauour to God.
3 But fornication, and all vncleannesse, or couetousnes, let it not be once named amōg you, as it becommeth saynctes:
4 Neyther fylthinesse, neither foolish talking, neyther iesting, whiche are not comely: but rather giuing of thankes.

5 For

5 For this ye knowe, that no whoremonger, neyther vncleane person, nor couetous person, which is a worshipper of images, hathe any inheritance in the kingdome of Christe, and of God.

6 Let no mā deceyue you with vayn wordes: For bycause of suche thynges commeth the wrath of God vppon the childzen of disobedience.

7 Be not ye therefore companions of them.

8 For yee were sometimes darkenesse, but nowe are yee lyght in the Lorde: Walke as childzen of lyght.

9 (For the fruite of the spirit (is) in all goodnesse, and righteousnesse, and trueth.

10 Approuing what is acceptable vnto the Lorde.)

11 And haue no felowship with the vnfruitefull workes of darknesse, but rather euen rebuke them.

12 For it is shame euen to name those thynges which are done of them in secrete.

13 But all things when they are "rebuked, are made manifest of the lyght: For all that which doth make manifest, is lyght.

14 Wherefore he sayeth, (a) Awake thou that sleepest, and stand vp from the dead: & Christ shall gyue thee lyght.

15 Take heede therefore that yee walke circumspectly: not as vnwyse, but as wyse,

16 Redeeming the time, bycause the dayes are euill.

17 Wherefore be yee not vnwise, but vnderstanding what the will of the Lorde is.

18 And be not dronken with wine, wherein is excesse: but be fylled with the spirite,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singyng and making melodie to the Lorde in youre hartes:

20 Giuing thankes alwayes for all thynges vnto God and the father, in the name of our Lorde Iesus Christ:

21 Submitting your selues one to another in the feare of God.

22 Wiues, submit your selues vnto your owne husbands, as vnto the Lorde:

23 For the husband is the head of the wyfe, euen as Christ is the head of the Churche, and he is the sauiour of the body.

24 But as the Church is subiect vnto Christ. lykewyse the wyues to theyr owne husbāds in all things.

25 Ye husbandes loue your wyues, euen as Christ also loued the Church, and gaue hym selfe for it,

26 To sanctifie it, when hee had cleansed (it) in the (b) fountayne of water in the worde:

27 That he myght present it vnto hym selfe a glorious Churche, not hauing spot or wrinkle, or any suche thing: but that it shoulde be holy, and without blame.

28 So ought men to loue their wyues as theyr owne bodyes: he that loueth hys wyfe, loueth hym selfe.

29 For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lord the Churche:

30 For we are members of his body, of hys flesshe, and of his bones.

31 For thys cause shall a man leaue father and mother, and shall be ioyned vnto hys wyfe, and two shall be made one flesshe. Gen.2.d. Mat.19.a. Mark.10.a.

32 This is a greate secrete: but I speake of Christ and of the Churche. 1.Cor.6.d. Ephes.5.g.

33 Therefore euery one of you (do ye so:) Let euery one of you loue hys wyfe euen as hym selfe, and (let) the wife reuerence hir husbande.

The.vi. Chapter.

1. How chyldren shoulde behaue them selues toward theyr fathers and mothers, 4. likewise parēts toward their children, 5. seruants toward theyr maisters, 9. maisters toward theyr seruants. 13. An exhortation to the spirituall battayle, and what weapons the Christians should fyght withall.

1 Chyldren, obey your parēts in the Lorde: for this is right. A Coloss.3.d.

2 Honour thy father and mother (which is the fyrste commaundemente in promyse,) Exod.20.b.

3 That thou mayest prosper, and liue long on earth.

4 Fathers prouoke not your childrē to wrath: but bryng them vp in instruction and information of the Lorde. Deut.3.b.

5 Seruants obey them that are (your) bodily maisters with feare and trembling, in singlenesse of your hart, as vnto Christe.

6 Not with seruice vnto the eye, as mē pleasers: but as the seruants of Christ, doyng the will of God from the hart,

7 With good will seruing the Lord, and not men: B

8 Knowing that what soeuer good thyng any man doeth, that shall he receyue agayne of the Lorde, whether (hee bee) bond or free.

9 And yee maisters do the same things vnto them, putting away threatnings: knowyng that your maister also is in heauen, neyther is respect of person with hym. 2.Par.19.f. Acts.10.f. Rom.2.b.

10 Finally, my brethren, be strong in ỹ Lord, and in the power of hys myght.

11 Put on al the armour of God, that ye may stand against the assaultes of the deuill. The Epistle on the.xxi. Sunday after Trinitie.

12 For

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a.5.d. Col.6.b.

Heb.24.a. Hos.2.b. Mark.13.a. Luke.21.b.

Ihn.12.c. Thes.5.a.

Some reade, reuked of the yght, are ade manifest & God thus peaketh by hys seruantes, o drawe the infidels from heir blindnes

Psal.33.a. Colos.3.c.

Gene.2.d. 1.Cor.11.a. Ephes.1.d.

b. Baptisme is a token that God hath consecrated the Churche to hym selfe, and made it holy by hys worde: that is, his promise of free iustification in Christ.

a. The faythfull haue not only to strine against men, and theselues: but agaynst Satan the spirituall enimie, who is most dangerous: for he is ouer our heads, so that we can not reach hym, but he must be resisted by Gods peace.
Luke.12.c.
1.Pet.5.c.

12 For we wrestle not against (a) blond and flesche, but against rules, against powers, against worldly gouernours of the darknesse of this worlde, agaynst spirituall wickednes in heauenly (places.)
13 Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing fynished al things, to stand fast,
14 Stande therfore, hauing your loynes girt about with the trueth, and hauing on ỹ brest plate of righteousnesse:
15 And your feete shod in the (b) preparation of the Gospell of peace.
16 Above all, taking the shielde of faythe, wherewith ye may quench all ỹ fierie dartes of the wicked:
17 And take the helmet of saluation, and the swoorde of the spirite, whiche is the worde of God:
18 Praying alwayes in all prayer and supplication in the spirite, and watching for the same purpose with all instance and supplication for all saintes:
19 And for me, that vtterance may be gyuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospell. Colos.4.d.
20 Whereof I am a messenger in bondes, that therin I may speake freely, as I ought to speake.
21 But that ye may also knowe my affayres, and what I doe, Tychicus a deare brother and faythfull minister in the Lorde, shall shewe you all things: D
22 Whome I haue sent vnto you for ỹ same purpose, that ye myght know of our affayres, and that he myght comfort your hartes.
23 Peace (be vnto you) brethren, and loue with faythe from God the father, and from the Lord Jesus Christe.
24 Grace (be) with all them which loue our Lord Jesus Christ in sincerite, Amen.

b. That ye may be ready to suffer all things for the Gospell.
Luke.18.a.
1.Thes.5.d.

Sent from Rome vnto the Ephesians by Tychicus.

¶ The Epistle of the Apostle Saint Paul, vnto the Philippians.

¶ *The first Chapter.*

1. Saint Paul discouereth his hart towards them, 3. by his thankesgeuing, 4. prayers, 8. and wyshes for their fayth and saluation. 7. 12. 20. Hee sheweth the fruite of hys crosse, 25. 27. and exhorteth them to vnitie, 28. and pacience.

A 1 PAul and Timotheus the seruats of Jesus Christ, to all the sayntes in Christ Jesus, whyche are at Philippos, wyth the Bishops and Deacons:
2 Grace (bee) vnto you, and peace from God our father, and (from) the Lord Jesus Christ.
The Epistle on the xii. Sunday after Trinitie.
3 I thanke my God with all remembrance of you.
4 (Always in all my prayer for all you, making prayer with gladnesse:)
5 For youre felowship in the Gospell, from the fyrst (a) day vntill nowe:
6 Being perswaded of thys same thyng, that he which hath begun a good worke in you, wil perfourme it vntill the day of Jesus Christe:
B 7 As it becommeth me to iudge this of you all, bycause I haue you in my hart, and in my bondes, in the defence and confyrmation of the Gospell, you al being partakers of my (b) grace.
8 For God is my recorde howe greatly I long after you all in the (c) bowels of Jesus Christe.
9 And this I pray, that your loue may abound yet more and more in knowledge, and in all vnderstanding:
10 That yee may discerne things that differ: that ye may be pure and without offence till the day of Christe,
11 Being fylled with the fruites of ryghteousnesse, whiche (are) by Jesus Christ, vnto the glory and prayse of God.
12 But I would ye shoulde vnderstand, brethren, that the things which (came) vnto me, hath come rather vnto the furtherance of the Gospell.
13 (So) that my (d) bondes in Christ, are manifest throughout all the iudgement hall, and in all other places.
14 And many of the brethren in the Lord, being incouraged through my bonds, dare more plentifully speake the word without feare. C

a. Of the Romanes.
Rom.1.b.
Colos.1.a.
a. That ye receyued the Gospell.

b. Of this peculiar benefite to suffer for Christes sake.
c. That is, for the very hart roote of Iesus Christ.

d. Which I suffeyne for Christes cause.

15 Some

15 Some preache Chriſt of enuie and ſtrife, and ſome of good will:
16 The one preache Chriſt of ſtrife, not ſincerely, ſuppoſing to adde more affliction to my bondes:
17 But the other of loue, knowing that I am ſet to the defence of the Goſpell.
18 What then? ſo that Chriſte be preached any maner of way, whether it be by pretence, or by truth, I ioy therin, & will ioy.
19 For I knowe that this ſhall turne to my ſaluation through your prayer, and miniſtring of the ſpirite of Jeſus Chriſt,
20 According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed: but that with all boldenеſſe, as alwayes, (ſo) nowe alſo Chriſt ſhall be magnifyed in my bodye, whether it be by lyfe, or by death.
21 For Chriſt (is) to me life, and death is to me aduauntage.
22 But whether to lyue in the fleſhe, this (be) the fruite of my labour, and what I ſhall chooſe, I wote not.
23 For I am in a ſtraight betwixte two, hauing a deſire to departe, and to be with Chriſt, which is much farre better.
24 Neuertheleſſe, to abyde in the fleſh (is) more needefull for you.
25 And this am I ſure of, that I ſhal abide and continue with you al, for your furtherance and ioy of fayth:
26 That your reioycing may be the more aboundant in Jeſus Chriſte for me, by my comming to you againe.
27 Only let your converſation be as it becommeth the Goſpell of Chriſt: that whether I come and ſee you, or elſe be abſent, I may yet heare of your matters, that ye continue in one ſpirite, in one ſoule, holding together in defence of the fayth of the Goſpell.
28 And in nothing fearing your aduerſaries, whiche is to them a token of perdition: but to you of ſaluation, and (c) that of God,
29 For vnto you it is giuen for Chriſte, not onely this to beleeue on him: but alſo this to ſuffer for his ſake,
30 Hauing the ſame fight which ye ſawe in me, and now heare in me.

The. ij. Chapter.

1 He exhorteth them aboue all things to humilitie, wherby pure doctrine is chiefly maintayned, 16. promiſing that he and Timotheus will ſpeedyly come vnto them, 27. and excuſeth the long tarying of Epaphroditus.

1 IF (there be) therefore any (d) conſolation in Chriſt, if any comfort of loue, if any felowſhip of the ſpirite, if any compaſſion and mercie:
2 Fulfill ye my ioy, that ye be like mynded, hauing the ſame loue, being of one accord, of one mynde.
3 Let nothing (be doone) through ſtrife, or vayne glorie, but in meekeneſſe euerie man eſteeme one the other better than him ſelfe.
4 Looke not euerie man on his owne thinges, but euerie man alſo on the things of others.
5 Let the ſame mynde be in you, which was in Chriſt Jeſus:
6 Who being in the fourme of GOD, thought it not (b) robberie to be equal with God:
7 But made him ſelf of no reputation, taking on him the fourme of a ſeruant, and made in the likeneſſe of men, and founde in figure as a man:
8 He humbled him ſelfe, made obedient vnto death, euen the death of the croſſe.
9 Wherefore God alſo hath highly exalted him, and giuen him a name whiche is aboue euerie name,
10 That in the name of Jeſus, euery (c) knee ſhould bowe, (of things) in heauen, & things in earth, and (things) vnder the earth:
11 And that euery tong ſhould confeſſe that the Lorde is Jeſus Chriſte, to the glorie of God the father.
12 Wherefore, my dearely beloued, as ye haue alwayes obeyed, not as in my preſence onely, but nowe muche more in my abſence, worke (d) out your owne ſaluation with feare and trembling.
13 For it is God whiche worketh in you, both to will and to do, of good will.
14 Do all things without murmuring and diſputing:
15 That ye may be blameleſſe and pure, the ſonnes of GOD, without rebuke in the myddes of a croked and peruerſe nation, among whome ſhyne ye as lightes in the worlde,
16 Holding faſt the worde of lyfe, to my reioycing in the day of Chriſte, that I haue not runne in vayne, neyther laboured in vayne.
17 Yea, and though I be offered vp vppon the ſacrifice and ſeruice of your fayth, I reioyce, and reioyce with you all.
18 For the ſame cauſe alſo doe ye reioyce, and reioyce with me.
19 But I truſt in the Lord Jeſus, to ſende

A
a. If you ſo loue me, then hau you cauſe my comfort

The Epiſtle on the ſunday next before Eaſter.

b. For he that was god, ſhuld therein haue done no iniurie to the godhead.

B

Math. 27. f. Rom. 13. f.
c. VVorship and be ſubiecte to him.

Acts. 2. f. Rom. 14. b.
d. Our health hangeth not on our vvorkes, & yet are they ſaid to vvorke our health, who do runne in the race of iuſtice. For although vve be ſaued freely in Chriſt by fayth, yet muſt we walke by the rule of iuſtice vnto our health.

C

2 Cor. 1. f. 1. The. 2. f.

Acts. 16. d.

1.Thes.3.b. Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like mynded, who will naturally care for your state.

21 For all seeke their owne, not the things which are Iesus Christes.

22 Ye knowe the proofe of hym, that as a sonne with the father, he hath serued with me in the Gospell.

23 Him therefore I hope to sende, as soone as I knowe my state.

24 But I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie, to sende to you Epaphroditus my brother and companion in labour, and fellowe souldier, but your apostle, and the minister of my need.

26 For he longed after you all, and was ful of heauinesse, bycause that ye had hearde that he had bene sicke.

27 And no doubt he was sicke nyghe vnto death, but God had mercy on him: and not on him only, but on me also: least I should haue sorowe vpon sorowe.

28 I sent him therfore the more diligently, that when ye see him againe, ye maye reioyce, & that I may be the lesse sorowfull.

Rom.15.b. 1.Thes.5.c. 29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Bycause for the worke of Christ he was nygh vnto death, not regarding his lyfe, to fulfill your lacke of seruice toward me.

The.iij.Chapter.

2. He warneth them to beware of false teachers, 3. against whom he setteth Christe. 4. Lykewise him selfe, 9. and his doctrine, 12. and reproueth mans owne righteousnesse.

A 1 MOreouer my brethren, reioyce ye in the Lorde. It greeueth me not to write the same things often to you, for to you it is a sure thing.

2 Beware of (a) dogs, beware of euill workers, beware of (b) concision.

3 For we are the circumcision, which worshippe God in the spirite, and reioyce in Christe Iesus, and haue no confidence in the flesshe:

4 Though I might also haue confidence in the flesshe. If any other man thynketh that he hath whereof he might trust in the flesshe, I more:

5 Circumcised the eyght day, of the kinred of Israell, of the tribe of Beniamin, an Hebrue of the Hebrues, after the lawe a Pharisee:

6 Concerning feruentnesse, persecuting the Church: touching the righteousnesse which is in the lawe, I was blamelesse.

7 But the things that were vantage vnto me, those I counted losse for Christes sake.

8 Yea, I thinke all things but losse for the excellencie of the knowledge of Christ Iesus my Lord. for whose sake I haue lost all things, and do iudge them but " dung, that I may winne Christ,

9 And be founde in him, not hauing myne owne righteousnesse which is of the law: but that whiche is through the fayth of Christe, the righteousnesse which commeth of God through fayth:

10 That I may knowe him, and the power of his resurrection, and the felowshippe of his passions, being made conformable vnto his death,

11 " If by any meanes I myght attayne vnto the resurrection of the dead.

12 (c) Not as though I had already attained, either were already perfecte: but I follow, if that I may comprehende, wherein also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe as yet that I haue attained: but this one thing (I say,) I forget those things which are behynde, and endeuour my selfe vnto those things which are before.

14 And I presse toward the marke, for the price of the high calling of God in Christe Iesus.

15 Let vs therefore as many as be perfecte, be thus mynded: and if ye be otherwyse mynded, God shall reueale the same also vnto you.

16 Neuertheles, vnto that which we haue attained vnto, let vs proceede by one rule, that we may be of one accorde.

17 Brethren, be followers together of me, and loke on them whiche walke, so as ye haue vs for an ensample.

18 For many walke, of whome I haue told you often, and nowe tell you weepyng, (that they are) the enimies of the crosse of Christe:

19 Whose ende (is) damnation, whose God (is their) bellye, and glory to their shame, which minde earthly things.

20 But our conuersation is in heauen, from whence also we loke for the sauiour the Lord Iesus Christ:

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue al things vnto himself

The

a) VVhich barke against the true doctrine, to fyll their bellyes. b. Paule here alludeth vnto ✠ circumcision by semblance of a like vvord, bycause that they vvho craked thereof, did rather cause a scisme, diuision, or cutting of & tering in sunder, than an accord in the Church.

2.Cor.11.a.

The iiij. Chapter.

1. He exhorteth them to be of honest conuersation, 15. and thanketh them, because of the prouision that they made for him being in prison, 21. and so concludeth with salutations.

1 THerfore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in ỹ Lord, my dearly beloued.
2 I pray Euodias, and beseech Syntyches, that they be of one accord in the Lord.
3 Yea, and I beseech thee also faithful yoke felow, helpe those (women) which laboured with me in the Gospel, and with Clement also, and with other my labour felowes, whose names are in the (a) booke of lyfe.
4 Reioyce in the Lord alway: and againe I will say reioyce.
5 Let your patient mynde be knowne vnto all men. The Lord is at hand.
6 Be carefull for nothing: but in al things let your petition be manyfest vnto God, in prayer and supplication, with giuing of thankes.
7 And the peace of God whiche passeth all vnderstanding, shall (b) keepe your hearts and mindes through Christ Iesus.
8 Furthermore brethren, whatsoeuer things are true, whatsoeuer things (are) honest, whatsoeuer things (are) iust, whatsoeuer things (are) pure, whatsoeuer things pertaine to loue, whatsoeuer things (are) of honest report: if there be any vertue, and if there be "any prayse, thinke on these things:
9 Which ye haue both learned, & receiued, and hearde, and seene in me, those things do: and the God of peace shal be with you.
10 But I reioyce in the Lord greatly, that nowe at the last you are reuiued agayne to care for me, in that wherein ye were also carefull, but ye lacked opportunitie.
11 I speake not because of (c) necessitie: for I haue learned, in what so euer estate I am, therewith to be content.
12 I knowe howe to be lowe, and I know howe to exceede: euerie where and in all things I am instructed both to be full, and to be hungrie, both to haue plentie, and to suffer neede.
13 I can doe all things through Christe, which strengtheneth me.
14 Notwithstanding, ye haue well done, that ye did communicate to my affliction.
15 Ye Philippians knowe also, that in the (d) beginning of the Gospell, when I departed from Macedonia, no Church communicated to me, as concerning giuing and receyuing, but ye only.
16 For euen in Thessalonica ye sent once, and againe vnto my necessitie.
17 Not that I desire a gift: but I desyre fruit abounding to your account.
18 But I haue receyued all, and haue plentie: I was euen fylled after that I had receyued of Epaphroditus the thinges (which were sent) from you, an odour of a sweete smell, a sacrifice acceptable, pleasant to God.
19 My God shall supplye all your neede through his riches in glory, in Christ Iesus
20 Unto God and our father (be) glorie for euermore, Amen.
21 Salute all the saintes in Christe Iesus: The brethren whiche are with me, greete you.
22 All the saints salute you, most of al they that are of Ceasars houshold.
23 The grace of our Lorde Iesus Christe (be) with you all, Amen.

c. That I was not able to endure my pouertie.

1. Tim. 6. b.

C

d. When I first preached the Gospel vnto you.

Rom. 12. c. Heb. 13. c.

This Epistle was written to the Philippians from Rome, by Epaphroditus.

The Epistle of the Apostle S. Paul, to the Colossians.

¶ *The first Chapter.*

3. He giueth thankes vnto God for their fayth. 7. Confirming the doctrine of Epaphras, 9. prayeth for the encrease of their fayth. 13. He sheweth vnto them the true Christ, and discouereth the counterfaite Christ of the false apostles. 25. He approueth his authoritie and charge; 28. and of his faithfull executing of the same.

1 PAule an Apostle of Iesus Christe by the will of God, and Timotheus the brother.
2 To the saintes and faythfull brethren in Christe, which are at Colossa, grace be vnto you, and peace from God our father,

Gala. 1. a. Ephes. 1. a.

and the Lord Jesus Christ.

The Epistle on the .xxiiii. Sunday after Trinitie.

3 We giue thankes to God and the father of our Lorde Jesus Christe, alwayes for you, praying.

Phil.1.a. 4 Since we heard of your faith(a) in Christ Jesus, and of the loue which ye haue to all saintes:

1.Thes.1.a. Rom.1.b. Phil.1.a. Ephes.1.d. 5 For the hopes sake whiche is layde vp for you in heauen, of which(hope) ye heard before in the word of truth of the Gospell.

a. For without Christ there is no fayth to be saued by, but only a vaine opinion. 6 Which is come vnto you euen as(it is) in all the worlde, and is fruitfull, as it is also in you, from the day ye heard (of it) and knewe the grace of God in truth.

B 7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister of Christ.

Colos.4.c.

b. Which cometh of the holie ghost. 8 Who also declared vnto vs your loue (b) in the spirite.

Ephes.1.d. 9 For this cause we also, since the daye we heard it, do not ceasse to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisedome and spirituall vnderstanding:

10 That yee myght walke worthy of the Lorde in all pleasing, being fruitfull in all good workes, and encreasing in the knowledge of God:

11 Strengthened with all myght, through his glorieus power, vnto all patience and long suffering with ioyfulnesse:

12 Giuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritance of the saintes in light:

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare sonne:

C 14 In whom we haue redemption through his bloud(euen) the forgiuenesse of sinnes:

Ephes.1.b. 2.Cor.4.a. 15 Who is the image of the inuisible God, the first borne of all creatures.

Hebr.1.a. 16 For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether(they be) maiesties or lordships, either rules, or powers: all things were created by him and for him.

17 And he is before all things, and in him all things consist.

Ephes.1.b. 1.Cor.15.c. 18 And hee is the heade of the body of the Churche: who is the beginning, the firste borne from the deade, that in all things he might haue the preheminence.

c. That the church whiche is his body, might receiue of his aboundaunce.1. 19 For it pleased (the father) that in him should all(c) fulnesse dwell.

20 And by him to reconcile all things vnto him selfe, since he hath set at peace through the bloud of his crosse by him, both the things in earth, and things in heauen.

21 And you whiche were sometime strangers, and enimies by(d) cogitation in euill workes, hath he now yet reconciled,

22 In the body of his flesshe through death, to present you holy, and vnblameable, and without fault in his sight.

23 If ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whiche ye haue hearde howe it is preached to euerie creature whiche is vnder heauen, whereof I Paule am made a minister.

24 Nowe reioyce I in my sufferings for you, and fulfill that whiche is behynde of the afflictions of Christ in my flesh, for his bodyes sake, which is the Church:

25 Whereof I am made a minister, according to the dispensation of God, which is giuen to me to youwarde, to fulfill the worde of God:

26 (Euen) the misterie which hath beene hid since the world beganne, and(since the beginning of) generations: but now is opened to his(e) saintes.

27 To whome God would make knowne what (is) the ryches of the glorie of this mysterie among the Gentiles, whiche is Christ in you, the hope of glory:

28 Whome we preache, warning euerie man, and teaching euerie man in all wisedome, that we may present euery man perfect in Christ Jesus:

29 Whereunto I also labour striuing, according to his working which worketh in me mightily.

The.ij. Chapter.

1. Having protected his good will towarde them, 4. he admonisheth them not to turne backe from Christe, 8. to the seruice of angels or any other inuention, or else ceremonies of the lawe, 17. which haue finished their office, and are ended in Christe.

1 FOr I would that ye knewe what great fight I haue for you, and for them that(are) at Laodicea, and for as many as haue not seene my face in the flesshe:

2 That their heartes might be comforted, being knyt together in loue and in all ryches of certaintie of vnderstanding, to knowe the mysterie of God, and of the father, and of Christe:

3 In whome are hyd all the treasures of wisedome and knowledge.

4 This I say, least any man should beguile you with perswasion of wordes. Ephes.5.a.

5 For though I be absent in the flesshe, yet am

am I with you in the ſpirite, ioying and beholding your order, and your ſtedfaſt fayth in Chriſt.

6 As ye haue therefore receyued Chriſt Jeſus the Lord, (ſo) walke ye in him:

B 7 Rooted and builte in him, and ſtabliſhed in the faith, as ye haue bin taught, aboundyng therein with thankeſgiuing.

8 Beware leaſt any man ſpoyle you thorowe (a) philoſophie and vayne deceyte, after the tradition of men, and after the rudimentes of the worlde, and not after Chriſte.

9 For in him dwelleth all the fulneſſe of the Godhead bodyly:

10 And ye are complete in him, which is the head of all principalitie and power.

11 In whome alſo ye are circumciſed with circumciſion made without handes, by putting off the body of the fleſhe ſubiecte to ſinne, by the circumciſion of Chriſt.

12 Buried with him in baptiſme, in whom ye are alſo ryſen againe through the fayth (b) of the operation of God, who hath rayſed him from the dead.

13 And ye being dead in your ſinnes, and the vncircumciſion of your fleſhe, hath he quickened with him, hauing forgiuen all your treſpaſſes,

C 14 (And) when he had blotted out the hand writing of ordinances that was againſte vs, and that was contrarie to vs, euen that hath he taken out of the way, hauing faſtened it to his croſſe:

15 (And) hauing ſpoyled all principalities and powers, hath made a ſhewe of them openly triumphyng ouer them in hym ſelfe.

16 Let no man therefore iudge you in meat, or in drinke, or in parte of an holy day, or of the newe Moone, or of the Sabboth (dayes:)

17 Which are ſhadowes of things to come, but the body (is) of Chriſt.

18 Let no man beguile (c) you of victorie, in the humblenelle and worſhipping of Angels, intruding (himſelfe) into thoſe things which he hath not ſeene, cauſelleſſe puft vp with his fleſhly minde:

19 And holdeth not the head, wherof all the body by iointes and bandes, hauing nouriſhment miniſtred and knit together, encreaſeth with the encreaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudimentes of the worlde: why, as though lyuing in the worlde, are ye ledde with traditions.

D 21 Touch not, taſte not, handle not?

22 Which all "be in corruption, in abuſing after the commaundements and doctrines of men:

23 Which things haue a ſhewe of wiſedom in voluntarie religion and humblenelle of mynde, and in not ſparing of the body, not in any honour, " to the ſatiſfying of the fleſh.

" or, do perith in abuſing Eral.

" Seing they pertayne.

The.iij. Chapter.

1. He ſheweth where we ſhould ſeeke Chriſt. 5. he exhorteth to mortification; 10. to put off the olde man, and to put on Chriſt, 12. to the which he addeth exhortation; both generall and particular, to charitie and humilitie.

1 IF ye then be ryſen with Chriſte, ſeeke A
Thoſe things which are aboue, where Chriſte ſitteth on the right hande of God:

2 Set your affection on (a) things aboue, not on things on the earth.

3 For ye are dead, and your lyfe is hid with Chriſt in God.

4 When ſo euer Chriſte whiche is our life ſhall appeare, then ſhall ye alſo appeare with hym in glorie.

5 Mortifie therefore your members whiche are vpon the earth, fornication, vncleanneſſe, inordinate affection, euill concupiſcence, and couetouſneſſe, whiche is worſhipping of images:

6 For whiche things ſake, the wrath of God commeth on the children of diſobedience.

7 In the whiche ye alſo walked ſometime, B
when ye lyued in them.

8 But now put ye off alſo all wrath, fierceneſſe, malitiouſneſſe, blaſphemie, filthy cõmunication out of your mouth.

9 Lye not one to another, ſeeing that ye haue put off the old man with his workes:

10 And haue put on the newe man, whiche is renued into knowledge, after ỹ image of him that made him,

11 Where is neither Greek nor Iewe, circumciſion, nor vncircumciſion: Barbarian, Scythian, bonde, free: but Chriſt is all, and in all.

12 Put on therefore (as the electe of God, (b) holy and beloued) bowels of mercie, kyndeneſſe, humblenelle of mynde, meekeneſſe, long ſuffering,

13 Forbearing one another, and forgiuing one another, if any man haue a quarell againſt any: euen as Chriſte forgaue you, ſo alſo (do) ye.

14 And aboue all theſe things (put on) charitie, which is the bonde of perfectneſſe. C

A
The Epiſtle on Saterday a. Which eyther ſerue but for a time, or els are inuented by man.

B
Ephe. 2. a.

Rom. 6. a.
Ephe. 4. c.

Galat. 6. d.

The Epiſtle on the .b. ſunday after the Epiphanie.
b. He ſheweth what fruites are in them that are deade to the world, and are riſen againe with Chriſt.

C
Math. 22. d.

15 And let the peace of God haue the victory in your harts, to the which also we are called in one body: & see that ye be thankfull.

16 Let the worde of Christe dwell in you rychely in all wisedome, teaching and admonishing your owne selues, in psalmes and hymnes, and spirituall songs, singing with grace in your hearts to the Lorde.

Psal.33.a. Ephes.5.d. 1.Cor.10.g

17 And whatsoeuer ye do in word or deed, (do) all in the name of the Lord Iesus, giuing thanks to God and the father by him.

Ephes.5.c. 1.Pet.3.a.

18 Wiues, submit your selues vnto your own husbands, as it is comely in ỳ Lord.

19 Husbandes, loue your wiues, and be not bitter against them.

Ephes.6.a.

20 Childrē, obey your parents in al things, for that is well pleasing vnto the Lord.

D c. By too much rygour,

21 Fathers, (c) prouoke not your children (to anger,) least they be discouraged.

Ephes.6.e. Titus.2.c. 1.Pet.2.d.

22 Seruantes, obey in all things your bodyly maisters: not with eye seruice, as men pleasers, but in singlenesse of hearte, fearing God.

23 And what so euer ye do, do it heartily, as to the Lord, and not vnto men:

24 Knowing, that of the Lord ye shall receiue the rewarde of inheritance: for ye serue the Lord Christ,

2.Pa.19.g. Actes.10.f. Eccle.35.b. Rom.2.b. Colos.3.c.

25 But he that doth wrong, shal receiue for the wrong which he hath done: and there is no respect of persons.

The.iiij. Chapter.

1. He exhorteth them to be feruent in prayer, 5. To walke wisely towarde them that are not yet come to the true knowledge of Christ, 10. he saluteth them, and wisheth the all prosperitie.

A Ephe.6.a.

1 MAisters, do vnto your seruantes that whiche is iust and equall: knowing that ye also haue a maister in heauen.

Ephes.6.c. Ephes.6.c. 1.The.6.c.

2 Continue in prayer, and watche in the same with thankesgiuing:

3 Praying also for vs, that God may open vnto vs the (d) doore of vtterance, to speake the mysterie of Christ, wherefore I am also in bondes:

d. That I may freely preache the Gospell.

4 That I maye vtter it as I ought to speake.

5 Walke in wisedome towarde them that are without, redeeming the time. Ephes.

6 Let your speach be alway in grace, powdered with salte, to knowe howe ye ought to answere euerie man. Lenit. Math. B

7 All my state shall Tichicus declare vnto you (who is) a dearely beloued brother, and faythfull minister, and felowe seruant in the Lord:

8 Whom I haue sent vnto you for the same thing that he might knowe your state, and comfort your hearts:

9 With Onesimus a faythfull and dearely beloued brother, which is of you. They shal shew you of all things which (are) doon here

10 Aristarcus my prison felow saluteth you, and Marcus Barnabas sisters sonne, (touching whom ye receiued commandemēts:) If he come vnto you, receiue him, Aftr. 2.Tim.

11 And Iesus which is called Iustus, which are of the circumcision. These onely are (b) my workefelowes vnto the kingdome of God, whiche haue bene vnto my consolation. b. Ia pre the Gos

12 Epaphras whiche is of you a seruant of Christe, saluteth you, alwayes labouring feruently for you in prayers, that ye maye stand perfect and filled in al the wil of god. Colos.

13 For I beare him recorde that he hath a great zeale for you, and them that are in Laodicea, and thē (that are) in Hierapolis.

14 Deare Lucas the Phisition and Demas greeteth you. C 2.Tim.4.

15 Salute the brethren whiche are in Laodicea, and Nymphas, and the Churche which is in his house.

16 And when the Epistle is read of you, cause that it be read also in the Churche of the Laodiceans: and that ye likewise read the Epistle from Laodicea.

17 And say to Archippus. Take heede to the ministerie, that thou hast receyued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bondes. Grace be with you. Amen.

VVritten from Rome to the Colossians, by Tychicus, and Onesimus.

The fyrſt Epiſtle of the Apoſtle Saint Paule, to the Theſſalonians.

¶ *The firſt Chapter.*

2. He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes 6. and receyue the Goſpell with ſuch earneſtneſſe, 17. that they are an example to all others.

PAule and Siluanus, and Timotheus, vnto the Churche of the Theſſalonians, (whiche is) in (a) God the father, and in ỹ Lord Jeſus Chriſte, Grace (be) vnto you, and peace from God our father, and the Lord Jeſus Chriſt.

2 We giue thankes to God alwayes for all you, making mention of you in our prayers.

3 Without ceaſſing calling to remembrance the worke of your fayth, and laboure of loue, and pacient abyding in the hope of our Lorde Jeſus Chriſte, in the ſight of God and our father.

4 Knowing, brethren beloued, your election of God.

5 For our Goſpell came not vnto you in worde only, but alſo in power, and in the holy ghoſt, and in much certaintie, as ye know after what maner we were among you for your ſake.

6 And ye became followers of vs, and of the Lord, hauing receyued the worde in much affliction, with (b) ioy of the holy ghoſt:

7 So that ye were an enſample to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lorde, not only in Macedonia and Achaia: but alſo in euerie place your fayth to Godwarde is ſpreade abroade, ſo that we needе not to ſpeake any thing.

9 For they them ſelues ſhewe of you, what manner of entring in we had vnto you, and how ye turned to God from images, to ſerue the (c) liuing and true God.

10 And to tarrie for his ſonne from heauen, whome he rayſed from the deade: (euen) Jeſus which deliuereth vs from the wrath to come.

The.ij. Chapter.

1. To the intent they ſhould not fayne vnder the croſſe. 12. He commendeth his diligence in preaching, 13. and their ſtrong obeying. 18. He excuſeth his abſence, that he coulde not come, and open his heart to them.

1 For ye your ſelues, brethren, knowe our entrance in vnto you, that it was not in (a) vaine:

2 But euen after that we had ſuffered before, and were ſhamefully entreated as ye knowe at Philippos, we were bold in our God, to ſpeake vnto you the Goſpell of God, in much ſtriuing.

3 For our exhortation was not of deceyte, neyther of vncleanneſſe, neyther in guile:

4 But as we were alowed of god to be put in credite with the Goſpell, euen ſo wee ſpeak, not as pleaſing men, but God, which treyeth our hearts.

5 For neyther at any time vſed we flattering wordes, as ye knowe, neyther cloake of couetouſneſſe, God (is) record.

6 Neyther ſought we prayſe of men, neyther of you, nor yet of others:

7 When we might haue bin in " authoritie, as the apoſtles of Chriſt, but were tender among you, euen as a (b) nurſe cheriſheth hir children.

8 So being tenderly affected towarde you, our good will was to haue dealt vnto you, not the Goſpell of God only, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, our laboure and trauell: for we labouring night and day, becauſe we woulde not be chargeable vnto any of you, preached vnto you the Goſpell of God.

10 Ye (are) witneſſes, and God (alſo,) howe holyly, and iuſtly, and vnblameably, we behaued our ſelues among (c) you that beleeue:

11 As ye knowe howe that as a father his children, ſo we haue exhorted, comforted, and beſought euerie one of you.

12 That ye would walke worthy of God, who hath called you vnto his kyngdome and glory.

13 For this cauſe thanke we god alſo without ceaſſyng, becauſe when ye had receyued

1 a. For there is no church where is not, ioyned together in god
Rom.1.a.
1.Cor.1.a.
2.Cor.1.a.
Gala.1.a.
Epheſ.1.a.
Rom.1.b.
Phil.1.a.
Ephe.1.b.
Coloſ.1.a.
1.Theſ.4.b
2.Tim.1.a.
1.Cor.2.a.
1.Theſ.2.a.

b. To beleeue and to be fully perſuaded to haue the giftes of ỹ holy ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

c. For images are dead things, and only fayned fantaſies.
Acts.17.b.
Iohn.5.b.

1 a. Not in outward ſhewe & in pompe, but in trauell, and in the feare of god
Acts.17.c.

Acts.17.b.

Gala.1.b.
Philip.1.a.

" Or, a burden.
b. He humbled him ſelf to ſupporte all things, without al reſpect of lucre: euen as the tender mother which nurſeth hir children, and thinketh no office too vile for hir children ſake.
Acts.20.g.
2.Theſ.3.b.
1.Cor.9.c.

c. For it is not poſſible to auoide the reproche of the wicked, what euer hath god doings.

ued the worde of God which ye hearde of vs, ye receyued it not as the word of men, (but as it is in deede) the worde of God, whiche effectuously worketh also in you that beleeue.

14 For ye, brethren, became folowers of the Churches of God, whiche in Iurie are in Christ Iesus: for ye also haue suffered like thinges of your countreymen, as they haue of the Iewes:

15 Who both kylleth the Lorde Iesus, and their owne prophetes, and haue persecuted vs: and God they please not, and are contrarie(d) to all men:

d. All would hinder all men from their saluation.

16 And hinder vs to speake to the Gentiles, that they might be saued, to fulfill their sinnes alway. For the wrath (of God) is come on them to the uttermost.

Luke.21.c.

17 For as muche brethren, as we are kepte from you for a short season, in person, not in heart, we enforced the more to see you personally with great desire.

18 And therefore we would haue come vnto you, (euen I Paule) once and agayne: but Satan hindred vs.

Dant.10.c.

19 For what is our hope, or ioy, or crowne of reioycing? Are (e) not ye it in the presence of our Lorde Iesus Christe, at hys comming?

2.Cor.1.c.

e. Therefore I could not forget you, excepte I would forget my selfe.

20 Yea, ye are our glory and ioy.

The.iij. Chapter.

1. He sheweth how greatly he was affectioned toward them, both in that he sent Timotheus to them. 10. and also prayed for them.

1 Wherefore since we coulde no longer forbeare, we thought it good to remayne at Athens alone:

Actes.17.d.

2 And sent Timotheus, our brother and minister of God, and felowe labourer in the Gospell of Christe, to stablishe you, and to comforte you concerning your fayth:

3 That no man shoulde be moued in these afflictions: for ye your selues knowe that we are appoynted therebnto.

Iohn.16.c. Actes.14.d.

4 For verely when we were with you, we tolde you before that wee shoulde suffer tribulation: euen as it came to passe, and (as) ye know.

1. His great affection toward the final flocke.

5 For this cause when I (a) coulde no longer forbeare, I sent (him) to knowe your fayth, leaste by some meanes the tempter had tempted you, and our labour had bene vayne.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tydings of your fayth and charitie, and how that ye haue good remembrance of vs alwayes, desiring greatly to see vs, as we also (to see) you:

7 Therefore, brethren, we were comforted ouer you, in all our aduersitie and necessitie, because of your fayth: B

8 For now we(b) liue, if ye stand fast in the Lorde.

b. If yee bee constant in & true doc I shal think all my affli be so many sures, and all be restored death to life.

9 For what thankes can we recompence to God agayne for you, for all the ioye wherewith we ioy for your sakes before our God?

10 Praying nyght and day exceedingly to see you personally, and repayre the wantings of your fayth?

11 Now God him selfe, and our father, and our Lorde Iesus Christe, guyde our way vnto you.

12 And the Lorde encrease you, and make you abounde in charitie one towarde another, and towarde all men, euen as we also toward you:

13 To stablishe your heartes vnblameable, in holynesse before God and our father, in the comming of our Lorde Iesus Christe with all his saintes.

The.iiij. Chapter.

1. He exhorteth them to holynesse, 6. innocencie, 9. loue. 11. labour. 13. and moderation in lamenting for the dead. 17. describing the end of the resurrection.

1 Furthermore we beseech you brethren, and exhorte you by the Lorde Iesus, that ye encrease more and more, as ye haue receyued of vs, howe ye ought to walke, and to please God. I The Epistle on the second sunday in Lent.

2 For ye knowe what commaundementes we gaue you by the Lorde Iesus.

3 For this is the will of God, (euen) your "holynesse, (a) that ye should abstaine from fornication: Rom.12.d. Ephes.5.a. "or, sanctification. a. That is, that ye should dedicate your selues vvholly vnto God.

4 That euerie one of you shoulde knowe howe to possesse his vessell in holynesse and honour:

5 Not in the lust of concupiscence, euen as the Gentiles which know not God. 1. Cor.7.d.

6 That no man oppresse and defraude his brother in (any) matter: bycause that the Lord is the auenger of all such, as we also haue forewarned you, and testified. Rom.1.c.

7 For God hath not called vs vnto vnclennesse, but into holynesse. B

8 He therefore that despiseth, despiseth not man, but God, who hath also giuen to you his holy spirite. Luke.10.c. 1. Cor.3.b.

9 But as touching brotherly loue, ye neede not that I write vnto you: for yee are taught of God to loue one another.

10 Yea, and that thing verily ye do vnto al the brethren which are in al Macedonia: but we beſeeche you brethren, that ye encreaſe more and more:

11 And that ye ſtudie to be quiete & to doe your owne buſineſſe, and to worke with your own hands, as we comaunded you:

12 That ye may walke honeſtly towarde them that are without, and that yee may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren, concerning them whiche ſleepe, that ye (b) ſorow not, euen as other which haue no hope.

14 For if we beleeue that Jeſus dyed, & roſe againe, euen ſo them alſo which ſleepe by Jeſus, wil God bring with him.

15 For this ſay wee vnto you in the worde of the Lorde: that we which liue, whiche remaine vnto the comming of the Lorde ſhal not preuent them whiche ſleepe.

16 For the Lorde him ſelfe ſhall deſcende from heauen in a ſhout, (and) in the voice of the Archangel, and in the trumpe of God: and the dead in Chriſt ſhal riſe firſt.

17 Then we which liue, whiche remaine, ſhall be caught vp together with them in the cloudes, to meete the Lord in the ayre: and ſo ſhall we euer be with the Lorde.

18 Wherfore comfort your ſelues one another in theſe words.

The.v. Chapter.

1. He enfourmeth them of the day of iudgement, and comming of the Lord. 6. Exhorting them to watch. 12. and to regarde ſuch as preache Gods worde among them.

1 BVt of the times and ſeaſons, brethren ye haue no neede that I write vnto you.

2 For ye your ſelues knowe perfectly that the day of the Lord ſo commeth, euen as a theefe in the night.

3 For when they ſhal ſay, Peace and ſafetie: then ſodenly deſtruction commeth vpon them, (a) as ſorowe vpon a woman with childe, and they ſhall not eſcape in any wiſe.

4 But yee brethren are not in darkeneſſe, leaſt that day ſhoulde ouertake you as a theefe.

5 Ye are all the children of light, and the children of the day: Wee are not of the night, neither of darkeneſſe.

6 Therefore let vs not (b) ſleepe as (do) other: but let vs watch, and be ſober.

7 For they that ſleepe, ſleepe in the night: and they that be dronken, are dronken in the night.

8 But let vs which are of the day, be ſober putting on the breſtplate of faith & charitie, and a helmet, the hope of ſaluation.

9 For God hath not apointed vs to wrath: but to obtaine ſaluation by our Lord Jeſus Chriſt.

10 Whiche died for vs, that whether wee wake or ſleepe, wee ſhoulde liue together with him.

11 Wherfore, comfort your ſelues together, & edifie euery one another, euen as ye doe.

12 And we beſeeche you brethren, to know them which labour among you, and haue the ouerſight of you in the Lorde, and admoniſhe you:

13 That ye haue them in high reputation, in loue for their worke: and be at peace among your ſelues.

14 We exhorte you brethren, warne them that are vnruly, comfort the feeble mynded, lift vp the weake, be patient towarde al men.

15 See that none recompence euyl for euil vnto any man: but euer folow that which is good, both among your ſelues, and to al men.

16 Reioyce euer.

17 Pray continually.

18 In al things giue thankes: for this is the wil of God, in Chriſt Jeſus towarde you.

19 Quench not the ſpirite.

20 Deſpiſe not (c) prophecyings.

21 Examine al things: hold faſt that which is good.

22 Abſteine from al appearance of euil.

23 And the very God of peace ſanctifie you throughout, (And I pray God) that your whole ſpirite, and ſoule, and body, may be preſerued blameleſſe, in the comming of our Lord Jeſus Chriſt.

24 Faithful is he whiche called you, which wil alſo do it.

25 Brethren, pray for vs.

26 Greete al the brethren with holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle be read vnto all the holye brethren.

28 The grace of our Lorde Jeſus Chriſte (be) with you. Amen.

b. Here ſleepe is taken for contempt of ſaluation, when men continue in ſinnes, and wil not awake to godlyneſſe.

c. The preaching of the word of God.

The firſt (Epiſtle) vnto the Theſſalonians, written from Athens.

O.v. The

The.ii. Epistle of the Apostle Saint Paul, to the Thessalonians.

The first Chapter.

3. He thanketh god for their faith, loue, and patience. 11. He prayeth for the encrease of the same. 12. He sheweth what fruite shall come thereof.

Rom. 1. a. 1. Cor. 1. a. Ephe. 1. a. Rom. 1. b.

1 PAul and Siluanus and Timotheus, vnto the Churche of the Thessalonians, in God our father, and the Lorde Iesus Christ:

2 Grace vnto you, and peace from God our father, and the Lord Iesus Christ.

3 We are bound to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of euery one of you towardes another aboundeth:

a. Whiche proceedeth of your fayth, as a moste notable fruite. b. The fayth ful by their afflictions, see as in a cleare glasse, the end of Gods iuste iudgement, whe as they shall raigne with Christe which haue suffered with hym: & the wycked shall feele his extreame wrath and vengeance. Rom. 2. b. Sapi. 5. c.

4 So that we our selues reioyce in you in the Churches of God, for your (a) patience and faith in al your persecutions and tribulations that ye suffer.

5 (Which is) a (b) token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you:

7 And to you whiche are troubled, rest with vs, in the reuelation of the Lord Iesus from heauen, with the angels of his power.

8 In flamyng fyre, rendryng vengeance vnto thē that know not God, & that obey not the Gospel of our Lord Iesus Christ,

9 Which shal be punished with euerlasting damnation, from the presence of the lord, and from the glory of his power:

Mat. 25. c.

10 When he shal come to be glorified in his saintes, and to be made marueylous in al them that beleeue, (because our testimonie towarde you was beleued) in that day.

Colos. 1. a. Philip. 1. b.

11 Wherfore also we pray alwayes for you, that our God would make you worthy of the calling, and fulfil al good pleasure of goodnesse in ỹ (c) worke of faith in power.

c. Faith is gods wonderful worke in vs.

12 That the name of our Lorde Iesus Christ may be glorified in you, and ye in hym, according to the grace of our God, and the Lorde Iesus Christ.

The. ij. Chapter.

3. He sheweth them that the day of the Lorde shall not come, til the departing of the faithe come first. 9. And the kingdome of Antechrist. 15. And therefore he exhorteth them not to be deceiued, but to stande stedfast in the things that he hath taught them.

WE beseeche you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him.

2 That ye bee not sodenly moued from (your) minde, nor be troubled, neyther by (a) spirite, nor by worde, nor yet by letter, as from vs, as though the day of Christ were at hande.

a. As false reuelations, or dreames.

3 Let no man deceiue you by any meanes, for (the Lord shal not come) except there come a fallyng away fyrst, and that that man of sinne be reuealed, the sonne of (b) perdition.

Dani. 9. f. 1. Tim. 4. Ephes. 6. Colo. 4. b. Who, and destroyeth her, so shal be destroyed him selfe.

4 (Which is) an aduersarie, & is exalted aboue al that is called god, or that is worshipped: so that he as God, sytteth in the temple of God, shewing him selfe that he is God.

1. Althou they boa selues th

5 Remember ye not, that when I was yet with you, I tolde you these things?

1. Co. 3. b.

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his time.

7 For the mysterie of iniquitie doth alredy worke, onely he which nowe letteth (will let) vntil he be taken out of the way.

1. John. 4. f.

8 And then shal that wicked be reuealed, whom the Lorde shall consume with the spirite of his mouth, & shall destroy with the brightnesse of his comming:

Esai. 11. d.

9 (Euen him) whose comming is after the working of Satan, in al power & signes and wonders of lying.

Mat. 24. c.

10 And in al deceiueablenesse of vnrighteousnesse, in them that perishe: because they receiued not the loue of the trueth, that they myght be saued.

11 And therfore God shal send them strong delusion, that they should beleeue lyes.

Rom. 1. d.

12 That all they might be damned whiche beleeued not the trueth, but had pleasure in vnrygteousnesse.

13 But

13 But we are bounde to giue thankes alway to God for you brethren beloued of ỹ Lord, because that god hath frō the beginning chosen you to saluatiō, in sanctifying of the spirite, and (in) faith of the truth:
14 Wherunto he called you by our Gospel, to the obtayning of the glory of our Lord Iesus Christ.
15 Therfore brethren stande fast, and holde the ordinances which ye haue bin taught, whether it were by our preaching, or by our Epistle.
16 Our Lorde Iesus Christ, and God and our father which hath loued vs, and hath giuen vs euerlasting consolation & good hope in grace,
17 Comfort your hartes, and stablishe you in al good saying and doing.

The.iij. Chapter.

1. He desyreth them to pray for him, that the Gospel may prosper, 6. & giueth them warning to reproue the idle, 16. and so wisheth them al health.

1 FUrthermore brethren, pray ye for vs, that the word of the Lorde may haue free passage, and be glorified, euē as with you.
2 And that we may be deliuered frō disordred and euil men: For al men haue not (a) faith.
3 But the Lord is faithful, which shal stablishe you, and keepe you from euil.
4 And we haue confidence in the Lord to you ward, that ye both do, and wil do the things which we commaunde you.
5 And the Lorde guide your hartes to the loue of God, and to the patient wayting for Christ.
6 Wee commaunde you brethren, in the name of our Lorde Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinatly, and not after the (b) institution which he receiued of vs.
7 For ye your selues know howe ye ought to followe vs: for we behaued not our selues inordinatly among you,
8 Neyther toke we bread of any man for nought: but wrought with labour and sweate night and day, because we would not be chargeable to any of you.
9 Not because wee haue not authoritie, but to make our selues an example vnto you to followe vs.
10 For when we were with you, this wee warned you of; that if any would not worke, the same should not eate.
11 For we heare that there are some which walke among you inordinatly, working not at al, but be busibodyes.
12 Them that are suche, we commaunde, and exhort by our Lord Iesus Christ, that they working in quietnesse, eate their own bread.
13 And ye brethren, be not weery in wel doing.
14 If any man obey not our doctrine, signifie him by an Epistle, & haue no companie with him, that he may be ashamed.
15 Yet count him not as an (c) enimie, but warne him as a brother.
16 Nowe the very Lord of peace, giue you peace alwayes, by al meanes. The Lorde be with you al.
17 The salutation of me Paul, with mine owne hande, whiche is the token in euery Epistle. So I write.
18 The grace of our Lord Iesus Christ be with you all. Amen.

1. Cor. 5. b.

b. Which is to trauell, if he wil eate. B

Act. 20. g. 1. Cor. 9. f. 1. Thes. 2. c.

Galat. 6. b. C 2. The. 3. d.

c. The ende of excōmunication, is not to dryue frō the Churche such as haue fallen but to winne them to the Churche by amendment. 1. Thes. 5. b. Philip. 4. b.

The second to the Thessalonians, was written from Athens.

The.i. Epistle of the Apostle Saint Paul, vnto Timothe.

The first Chapter.

1. He exhorteth Timothe to waite vppon his office, namely to see that nothing be taught but Gods worde, &c. 5. Declaring that faith with a good conscience, charitie, and edification, are the ende therof

1 PAule the Apostle of Iesus Christe, by the commission of God our sauiour, & Lord Iesus Christ (whiche is) our hope,
2 Unto Timothe a naturall (a) sonne in the faith: Grace, mercy (and) peace from GOD our father, and Iesus Christ our Lorde.
3 As I besought thee to abide still in Ephesus when I departed into Macedonia, (so do)

Acts. 16. a.

a. So called because he followed ỹ simplicitie of the Gospel. Acts. 19. a

(so doe) that thou commaund some that they teache no other doctrine:

4 Neither geue heed to fables, and endlesse genealogies, which breede questiõs, more than godly edifying, which is in fayth.

5 But the end (b) of the commaundement, is charitie out of a pure hart, & of a good conscience, and of fayth vnfaigned.

6 From the whiche thynges some hauing erred, haue turned vnto vayne janglyng:

7 Coueting to be doctours of the law, not vnderstanding what they speake, neyther whereof they affirme,

8 But we knowe that the lawe is good, yf a man vse it lawfully:

9 Knowyng this, that the lawe is not geuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly and to sinners, to vnholy and vncleane, to murderers of fathers, and murderers of mothers, to manslears,

10 To whoremongers, to them that defyle them selues with mankinde, to manstealers, to lyers, to periured, and if there be any other thyng that is cõtrary to wholesome doctrine:

11 Accordyng to the Gospel of the glory of the blessed God, which is committed vnto me.

12 And I thanke Christ Iesus our Lord, which hath made me strong: for he counted me faithful, putting me into the ministerie,

13 Who was before a blasphemer, and an oppressour: But yet I obtayned mercy, bycause I did it (c) ignorantly in vnbeleefe.

14 Neuertheless, the grace of our Lorde was exceeding abundant, with faith and loue, which is in Christ Iesus.

15 This is a faithfull saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was mercy shewed vnto mee, that in mee the first, Iesus Christ might shewe all long suffering, to the example of them whiche should beleeue on him to life euerlasting.

17 (d) Now vnto the king euerlasting incorruptible, inuisible, vnto GOD onely wise (be) honour and glory for euer and euer, Amen.

18 This commaundement commit I vnto thee sonne Timotheus, according to the prophecies which went before vppon thee, that thou in them shouldest fyght a good fyght.

19 Hauing faith and good conscience, whiche some hauing put away, as concerning faith, haue made shipwracke.

20 Of whõ is Hymeneus and Alexander, whom I haue (c) deliuered vnto Satan, that they may learne not to blaspheme.

1. Tim. 2. c
Titus. 3. c.
1. Tim. 4. a
b. Bycause these questionistes preferred their curious fables to al other knowledge, and beautified the with the lawe as if they had bin the very lawe of God: Saint Paul sheweth that the ende of Gods lawe is loue, whiche can not be without a good conscience, neither a good conscience without faith, nor faith without the worde of God: So their doctrine which is a occasion of contention, as worth nothing.
Leuit. 21. b
Rom. 1. d
Acts. 9. a.
1. Co. 15. b
Galat. 1. c.
c. Not knowing that I fought against God.
Matth. 9. d
Mark. 2. c.
Luke. 19. a
John. 3. c.
d. He bursteth forth into these godly affections, considering Gods great mercy toward him.
2. Tim.
Mat.
1. Co.
c. Excommunicate, or cast out of the Churche.

The. ij. Chapter.

1. He exhorteth to pray for al men, 4. wherfore, 8. and howe. 9. As touching the apparel and modestie of women.

1 I Exhort you therefore, that first of all A
praiers, supplications, intercessions, and giuing of thankes, be made for al mẽ.

2 For kings, and for all that are in authoritie, that we may leade a quiet and peaceable life, in al godlinesse and honestie,

3 For that is good and acceptable in the sight of God our sauiour,

4 Who wil haue all men to be saued, and to come vnto the knowledge of the truth.

5 For (there is) one God, and one mediatour of god & men, the man Christ Iesus:

6 Who gaue hym selfe a (a) raunsome for al, a testimonie in due times:

7 Whereunto I am ordeyned a preacher and an Apostle (I tel the truth in Christ, and lye not) a teacher of the Gentiles in faith and veritie.

8 I wil therefore that the men pray euery where, lyfting vp holy handes, without wrath and reasoning.

9 Likewise also the womẽ, that they aray them selues in comely apparell, with shamefastnesse, and discreete behauiour, not in braided heare, either golde or pearles, or costly aray:

10 But (that becometh women professing godlynesse) through good workes.

11 Let the women learne in silence with al subiection.

12 But I suffer not a woman to teache, neither to vsurpe authoritie ouer the mã, but to be in silence.

13 For Adam was first fourmed, then Eue.

14 And Adam was not deceiued, but the woman being deceiued, was (b) in the transgression.

15 Notwithstanding, through bearing of children she shal be saued, if they continue in fayth and charitie, and holynesse, with modestie.

Jere. 29.
Baruc. 2.
John. 17.
Heb. 9.
Galat. 3.
a. He sheweth that there can be no diator, except he be so the redeemer.
B
John. 4.
1. Co. 14.
C
b. That is, gie of the gression.
Mat. 2
John

The

The.iij.Chapter.

2. He declareth what is the office of ministers, 11. and as touching their families, 15. the dignitie of the Churche. 16. and the principal point of the heauenly doctrine.

1 THis is) a faithfull saying: If a man desire the office of a bishop, he desireth a good worke.

2 A bishop therefore must be blameles, the husbande of one wife, watching, sober, comely apparelled, a louer of hospitalitie, apt to teache,

3 Not giuen to ouermuch wine, no stryker, not greedy of filthy lucre: but Gentle, abhorring fyghting, abhorring couetousnesse:

4 One that ruleth wel his own house, hauing children in subiection, with all gravitie.

5 (For if a man knowe not to rule his own house, howe shall he care for the Churche of God?)

6 Not a yong scoller, lest he being puffed, vp, (a) fal into the condēnatiō of the deuil.

7 He must also haue a good report of them which are without, lest he fal into the rebuke and snare of the deuil.

8 Likewise must the " ministers be graue, not double tongued, not giuen to muche wine, neither greedie of filthy lucre:

9 (b) Holding the misterie of the faith in a pure conscience.

10 And let thē first be proued, then let thē minister, being blameles.

11 Euen so must their wiues be graue, not euil speakers, sober, faithful in al things.

12 Let the deacons be the husbandes of one wife, and suche as can rule their children wel, and their owne households.

13 For they that haue ministred well, geat them selues a good degree, and great libertie to speake in the faith (which is) in Christ Iesus.

14 These things write I vnto thee, hoping to come shortly vnto thee:

15 But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the house of God, whiche is the Churche of the liuing God, the " pyller and grounde of the truth.

16 And without doubt, great is that misterie of godlynesse: God was shewed manyfestly in the flesh, was iustified in the spirite, was seene among the angels, was preached vnto the Gentiles, was beleeued on in ỹ worldẽ was receiued vp in glory.

a. Lest being proude of his degree, he be likewise condemned, as the deuil was for lifting vp him selfe by pride.

" or, deacons.

Acts. 6. a.

a. Hauing the true doctrine of the Gospel, and the feare of God.

Mat. 25. b.

" or, key.

John. 1. b.

The.iiij.Chapter.

2. Hee teacheth him what doctrine he ought to flee, 6. 8. 11. and what to folow, 15. and wherein he ought to exercise him selfe continually.

1 NOwe the spirite speaketh euidently, that in the latter times some shal depart from the faith, giuing heede vnto spirites of errour, and doctrines of deuils,

2 Which speake false in hipocrisie, hauing their (a) conscience seared with an hot iron.

3 Forbidding to marie (and commaunding) to abstaine from meates which God hath created to be receiued with giuing thankes, of them whiche beleeue and knowe the truth.

4 For euery creature of God (is) good, and nothing to be refused, if it bee receiued with thankesgiuing.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast bin nourished vp in the wordes of faith, and of good doctrine, which thou hast continually folowed.

7 But cast away prophane and old wiues fables, and exercise thy selfe rather vnto godlynesse,

8 For bodyly exercise profiteth little, but godlynesse is profitable vnto all things, hauing promises of the lyfe that is nowe, and of that whiche is to come.

9 (This is) a sure saying, and by all meanes worthy to be receiued:

10 For therfore we both labour, and suffer rebuke, bycause we haue hoped in the lyuing GOD, which is the sauiour of all men specially of those that beleeue.

11 These things commaunde, and teache. Titus. 2. c.

12 Let no man despise thy youth: but bee thou a patterne of the beleeuers, in worde, in conuersation, in charitie, in spirite, in faith, in chastitie. 1. Pet. 5. a.

13 Til I come, giue attendance to reading, to exhortation, to doctrine.

14 Despise not the gift that is in thee, whiche was giuen thee (b) through prophecie, with the laying on of handes, by the authoritie of the eldership.

15 Haue a care of these things, and giue thy selfe vnto them, that it may be seene how thou profitest in al things.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein: for in doyng this,

1 Acts. 20. f. 2. Tim. 3. a 2. Pet. 2. a. Iude. 1. c. 2. The. 2. a

2. Their dull consciences, first waxed harde, then after, canker & corruptiō, bred therin, last of al, it was burnt off with an hot iron, so that he meaneth such as haue no cōscience. Ephe. 4.

Gene. 1. d. Rom. 23. c. Titus. 1. d. 2. Tim. 3. d 1. Tim. 1. a Titus. 3. c.

C b. And reuelation of the holy ghost. Acts. 6. b.

c. Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

this, thou shalt both (c) saue thy selfe, and them that heare thee.

The. v. Chapter.

1. He teacheth him howe he shall behaue him selfe in rebukiug al degrees, 3. an order concerning widdowes, 17. the establishing of ministers, 23. the gouernance of his body, 24. & the iudgement of sinnes.

A Luke. 19. d.

1 REbuke not an elder, but exhorte him as a father, the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, in al chastitie.

3 Honor widdowes, which are widdowes in deede.

Eccle. 3. b.

4 But if any widdowe haue children or nephues, let them learne first to rule their owne houses godly, and to recompence also their elder kinsfolkes: for that is good and acceptable before God.

Luke. 2. k. a. Which hath no manner of worldly meanes to helpe hir selfe with.

5 And she that is a wyddowe (a) in deede, and left alone, hopeth in God, and continueth in supplications and prayers night and day.

6 But she that lyueth in pleasure, is dead being aliue.

B

7 And these things commaund, that they may be blameles.

8 But if any prouide not for his owne, and specially for them of his housholde, he hath denyed the faith, and is worse than an infidell.

9 Let not a widdowe be chosē vnder threescore yeeres olde, hauing bin the wife of one man,

Gene. 9. a. Actes. 10. c. 1. Pet. 4. b. "or, holpen them.

10 And wel reported of in good workes, if she haue brought vp children, if shee haue lodged strangers, if shee haue washed the saintes feete, if she haue "ministred vnto thē that were in aduersitie, if she haue bin continually giuen to euery good worke.

11 But the yonger widdowes refuse, for when they haue begun to ware wanton against Christ, they will marrie:

12 Hauing damnation, because they haue cast away their first faith.

13 They learne to wander about frō house to house idle, yea not idle onely, but also tatlers, and busibodies, speaking things which are not comely.

C 1. Cor. 7. b.

14 I will therfore that the yonger women do marrie, to beare children, to guyde the house, to giue none occasion to the aduersarie to speake slaunderously.

15 For certaine of them are alredy turned backe after Satan.

16 If any man or woman that beleeueth haue widowes, let them sustayne them, and let not the Churche be charged, that it may sustaine them that are widdowes in deede.

17 The elders that rule well, let them be counted worthy of double honour, moste specially they which labour in the worde and teaching.

18 For the scripture saith, Thou shalt not mosel the Oxe that treadeth out the corn: and, The labourer is worthy of hys reward. Deut. 25. Mat. 10. b.

19 Against an elder receiue none accusation, but vnder two or three witnesses. Deut. 19. b.

20 Them that sinne, rebuke before all, that other also may feare.

21 I testifie before God, and the Lord Iesus Christ, and the elect angels, that thou obserue these things without hastinesse of iudgement, and do nothing after partialitie. D

22 Lay hands sodenly on no man, neither be partaker of other mens sinnes. Keepe thy selfe chaste. Mat. 27. b. Actes. 6. b.

23 Drinke no longer water: but vse a little wine for thy stomackes sake, and thine often diseases. 2. Tim. 1. Eccle. 31.

24 Some mens sinnes are open before hande, hasting before vnto iudgement, and in some (b) they folowe after.

b. Their sin folowe, which for a time hath deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

25 Likewise also good workes are manyfest before hande, and they that are otherwise can not be hid.

The. vi. Chapter.

1. The dutie of seruantes towarde their maisters. 3. Against suche as are not satisfied with the worde of God. 6. Of true godlynesse and contentation of minde. 9. Against couetousnesse. 11. A charge giuen to Timothe.

1 LEt as many seruantes as are vnder the yoke, counte their maisters worthy of al honor, that the name of God, and his doctrine be not blasphemed. A 1. Cor. 12. d. Ephes. 6. a. Colos. 3. d.

2 And they which haue beleeuing maisters, let them not dispise them, because they are brethren, but rather let them doe seruice, forasmuch as they are beleeuing and beloued, partakers of the (a) benifite: These things teache and exhort. a. That is, of the grace of God. Galat. 1. a.

3 If any man teache otherwise, and consenteth not vnto the wholesome wordes of our Lord Iesus Christ, and to the doctrine whiche is according to godlynesse:

4 He is pufft vp, knowing nothing, but doting about questions, and strifes of wordes, wherof commeth enuie, strife, raylings, euill surmisings,
5 Vaine disputations of men of corrupte mindes, destitute of the truth, thinking lucre to be godlynesse: from suche be thou separate.
6 Godlynesse is great lucre, if a man be cõtent with that he hath.
7 For we brought nothing into the worlde, & it is certaine that we may cary nought awaye.
8 But hauing foode and rayment, we must therwith be content.
9 For they (b) that will be rich, fal into temptation and snares, and into many foolishe and noysome lustes, whiche drowne men in perdition and destruction.
10 For loue of money, is the rote of all euil, whiche while some lusted after, they "erred from the faith, & (c) pearsed them selues thyngh with many sorowes.
11 But thou, O man of GOD, flee these things, and folowe after righteousnesse, godlynesse, faith, loue, patience, meekenesse.
12 Fyght the good fyght of faith, lay hande on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
13 I giue thee charge in the sight of God, who quickeneth all things, and before Iesus Christ, whiche vnder Pontius Pilate witnessed a good profession,
14 That thou keepe the commaundemente without spot, vnrebukeable, vntil the appearing of our Lorde Iesus Christ:
15 Whiche in his times he shall shewe, that is blessed and prince onely, (d) the king of kings, and Lord of Lordes.
16 Who only hath immortalitie, dwelling in the light that no man can attayne vnto, whom no man hath seene, neyther can see, vnto whom be honor and power euerlasting, Amen.
17 Charge them which are riche (e) in this worlde, that they be not high minded, nor trust in vncertaine riches, but in the liuing GOD, (which giueth vs abundantly all things to enioy:)
18 That they doe good, that they be riche in good workes, that they be ready to giue, glad to distribute:
19 Laying vp in store for them selues a good foundation against the time to come, that they may lay holde on eternal life.
20 O Timotheus, saue (f) that which is giuen thee to keepe, auoyding prophane (and) vaine iangelings, and (g) oppositions of science, falsely so called:
21 Which some professing, haue erred concerning the faith. Grace (be) with thee, Amen.

1 Tim. 1. a. Titus. 3. c.
Eccle. 29. d. Hebr. 13. a.
Iob. 1. d. Eccl. 5. c.
b. That is: their felicitie in riches.
"Or, haue missed the marke concerning the faith.
c. For they are neuer quiet, neither in soule nor body.
Acts. 17. c.
C
Apo. 17. c.
d. By this mighty power of God, the faithful are admonished boldly to stand in their vocation, although the world, Satan, and hel, rage against them.
e. In things perteinyng to this life.
Mat. 5. f. Luke. 12. d. Eccl. 29. b.
Mat. 6. c.
f. The giftes of god, for the vtilitie of the Church.
g. As when question engendreth question.

The first to Timotheus, was written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The. ii. Epistle of the Apostle Saint Paul, to Timothe.

The first Chapter.

6. Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught him, 12. wherof his bondes and afflictions were a gage. 16. A commendation of Onesiphorus.

A 1 PAule an Apostle of Iesus Christ by the wil of God, (a) according to the promise of life, which is in Christ Iesus,
2 To Timothe my derely beloued son: grace, mercy, & peace from god the father, and Christ Iesus our Lorde.
3 I thanke God whom I worship from (my) forefathers in pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,
4 Greatly desiring to see thee, being mindful of thy teares: þ I may be filled w ioy.
5 When I cal to remembrance the vnfained faith that is in thee, whiche dwelt first in thy graundmother Lois, and in thy mother Eunica, and I am assured that (it dwelleth) in thee also.
6 Wherefore I put thee in remembrance that thou (b) styrre vp the gift of GOD, which is in thee, by the putting on of my handes,

a. Being sent of god to preach that life which he had promised in Christ Iesus.
Acts. 22. a. Rom. 1. a. Philip. 3. a.
b. The gift of god is a certaine liuely flame, kindled in our hartes, which Satan, and the flesh labour to quench, and therefore we must nourishe it, and stirre it vp.

handes.

Rom.1.b. Ephes.3.a.

7 For God hath not giuen to vs the spirit of feare, but of power, and of loue, and of a sounde minde.

8 Be not thou therefore ashamed of the testimonie of our Lorde, neither of me his prisoner, but suffer thou aduersitie with the Gospell, according to the power of God,

Titus 3.b. Ephes.1.a.

9 Who hath saued vs, and called vs with an holy calling, not according to our workes: but according to his owne purpose and grace, which was giuen vs in Christ Iesus, before the world began:

2.Cor.15.g Hebr.2.d, Rom.1.a.

10 But is nowe made manifest by the appearing of our sauiour Iesus Christ, who hath put away death, and hath brought life and immortalitie vnto light thorowe the Gospel.

2.Tim.2.b.

11 Whereunto I am appointed a preacher, & an Apostle, & a teacher of the Gentiles.

12 For the whiche cause I also suffer these things, neuertheles, I am not ashamed for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

1.Tim.4.b. Titus.2.b. 1.Pet.5.a.

13 See thou haue the paterne of wholsome wordes, which thou hast heard of me in faith and loue, (that is) in Christ Iesus.

c. The grace of the holy ghost.

14 That (c) good thing which was cõmitted to thy keeping, holde fast through the holy ghost which dwelleth in vs.

15 This thou knowest, that all they whiche are in Asia, be "turned from me, of whom are Phygellus and Hermogenes.

"or, abhorred me.

Mat.25.f. Rom.25.b.

16 The Lorde giue mercy vnto the house of Onesiphorus, for he oft refreshed me, & was not ashamed of my chayne.

17 But when he was in Rome, he sought me out very diligently, and founde me.

18 The Lorde graunt vnto him that he may finde mercy with the Lorde in that day. And in howe many things he ministred vnto me at Ephesus, thou knowest very well.

The. ij. Chapter.

1. He exhorteth him to be constant in trouble, to suffer manly, to abyde fast in the wholesome doctrine of our Lorde Iesus Christ, 11. shewing him the fidelitie of Gods counsell touching the saluation of his, 19. and the marke thereof.

A 1 Thou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And the thinges that thou haste heard of me by many witnesses, the same commit thou to faithful men, which shall bee apt to teache other also.

Titus.1.b.

3 Thou therefore suffer afflictions as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with the affayres of (this) life, that he may please him which hath chosen him to be a souldier.

5 And if a man also wrestle, yet is hee not crowned except he wrestle lawfully.

6 The labouring husbandman (a) must first be partaker of the fruites.

a. So that the payne must goe before the recompence.

7 Consider what I say: and the Lorde giue thee vnderstanding in al things.

8 Remember that Iesus Christ of the seede of Dauid, was raised from the dead, according to my Gospel:

B Math.1.d. Rom.1.a.

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the word of god is not bounde.

10 Therefore I suffer all things for the electes sakes, that they might also obtayne the saluation whiche is in Christ Iesus, with eternal glory.

Actes.10.f.

11 (It is) a faithful saying: for if we be dead with him, we shall also liue (with him:)

Rom.6.d. Rom.8.f.

12 If we be patient, we shall also raigne (with him.) If we denie him, he also shall denie vs.

Luke.12.b. Rom.3.a. Num.23.f.

13 If we be vnfaithful, he abideth faithful, he can not denie him selfe.

14 Of these things put them in remembrance, testifie before the Lorde, that they striue not about words to no profite, (but) to the peruerting of the hearers.

C

15 Studie to shewe thy selfe approued vnto God, a workeman not to be ashamed, rightly diuiding the worde of truth.

16 But prophane voyces of vanitie passe ouer: for they will encrease vnto greater vngodlynesse.

1.Tim.1.a.

17 And their word shal fret as doth a canker: of whom is Hymeneus & Philetus.

1.Tim.1.b.

18 Which about the truth haue "erred, saying that the resurrection is past already, and do ouerthowe the faith of some.

"or, missed the marke.

19 But the strong fundation of God standeth stil, hauing this seale, (b) The Lorde knoweth them that are his: and, Let euery one that nameth the name of Christe, depart from iniquitie,

b. He groundeth vppon Gods election and mans faith.

20 But in a great house are not onely vessels of gold, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour.

Rom.19.b.

21 If a man therefore purge him selfe from these, he shal be a vessel sanctified vnto honour

D

nour, and meete for the vſes of the Lord, and prepared vnto euery good worke.

22 Fluſhes of youth auoyde, but folowe righteouſneſſe, faith, charitie, peace, with the that call on the Lord out of a pure hart.

23 But foliſhe and vnlearned queſtions put from thee, knowing that they do but gender ſtrife.

24 And the ſeruant of the Lorde muſt not ſtryue: but bee gentle vnto all men, apt to teache, ſufferyng euill.

25 In meekeneſſe inſtructing them whyche are (c) contrary mynded, if God at any time wyll giue them repentance, to the knowledge of the trueth:

26 And that they may come to them ſelues agayne, out of the ſnare of the deuyl, whyche are " taken captiue of hym at his will.

The. iij. Chapter.

1. He prophecieth of the perillous times, 2. ſetteth out hypocrites in their colours, 12. ſheweth the ſtate of the Chriſtians, 14. and how to auoyde dangers, 16. Alſo what profyte commeth of the ſcriptures.

1 THys knowe alſo, that in the laſt days, perilous times ſhall be at hande.

2 For men ſhall bee louers of theyr owne ſelues, couetous, boaſters, proude, blaſphemers, diſobedient to parents, vnthankefull, vngodly:

3 Without naturall affection, truſtebreakers, falſe accuſers, riotous, fierce, deſpiſers of them which are good:

4 Traytours, headdy, high minded, louers of pleaſures more than louers of God:

5 Hauing a fourme of godlyneſſe, but denying the power thereof: Turne away from theſe.

6 Theſe are they whiche enter into houſes, and leade captiue (ſimple) women laden with ſynne, caryed with diuers luſtes:

7 Euer learning, and neuer able to come vnto the knowledge of the trueth.

8 For as Jannes and Jambres withſtode Moſes, ſo do theſe alſo reſiſt the trueth: Men of (a) corrupt myndes, reprobate concernyng the fayth:

9 But they ſhall prenayle no longer. For theyr madneſſe ſhall bee manifeſt vnto all (men) as alſo theyrs was.

10 But thou haſt folowed my doctrine, faſhion of liuing, (b) purpoſe, faythe, long ſuffering, charitie, patience,

11 Perſecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lyſtra, which perſecutions I ſuffered patiently: and from them all, the Lord deliuered me.

12 Yea, and all that will lyue godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But the euill men and deceyuers, ſhall waxe worſe and worſe, deceyuing, and being deceyued.

14 But continue thou in the things whyche thou haſt learned, " whyche alſo were committed vnto thee, knowing of whome thou haſt learned (them)

15 And that from an infant thou haſt knowen the ſcriptures, which are able to make thee wiſe vnto ſaluation, through fayth whych is in Chriſt Jeſus.

16 All ſcripture (is) gyuen by inſpiration of God, and (is) profitable to doctrine, to reproue, to correction, to inſtruction whyche is in righteouſneſſe,

17 That (c) the man of God may be perfect, inſtructed vnto all good workes.

Acts.13.b. Pſal.34.d. Pſau.24.b. Eccle.2.a.

" or, wherein alſo thou haſt ben confyrmed & perſwaded.

1. Tim.4.a.

2. Pet.1.d.

c. Whych is content to be gouerned by Gods worde.

The. iiij. Chapter.

2. He exhorteth Timotheus to be feruent in worde, and to ſuffer aduerſitie, 6. maketh mention of hys owne death, 9. and byddeth Timothe come vnto him.

1 I Teſtifie therefore before God, and the Lord Jeſus Chriſt, whyche ſhall iudge the quicke and the dead at his appearyng, and hys kingdome:

2 Preache the worde, bee (a) inſtant in ſeaſon, out of ſeaſon: improue, rebuke, exhort in all long ſuffering and doctrine.

3 For the time wyll come, when they ſhall not ſuffer wholſome doctrine: but after their owne luſtes, ſhall they whoſe eares itch, get them an heape of teachers:

4 And ſhall turne away their hearing from the trueth, and ſhall be turned vnto fables.

5 But watch thou in all things, ſuffer afflictions, do the worke of an Euangeliſt, fulfyl thy miniſterie:

6 For I am now ready to be offered, and the tyme of my diſſolution is at hande.

7 I haue fought a good fyght, I haue fulfylled (my) courſe, I haue kept the fayth.

8 Henceforthe there is layde vp for mee a crowne of righteouſneſſe, whiche the Lorde the ryghteous iudge ſhall gyue me at that day: not to me only, but vnto them alſo that haue loued hys appearing.

9 Do thy diligẽce to come ſhortly vnto me.

10 For Demas hathe forſaken me, hauing loued thys preſent worlde, and is departed vnto Theſſalonica, Crecens to Galatia, Titus vnto Dalmatia.

11 (b) Onely Luke is with me. Taking Marke, bryng hym wyth thee, for he is profitable vnto me for the miniſtration.

a. Leaue none occaſion to preach, and to profyte.

The Epiſtle on S. Pate Luke the Euangeliſts day.

1. Cor.9.d. 1. Pet.5.b.

b. Hereby it is manifeſt that Peter as yet was not at Rome, and if euer he were there it is vncertayne.

12 And Tychicus haue I sent to Ephesus.
13 The cloke that I left at Troas with Carpus, when thou comest bryng (with thee) and ỹ bookes, but specially the parchmentes.
14 Alexander the coppersmith shewed mee much euill: the Lord (c) rewarde hym according to hys deedes:
15 Of whome be thou ware also: for he hath greatly withstand our preaching.
16 At my first answearing no man assisted me, but all forsoke me (I pray God) that it may not be layde to theyr charges:
17 Notwithstanding the Lorde assisted me, and strengthed me, that by me the preaching shoulde bee fulfylled to the uttermost, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of ỹ Lion.
18 And the Lord shall deliuer me from euery (d) euill worke, and wil preserue me vnto his heauenly kingdome: to whome (be) prayse for euer and euer, Amen.
19 Salute Prisca and Aquila, and the houshold of Onesiphorus.
20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke.
21 Do thy diligence to come before wynter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lorde Jesus Christe (be) with thy spirite: Grace be with you, Amen.

c. For Paul sawe in hym manifest signe of reprobation

d. The commo thyng thy m fice.

The second Epistle vnto Timotheus, ordeyned the fyrst byshop of the Church of the Ephesians, was written from Rome, when Paul was presented the second tyme vnto the Emperour Nero.

The Epistle of Saint Paule vnto Titus.

¶ *The first Chapter.*

5. He aduertiseth Titus touching the gouernement of the Churche. 7. The ordinance and office of ministers. 12. The nature of the Cretians, and of them which sowe abrode Iewish fables, and inuentions.

1 PAul a seruaunt of God, and an apostle of Jesus Christe, according to the (a) fayth of gods electe, and the knowledge of ỹ trueth, which is after godlynes:
2 In the hope of eternal life, which god that can not lye, promised before ỹ world began:
3 But hath made manifest his worde at the time appointed through preaching, which is committed vnto me, according to the ordinance of God our sauiour:
4 To Titus a naturall (b) sonne after the common fayth, Grace, mercy, (and) peace from God the father, and the Lorde Jesus Christ our sauiour.
5 For this cause left I thee in Creta, that thou shouldest reforme the things that are left, and ordeyne elders in euery citie, as I had appointed thee:
6 If any bee blamelesse, the husbande of one wife, hauing faythfull children, not accusable of riote, or vntractable.
7 For a bysshop muste be blamelesse, as the steward of God: not stubborne, not angrie, not giuen to wine, no striker, not geuen to filthy lucre:
8 But a louer of hospitalitie, a louer of goodnesse, sober, righteous, godly, temperate:
9 Holding fast the faythfull worde whiche is according to doctrine, that hee may bee able both to exhort in wholsome doctrine, and to improue them that say against it.
10 For there are many vnruly and vayne talkers, and deceyuers of mindes, specially they (that are) of the (c) circumcision:
11 Whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for filthy lucre sake.
12 One of them selues (euen) a prophete of theyr owne, sayde, The Cretians (are) alwayes lyers, euil beastes, slowe bellies.
13 This witnesse is true: wherfore rebuke them sharply, that they may be sound in the faith.
14 Not taking heede to Iewes fables, and commaundementes of men, turning from the trueth.
15 Vnto the pure, (are) all things pure: but vnto them that are defiled and vnbeleeuyng, (is) nothyng pure, but euen the minde and conscience of them is defiled.
16 They confesse that they knowe God: but with workes they denye him, seeing they are abhominable and disobedient, and vn-

a. That is, to preache the fayth, to encrease theyr knowledge, to teach them to liue godly, that at length they may obteyne eternall lyfe. Rom. 3. a.

2. Cor. 8. c.
b. In respect of fayth, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate hym as his son in fayth.
1. Tim. 3. a. Leuit. 10. b. Ephes. 5. d.

c. Which not only Iewes, but the Hebionites, and Corinthians retikes, taught the lawe must ioyned with Christ.

Rom. 14.

C

to

to euery good worke reprobate.

The. ij. Chapter.

1. He commendeth vnto him the wholsome doctrine, and telleth him how he shall teache all degrees to behaue them selues, 11. through the benefyte of the grace of Christ.

1 BVt speake thou the thinges whyche become (a) holsome doctrine.

2 That the elder men be watching, graue, sober, sound in fayth, in charitie, in patience:

3 The elder women likewise, that (they be) in such behauiour as becommeth holynesse, not false accusers, not giuen to muche wyne, teachers of good thynges:

4 That they may make the yong women sober mynded, to loue their husbandes, to loue their chyldren,

5 (To be) discrete, chaste, (b) house keepers, good, obedient vnto their owne husbandes, that the word of God be not blaspheme.

6 Yong men lykewyse exhort, to be sober mynded.

7 In all things shewing thy selfe a paterne of good workes, in the doctrine, vncorruptnesse, grauitie, integritie.

8 Wholsome worde, vnreproueable, that hee which withstandeth, may be ashamed, hauing no euill thing to say of you.

9 (Exhort) seruants to be obedient vnto their owne maisters, and to please (them) in all thynges, not answering agayne:

10 Neyther pyckers, but shewing all good fayth fulnesse, that they may adourne the doctrine of God our sauiour in all thinges.

11 For there hath appeared the grace of God (which is) (c) healthfull to all men.

12 Teachyng vs, that denying vngodlynesse, and worldly lustes, we should lyue soberly, and righteously, and godly, in this present worlde:

13 Lokyng for that blessed hope and appearing of the glory of the great God, and oure sauiour Iesus Christe,

14 Which gaue himself for vs, that he might redeeme vs from all vnrighteousnesse, and purge vs a peculiar people vnto him self, zelous of good workes.

15 These thynges speake and exhort, and rebuke with all authoritie: Let no man despise thee.

The. iij. Chapter.

1. Of obedience to such as be in authoritie.
9. He warneth Titus to beware of foolishe and vnprofitable questions, 12. concludyng with certayne priuate matters, 15. and salutations.

1 WArne them to be subiect to rule and power, to obey magistrates, to be ready to euery good worke:

2 To blaspheme no man, to be no fyghters, (but) gentle, shewing all meekenesse vnto all men,

3 (a) For we our selues also were sometyme foolish, disobedient, deceyued, seruyng diuers lustes and voluptuousnesse, lyuing in malitiousnesse and enuie, full of hate, hating one another.

4 But after that the kindnesse and loue of our sauiour God to manward appeared,

5 Not of workes that bee in righteousnesse whiche we haue wrought, but according to his mercy he saued vs, by the (b) fountayne of the regeneration and renuyng of the holy Ghost,

6 Which he shed on vs richly through Iesus Christ our sauiour:

7 That we iustifyed by his grace, should be made heyres according to the hope of eternall lyfe.

8 (This is a) faythful saying, and these things I will that thou affirme constantly, that they whych haue beleeued in God, myght be careful to maynteyne good workes: these thynges are good and profitable vnto men.

9 But foolishe questions, and genealogies, and contentions, and stryuings about the lawe, auoyde: for they are vnprofitable and vayne.

10 A man that is an heretike, after the fyrste and the second admonition, auoyde:

11 Knowing that he that is suche, is subuerted, and sinneth, beyng damned of himselfe.

12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to wynter.

13 Bryng Zenas the lawyer, and Apollos on their iourney diligently, that nothing be lacking vnto them.

14 And let ours also learne to maynteyne good workes to necessary vses, that they bee not vnfruitefull.

15 All that are with me salute thee. Greete them that loue vs in the fayth. Grace bee with you al, Amen.

Written from Nicopolis a citie of Macedonia.

1 Wherewyth ye selues are called and maynteyned in the faith. 1. Tim. 2. b.

a. Not running too and fro withoute necessary occasions, whyche is a signe of lyghtnesse.

B 1. Tim. 3. b. 1. Pet. 5. a.

Ephe. 6. a. 1. Pet. 2. d. Colos. 3. d. 2. Tim. 6. a.

a. or, gayne-saying.

c. Of what condition or state soeuer they be 1. Ioh. 2. c.

C Rom. 8. a. Gala. 1. a. Ephe. 5. c. Ephe. 2. b. 1. Tim. 4. b.

1 Rom. 13. a. 1. Pet. 2. c.

a. For, let vs consyder what we our selues were, whē God shewed vs fauour.

2. Tim. 1. b. Ioh. 3. a.

b. Baptisme is a signe of our regeneration, whyche is wrought by the holy ghost

B Acts. 15. b. Ephe. 2. b.

1. Tim. 1. a. 2. Tim. 2. c.

Math. 18. c.

C

The Epistle of Saint Paul vnto Philemon.

5. He reioyceth to heare of the fayth and loue of Philemon. 9. whome he desyreth to forgyue his seruant Onesimus, and louingly to receyue hym agayne.

1 PAul a prisoner of Jesus Chrisse, & brother Timotheus, vnto Philemon my dearely beloued, and our felowe labourer,

2 And to our deare-ly beloued Apphia, and to Archippus, oure felowe souldier, and to the Churche in thy house:

3 Grace to you, and peace from God our father, and the Lord Jesus Chrisse.

4 I thanke my God, making mention alwayes of thee in my prayers,

5 Hearing of thy loue and fayth whyche thou hast toward the Lord Jesus, and toward al sayntes.

6 That the (a) felowship of thy fayth maye be effectuall in the knowledge of euery good (worke) whyche is in you towarde Chrysse Jesus.

7 For we haue great ioy and consolation in thy loue, bycause the bowelles (b) of ỹ saints are refreshed by thee, brother.

8 Wherefore, though I might be much bolde in Chrisse, to enioyne thee that whych is conuenient:

9 Yet for loues sake I rather beseech thee, being suche a one as Paul thraged, and nowe also a prisoner of Jesus Chrisse.

10 I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes:

11 Whych in time paste was to thee vnprofitable, but nowe profitable to thee and to me.

12 Whome I haue sent agayne: thou therefore receyue hym, that is, mine owne bowels;

13 Whome I would haue reteyned wyth mee, that in thy steede hee myghte haue ministred vnto mee in the bondes of the Gospell:

14 But without thy mynde would I do nothyng, that thy benefyte shoulde not be as it were of necessitie, but willingly.

15 For happily hee therefore departed for a season, that thou shouldest receyue hym for euer.

16 Not now as a seruaunt, but aboue a seruaunt, a brother beloued, specially to me: but how much more vnto thee, both in the flesshe, and in the Lorde?

17 If thou count me therefore a felowe, receyue him as my selfe.

18 If hee haue injured thee, or oweth (thee ought) that lay to my charge.

19 I Paul haue written it with myne owne hande, I will recompence it: albeit, I doe not say to thee howe thou owest vnto me euen thyne owne selfe beside.

20 Yea brother, let me, inioy (this) pleasure of thee in the Lord: comfort my (c) bowels in the Lorde.

21 Trusting in thyne obedience, I wrote vnto thee, knowing that thou wilte also doe more than I say.

22 Moreouer, prepare me also a lodging: for I trust that through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my felowe prisonet (d) in Chrisse Jesus.

24 Marcus, Aristarcus, Demas, Lucas, my felowe labourers.

25 The grace of our Lord Jesus Chrysse (be) with your spirite. Amen.

a. Thy beneuolence toward the saintes, which proceedeth of a liuely and effectuall fayth.

b. Meaning their inwarde partes and affections were through thy charitie comforted.

c. Graunt me this benefite, wherein I shall most acceptably vse me all other.

d. That is, for Christes cause.

1. Cor. 1. 2. 2. Cor. 1. 2. Galat. 1. 2.

Colos. 4. b.

Written from Rome to Philemon by Onesimus a seruant.

The Epistle of the Apostle Saint Paul, to the Hebrues.

The first Chapter.

1. He sheweth the excellencie of Chryst, 4. aboue the angels, 7. and of theyr office.

1 God

GOD whyche in tyme paſt, at ſundry times, and in diuers manners ſpake vnto the fathers in ỹ prophetes,

2 Hath in theſe (a) laſt days ſpoken vnto vs in the ſonne, whome he hath appoynted heyre of all thynges, by whome alſo hee made the worldes.

3 Who being the bryghtneſſe of the glory, and the very image of hys ſubſtance, vpholding all things with the word of his power, hauing by hym ſelfe purged our ſinnes hathe ſit on the ryght hand of the maieſtie on high:

4 Being ſo much more excellent than the angels, as he hathe by inheritance obteyned a more excellent name than they.

5 For vnto which of the angels ſayd he at any tyme, Thou art my ſonne, thys (b) day haue I begotten thee?

6 And agayne, I wyll bee to hym a father, and he ſhall be to me a ſonne? And agayne when he bringeth in the fyrſt begotten ſonne into the worlde, he ſayeth, And let all the angels of God worſhip hym.

7 And vnto the angels he ſayeth, He maketh his angels (c) ſpirites, and his miniſters a flame of fyre:

8 But vnto the ſonne (he ſayth,) Thy ſeate, O God (ſhall be) for euer and euer: the ſcepter of thy kyngdome (is) a ſcepter of righteouſneſſe.

9 Thou haſt loued righteouſneſſe, and hated iniquitie: therefore God, euen thy God, hath anoynted thee with the oyle of gladneſſe aboue thy felowes.

10 And, thou Lord in the beginning haſt layd the fundation of the earth: and the heauens are the workes of thy handes:

11 They ſhall periſhe, but thou endureſt: and they all ſhall waxe olde as doth a garment:

12 And as a veſture ſhalt thou folde them vp, and they ſhall bee changed: but thou art the ſame and thy yeeres ſhall not fayle.

13 But vnto whiche of the angels ſayd hee at any tyme, Syt on my ryght hād, til I make thyne enimies thy foteſtole?

14 Are they not all miniſtring ſpirites, ſente forth into miniſterie for their ſakes whyche ſhall be heyres of ſaluation.

The.ij. Chapter.

1. He exhorteth vs to bee obedient vnto the newe lawe whiche Chriſte hathe giuen vs, 9. and not to bee offended at the infirmitie and lowe degree of Chriſt, 10. bycauſe it was neceſſarie that, for our ſakes he ſhoulde take ſuch an humble ſtate vpō him, that he might be lyke vnto his brethren.

1 THerefore wee ought to gyue the more earneſt heede to the thynges whyche we haue heard, leſt at any (d) tyme we ſhoulde let them ſlyppe.

2 For if the (e) worde ſpoken by angels, was ſtedfaſt: and euery tranſgreſſion and diſobedience receyued a iuſt recompence of rewarde:

3 How ſhal we eſcape, if we neglect ſo great ſaluation: which at the firſt began to be preached of the Lorde, and was confyrmed vnto vs ward by them that heard it,

4 God bearing witneſſe (thereto) both wyth ſignes and wonders alſo, and with diuers powers, and giftes of the holy ghoſt, accordyng to his owne wyll.

5 For vnto the angels hathe hee not put in ſubiection the worlde to come, whereof wee ſpeake.

6 But one in a certayne place witneſſed, ſaying, What is man, that thou art mynd-full of him? Or the ſonne of man, that thou viſiteſt hym?

7 Thou madeſt hym for a little whyle lower than the angels, thou haſt crowned him with (f) glory and honour, and haſt ſet hym aboue the workes of thy handes.

8 Thou haſt put all things in ſubiection vnder his feete. In that he put all thynges vnder hym, he left nothyng that is not put vnder hym. But now we ſee not yet all things put vnder hym.

9 But hym that for a whyle was made leſſe than the angels, wee ſee (that is was) Ieſus, who through the ſuffering of death, was crowned with glory and honour, that hee by the grace of God, ſhoulde taſt of deathe for all.

10 For it becōme hym, for whome are all thyngs, and by whome are all things, after he had brought many ſonnes vnto glory, that he ſhould make the captayne of their ſaluation perfect through affliction.

11 For both hee that ſanctifyeth, and they whiche are ſanctified (are) all of one: For whiche cauſe, he is not aſhamed to call them brethren,

12 Saying, I wyll declare thy name vnto my brethren, in the middeſt of the Churche will I prayſe thee,

13 And agayne, I wyll put my truſt in hym. And agayne, Beholde here am I, and the children which God hath giuen me.

a. We muſt diligently keepe in memorie, the doctrine whyche we haue learned, leſt lyke veſſels full of chaps, we leake and run out on euery part.
b. As the Goſpell is, whyche only offereth ſaluation. Math.16.d.

Pſal.7.a. Heb.2.

c. In makyng hym felowe heyre wyth Chriſt. Pſal.8.b. 1.Cor.15.d.

14 Forasmuch then as the children are partakers of flesshe and blood, hee also hym selfe likewise toke parte with them, that through death he might expell him that had lordship over death, that is the deuyl:

15 And that he might deliuer them which through feare of deathe, were all their lyfe time in danger of bondage.

d. Not the nature of angels, but of men.

16 For he in no place taketh on hym the (d) angels: but the seede of Abraham taketh hee on him.

17 Wherefore in all thynges it became him to be made like vnto his brethren, that he might be mercifull, and a faythfull hygh preiste in things concerning God, for to purge ỳ peoples synnes.

18 For in that hee him selfe suffered, and was tempted, he is able to succour them that are tempted.

The.iij. Chapter.

1. He requireth them to be obedient vnto the word of Christ, 3. who is more worthy than Moses. 12. The punishmente of suche as wyll harden theyr heartes, and not beleeue, that they myght haue eternall rest.

1 Therefore holy brethren, partakers of the celestiall calling, (a) consider the apostle and hyghe priest of oure profession Christe Iesus,

a. Take heede to his wordes, and heare him.

2 Beyng faythfull to hym that appoynted hym, as also Moses (was faythfull) in al his house.

3 For this (man) was counted worthy of more glory than Moses, in as muche as hee which hath buylded the house, hath more honoure than the house.

4 For euery house is builded of some man: but he that buylded all things, is God.

5 And Moses verily was faythfull in all hys house, as a seruante, for a witnesse of those things which were to be spoken after:

Rom.5.a. b. For in obeying the sonne, we are made the house of God.

6 But Christe as a sonne hath rule ouer hys owne house: (b) whose house are we if we hold fast the confidence and the reioycing of that hope vnto the ende.

7 Wherefore, as the holy ghost sayth, To day if ye will heare his voyce,

8 Harden not your hartes, as in the prouocation in the day of the temptation in the wildernesse:

9 Where youre fathers tempted me, prouoked me, and sawe my workes fortie yeeres.

10 Wherefore I was greeued with this generation, and sayde, They doe alwaye erre in harte, they verily haue not knowen my wayes.

e. Here is the Hebrue phrase, meaning that they shal not enter.

11 So that I sware in my wrath, (c) If they shall enter into my rest.

12 Take heede brethren, least at any tyme there be in any of you an euill hart of vnbeleefe, to depart from the lyuing God:

13 But exhort ye one another dayly, whyle it is called to day: least any of you be hardened through the deceitfulnesse of synne.

14 For we are made partakers of Christe, if we keepe sure vnto the end (d) the beginning of the substance.

15 "So long as it is sayd, To day if ye wyll heare hys voyce, harden not youre hartes, as in the prouocation.

16 For some when they had heard, dyd prouoke: "howbeit, not all that came out of Egypt by Moses.

17 But with whome was he displeased fortie yeeres? Not with them that had synned, whose carkales fell in the desart?

18 And to whome sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And wee see that they could not enter in, because of vnbeleefe.

The.iiij. Chapter.

2. The worde without fayth is vnprofitable. 3. The Sabboth or rest of the Christians. 6. Punishment of vnbelecuers. 12. The nature of the word of God.

1 Let vs feare therefore, lest at any tyme by forsaking the promise of entring into hys rest, any of you should seeme to be defrauded.

2 For vnto vs was the Gospell preached, as well as vnto them: but the word which they heard, dyd not profyte them, not being coupled with fayth to them that heard.

3 For we whyche haue beleeued, doe enter into his rest, as he sayde, Euen as I haue sworne in my wrath, if (a) they shall enter into my rest: although the workes were made perfect from the fundation of the worlde.

a. Although that God by hys rest and the creation his worke, signifyed the spirituall rest of the faythful: yet he sware to giue rest Chanaan, whe was but a figure of the heauenly and dured for a tyme. Gen.2.d.

4 For he spake in a certayne place of the seuenth daye on this wise, And God did reste the seuenth day from all his workes.

5 And in this place agayne, If they shall enter into my rest.

6 Seeyng therefore it followeth that some must enter thereinto, and they to whome the Gospell was fyrst preached entred not therein for vnbeleefe.

7 Agayne, he appoynteth a certayne day, by to day, saying in Dauid after so long a time (as it is sayde,) To day if ye wyll heare his voyce, harden not your hartes.

8 For if (b) Iesus had giuen them rest, then would

b. By Iesus meant Iesu

woulde be not afterwarde haue ꝓuided of
nother day.

9 There remayneth therefore yet a reste to the
people of God.

10 For hee that is entred into his rest, hathe
ceassed also from his owne workes, as God
(dyd) from his.

11 Let vs studie therefore to entre into that
rest, lest any man fall after the same ensample
of disobedience.

12 For the worde of God is quicke and mighty
in operation, and sharper then any two
edged sworde, and entreth thorough euen vnto
the dividing asunder of the (c) soule, and
the (d) spirit, and of the joyntes and the mar-
rowe, and is a discerner of the thoughtes and
of the intentes of the hart.

13 Neyther is there any creature that is not
manyfest in the syght of hym: but all thynges
(are) naked and open vnto the eyes of hym
of whome we speake.

14 Seeing then that wee haue a greate hyghe
priest, whiche is entred into heauens, Iesus
the sonne of God, let vs holde fast (this) cō-
fession.

15 For we haue not an hygh priest which can
not bee touched with the feeling of our in-
firmities: but was in all poyntes tempted
lyke as we are, and (yet) without synne.

16 Let vs therefore come boldly vnto the
throne of grace, that we may obteyne mercy,
and fynde grace to helpe in time of neede.

The. v. Chapter.

1. He compareth Iesus Christ with the Leuiti-
call priestes, shewing wherein they eyther a-
gree, or dissent. 11. Afterward he reproueth
the negligence of the Iewes.

A 1 For euery high priest taken from among
men, is ordeyned for men, in things (per-
teyning) to God, to offer (a) giftes, and sa-
crifices for sinne:

2 Which can sufficiently haue compassion on
the ignorannt, and on them that erre out of
the way, forasmuch as he him selfe also is cō-
passed with infirmitie.

3 And for the same (infirmitie) he is bounde
to offer for sinnes, aswell for hym selfe, as for
the people.

4 And no man taketh the honour vnto hym-
selfe, but hee that is called of God, as was
Aaron.

5 Euen so, Christe also glorifyed not hym-
selfe to be made the high priest: but hee that
sayde vnto him, Thou art my sonne, to day
I haue begotten thee (gaue it him.)

6 As hee sayeth also in another place, Thou
art a priest for euer, after the order of Mel-

7 Whiche in the dayes of his flesshe, when hee
had offered vp prayers and supplications,
with stronge cryinges and teares, vnto
him that was able to haue saued him from deathe,
and was heard in (b) that which he feared:

8 Though he were the sonne, yet learned hee
obedience, by those thynges whyche he suf-
fered.

9 And beyng perfect, was made the authour
of eternall saluation vnto all them that obey
him,

10 And is called of God an hygh priest after
the order of Melchisedech.

11 Of whome we haue many thynges to saye,
and harde to be vttered, seyng ye are dull of
hearyng.

12 For when as concerning the time, ye ought
to be teachers, yet haue ye need again that
one teache you the fyrst principles of the be-
gynnyng of the woorde of God, and are be-
come suche as haue need of mylke, and not
of stronge meate.

13 For euery one that vseth mylke, is vnex-
pert of the worde of ryghtousnesse, for he is
a babe.

14 But stronge meate belongeth to them that
are perfect, euen those whiche by reason of
vse, haue their wyttes exercised to discerne
both good and euill.

The. vi. Chapter.

1. He proceedeth in reproouing them, and ex-
horteth them not to faynt, 12. but to be sted-
fast and patient, 18. forasmuch as God is sure
in his promise.

1 Therefore leauing the doctrine of the be-
ginning (a) of Christ, let vs goe forthe
vnto perfection, not laying agayne the foun-
dation of repentance from dead workes, and
of fayth toward God,

2 Of the doctrine of baptismes, and of layeng
on of handes, and of resurrection of the dead,
and of eternall iudgement.

3 And this wyll we do, if God permit.

4 For it can not be that they which wer once
lyghted, and haue tasted of the heauenly gift,
and were become partakers of the holy
Ghost,

5 And haue tasted of the good worde of God,
and the powers of the world to come:

6 And they fall away, shoulde bee renued a-
gayne into repentance, crucifying to them
selues the sonne of God afresshe, and ma-
king a mocke of him.

7 For the earthe whiche hathe dronken in the
rayne that commeth ofte vppon it, and
bryngeth forthe herbes meete for them,

by

Leuit. 9. b.
a. He sheweth that man can haue none ac-
cesse to God, without an high priest, bycause that of him selfe, he is prophane and sinfull.

Psal. 2. b.
Actes. 13. c.
Hebr. 1. b.
Psal. 110. a.

c. Where the affections are.
d. Which consi-
steth wyll and reason.

Phil. 2. a.
Esay. 25. b.

a. Whereby it may appeare that you are fully perswa-
ded of life e-
uerlasting.

Actes. 4. b.
and. 18. c.

Math. 12. b.
2. Pet. 2. d.
Hebr. 10. b.

b. He meaneth the most ear-
nest prayer whych Christe prayed in the garden, wher he swet drops of bloud.

c. Dyeng in perplexitie, and fearyng the horrours of death.

1. Cor. 3. a.

by whome also it is tilled, receyueth blessing of God:

8 But that grounde whiche beareth thornes and byers, is reprouued, and is nigh vnto cursing, whose ende is to be burned.

9 Neuertheless, deare frendes, we are perswaded better thinges of you, and thynges whyche accompany saluation, though wee thus speake.

Math. 25. c. 10 For God is not vnrighteous, to forgeat youre worke and labour of loue, whiche ye haue shewed towarde his name, hauing ministred to the saintes, and (do) ministre.

11 Yea, and we desyre that euery one of you do shewe the same diligence, to the full assurance of hope, vnto the ende,

b. As the holy fathers, prophets, and martyrs, that were before vs. 12 That ye faynt not, but be folowers of (b) them, which through fayth and patience inherite the promises.

13 For when God made promise to Abraham, because he could sweare by no greater, he sware by hym selfe,

C Gene. 12. c. 14 Saying, Surely, blessyng, I will bl esse thee, and multiplying, I will multiply thee.

15 And so after that he had taried patiently, he obteyned the promise.

Exo. 22. a. 16 For men verily sweare by the greater, and an othe for confyrmation, is to them an ende of all strife.

c. Because of mans wickednesse, whych wyll not beleeue God, except he sweare. d. Gods worde and othe, are two thynges in hym vnchangeable, 17 Wherin God willing more (c) abundantly to shewe vnto the heyres of promise ỹ stablenesse of his counsayle, confyrmed by an othe:

18 That by (d) two immutable thinges, in whych it was impossible for God to lie, we might haue a strong consolation, whiche haue fledde to holde fast the hope layde before vs:

19 Which (hope) we hold as an anchor of the soule both sure and stedfast, and entring in into that thyng whyche is within the vayle:

Hebr. 8. a. 20 Whyther the forerunner is for vs entred (euen) Jesus, after the order of Melchisedech made a priest for euer.

The. vij. Chapter.

1. He compareth the priesthood of Christ vnto Meschisedech, 11. also Christes priesthoode with the Leuites.

A Gen. 14. g. 1 FOr this Melchisedech king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed hym,

2 To whome also Abraham gaue tythe of al things: first being called by interpretation king of righteousnesse: and after that also, kyng of Salem, which is king of peace,

3 Without (a) father, without mother, without kynne, hauyng neyther begynning of dayes, nether ende of life, but lykened vnto the sonne of God, continueth a priest for euer.

a. So called, bycause that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the worlde, to be a figure of Christe, as a euerlasting priest, and shortly taken out of the world again. So Christe as touching his humanitie, had no father, and concerning his diuinitie, no mother. B

4 Now consyder how great this (man) was, vnto whome also the Patriarch Abraham gaue tythe of the spoyles.

5 And verily they whiche are of the children of Leui, which receiue the office of the priesthood, haue a commaundement to take tithe of the people according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But hee whose kynrede is not counted among them, receyued tithe of Abraham, and blessed hym that had the promyses.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receyue tythes: but there he (receiueth them) of whome it is witnessed that he liueth.

9 And (to say the trueth) Leui also whyche receyueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

Rom. 2. c. Galat. 3. c. 11 If therefore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receyued the lawe) what needed it furthermore that another priest shoulde ryse after the order of Melchisedech, and not to be called after the order of Aaron?

12 For if the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whome these things are spoken, perteyneth vnto another tribe, of whyche no man gaue attendance at the aulter.

14 For it is euident that our Lord sprong out of Juda, of whiche tribe spake Moses nothyng concerning priesthood:

C Math. 1. a. 15 And (it is) yet a farre more euident thing, if after the similitude of Melchisedech there arise another priest,

16 Whiche is not made after the lawe of the carnall commaundement, but after the power of the endlesse life.

Psal. 110. b. Hebr. 4. c. 17 For he thus testifieth, Thou art a priest for euer, after the order of Melchisedech.

18 For there is truely a disanulling of the commaundement going before, for ỹ weaknesse and vnprofitablenesse thereof.

Rom. 8. a. Galath. 3. c. 19 For the lawe made nothing perfect, but (was) the bringing in of a better hope, by the which we drawe nygh vnto God.

20 And in as much as that was not without an othe, (for those priestes were made wythout an othe:

21 But

D
Psal.110.a
21 But this priest with an othe, by him that sayde vnto him, The Lorde sware, and will not repent hym, thou art a priest for euer after the order of Melchisedech,)
22 By so muche was Iesus made a suretie of a better testament.
23 And amõg them many were made priests, bycause they were forbidden by death to endure:
24 But this man, bycause he endureth euer, hath an (b) vnchangeable priesthood.
25 Wherfore he is able also euer to saue them to the vttermoste, that come vnto God by hym, seeyng he euer liueth, to make intercession for them.
26 For such an high priest became vs, (which is) holy, harmeleste, vndefiled, separate from sinners, and made higher than heauens:
27 Whiche needeth not dayly, as those hyghe priests, to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that dyd he once, when he offered vp himselfe.
28 For the lawe maketh menne high priestes whiche haue infirmitie: but the worde of the othe whiche was after the lawe (maketh) the sonne, which is perfect for euermore.

b. Therfore all others are blasphemous that eyther make themselues his successours, or pretend any other sacrifice.
1. Tim. 2. a
1. Ioh. 2. b
Leuit. 9. b
Hebr. 5. a

The viij. Chapter.

6. He proueth the abolishyng aswel of the Leuiticall priesthood, as of the old couenant, by the spirituall and euerlastyng priesthood of Christ, 8. and by the new couenant.

A
Hebr. 6. d. and. 10. c.
1 But of the things which we haue spoke (this is) the summe: We haue suche an high priest, that sitteth on the right hande of the throne of the maiestie in the heauens,
2 A minister of holy things, and of the true tabernacle, whiche the Lorde pyght, and not man.
3 For euery hygh priest is ordeyned to offer gyftes and sacrifices. Wherefore it is of necessitie, that this man haue somewhat also to offer.
4 For he were not a priest, if he were on the earth, seeyng that there are priests, that accordyng to the lawe offer giftes,
Colos. 2. c
Hebr. 10. a
Exod. 25. d
Iosue. 7. k
5 Who serue vnto the example and shadowe of heauenly thyngs, as Moses was admonished of God, when he was about to finishe the tabernacle: for see, sayth he, that thou make all thyngs accordyng to the paterne shewed to thee in the mount.
6 But nowe hath he obteyned a more excellent office, by howe muche also he is the mediatour of a better "couenant, whiche was confirmed in better promyses.

"or, testament.

B
7 For if that first (couenant) had bene faultlesse, then shoulde no place haue bene sought for the seconde.
8 For in rebukyng them, he sayth, Beholde, the dayes (a) come, sayth the Lord, and I wil finish vpon the house of Israel, and vpon the house (b) of Iuda, a new couenant:
9 Not lyke that, that I made with theyr fathers, in the day when I toke them by the hande, to leade them out of the lande of Egypt: bycause they continued not in my couenant, and I regarded them not, sayth the Lorde.
10 For this is the couenant that I wyll make with the house of Israell after those dayes, sayth the Lord: gyuing my lawes into their minde, and in theyr hart I will write them, and I will be to them a God, and they shall be to me a people.
11 And they shall not (c) teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for al shall know me, from the litle of them, to the great of them.
12 For I wyll be mercyfull to theyr vnrighteousnesse, and theyr sinnes and theyr iniquities will I thynke vpon no more.
13 In that he sayth a newe (couenant) he hath worne out the first: for that whiche is worne out and waxed olde, is ready to vanishe away.

Ierem. 31. k
a. That is, when Christe shal remit our sinnes by the preachyng of the Gospel.
b. Signifying that there should be no more diuision, but all shal be made one Churche.
c. Men shall not in the time of the Gospel be so ignorant as they were before: but shal know God much more perfectly thorow Christe.

The. ix. Chapter.

1. Howe that the ceremonies and sacrifices of the lawe are abolished, 11. by the eternitie and perfection of Christes sacrifice.

1 The first (couenant) then had verily "iustifying ordinances, seruings of God, and worldly holynesse.
2 For there was a tabernacle made, the first (truely) wherein was the candlesticke, and the table, and the shew bread, which is called holy.
3 But after the (a) second vayle (was) a tabernacle whiche is called holyest of all:
4 Whiche had the golden censer, and the arke of the couenant ouerlayde rounde aboute with golde, wherein was the golden potte hauyng Manna, and Aarons rodde that had budded, and the tables of the couenant:
5 And ouer it the Cherubims of glory, shadowyng the mercy seate: Of which thyngs we can not now speake particularly.
6 When these thyngs were thus ordeyned, the priests went alwayes into the first tabernacle, accomplishyng the seruice of God.
7 But into the second (went) the high priest alone, once euery yeere, not without bloud, whiche he offered for himselfe, & for the ignorances of the people.

"or, ceremonies of seruice.
Exod. 25. b
a. That is, on the inward side of the vayle, which was hid frõ the people.
Exod. 16. g
Leui. 17. a
Exod. 40. c
B
Exod. 30. b
Leui. 16. b

8 The holy ghoſt this ſignifying, that the (b) way of holy things was not yet made manifeſt, while as yet the firſte tabernacle was ſtandyng:

9 Whiche (was) a ſimilitude for the tyme then preſent, in whiche were offred giftes, and ſacrifices, that coulde not make the worſhipper perfect as pertaynyng to the conſcience,

10 With onely meates and drynkes, and diuers waſſhyngs, and iuſtifyings of the fleſh, whiche were layde vp vntill the tyme of reformation.

11 But Chriſte beyng come an hygh prieſte of good thyngs that ſhoulde be, by a greater and more perfect tabernacle, not made with handes, that is to ſay, not of this buyldyng,

12 Neither by the bloud of Goates & Calues: but by hys owne bloud he entred in once into the holy place, and founde eternall redemption.

13 For if the (c) bloud of Oxen, & of Goates, and the aſſhes of a young Cowe, ſprynckling the vncleane, ſanctifieth to the purifying of the fleſhe:

14 Howe muche more the bloud of Chriſte, whiche through the eternall ſpirite offered himſelfe without ſpot to God, ſhall purge your conſcience from dead workes, to ſerue the liuyng God?

15 And for this cauſe is he the mediatour of the new "couenant, that through death, which was for the redemption of the tranſgreſſions (that were) vnder the firſte "couenant, they whiche are called, might receyue the promiſe of eternall inheritance.

16 For where as is a teſtament, there muſt alſo of neceſſitie be the death of him that made the teſtament.

17 For a teſtament is confirmed, when men are dead: for it is yet of no value, as long as he that made the teſtament is alyue.

18 For whiche cauſe alſo, neyther the firſt (teſtament) was dedicated without bloud.

19 For when Moſes had ſpoken euery precept to all the people accordyng to the lawe, taking the bloud of Calues, and of Goates, with water, and purple wool, and hyſope, he ſprynckled bothe the booke it ſelfe, and all the people,

20 Saying, This (is) the bloud of the teſtament whiche God hath enioyned vnto you.

21 And likewyſe he ſprinckled with bloud bothe the tabernacle, and all the veſſels of the miniſterie.

22 And almoſt al things are by the lawe purged with bloud, and without ſhedding of bloud is no remiſſion.

23 It is neede then that the paterns of heauenly things, be purified with ſuche things: but the heauenly things themſelues (be purified) with better ſacrifices than are thoſe.

24 For Chriſt is not entred into the holy place made with hands (which are) paternes of true things: but into heauen it ſelfe, now to appeare in the ſight of God for vs.

25 Not that he ſhould offer himſelfe (d) often, as the high prieſt entreth into the holy places euery yeere in ſtrange bloud:

26 (For then muſte hee haue often ſuffered ſince the fundation of the worlde:) but now once in the ende of the worlde hath he appeared, to put away ſinne, by the ſacrifice of himſelfe.

27 And as it is appoynted vnto men once to die, and after this the iudgement:

28 Euen ſo Chriſte once ſuffred to take away the ſinnes of many, the ſeconde time ſhall be ſeene without ſinne of them whiche wayte for him vnto ſalnation.

The.x. Chapter.

1. The olde lawe had no power to cleanſe away ſinne, 10. but Chriſte did it with offeryng of his body once for all.

1 For the law hauyng the (a) ſhadowe of good things to come, and not the very faſhion of the things themſelues, can neuer with thoſe ſacrifices whiche they offer yeere by yeere continually, make the comers thervnto perfect.

2 For woulde not then thoſe (ſacrifices) haue ceaſſed to haue bene offered, becauſe that the offerers once purged, ſhoulde haue had no more conſcience of ſinnes?

3 Neuertheleſſe, in thoſe (ſacrifices) is mention made of ſinnes euery yeere.

4 For it is not poſſible that ỹ bloud of bulles and of goates, ſhould take away ſinnes.

5 Wherefore when he commeth into the worlde, he ſayth, Sacrifice and offering thou wouldeſt not haue, but a body haſte thou ordeyned me.

6 In burnt ſacrifices (and offeringes) for ſinne thou haſt had no pleaſure:

7 Then ſayde I, Lo, I come, (In the beginning of the booke it is written of me) to do thy will, O God.

8 Aboue when he ſayth, that ſacrifice and offering, and burnt offerings, (and offerings) for ſinne thou wouldeſt not, neyther haddeſt pleaſure (therein) (whiche are offered by the lawe:)

9 Then ſayde he, Lo, I come, to do thy will O God: He taketh away the firſt (b) to eſtabliſh the (c) ſeconde.

10 In

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b. So long as the high prieſt offered once a yeere for his owne ſinnes, & for the peoples and alſo while this earthly tabernacle ſtood, the way to the heauenly tabernacle, which is made open by Chriſtes bloud, coulde not be entred into.

The Epiſtle on the. 5. ſunday in Lent.

Hebr. 6. d

Leui. 16. c.

c. The Leuitical prieſts offered beaſts bloud: But Chriſt the true & eternal prieſt offred his own bloud, whiche was moſt holy and pure. The Leuitical prieſt offered yerely, & therfore did only repreſent the true holines: but Chriſt by one only ſacrifice hath made holy for euer them that beleeue.

"or, teſtament.

"or, teſtament.

1. Tim. 2. a

The Epiſtle on the Wednesday before Eaſter.

Exod. 24. b

D

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24 For Chriſt is not entred into the holy place made with hands (which are) paternes of true things: but into heauen it ſelfe, now to appeare in the ſight of God for vs. Acts. 16. f

1. Joh. 2. a

d. Therfore to make any other offering or ſacrifice for ſinne, after that Chriſtes body was once offered, is blaſphemie.

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1 For the law hauyng the (a) ſhadowe of good things to come, and not the very faſhion of the things themſelues, can neuer with thoſe ſacrifices whiche they offer yeere by yeere continually, make the comers thervnto perfect.

The Epiſtle on good Friday.

a. Which was as it were the firſt draught & purtract of the liuely paterne to come.

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5 Wherefore when he commeth into the worlde, he ſayth, Sacrifice and offering thou wouldeſt not haue, but a body haſte thou ordeyned me. Pſal. 40. b

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7 Then ſayde I, Lo, I come, (In the beginning of the booke it is written of me) to do thy will, O God. B

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b. That is, ſacrifices.

c. Whiche is the wil of god, to ſtande contēt with Chriſtes ſacrifice.

10 In the whiche will we are made holy, euen by the offring of ỹ body of Jesus Christ once for all.

11 And euery priest standeth daily ministring, and offering oftentimes the same sacrifices, whiche can neuer take away sinnes:

12 But this man after he hath offered one sacrifice for sinnes, is sit downe for euer on the right hande of God,

13 From henceforth tarying till his foes be made his footestole.

14 For with one offering hath he made perfect for euer them that are sanctified.

15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 This is the "couenaunt that I will make vnto them after those dayes (sayth the Lord) giuing my lawes in their heart, and in their myndes will I write them:

17 And their sinnes and iniquities will I in no wyse remember any more.

18 And where remission of these things (is) there (is) no more offering for sinne.

19 Hauing therfore, brethren, libertie to enter into holie (places) in the (d) bloud of Jesus.

20 By the newe and (e) liuing way, whiche he hath prepared for vs through the vaile, that is to say, his flesshe:

21 And (seing we haue) an high priestе ouer the house of God.

22 Let vs drawe nygh with a true heart, in assurance of faith sprinkled in our harts from an euil conscience, and washed in body with pure water.

23 Lette vs holde the profession of the hope, without wauering, (for he is faithfull that promised:)

24 And lette vs consyder one an other to prouoke vnto loue, and good workes.

25 Not forsaking the assembling of our selues together, as the manner of some (is) but exhorting one (another) and so much the more as ye see the day approching.

26 For if we sinne willingly after that wee haue receyued the knowledge of the truthe, there remayneth no more sacrifice for sinnes:

27 But a fearefull looking for of iudgement, and violent fyre, whiche shall deuoure the aduersaries.

28 He that despised Moyses lawe, dyeth without mercie vnder two or three witnesses:

29 Of how much sorer punishment (suppose ye) shal he be worthie, which hath troden vnder foote the sonne of God: and hath counted the bloud of the couenaunt wherein he was sanctified, an vnholie thing, and hath done despite to the spirite of grace?

30 For we knowe him that hath sayd, Vengeance (belongeth) vnto me, I will render, sayth the Lorde: and agayne the Lord shal iudge his people.

31 It is a fearefull thyng to fall into the handes of the liuing God.

32 Call to remembraunce the former dayes, in the whiche after ye had receyued lyghte, ye endured a great fight of aduersities:

33 Partely whyle ye were made a gasyng stocke, both by reproches and afflictions, and partly whyle ye became companions of them which were so tossed to and fro.

34 For ye suffred also with my bondes, and toke in worth ỹ spoiling of your goods with gladnesse: knowyng in youre selues howe that ye haue in heauen a better and an enduring substance.

35 Cast not away therfore youre confidence which hath great recompence of reward.

36 For ye haue neede of pacience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a verie little while, and he that shal come, will come, and will not tarie.

38 And the iust shall liue by faith: and if he withdrawe himselfe, my soule shall haue no pleasure in him.

39 Wee are not of them whiche withdrawe our selues vnto perdition: but we pertayne vnto faith, to the winning of the soule.

The.xi. Chapter.

1. VVhat fayth is, and a commendation of the same. 9. VVithout fayth we can not please God.

1 FAyth is the "grounde of things hoped for, the euidence of things not seene.

2 For by it "the (a) elders obteyned a good report.

3 Through faith wee vnderstande, that the worldes were ordeyned by the worde of God, and that things whiche are seene, were made of things whiche were not seene.

4 By faith Abell offered vnto God a more excellent sacrifice than Caine, by whiche he was witnessed to be (b) righteous, God testifying of his giftes: by whiche also he being dead, yet speaketh.

5 By Faith, was Enoch translated, that he should not se death, neyther was he found, for God had taken him awaye: For afore he was taken awaye, he was reported of to haue pleased God.

6 But without faith it is impossible to please him: For he that commeth to God, muste beleue that God is, and that he is a rewarder of them that diligently seeke him.

7 By faithe, Noe beeing warned of God of thyngs not seene as yet, moued with reuerence,

a. we by christ haue that libertie whiche the auncient fathers coulde not haue by the law.
c. The bloud of Christ is alwayes fresh and lyuely before the father to sprinkle and quicken vs.
Mat. 12. d. Heb. 6. a. 2. Pet. 2. d.
Deut. 19. d. Heb. 10. c. 2. Cor. 13. a.
Deute. 32. d.
Psal. 94. a. Rom. 12. d.
Iohn. 2. a. Rom. 1. a. Galat. 3. b.

I "or, representation. "or, our forefathers.
a. Haue bene approued, and so obteyned saluation.
Iohn. 17. c. Rom. 1. c.
b. Because god receyued hym to mercy, therfore he imputed him righteous.
Gen. 4. a. Gene. 5. g. Sapi. 4. b. Eccle. 44. b.
Gene. 6. d.

urrence, prepared the arke to the sauyng of his house, throughe the which (arke) he condemned the worlde, and became heyre of the righteousnesse whiche is by faith.

Mat.12.d.

8 By faith Abraham when he was called, obeyed (God) to go out into a place which he shoulde afterwarde receiue to inheritaunce: and he went out, not knowing whether hee shoulde goe.

Gen.11.a. Actes.7.a.

9 By fayth he remoued into the land of promise, as into a straunge countrey, when hee had dwelt in tabernacles, with Isahac and Jacob, heires with him of the same promise:

10 For he looked for a citie hauing a fundation, whose buylder and maker is God.

11 Throughe fayth also Sara hir selfe receyued strength to conceyue seede, and was deliuered of a childe when she was past age, because shee iudged hym faithfull whiche had promised.

Gen.21.a.

12 And therefore sprang there of one, euen of one whiche was as good as dead, (so many) in multitude as are the starres in the skie, and as the sande whiche is by the sea shore innumerable.

Gen.15.a.

13 These all dyed according to fayth, not hauing receyued the promises, but when they had seene them a farre off, and beleeued, and saluted, and confessed that they were strangers and pilgrims on the earth.

Job.8.g. C

14 For they that say suche things, declare that they seeke a countrey.

Gen.47.b. 1.Par.29.d. Exod.2.f. Gen.12.a. Eccl.44.c.

c. For it might seeme to the flesshe, that the promise was contrary to the commaundement, to sacrifice his sonne.

15 Also if they had bene myndefull of that (countrey) from whence they came out, they had leysure to haue returned:

16 But nowe they desyre a better (countrey) that is, a heauenly: Wherefore God is not ashamed of them to be called their God, for he hath prepared for them a citie.

17 By faith Abraham offred vp Isahac when he was (c) proued, and he that had receyued the promyses, offered vp his onely begotten sonne.

18 To whom it is sayd, That in Isahac shal thy seede be called.

19 For he consydered that God was able to rayse the dead vp againe, from whence also he receyued him in a (certain) similitude (of the resurrection.)

20 By fayth, Isahac blesse Jacob and Esau, concerning things to come.

Gen.27.d. D

21 By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, and worshipped *towarde the top of his sceptre.

Gen.49.a. *Some reade, leaning vpon his staffe.

22 By faith, Joseph when he dyed, remembred the departing of the children of Israell, and gaue commaundement of his bones.

Gen.50.d.

23 By faith, Moyses when he was borne, was hidde three monethes of his father and mother, because they sawe hee was a proper childe, neyther feared they the kings commaundement.

Exod.2.b. Actes.7.a.

24 By fayth Moyses when he was greate, refused to bee called the sonne of Pharaons daughter:

25 Chosyng rather to suffer aduersitie with the people of God, than to enioye the pleasures of sinne for a season:

26 Estemyng the rebuke of Christ, greater riches than the treasures of Egypt: For he hadde respecte vnto the recompence of the rewarde.

27 By fayth, he forsoke Egypt, fearyng not the wrathe of the king: For he endured, euen as though he had seen him whiche is inuisible.

Exod.12.b.

28 Throughe faith, he ordeyned the Passeouer and the effusion of bloud, least hee that destroyed the first borne, shoulde touche them.

Exod.14.c.

29 By faith they passed throughe the red sea, as by dry lande: whiche the Egyptians, assaying to do, were drowned.

Iosue.6.c.

30 By faith, the walles of Jericho fel down, after they were compassed about seuen days.

Iosue.2.a.

31 By fayth, the harlot Rahab perished not with them that were disobedient, when she had receyued the spyes with peace.

Iudith.7.d. Iudi.4.d. Iudi.14.a. Iudi.11.a. 1.Reg.17.b. 1.Reg.11.a. 1.Reg.17.a. Dan.6.f. Dan.2.c. Daniel.2.d. 3.Reg.19.a.

32 And what shall I more saye? for the time would fayle me, to rehearse of Gedeon, of Barac, and of Sampson, and of Jephtha, of Dauid also and Samuell, and of the Prophets:

33 Which throughe faith subdued kingdoms, wrought righteousnesse, obteyned the promises, stopped the mouthes of the Lions.

34 Quenched the violence of fyre, escaped the edge of the swoorde, out of weaknesse were made strong, waxed valiant in fyght, turned to flight the armies of the aliantes.

35 The women receyued their dead, rayse to lyfe agayne: Other were racked, not lokyng for deliuerance, that they might receiue a better resurrection.

3.Reg.19.a.

36 And others were tryed with mockings and scourgings: Yea moreouer, with bondes and prisonment:

37 They were stoned, were hewen asunder, were tempted, were slayn with swoord, wandred about in shepes skinnes & goat skinnes, being destitute, afflicted (and) tormented.

3.Reg.21.b. Esai.38.b.

38 Of whom the worlde was not worthie: They wandred in wyldernesse & in mountayns, and in dennes and caues of the earth.

d. They had not such clearelight as we haue, they loked for that which we haue, therefore it were shame for vs if at least we haue not a great constancie as they.

39 And these al throughe faith hauing obteined good reporte, receyued (d) not the promise.

40 Whereas God hed prouided a better thing for vs, that they without vs, shoulde not be made perfect.

The.xij. Chapter.

1. An exhortation to be pacient and stedfast in trouble and aduersitie, vpon hope of euerlastyng reward. 25. A commendation of the new testament aboue the olde.

1 Wherefore, seyng that we are compassed with so great a cloude of witnesses, all layde away that (a) presseth downe, and the sinne that hangeth so fast on, let vs run with patience vnto the battayle that is set before vs:

2 Lokyng vnto Jesus the "captayne and fynisher of our fayth, whiche for the ioy that was set before him, endured the crosse, hauyng despised the shame, and is set downe on the ryght hande of the throne of God.

3 Consider therefore hym that endured such speakyng agaynst hym of sinners, least you shoulde be wearyed, faintyng in your mindes.

4 Ye haue not resisted vnto (the sheddyng of) bloud, stryuing agaynst sinne.

5 And ye haue forgotten the exhortation whiche speaketh vnto you as vnto chyldren, My sonne, despise not thou the chastenyng of the Lorde, neyther faynt when thou art rebuked of hym.

6 For whom the Lorde loueth he chasteneth, and scourgeth euery sonne that he receiueth.

7 If ye endure chastenyng, God tendreth you as his sonnes: for what sonne is he whom the father chastneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastardes, and not sonnes.

9 Furthermore, wee haue had fathers of our flesshe, which corrected vs, and wee gaue (them) reuerence: shall wee not then much rather be in subiection vnto the father of spirites, and liue?

10 For they verily for a fewe dayes chastened vs after theyr owne pleasure, but he for our profite, that wee myght be partakers of hys holynesse.

11 No chastisyng for the present seemeth to be ioyous, but greeuous: neuertheless, afterwarde it bryngeth the quyet fruyte of ryghteousnesse, vnto them whiche are exercised thereby.

12 Strayghten vp therefore the hands which were let downe, and the weake knees,

13 And make right steppes vnto your feete, least (b) that which is halyng turne out of the way: but let it rather be healed.

14 Followe peace with all men, and holynesse, without the which no man shall see the Lorde:

15 Taking heede that no man fall away from the grace of God, least any roote of bitternesse springyng vp, trouble you, and thereby many be defiled.

16 Lette there be no fornicatour or vncleane person, as Esau, whiche for one morsell of meate solde hys birthryght.

17 For ye knowe how that afterwarde, when he would haue inherited the blessyng, he was reprobated: for he found no place of repentance, though he sought it carefully with teares.

18 For ye are not come vnto the mount that is (c) touched, and vnto burnyng fire, and vnto cloome & darkenesse, & tempest of weather,

19 And sounde of a trumpe, and the voyce of wordes: which (voyce) they that heard it, wished away, that the worde should not be spoken to them:

20 (For they did not abyde that whiche was commaunded. And if so much as a beaste touche the mountayne, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight which appeared, that Moses sayde, I feare exceedingly, and quake:)

22 But ye are come vnto the mount Sion, and to the citie of the lyuing God, the celestiall Hierusalem, and to an innumerable company of (d) angels.

23 And vnto the congregation of the firste borne, whiche are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men:

24 And to Jesus the mediatour of the newe tournant, & to the bloud of sprinkling that speaketh better then (did the bloud) of Abel.

25 See that ye despise not hym that speaketh: for if they escaped not whiche refused hym that spake on earth, muche more shall we (not escape) if we turne away from hym that (speaketh) from heauen:

26 Whose voyce then shooke the earth, and nowe hath declared, saying, Yet once more I shake not the earth onely, but also heauen.

27 And this (word) yet once more, signifyeth remouyng of those thyngs whiche are "shaken, as of thyngs which are made, that the thinges whiche are not "shaken, may remayne.

28 Wherefore, wee receiuyng a kyngdome which can not be moued, let vs haue grace, whereby wee may so serue God acceptable, with reuerence and godly feare.

29 For our God (is) a (e) consumyng fyre.

The.xiij. Chapter.

1. Hee exhorteth vs to loue, 2. to hospitalitie, 3. to thinke vpon suche as are in aduersitie,

4. to

Ephes.3.a

a. As riches, cares, and such like, and so to become Christes disciples, by denying our selues, and takyng our crosse to followe him.

"or, that so lightly vpon euery circumstance or occasion taketh holde of vs.

"or, beginner.

Ephes.1.D

Coloss.3.a

Hebr.1.a

Esai.35.a

b. Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in bondage to be punished.

Gene.25.b

Gene.27.f

Exod.19.b

c. Whiche might be touched and seene, for it was material, but God commaunded that none shoulde touche it.

Exod.19.b

D

d. By the gospel we are ioyned with the angels & patriarches.

"or, testament.

1.Pet.1.a

Hebr.9.D

Ethn.4.b

"or, chageable.

"or, chageable.

E

Deut.4.D

e. To destroy the that resist hym.

4. to mainteyne wedlocke, 5. to auoyde couetouſneſſe, 7. to make muche of them that preache Gods worde, 9. to beware of ſtrãge learnyng, 13. to be content to ſuffer rebuke with Chriſte, 15. to be thankeful vnto God, 17. and obedient vnto our gouernours.

Rom.12.c
Act.10.c
2.Pet.4.b
1.Tim.4.b
Gene.19.a

Eccle.29.d
1.Tim.6.b
Joſue.1.a

a. He was, is, and ſhal be, the fundatiõ of the Churche for euer.
b. They that, ſticke to the ceremonies of the law, cã not eate, that is, cã not be partakers of our aulter, whiche is, thankeſgyuing, and liberalitie, whiche two ſacrifices or offerings, are now onely left to the Chriſtians.
c. So that the prieſtes had no peece therof.

1 LEt brotherly loue continue.
2 Be not forgetfull to lodge ſtrãgers: for therby ſome haue lodged angels vnawares.
3 Remember them that are in bondes, as bounde with them: and them whiche ſuffer aduerſitie, as beyng your ſelues alſo in the body (ſubiect to aduerſitie.)
4 Wedlocke is honourable among all men, and the bedde vndefiled: But whoremongers and adulterers, God will iudge.
5 Let your conuerſation be without couetouſneſſe, beyng content with ſuche things as ye haue. For he hath ſayde, I will in no caſe fayle thee, neyther forſake thee.
6 So that we may boldly ſay, The Lorde is my helper, and I will not feare what man may do vnto me.
B 7 Remember them whiche haue the ouerſight of you, which haue ſpoken vnto you the worde of God: whoſe ende of conuerſation ye conſideryng, folow their fayth.
8 Jeſus Chriſte (a) yeſterday and to day, and the ſame for euer.
9 Be not caryed about with diuers & ſtrãge doctrines: For it is a good thyng that the harte be ſtablyſhed with grace, and not with meates, whiche haue not profited them that haue bene occupied therein.
10 We haue an aulter, whereof they haue no ryght to (b) eate, whiche ſerue in the tabernacle.
11 For the bodyes of thoſe beaſtes, whoſe bloud is brought into the holy place, by the byghe prieſte for ſinne, are (c) burnt without the tents.
12 Therfore Jeſus alſo, that he might ſanctifie the people with his owne bloud, ſuffered without the gate.
13 Let vs goe forth therefore vnto him out of the tentes, bearyng his reproche.
14 For here haue we no continuyng citie: but C we ſeeke one to come.
15 By hym therefore let vs offer ſacrifice of laude alwayes to God, that is, the fruyte of lippes confeſſyng his name.
16 To do good and to diſtribute forget not, for with ſuch ſacrifice God is well pleaſed. Eccle.35.a
17 Obey them that haue the ouerſight of you, and ſubmit youre ſelues: for they watche for your ſoules, as they that muſte gyue accompts, that they may do it with ioy, and not with griefe: for that is vnprofitable for you. Act.10.a Rom.12.a Phil.4.b
18 Pray for vs: for we truſt wee haue a good conſcience, in all things willyng to lyue honeſtly.
19 But I deſire you the more earneſtly that yee ſo do, that I may be reſtored to you the ſooner.
20 The God of peace, that brought agayne from the dead our Lorde Jeſus, the greate ſhepheard of the ſheepe, through the bloud of the euerlaſtyng couenant, Ezec.34.b Joſue.10.a 1.Pet.5.a
21 Make you perfect in all good workes to do his will, worckyng in you that which is pleaſant in his ſight, thorowe Jeſus Chriſte, to whom be glory for euer and euer, Amen. D
22 And I beſeeche you brethren, ſuffer the worde of exhortation, for I haue written vnto you in fewe wordes.
23 Know ye, that (our) brother Timotheus is deliuered: with whom (if he come ſhortly) I will ſee you.
24 Salute all them that haue the ouerſight of you, and all the ſaincts. They of Italie ſalute you.
25 Grace be with you all, Amen.

VVritten to the Hebrues, (from Italie,) by Timotheus.

The Epiſtle of ſaint Iames.

¶ The firſt Chapter.

1. He exhorteth to reioyce in trouble, & to be feruent in prayer, with ſtedfaſt beleefe, 17. to looke for all good things from aboue, 21. to forſake all wyckednes, and thankfully to receyue the woorde of God, 22. not onely hearyng it, and ſpeakyng of it, but to do therafter in deede. 27. VVhat true religion is.

The Epistle in S. Philip and Iames daye.

1 IAmes a seruant of God, and of the Lorde Iesus Christ, to ỹ twelue tribes which are scattered abroade, greeting.
2 My brethren, count it al ioye when ye fall into diuers temptations.
3 Knowing (this) that the trying of your fayth worketh patience,
4 And let patience haue (his) perfect worke, that ye maye be perfect and sounde, lackyng nothing.
5 If any of you lacke wysedome, lette hym aske of God, that giueth to all men indifferently, and casteth no man in the teeth: and it shall be giuen him.
6 But let him aske in faith, nothing wauering: For he that wauereth, is lyke a wane of the sea, tost of the wynde, and caryed with violence.
7 Neither let that man thinke that he shal receyue any thing of the Lorde.
8 A double mynded man (is) vnstable in all his wayes.
9 Let the brother of lowe degree, reioyce in that he is (a) exalted:
10 Agayne, the ryche, in that he is made lowe: Bicause as the floure of the grasse he shall passe away.
11 For (as) the Sunne hath risen with heate, and the grasse hath withered, and his floure hath fallen awaye, and the beautie of the fashion of it hathe perished: so also shall the riche man fade away in his wayes.
12 Blessed is the man that endureth temptation: for when he is tryed, he shall receyue the crowne of lyfe whiche the Lorde hathe promised to them that loue him.
13 Let no man say when he is (b) tempted, I am tempted of God: for GOD cannot be tempted with euill, neyther tempteth he any man.
14 But euery man is tempted when hee is drawen away, and enticed with the bayte of his owne concupiscence.
15 Then when lust hath conceyued, it bryngeth forth sinne: and sinne when it is finished, bringeth forth death.
16 Doe not erre my deare brethren.
17 Euery good (c) gining, and euery perfecte gyfte is from aboue, and commeth downe from the father of lyghtes, with whome is no variableneſſe, neither shadow of turning.
18 Of his owne will begate hee vs, with the worde of truth, that we should be the firſte fruites of his creatures.
19 Wherefore my deare brethren, let euery man bee swyfte to heare, slowe to speake, slowe to wrathe.
20 For the wrath of man, worketh not that whiche is righteous before God.
21 Wherefore lay apart all filthyneſſe, and superfluitie of "naughtineſſe, and receyue with meekeneſſe the worde that is graffed in you, which is able to saue your soules.
22 And be ye doers of the word, and not hearers only, deceiuing your owne selues.
23 For if any be a hearer of the worde, and not a doer, he is lyke vnto a man beholding his bodyly face in a ((d) glasse.
24 For he hathe considered himselfe, and is gone his wayes, and hath forgotten immediately what his fashion was.
25 But who so looketh in the perfect law of libertie, and continueth (therin) he being not a forgetfull hearer, but a doer of the worke, shall be blessed in his deede.
26 If any man among you seeme to be "deuoute, and refrayneth not his tonng, but deceyueth his owne heart, this mans "deuotion is vayne.
27 Pure deuotion and vndefiled before God and the father is this, To visite the fatherlesse and widowes in their aduersitie, and to kepe himselfe vnspotted of the worlde.

Iob.42.a. Iaqui.3.a. Rom.5.a.

Iob.18.c. Eccl.7.c. Math.12.a. Luke.11.b.

a. That he is called to the companie of Christ and his angels.

Esai.11.b. Ecclc.14.b. 1.Peter.1.b.

b. He meaneth nowe of inwarde temptations, as of our disordered appetites whiche cause vs to sin.

The Epistle on the fourthe Sunday after Easter.

c. Seeing all good things come of God, we ought not to make hym the authour of euill.

Iohn.1.a. Prou.17.d. Eccl.5.a.

Iam.1.a. Rom.13.b. Coloss.3.a.

"or, malicia ousneſſe.

The Epistle on the fyfth Sunday after Easter.

Rom.2.b. Mat.5.d. Luke.11.g.

d. So Goddes word is a glas, wherein wee must beholde our selues, and become lyke vnto him.

Math.7.d.

"or, religious.

"or, religion.

The.ij.Chapter.

1. He forbyddeth to haue any respect of persons, 5. but too regard the poore as well as the ryche. 8. to be louing and merciful, 14. and not to boast of Fayth, where no deedes are. 17. for it is but a deade fayth, where good works folow not.

1 MY brethren, haue not the faithe of our Lorde Iesus Christ, the Lord of glorie (a) with respect of persons.
2 For if there come into your "companie a man wearing a golde ring, in goodly apparell, and there come in also a poore man in vile rayment:
3 And ye haue a respecte to him that weareth the gay clothing, and saye vnto him, Sitte thou here in a good place: and say vnto the poore, Stand thou there, or sitte here vnder my footestoole:
4 Are ye not partiall in youre selues, and are made iudges of euill thoughtes:
5 Hearken my deare beloued brethren, Hathe not God chosen the poore of this worlde (that they might be) riche in faithe, and heires of the kingdome, whiche he promised to them that loue him?
6 But ye haue despised the poore. Do not rich men oppresse you by tyrannie, and drawe you before the iudgement seates?
7 Doe not they blaspheme that (b) good name by the which ye are named.

I a. As esteming faith and religion by the outwarde apperance of mē.

"or, congregation.

b. The name of God & Christ, whereof you make profession, & in that thei dishonor God, it is not mete that you his children should honour them.

8 If

8 If ye fulfyll the royall lawe according to the scripture, Thou shalte loue thy neyghbour as thy selfe, ye doe well:

9 But if ye regarde one person more than an other, ye commit sinne, and are rebuked of the lawe as transgressours.

Matth. 5, c. 10 Whosoeuer shall kepe the whole law, and yet fayle in one poynt, he is gyltie of all.

11 For he that sayde, Doe not commit aduulterie: sayde also, Doe not kill. Thoughe thou doe none aduulterie, yet if thou kill, thou arte become a transgressoure of the lawe.

c. By the mercie of God, which deliuereth vs from the curse of the lawe.

12 So speake ye, and so doe, as they that shal be iudged by the lawe of (c) libertie.

13 For hee (shall haue) iudgement without mercie, that hathe shewed no mercie: and mercie reioyceth agaynst iudgement.

14 What profiteth it my brethren, though a man say he hath faith, and hath not deedes? can faith saue him?

15 If a brother or a sister be naked, and destitute of dayely fode,

16 And one of you say vnto them, Depart in peace, be you warmed and fylled: notwithstanding yee giue them not those thynges whiche are needfull to the bodie: what (shall it) profite?

17 Euen so Faithe, if it haue not deedes, is dead in it selfe.

18 But some man wil say, Thou hast faith, and I haue deedes: shewe me thy fayth by thy (d) deeds, and I wil shew thee my faith by my deedes.

d. Here deedes are considered as ioyned with true faith.

19 Thou beleeuest that there is one GOD, thou doest well: the deuyls also beleeue, and tremble.

20 But wilt thou know, O thou vayn man, that that fayth (whiche is) without workes, is dead?

Gene. 22. b. 21 Was not Abraham oure father iustifyed through workes, when he had offered Isaac his sonne vpon the aultar?

22 Seest thou not howe that faith wroughte with his deedes, and through the deeds was the fayth made perfecte?

Gen. 15. b. Rom. 4 a. Galath. 3. a. 23 And the scripture was fulfilled whych sayeth, Abraham beleeued God, and it was reputed vnto him for righteousnesse: and hee was called the friend of God.

24 Ye see then, howe that of deedes a man is iustifyed, and not of faith only?

Josue. 2. a. 25 Lykewyse also, was not Rahab the harlot iustifyed through workes, when she had receiued the messangers, and had sente them out an other way?

26 For, as the bodye without the spirite is dead, euen so Faythe without workes, is dead (also.)

The. iij. Chapter.

2. He forbiddeth all ambition to seeke honour aboue our brethren. 3. He describeth the propretie of the tongue. 15. 16. And what difference there is betwixte the wisedome of God, and the wisedome of the world.

1 MY brethren, be not many maisters, knowing howe that wee shall receyue the greater damnation.

A Math. 23. Prou. 17. a. He that is able to moderate his tong hath attayned to an excellent. g. vertue.

2 For in many things we offende all. If a man offende not in (a) worde, the same is a perfecte man, and able also to bridle all the bodie.

3 Beholde, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole bodie:

4 Beholde also the shippes, whiche though they bee so greate, and are driuen of fierce wyndes, yet are they turned aboute with a verie small helme, whether so euer the luste of the gouernour will:

5 Euen so the tongue is a little member also, and boasteth great things: beholde howe great a matter a little fyre kindleth.

6 And the tongue is fyre, euen a worlde of wickednesse: so is the toung set among our membres, that it defileth the whole bodye, and (b) setteth on fyre the course of nature, and it is set on fyre of hell.

b. The intemperancie of the toung, is flame of hell fyre.

B

7 All the nature of beastes, and of byrds, and of serpentes, and things of the sea is meeked and tamed of the nature of man:

8 But the tongue can no man tame (it is) an vnruly euill, full of deadly poyson:

9 Therewith blesse wee (our) God and father: and therwith curse we men, which are made after the similitude of God. Gene. 1. b.

10 Out of one mouthe proceedeth blessing and cursing: My brethren, these thynges ought not so to be.

11 Doth a fountayne sende forth at one hole sweete (water) and bitter (also?)

12 Can the figge tree, my brethren, beare olive berries? eyther a vine beare figges? so (can) no fountayne giue both salte water & fresshe also.

13 Who is a wyse man and endewed with knowledge among you? let him shew his workes out of good conuersation with meekenesse of wysedome.

14 But if ye haue bitter enuying and stryfe in your heart, glorie not, neyther be lyers against the truth. C

15 For suche wisedome descendeth not from aboue: but is earthly, sensuall, & diuelishe.

16 For where enuying and stryfe is, there is sedition, and of all maner of euill workes.

17 But the wisedome that is from aboue, is first pure, then peaceable, gentle, and easye to be

you, the things which the angels desire to behold.

13 Wherefore gyrde vp the loynes of your mynde, be sober, and truste perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ:

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which called you, is holy, euē so be ye holy also in all manner of conuersation.

16 Because it is written, Be ye holy, for I am holy.

17 And if so be that ye call on the father, which wout respect of person iudgeth according to euery mans worke, see that ye passe the time of your dwelling here, in feare:

18 Forasmuch as ye knowe, howe that ye were not redemed with corruptible (thinges) as siluer and golde, from your vaine conuersation, whiche ye receiued by the tradition of the fathers:

19 But with the precious bloud of Christ, as of a lamb vndefyled and without spot:

20 Which was ordeined before hande, euen before the worlde was made, but was declared in the (c) last times for your sakes:

21 Which by his meanes doe beleeue on God that raysed him vp from the dead, and gaue him glory, that he might haue faith and hope towarde God:

22 Euen ye which haue purifyed your soules, through the spirite in obeying the trueth, with brotherly loue vnfaigned, see that ye loue one another with a pure hart feruently:

23 For ye are borne a new, not of corruptible sede: but of incorruptible, by the worde of God, which liueth and lasteth for euer.

24 For all flesshe is as grasse, & al the glory of man is as the floure of grasse: The grasse withereth, and the floure falleth away:

25 But the worde of the Lorde endureth euer: And this is the worde which by the Gospel was preached vnto you.

The. ij. Chapter.

3. He exhorteth them to lay aside all vice, 4. shewing that Christ is the fundation whereupon they buylde.

1 Wherefore all" noughtinesse, and all guyle, and faignednesse, and enuie, and backbiting layde aside,

2 As newe borne babes, desire ye the milke of the worde, which is without deceite: that ye may growe thereby (vnto saluation.)

3 If so be that ye haue tasted howe gracious the Lorde is:

4 To whome ye come as vnto a liuing stone, disalowed of menne, but chosen of God (and) precious.

5 And ye as liuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spiritual sacrifice, acceptable to God by Iesus Christ.

6 Wherefore it is conteined also in the scripture: Beholde, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleeueth on him, shall in no wise be confounded.

7 Vnto you therefore which beleeue, he is precious: but vnto them whiche beleeue not, the stone which ỹ builders disalowed, the same is made the head of the corner:

8 And a stone of stumbling, and a rocke of offence, which stumble at the worde, and being disobedient, vnto the whiche thing they were ordained.

9 But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people: that ye should shewe forth the vertues of him that called you out of darkenesse into his marueilous light.

10 Which in time past were not a people, but are nowe the people of God: whiche sometime had not obtained mercy, but nowe haue obteyned mercy.

11 Dearly beloued, I beseech you as strangers and pylgrimes, abstayne from fleshly lustes, which fight against the soule:

12 And see that ye haue honest conuersation among the Gentiles: that whereas they backbite you as euil doers, they may by your good workes (which) they shall see, glorifie God in the day of visitation.

13 Submit your selues therefore vnto all maner ordinaunce of man for the Lordes sake: whether it be vnto the king, as hauing the preeminence:

14 Other vnto rulers, as vnto them that are sent by him for the punishmēt of euil doers, but for the laude of them that doe wel:

15 For so is the wil of God, that with well doing ye may stop the ignoraunce of foolish men.

16 As free, and not as hauing the libertie for a cloke of noughtinesse, but even as the seruantes of God.

17 Honour al men, Loue brotherly fellowship, Feare God, Honour the king.

18 Seruantes obey your maisters with all

feare, not onely if they be good and curteous, but also though they be frowarde.

19 For it is thanke worthy, if a man for cõscience toward god endure greefe, & suffer wrong vndeserued.

The Epistle on the second sunday after Easter. Mat. 5. a.

20 For what prayse is it, if when ye be buffetted for your faultes, ye shall take it patiently? But if when ye doe well, and suffer wrong, and shall take it patiently, then is there thanke with God.

D "Gene. 22. for you. John. 13. b. Ephes. 5. a.

21 For hereunto verily were ye called: for Christ also suffered "for vs, leaning vs an ensample, that ye shoulde folowe his steppes.

22 Which did no sinne, neither was there guyle found in his mouth.

23 Which when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed the (vengeance) to him that iudgeth righteously.

Mat. 8. c. Esai. 53. b.

24 Whiche his own selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, shoulde liue vnto righteousnes: by whose stripes ye were healed.

25 For ye were as sheep going astray: but are nowe turned vnto the shepheard and bysshop of your soules.

The. iiij. Chapter.

1. Howe wiues ought to order them selues towarde their husbandes. 3. And in their apparel.

A 1 Likewise ye wiues be in subiection to your husbandes, that euen they which obey not the word, may without the word be wonne, by ỹ conuersatiõ of the wiues:

Ephes. 5. c. Colos. 3. c.

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 Whose apparel let it not be that whiche is outwarde, with brayded heare, and hanging on of gold, eyther in putting on of (gorgeous) apparel:

4 But let the hid man (which is) in the hart be without al corruption, of a meeke and quiet spirite, which (spirite) is before god a thing much set by.

5 For after this manner in the olde tymes did the holy women also, which trusted in God, tyre themselues, being obedient vnto their husbandes,

6 Euen as Sara obeyed Abraham, calling him Lorde, whose daughters ye are as long as ye doe well, and are not afrayde for any terrour.

B 7 Likewise ỹ husbandes, dwel with them according to knowledge, giuing honour vnto the wife, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of life, that your prayers be not hindred.

8 In conclusion, (be ye) all of one minde, hauing compassion one of another, loue as brethren, be pitiful, be curteous, *

The Epistle on the sunday Trinitie. * Peter.

9 Not rendring euil for euil, or rebuke for rebuke: but contrarywise blesse, knowing that ye are thereunto called, euen that ye should be (a) heyres of the blessing.

a. God hath made promise vnto vs eternall ryches, his kingdome and shall forgiue our sinnes for Christes sake. Psal. 34.

10 For he that doth long after life, & loueth to see good dayes, let him refrayne his tongue from euil, and his lippes that they speake no guile.

11 Let him eschewe euil, and do good, let him seeke peace, and ensue it.

12 For the eyes of the Lorde (are) ouer the righteous, and his eares are (open) vnto their prayers: againe, the face of the Lord (is) (b) ouer them that do euil.

b. To take generall care ouer them.

13 Moreouer, who is it ỹ wil harme you if ye be followers of that which is good?

C Mat. 5. Esai. 8. Mat. 10.

14 Yea, happie are ye if any trouble happē vnto you for righteousnesse sake: be not ye afrayde for any terrour of them, neyther be ye troubled:

15 But sanctifie the lord God in your hartes. (Be) redy alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

1. Pet. 3. Titus. 1. Mat. 5.

16 And that with meekenesse and feare, hauing a good conscience: for where as they backbyte you as euil doers, they may be ashamed that falsely accuse your good conuersation in Christ.

The Epistle on Easter euen.

17 For it is better, if the will of GOD be so, that ye suffer for wel doing, than for euil doing.

Rom. 5. c.

18 For asmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertayning to the flesh, but was quickened in the spirite.

19 In whiche spirite, he also went and preached vnto the spirites that were in prison,

20 Which sometime had bin disobedient, whē once the long suffering of God abode in the dayes of Noe, while the arke was a preparing, wherin fewe (that is to say) eight soules, were saued in the water.

Gene. 6. Gene. 7.

21 To the whiche also the figure agreeth that nowe saueth vs, euen baptisme, (not the putting away the fylth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ:

D Rom. 6. Heb. 1. b. and. 2. b.

22 Whiche is on the right hande of God, and

neyther bid him God speede.
11 For he that biddeth him God speede, is partaker of his euill deedes.
12 Hauing many things to write vnto you, I would not write with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioye may be full.
13 The sonnes of thy elect sister greete thee Amen.

The third Epistle of Saint Iohn.

2. He is glad of Gaius that he walketh in the truth. 8. He exhorteth to be louing vnto the poore Christen in their persecution.

1 THe elder vnto the welbeloued Gaius, whome I loue in the truth.
2 Beloued, I wishe in all things that thou prosperedst and faredst well, euen as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the truth.
4 I haue no greater ioy, than (for) to heare how that my sonnes walke (a) in veritie.
5 Beloued, thou doest faythfully what so euer thou dost to the brethren and to strangers:
6 Which haue borne witnesse of thy charitie before the Church, whom if thou bring forwardes on their iourney after a godly sort thou shalt do well.
B 7 Because that for his names sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receyue suche, that we might be helpers to the truth.
9 I wrote vnto the Churche: but Diotrephes which loueth to haue the preeminece among them, receiueth vs not.
10 Wherfore if I come, I will declare his deedes whiche he doth, iesting on vs with malitious wordes: and not content therwith, neyther he him selfe receiueth ỹ brethren, and forbiddeth them that would, and thrusteth them out of the church.
11 Beloued, folowe not that which is euill, but that which is good. He that doth well, is of God: but he that doth euill, hath not seene God.
12 Demetrius hath good report of all men, and of the truth it selfe: Yea, and we our selues also beare record, and ye knowe that our record is true.
13 I had many things to write: but I will not with ynke and penne write vnto thee.
14 I trust I shall shortly see thee, and we C shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete our friendes by name.

The end of the third Epistle of Saint Iohn.

The Epistle of Saint Iude.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to drawe away the hearts of the simple people from the truth of God.

A Epistle saint Si Iude.

1 IVde the seruant of Iesus Christ, the brother of Iames, to them whiche are called and sanctified in God the father, and preserued in Iesus Christe:
2 Mercie vnto you, and peace, and charitie be multiplyed.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, exhorting you that ye should earnestly (a) contende for the fayth whiche was once giuen vnto the saintes.
4 For there are certaine vngodly menne craftyly crept in, which were before of olde ordeyned to this condemnation, turning the grace of our God vnto wantonnesse, and denying God which is the only Lord, and our Lord Iesus Christ.
5 My mynde is therefore to put you in remembrance (hereof,) for as muche as yee once knowe this, howe that the Lorde after that he had deliuered the people out of Egypt, destroyed them which afterwarde beleeued not.

6 The

6 The Angels also whiche kept not their
first estate, but left their owne habitation,
he hath reserued in euerlasting chaines vn-
der darknesse, vnto the iudgement of the
great day.

B 7 Euen as Sodome and Gomorrhe, and
Gene.19.f. the cities about them, which in like man-
ner defiled them selues with fornication,
and solowed strange flesshe, are set forth
for an example, and suffer the payne of e-
ternall fyre.

8 Likewise these being deceyued by dreā-
mes, defile the flesh, despise rulers, & speake
euill of them that are in authoritie.

9 Yet Michaell the Archangell, when he
stroue agaynst the deuyll, and disputed a-
bout the body of Moyses, durst not gyue
rayling sentence, but sayde, the Lorde re-
buke thee.

10 But these speake euyll of those things
which they knowe not: and what things
they know naturally, as beastes which are
without reason, in those things they cor-
rupt them selues.

11 Woe be vnto them, for they haue gone
in the way of Caine, and are vtterly gy-
uen to the errour of Balaam for lucres
sake, and haue perished in the gaynesay-
ing of Core.

Gene 4.b.
Num 16.k.

12 These are " spottes in your feastes of
or, rockes.
charitie, when they feast with you, with-
out all feare feeding them selues: clouds
" or, trees, withered in Autumn, whē the fruit harueſt is, and so the Greeke word importeth: or, trees bearing corrupt fruit: or, trees corrupting their own fruit.
they are without water, caryed about of
windes, " trees wythered at fruite gathe-
ring, and without fruite, twice deade, and
plucked vp by the rootes:

Apoc.1.b.
Elai.3.c.

13 They are the raging waues of the sea,
foming out their owne shame: they are
wandring starres, to whome is reserued
the myst of darknesse for euer.

14 Enoch the seuenth from Adam prophe-
sied before of suche, saying, Beholde, the
Lorde shall comme with thousandes of
saintes,

15 To giue iudgement against al men and
to rebuke all that are vngodly among
them, of all their vngodly deedes whiche
they haue vngodly committed, and of all
their cruell speakings which vngodly sin-
ners haue spoken against him.

16 These are murmurers, complaynes,
walking after their owne lustes, whose
mouthes speake proude things, they haue
men in great reuerence because of aduan-
tage.

17 But ye beloued, remember the wordes
which were spoken before of the Apostles
of our Lord Iesus Christ.

18 (Howe) that they tolde you, that there
should be mockers in the last time, whiche
should walk after their own vngodly lusts.

19 These are makers of sectes, sensely, ha-
uing not the spirite.

20 But ye dearely beloued, edifie your sel-
ues in your most holy fayth, praying in
the holie ghost.

21 And keepe your selues in the loue of god,
looking for the mercie of our Lord Iesus
Christe vnto eternall lyfe.

22 And haue compassion of some, " separa-
ting them:

23 And other saue with feare, pulling them
out of the fire: hating euen the garment
spotted by the flesshe.

24 Vnto him that is able to keepe you free
from sinne, and to present you faultlesse
before the presence of his glory with ioy.

25 To God our sauiour which only is wise,
be glory, and maiestie, dominion, and po-
wer, nowe and euer.

The ende of the Epistle of Saint Iude.

The Reuelation of S. Iohn the Diuine.

¶ *The first Chapter.*

1. The cause of this Reuelation. 3. Of them that reade it. 4. Iohn writeth to the seuen Churches. 5. The maiestie and office of the sonne of God. 20. The vision of the candlestickes and starres.

1 THE (a) reuelation of Iesus Christ, whiche (b) God gaue vnto him, for to shew vnto his seruauntes things whiche muste shortly come to passe: and whē he had sent, he shewed by his Angell vnto his seruant John.

2 Which bare record of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Happie is he that readeth, and they that heare the wordes of this prophesie, and kepe those things whiche are written therein: for the time is at hand.

4 John to the seuen Churches in Asia, Grace (be) vnto you, and peace from hym which is, and whiche was, and which is to come, and from the seuen spirites which are before his throne:

5 And from Iesus Christ (which is) a faithfull witnesse and first begotten of the dead, and Lord ouer the kings of the earth: vnto him that loued vs, and washed vs from our sinnes in his owne bloud.

6 And made vs kings and priestes vnto God and his father: to him be glorie and dominion for euermore. Amen.

7 Beholde, hee commeth with the clouds, and all eyes shall see him, and they also which pearsed him, and all kinredes of the earth shall wayle before him: euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, sayth the Lorde almyghtie, which is, and which was, and whiche is to come.

9 I John your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Pathmos for the worde of God, and for the witnessing of Iesus Christ.

10 I was in the spirit on the "Lords day, and heard behinde me a great voyce, as it had bene of a trumpe.

11 Saying, I am Alpha and Omega, the first and the last: that thou seest wryte in a booke, and sende it vnto the seuen Churches wich are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candelsticks.

13 And in the middest of the seuen candelsticks, (one) like vnto the sonne of man, clothed with a garment down to the feet, and gyrde about the pappes with a golden gyrdle.

14 His head and his haires were white, as white woll, and as snowe, and his eyes were as a flame of fire.

15 And his feete like vnto fine brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he hadde in his right hande seuen starres: and out of his mouth went a sharp two edged sword: and his face shone euen as the sunne in his strength.

17 And when I sawe him, I fell at his feet euen as deade, and he layde his right hand vpon me, saying vnto me, Feare not, I am the first and the last.

18 And am aliue, and was deade: and beholde I am aliue for euermore, Amen, and haue the keyes of hell and of death.

19 Write therefore the thinges whiche thou hast seene, and the things which are, and the things which shal be fulfilled hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hande, and the seuen

seuen golden candelsticks. The seuen starres, are the angels of the seuen Churches: and the seuen candelsticks whiche thou sawest, (are) the seuen Churches.

The. ij. Chapter.

1. He exhorteth foure Churches, 5. to repentance, 10. to perseuerance, patience, and amendment, 14. 20. 22. as well by threatning, 7. 10. 17. 26. as by promises of rewarde.

A 1 VNto the angell of the Churche of Ephesus, write, These things sayth he that holdeth the seuen starres in his right hande, and that walketh in the middes of the seuen golden candelsticks:

2 I knowe thy workes, and thy labour, and patience, and howe thou canst not forbeare them which are euill: and hast examined them which say they are Apostles, and are not, and hast found them lyers:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue (somewhat) against thee, bicause thou hast left thy first loue.

5 Remember therefore from whence thou arte falne, and repent, and doe the fyrste workes: or else, I will come vnto thee shortly, and will remoue thy candelsticke out of his place, except thou repent.

Acts. 6. b. 6 But this thou hast, bycause thou hatest the deedes of the Nicolaitanes, whiche (deedes) I also hate.

B 7 Let him that hath an eare, heare what the spirit sayth vnto the Churches. To him that ouercommeth, will I giue to eate of ỹ tree of lyfe, which is in the middes of the Paradise of God.

Gene. 2. b.

8 And vnto the angell of the Churche of Smyrna, wryte, These things sayth hee that is first and the last, which was deade, and is (a) aliue:

a. The eternall diuinitie of Iesus Christe, is here most plainly declared, with his manhood and victorye ouer death, to assure vs, that they shall not be ouercome by death.

9 I knowe thy workes, and tribulation, and pouertie, (but thou art (b) riche:) and I knowe the blasphemie of them whiche call them selues Iewes, and are not, but (are) the synagogue of Satan.

b. In spirituall treasures.

10 Feare none of those things whiche thou shalt suffer. Beholde, the deuill shall caste some of you into prison to tempt you, and ye shall haue tribulation tenne dayes: be thou faythfull vnto the death, and I wyll giue thee a crowne of lyfe.

11 Let him that hath an eare, heare what the spirite sayth vnto the Churches, Hee that ouercommeth, shall not be hurt of the second death.

12 And to the angell of the Church in Pergamos, wryte, These things sayth hee which hath the sharpe (c) swoorde with two edges:

c. 7. of God. Gyrous. Cyrous.

13 I knowe thy workes, and where thou dwellest (euen) where Satans seate is, and (that) thou holdest fast my name, and hast not denyed my fayth, euen in those dayes, when Antipas my faythfull martyr was slayne among you, where Satã dwelleth.

14 But I haue a fewe things against thee, C bicause thou hast there them that maintain the doctrine of Balaam, which taught Num. Balac to put a stumbling block before the chyldren of Israell, that they should eate of meate sacrificed vnto idols, and commit fornication. taught lac.

15 Euen so hast thou them that maintayne the doctrine of the Nicolaitaines, whiche thing I hate.

16 Repent, or else I wyll come vnto thee shortly, and will fight against them with the swoord of my mouth.

17 Let him that hath an eare, heare what the spirite sayth vnto the Churches, To him that ouercommeth will I giue to eate Manna that is hid, and wyll gyue hym a white stone, and in the stone a newe name written, which no man knoweth sauing he that receiueth it.

18 And vnto the angell of the Churche of Thyatira, wryte, these things saith the sonne of God, who hath eyes like vnto a flame of fire, & his feete (are) like fine brasse:

19 I know thy workes, and thy charitie, seruice, and fayth, and thy patience, and thy deedes, whiche are moe at the last than at the first.

20 Notwithstanding, I haue a few things 3. Reg. against thee, bycause thou sufferest that 4. Reg. woman Iesabell, which called hir selfe a prophetisse, to teache, and to deceiue my seruantes, to make them commit fornication, & to eate meate sacrificed vnto idols.

21 And I gaue hir space to repent of hir fornication, and she repented not. D

22 Beholde, I will caste hir into a bed, and them that commit fornication with hir into great aduersitie, except they repent of their deedes.

23 And I will kill hir children with death, Jere. and all the Churches shall knowe that I am hee which searcheth the reynes and heartes, and I will giue vnto euerie one of you according to his workes.

24 Unto you I say, and vnto other of them of Thyatira, as many as haue not this learning, and whiche haue not knowne the deepenesse of Satan, as they say, I will